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THE SUN'S OBSERVATORY

Federal-Aid Highway Mileage.—

The mileage of Federal-aid highways completed at the close of the fiscal year, which ended June 30th, was greater than the circumference of the earth. Twenty-six thousand five hundred and thirty-six miles of Federal-aid highways have been completed. In addition, 14,772 miles were under construction on June 30th, and 6,917 more were contemplated in projects that had been approved.

Respect for Law.—

Said Abraham Lincoln: "Let reverence for the law be breathed by every mother to the lisping babe that prattles on her lap; let it be taught in schools, seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpits and proclaimed in legislative halls and enforced in courts of justice." This utterance of that great American should make an urgent appeal just now to all loyal and true American citizens when men in some sections of the country are banding themselves together to enforce the law by breaking the law, as if there were such a thing as enforcing obedience to law by acts of lawlessness. Law enforcement can come only by legal processes.—*Ex.*

Royalty Quitting Europe.—

One by one royalty is quitting Europe. They began to go at the close of the World War. King George of Greece, accompanied by Queen Elizabeth, left Athens on December 19th for Roumania in compliance with the request of the government that he leave the country until the National Assembly had decided on the regime best befitting the country. Admiral Coundouriotis has been appointed regent. The kings who have been forced to make their exit during and since the war are those of Russia, Germany, Austria, Bulgaria (Ferdinand), Montenegro, Turkey, Egypt, and Greece, and the kings of the federated States of Germany, such as Bavaria. Several other countries have thrown off the yoke of royalty—Poland, the Baltic States, and Czecho-Slovakia, for instance.

Darkness Means Failure.—

What about your life?—is it properly developing in the right way? Sometimes a crop is a failure because it does not get enough heat or enough moisture, and then there is a failure. The same is true in something else than crops—if a life does not get light enough, it will poorly develop, and then the life is a failure indeed. The one thing which each one of us needs is to make sure that we get enough light—enough for the physical life. or enough for the intellectual life, and above all be sure that you get enough light for the spiritual life. Darkness means failure in any department of life. *The Northwestern Christian Advocate* puts it this way: "We are told that the sunlight which falls on two square feet of earth has sufficient power to drive one of the greatest liners across the Atlantic. Less than a millionth part of the sun's power is caught on the revolving surface of our world, but 'there is nothing hidden from the heat thereof.'

"'I say the truth do thou repeat
To the first man that thou mayest meet
In lane or alley or open street,
That he and we and all men move
Under a canopy of love
Broad as the great blue dome above.'

"Every season always find enough sunlight to mature the crop, and in our little season of life there is time enough, light enough, and power enough to mature the graces without which no man shall see the Lord."

Humanity Restless.—

Humanity is restless. It cannot be satisfied with the world as it is, nor with the things which make the world. Most people are looking for and wishing for a change—a change in something, almost anything just so there is some change. They think it would be better if it were only done in anather way, but if they should get satisfaction by a change, then there would be many other people dissatisfied only because it does not suit them. We all need to learn a lesson in this matter. It will be much better if we train ourselves to be contented with such things as we cannot change—let them be as they now are and make the best of them till you can change them like you may wish them to be. *The Presbyterian Advance* puts it this way, and we believe he has it about right when he says: "Probably the commonest fallacy ever cherished and still cherished in the minds of men is the almost universal notion that the welfare of the world is dependent upon the substitution of some new system or scheme for the one which prevails. 'The system is wrong, is the popular cry. It is a cry which comes with peculiar appeal until one has lived long enough to learn that the cry is almost as old as civilization and that, while system after system has been swept away, the world is still so far from the ideal that present-day systems are condemned as vigorously as were those in vogue thousands of years ago. Economic systems, governmental systems, and theological systems have come and gone; but men still are crying, 'The system is wrong,' and assuring us that if only some new system were put into effect the world's troubles would vanish and all of its ills be cured."

Financial Statistics of the Government of North Carolina for 1922.—

Expenditures.

The Department of Commerce announces that the costs of government for the State of North Carolina for the fiscal year ended June 30, 1922, amounted to $25,364,112, which was a per capita cost of $9.58. In 1918 the per capita cost was $2.19, and in 1915 $2.12, the totals for these years being $5,407,381 and $5,003,902, respectively. The per capita costs for 1922 consisted of expenses of general departments, $5.43; payments for interest, $0.28, and for outlays, $3.87. Of these, the largest were nearly $6,000,000 for highways and $2,500,000 for schools.

Revenues.

The total revenue receipts for 1922 were $13,164,249, or $4.97 per capita. For the fiscal year the per capita excess of governmental costs over receipts was, therefore, $4.61. Per capita expenses for general departments and payments for interest exceed the per capita revenue receipts by $0.74.

In North Carolina, property and special taxes represented 41.6 per cent of the total revenue for 1922, 50.2 per cent for 1918, and 51.7 per cent for 1915. The increase in the amount of property and special taxes collected was 22. per cent from 1915 to 1918, and 84.7 per cent from 1918 to 1922. The per capita property and special taxes were $2.07 in 1922, $1.20 in 1918, and $1.03 in 1915.

Earnings of general departments, or compensation for services rendered by State officials, represented 13.7 per cent of the total revenue for 1922, 20.4 per cent for 1918, and 24.1 per cent for 1915.

Business and non-business licenses constituted 33.9 per cent of the total revenue for 1922, 19.4 per cent for 1918, and 14.7 per cent for 1915. Receipts from business licenses consist chiefly of taxes exacted from insurance and other incorporated companies, while those from non-business licenses comprise taxes on motor vehicles and amounts paid for hunting and fishing privileges.

Indebtedness.

The net indebtedness (funded and floating debt less sinking-fund assets) of North Carolina was $12.59 per capita for 1922, $3.85 for 1918, and $3.77 for 1915. During the current year, over $19,000,000 bonds were issued, of which $10,500,000 were for highways.

Assessed Valuations and Tax Levies.

Taxes shown as collected for the current year were from the 1920 levy. Since that year there has been no general property tax for State purposes.

NOTES-PERSONALS

Your preacher is a good writer. He reports the workings of his Church, and his members all speak well of him. He keeps his field in view all the time. He has something to say, and he says it.

Owing to rerouting of mails in certain districts recently, the addresses of many persons have been changed. Note that the address of Rev. J. E. Franks has been changed from Route 2, Apex, N. C., to Route 4, Raleigh, N. C.

Of the three important city Churches we are building in the Eastern Virginia Conference, the Richmond Church got into their home first, the Christian Temple at Norfolk will likely be the second to occupy the new building, and then will come Raleigh as the third. We are glad to note the growing interest of our people in these great centers.

It is now confidently expected that the administration building of Elon College will be ready for dedication by January 18, 1924—the first anniversary of the burning of the old administration building. No doubt, there will be many of Elon's friends who will wish to be there on that occasion. This is not an official statement, but merely an announcement of what is expected.

President Harper has been quite indisposed of late, but at this time (December 28th) he is improving encouragingly. He has been carrying the load sufficient for two or three men of late. Looking after the five new buildings for Elon is in itself no little undertaking, besides serving as the president of the college. Let him be remembered in prayer, not only because of his sickness, but also for the heavy work he is doing.

Rev. B. F. Black, Route 1, Box 144-A, Berkley, Va., is keeping very quiet about his work, but when he does report we shall likely see that keeping quiet at least in many cases does not mean that the work is not going on just the same. When he has nothing to do in his pastorate, then he is looking after the museum at Elon College. You may be sure he is not sleeping, except when he ought to be.

Our beloved brother, Lieutenant Governor West, of Suffolk, Va., is saying something which ought to be said. We have sent his article to THE CHRISTIAN SUN at Richmond and hope they may soon appear to the enlightenment and encouragement of our people. He is putting the facts down very plainly to our people. Let us read what he says carefully, and then think it all over and act—act in the right way.

In THE SUN of December 20th we called on certain brethren to answer a certain question, and gave until December 24th to answer the same, which allowed a very short time. We intended that editorial for issue of December 13th, but it was delayed a week in Richmond—that made it seem as if we had given the brethren a very short time. We meant to give them, in round numbers, ten days. A part of these brethren have answered, and now we are holding back their matter, waiting to hear from the others, that all may appear at one time.

Now that you have been permitted, in the goodness of God, to see another Christmas, will you not endeavor to give yourself to Him as never before, that He may use you as He pleases, that the highest ends of His kingdom may be fully served in the days of the coming year. If we may be spared to see it, or any part of it, may we not give Him the right of way in our hearts and lives for the best that can be done with us, through and for us, that has ever been done. Let us give Him our best, that the best life may come to us and then go out from us to scatter seeds of kindness and to do service for Him and for our fellow-man.

Did you ever see a honey dew? We have. The very heavens seem to drop dew down upon the earth. Now, where did that honey come from? We do not know, but we are sure it was stowed away where it could be had when it was needed. But, whether we know where it came from or not, we are sure it is God's gift to us in some way and for a wise and holy purpose. He lets us have a shower of sweetness now and then, and that ought to point us to the fact that He is sending us another shower of sweetness now and then as we make ready to receive it—it is the spread of His truth. It falls in many instances as falls the dew; it comes directly, but it is none the less welcome. The dew of His word does for the hearts of men and women just what the dew does for vegetation—it brightens and enlivens, giving new life and vigor to the flowers and to every living thing. The more we study the Word, the more we are prepared to receive the spiritual honey dew.

Let us be consistent all the day long. The *Continent* has a good word for some of us—and it is time we were paying attention to the suggestion. That paper puts it this way, and it will do us all good to think of it right away and put its timely words into practice. Says the *Continent*: "Why not copy that archangel?—John Hutchinson, the religious editor of the Rochester *Post-Dispatch*, wonders why it is that persons in the Churches who love so dearly the epistle of Jude, because it advises them "to contend earnestly for the faith which was once for all delivered unto the saints,' don't read on in the same apostolic letter to the place where it says that Michael the archangel did not dare bring 'a railing judgment' against even the devil, but left him for the Lord to rebuke. How is it, this onlooker asks, that so many of the orthodox feel perfectly justified in treating brethren in the Church worse than Michael would treat Satan? Isn't an archangel a good example for an ordinary or even an extraordinary human Christian?"

It is dangerous to delay action in many cases. Again and again, have we thought of making an appeal to some individual to live the Christian life, but for one reason and then another we have put it off from one time to another till a day came when it was too late—death had called and taken the one we had neglected away, and now there can be no other chance to help such an one to come to Christ. We need to learn not to put off from one day to another till it is too late. Let us do it now and save many regrets. The *St. Louis Christian Advocate* puts the case after this manner: "You may have tried all year to reach certain individuals and families for the Church. Try again. Leave not the town for Conference and perhaps never again to preach in that community without a special effort to bring some of the boys and girls of the Sunday School, the young people of the league, and the friends who have often been in your congregation, but have not yet surrendered their lives to Christ into the Church. Why not make the last Sunday of the year a special occasion for the reception of members? Let not the last Sundays of the year be taken up with gathering reports and money for salaries and collections. The preacher by example and an effort to raise the spiritual tone of the congregation can change money gatherings into days of consecration of offerings on the altar that will result in opening heaven's windows and transform formality into life and life into revival power and spiritual gifts and graces."

MEN AND MILLIONS MOVEMENT.

Amount collected to November 1, 1923	$102,327.77
November collections, per Christian Sun of December 20th	4,214.55
Total collections to December 1, 1923	$106,542.32

During November, Suffolk came forward with $2,291, and Waverly with $660. Will Dr. W. W. Staley and Rev. J. L. Foster tell THE SUN readers why their Churches seem to be paying Men and Millions pledges more promptly than the average Church? There must be a reason!

J. E. WEST,
Suffolk, Va. *Chairman.*

AN APPEAL TO OUR PASTORS:

In the State and nation, we look to our leaders. Without good leadership, not much constructive work is accomplished. Those at the front must lead, and not follow with the crowd. They may be criticized, but they must be men of vision, and a courage to go forward.

The same applies to the Church, and to our denomination. The Christian Church is facing a crisis. If we fail in Men and Millions collections, all enterprises suffer, and we suffer individually. If the members of our Church will not pay these pledges, which help all the various enterprises of the Church, it is useless to originate other drives and campaigns. One-fifth of the total amount pledged has been paid, when four-fifths should be paid by May, 1924. Don't be discouraged.

We are looking to our pastors for leadership and instruction. Will you fail us now? Tell us of the great need for these collections; tell us how the money is distributed; tell us the seriousness of the situation; tell us of the importance of keeping our obligations. Pray for us and pray for the movement. We did not know that forty per cent of this fund went to missions, that the foreign fund is crying for help, and that the home fund is being helped by borrowed money. Tell us that the Christian Church has made great progress within the last ten years, and largely on account of the expansion program of the Mission Board of the Southern Christian Convention. Ask the membership if they are willing to cripple the work of the Mission Board.

Pastors, we laymen want to do right, but we have not seriously thought about this question. Teach us to think. Teach us to see our duty. Get aroused yourselves on the question. If our leaders are not interested, how can you expect the membership to be? The good road leaders tell us of the importance of good roads, and we pay our taxes cheerfully for same; the school leaders tell us of the importance of good schools, and we pay our taxes cheerfully for same. We have been blessed during 1923 with good crops and material blessings, and we will pay our pledges, as far as possible, if you will only tell us our duty.

I am speaking for the laymen.

Dec. 27, 1923. J. E. WEST.

Questions and Answers.

CAN ONE FALL FROM GRACE?

Question.—If there be no such thing as falling from grace, or apostacy, please explain the necessity for the following passages: Gal. 5:4; 2 Peter 2:20-22; Hebrews 10:26; Matt. 12:43-45; Luke 11:24-26; John 5:14; Heb. 6:4-6.—*W. C. Carpenter,* Cullman, Ala.

You have asked a very hard question, and by that I mean it is difficult to answer with any degree of certainty. We are very careful not to be too dogmatic in such matters. We have the words of Jesus Himself as in John 10:28-29, where He says: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:28. That seems to settle the question, so far as the life of believers may be concerned. Then, in connection with verse 28, read verse 29, where He says: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

As I see it, the Master Himself was very plain about this matter, and I see no way to explain these words, except to admit they mean what they say. Now, as to the passages you name as seeming to favor the opposite view, let me say they do seem to support your side of the question; but would you be willing to set aside the words of Jesus Himself in order to make these passages of the Word to mean what they seem to say? Then, do you say that it seems strange that one part of the Bible seems to contradict what the other part says? Well, that it may seem strange I do not deny, but there can be no clash between one part of the Bible and the other part. Then what shall we say as to this seeming contradiction? I think there is some explanation of the seeming difficulty, which if we could understand, would make it very plain as to whether one passage contradicts the other or not. Jesus made His words so plain that there seems to be no way to make them mean anything else than just what He says. I do not for one moment doubt but that when the Holy Spirit moved the writers to whom you refer, to say what they did say, that what was really said is truth and is in perfect harmony with what Jesus Himself had said. The trouble comes in our not *understanding* just what they said. Let me put it up to your own good judgment. Would you be willing to repudiate what Jesus said—said in such a way that there seems no way to make it mean anything else—in order to accept what seems to be the meaning of what they say? Now, would you? The reason I think there must be some lack of understanding of what the writers you quote say is this: The Holy Spirit cannot make the mistake of contradicting Himself, and therefore I prefer to believe that in some way we fail to grasp His meaning. It may be that some time we shall understand, and we can see then that no mistake was made. All truth is in agreement, therefore the failure to understand the passages to which you refer must be due to some misunderstanding. Do you say, "But may it not be that there is some misunderstanding in the passage upon which you (we) depend to support the thoughtt hat we cannot be lost, if we are once saved? I see the point, and grant it, only these words are so plain on the one point that I can see no chance for them to mean something else; besides, they are the words of the Master Himself. Again, His words seem to be in harmony with the natural order of things; for instance, if a man is born the son of his father, he can never lose the sonship which he thus receives through the natural birth. Being once a son, he can never in fact cease to be anything else. Now, can you show how this same fact in the spiritual life can be different? If one is born a son of God, how can he become anything else? His sonship must remain. Perhaps you may say: "This is a dangerous doctrine." Well, if it be, it is just what the Master gave us, and I do not think He would give us anything that is dangerous. You may say: if this be true, then many men and women would say, "If I cannot be lost, then I am safe and can do just what I please." Yes, I see; but the man who would take such a course as that is the man who has never been born into the kingdom of God. The true son does not make any such excuses. He is a son and glad of it, and would not for any consideration do anything to displease his Father. We leave the matter with you. If you can give any explanation of John 10:28-29 which will make it clear that Jesus did not mean what He said, please do so, as we wish only the truth. Nothing else would honor God, or bless us as poor mortals. One thing is true: the passage I quote and the passages you quote, if correctly understood, cannot both be true. As the Bible is true, I conclude that some one somewhere has misunderstood the Bible—for the Bible is right.

In the *North Carolina Christian Advocate* of December 13, 1923, we find a paragraph from the pen of Rev. C. W. Hunt concerning our beloved father in Israel, Rev. J. W. Wellons, D. D., who, on January 1, 1924, will reach and complete his ninety-eighth year. Bro. Hunt, we presume, is a Methodist minister and his appreciative words indicate that his love is broader than his denomination (he takes into his love some outside of his Church).—Editor.

Bro. Hunt says: "A few weeks ago, in passing, the writer stopped to pay his respects to the first preacher-visitor that he remembers in the home, Rev. J. W. Wellons of the Christian Church, who is now nearing his ninety-eighth birthday, still possessing all his mental faculties, with the same bright, honest eye of sixty years ago, when I first knew him. Long since retired from pastoral work, it seemed unusually fitting that this saint should make his home at Elon College, where his influence can radiate to all parts of his beloved denomination, thus giving the center of the Church of his choice the benefit of his ripe experience and saintly character. We talked of the olden days, of his love for a father, with whom he long lived and labored as neighbor, friend and minister; of the many good times they had together, and of 'Uncle Wellons' ' present work. Said he: 'When the fire came and swept away our main building, I told Dr. Harper, the president, that I was too old to get out, seeking aid for rebuilding, but that I would stay here in my room and pray, holding Dr. Harper up to a throne of grace hourly. He went away and came back with a hopeful sum, and we thanked God. He went away again and came back with more than as much again. All the time I was praying with faith, and each time the news was better.' I was about to say goodby, when he said: 'Not until you and I have prayed together.' He led the prayer; every word a personal, pointed petition for me and mine, and thanks for the life of him who has gone on. In the place of the one Elon College building that went up in smoke, there has come five splendid buildings, and the happy-faced and aged saint watches with more than ordinary interest the many men who are placing the bricks and the timbers for a greater Elon. 'The prayers of the righteous man availeth much.' Who would not feel honored for being prayed for by 'Uncle Jimmie Wellons'?"

LET GOD BE THE RULER.

(Judges, Chap. 8:22-35.)

"I will not rule over you, neither shall my son rule over you; the Lord shall rule over you."—Verse 23.

We have to accept humanity as we find it, in curselves, and in the race all about us. God cannot use any better material than He has at hand for the accomplishment of His purposes. Gideon was a valiant man, a patriot, and a genius in his way, but he had his faults; they were the faults of the dark age in which he lived, a savage era in which mercy was an almost unknown word, and all the enemies of the Jews were supposed to be the enemies of God. He had the harsh cruelties of his time in war. He was a polygamist plus. Worse perhaps than either of these—after he had refused the crown, and given the Lord credit for the victory, immediately he turns about and makes a sacred image from the spoils of gold taken from Midian, and places it in his own city, a snare to his family and to the community. Every hero has his weak spot. Achilles was vulnerable in his heel alone, according to the mythical tale, but Gideon and you and I have weak spots in many other places. Oftentimes the moment of high purpose and great renunciation is followed by some folly that takes all the values from the sacrifice. Only as we walk with the God of all grace, whose ability is sufficient, shall we be able to keep out of folly and sin.—*Northwestern Christian Advocate.*

"POSSESSING OUR POSSESSIONS."

(Obediah 17.)

(1) In Christ.—1 Cor. 1:30, 3:21-23.
Justification by faith through grace.
Sanctification by faith through the operation of the trinity.
Reconciliation by death of His Son.
Glorification eternally with Him in the heavens.
(2) In Salvation and Accompanying Blessings. —Heb. 6:9, 10.
Victory in all things.
Peace and righteousness.
Joy in spiritual life.
Love for God and man.
Everlasting inheritance with the Father.
(3) In Heaven Itself Finally.—John 17:24-26; Josh. 1:1-3; Rev. 21:22.
All attending blessings God has prepared.
Fellowship of friends and relatives.
Personal mansions will be ours with celestial glory.

God the Father, the Son, and the Spirit will be our eternal joy, comfort and life.—*J. T. Larsen.*

ASKING IN MY NAME.

BY MRS. E. L. HOUSE.

"If ye shall ask anything in my name, I will do it."—St. John 14:14.
Ask for salvation with a loving trust;
Ask for your children—He will give it; He must!
Ask, then, for purity, patience and love;
Ask, and, in asking, His promise you'll prove.
Ask, then, for holiness, joy and power;
Ask, and keep asking, for more faith every hour;
Ask for your pastor, your Church, and all;
Ask, for there is nothing too great or too small!
Ask, too, for missions, both home and abroad;
Ask that the workers may be all sent of God;
Ask for the nation, its leaders are men—
Ask God to save them, again and again!
Ask for your city, O God, will you save?
Ask that its leaders may be good men and brave;
Ask for the children to be taught in God's Word.
Ask all of this, through Jesus our Lord.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

OLD FRIENDS MUST PART.

Old friends are with us, but soon we must part. The Old Year has been a good friend to us, but they say that the Old Year is dying, and soon we may be together no more. If the Old Year leaves us, then the New Year is coming, and it will stay a good while, although we may go while it is here.

We say this year has been very good to us. That is doubtless true, but the incoming year will be good to us if we will but let it be. If we be the true children of God for the coming year, then He will make the coming year one of rare goodness and blessing to us. Has He not assured us that all things work together for good to them that love God? (See Rom. 8:28.)

If we be loyal and faithful to Him and His Word during the coming year, then we shall receive from Him many good things for the life that now is, and many more for the life that is to come. If we shall be disloyal to Him, to our fellow-men and to ourselves, then we must expect that the New Year will come to us freighted with many sorrows and afflictions. We shall reap what we sow.

On the night of December 31, 1923, the Old Year will leave us forever. No, it may be not so much as that, for many of life's habits may remain with us, and they will remain to bless or to curse just as the habits may be good or bad; but other things will leave us then forever. Certainly, our habits may remain with us, and if they do, they will remain to be a blessing or a curse. All will depend on the character of the habit. If it was a good habit, then it will remain to bless; if it was a bad habit, it will remain to curse us and to make the New Year harder than the Old Year was.

If you have one bad habit, then as you part company with the Old Year, throw it away and let it have a place in your life no longer. Do not discuss the matter of throwing it away, but do it at once and without discussion, for if you will stop to discuss the throwing of a bad habit away then it will out-talk you and you will lose; but if you will act at once, then yours shall be the mastery, and victory will crown your brow as the New Year comes in, and will give you a good start for the journey of the New Year. If you hold on to the bad habit, then it will be a weight around your neck for the whole of the New Year, and that will handicap your life and make it to partake of the habits you indulge. Hold to your good habits through the New Year, but let your bad habits go—and go forever, that you may be free from them. Keep all of the good habits you may have, for they will strengthen your life and its good purposes and enrich the days as they come and go. Do not keep a bad habit—let it go at once. Keep all of the good habits, and these will help you along life's journey.

GOOD NEWS FROM ONE ARMY.

In this day when so many seem to be going after new things, it is refreshing to get good news from the field, any part of the field. It does encourage us to know that one large field of troops is standing true to the truth. Especially is this true when that field is one of the largest in action. Its stand for the right counts for something in the great battle in which the Lord's people are engaged against sin and unrighteousness.

When we took up the *Christian Advocate* (Nashville) this morning, the first editorial in that paper was headed "Fidelity to the Standards." It struck us as having in it a meaning of importance. As we read, we soon saw we were right. The editor was taking a sort of retrospect as to the way the great Methodist Episcopal Church has shown its colors during the last year as to the great doctrines taught by that Church. The editor says:

"It is perfectly manifest that our Church is definitely set against rationalism, materialism, and destructive criticism. It will not tolerate in its ministry or its literature any infidelity to the Scriptures or the standards of Methodism. In every conference of the connection are consecrated men who would immediately prefer charges against any preacher who could be proved to have departed from the faith, and 'taught men so.' Considering this fact, it is notable that this year, so far as doctrinal soundness is concerned, the character of every preacher in our Church was passed without objections, but it does indicate that there is very substantial unity of doctrine and biblical interpretation amongst us. It is evidence that our pastors are endeavoring to keep "the peace in the bond of unity" and to make full proof of their ministry by bringing men to God and strengthening the kingdom of the Master. We are not rent and torn. We truly sing:

'We are not divided.
All one body we—
One in hope and doctrine,
One in charity.'"

Then the editor goes on to say:

"The great body of our ministers and members are bonding their strength and souls to answer the mighty call of the world and the times and to save and heal, and lead a wretched humanity in the ways of righteousness and peace and back home to God."

That is a weighty statement to come from the chief editor of the Methodist Episcopal Church in the South. It is significant, too, that he is so outspoken as to the standing of the ministers in that great body in doctrine and biblical interpretation. It is encouraging to the rest of us who are trying to stand for the truth to know that so great a body of people as the Methodist Episcopal Church is practically a unit in doctrine and biblical interpretation—they are not being carried away by the blowing of the horns of new doctrines and new interpretations. We thank God that there is such substantial agreement in the Methodist Church as to their great doctrines and the interpretations of the same.

This is not a denominational question. It is entering all denominations and stirring up almost every brotherhood in the land. Some say we must not divide, that the Church must stand together. That is fine doctrine, but the trouble is that we are already divided. It is not a thing to be dreaded in the future—it is a thing which we are now confronting, a divided Church, only it is to become more so till we can get together on truth, for we verily believe that not only the great Methodist Church will not stand for the new teachings of this day, but we believe that the rank and file of the different denominations will stand together on the great and vital issues of the day in which we live. That there will be a division of the present denominations in this land. we cannot doubt; but we believe it will be a division of the many into two denominations or bodies. The modernist will go to themselves and the fundamentalists to themselves, until we have only two parts of Protestantism. One will be standing for the union of the people of God in doctrine and biblical interpretation; the other will be standing for the new ways of doctrine. The result will be a coming together of the great body of the people who are standing for the truth as we have it in Christ, and then there will be a union of the people who believe that they stand for no authority in religion outside of the man himself. When it reaches that stage, the Church of Christ will be nearer together than ever before since the days of primitive Christianity, when we had only one body. If this should be the result of the work of modernism, it will have done what the two branches together could not have done, for it will give us the Church standing together in Christ. May God help us and guide us aright to reach the ends which will best serve His kingdom in the world!

WHAT IS CHRISTIAN EDUCATION?

That is a question we believe ought to be answered in a very plain way. That is a phrase which has of late come much into vogue. We are in hearty sympathy with the thought, but we fear we shall get to use it so often that many may lose sight of its significance in its practical bearing.

As we see the phrase, Christian education ought to mean that whatever is taught is in harmony with the Christian faith, and that nothing is taught which may be contrary to the teachings of Christianity as set forth in the Bible. As we understand it, we do not mean that everything taught must be Christianity, but that everything taught shall be taught as in harmony and sympathy with Christianity. We teach mathematics in our schools and colleges, but in true mathematics there is nothing in harmony with infidelity or modernism, nor do we have anything taught that would in a way weaken the faith of any true believer. We teach history, but it must be in no way opposed to the Christian faith. We teach science, but require it to bow most respectfully to Christianity, for all true science and all true revelation must be in harmony, the one with the other, since the God of all truth is the Author of both science and Christianity. We teach philosophy, but it, too, must be polite when it comes into the presence of Christianity. It must at least be respectful and look up to Christianity as its superior. We teach astronomy in our schools and colleges, but we expect astronomy to be the handmaid of Christianity. The psalmist declared:

"The heavens declare the glory of God,
And the firmament showeth His handiwork.
Day unto day uttereth speech, and
Night unto night sheweth knowledge.
There is no speech nor language
Where their voice is not heard."

Of all the books which may enter into Christian education, the Bible, as the revealed will of God, stands at the head, and all others take a place under it. This is a mere hint at what we believe Christian education, to be at all worthy of the name, should be. Till such an ideal can be accepted and practiced in a school or college, we advise that it be not said to give a Christian education. This conception of a school or college which gives only a Christian education is by no means perfect. It may be added to or taken from, only nothing must be added or taken from which will tend to make the character of the institution or its work un-Christian, for when that comes to pass, we shall no longer have a Christian education, but an agnostic education, or an atheistic education, or an infidel education. We have no use or need for these kinds of education, as they tend to make the Church un-Christian and unworthy of the confidence of men and women who call themselves Christians. It is one thing to call oneself a Christian, but it is quite another to be a real Christian.

The *Western Recorder* recently had an article

on Christian education, in which we find many good suggestions, but clip for the benefit of our readers, as follows:

Need for Christian Education.

Still another reason why we dare not fail to be true to the purpose of the founders of this institution is the fact that the world's need and cry challenge us to this endeavor. Just now, patriotic thinkers and writers are insisting that less stress be laid upon our material development and more on those spiritual forces, without which mere material development may be a curse rather than a blessing. We must learn anew that "righteousness exalteth a nation." Have we not had vividly brought before our eyes the fact "that nation that will not serve God shall perish." Yet Germany was a nation of scholars and specialists.

We need specialists, but we need all-round development. The expert or specialist is useful, but not always the most useful member of society. The mockingbird is a specialist, it is true, and so is the nightingale. But so also the tiger and the hawk. The tiger is an expert, a specialist in detecting the delicate shades of flavor in the blood of his various victims. But he is a most inconvenient and unsocial member of society. Such liberty is ruinous, is destructive.

Our greatest service, then, is to do our part in making real in the lives of the youth that the whole truth, the truth about God, as well as about things, such truth makes men free. "If the Son, therefore, shall make you free, ye shall be free indeed." Thus Christ calls forth our powers and through us reaches the world. He sets us free and through us sets the world free from ignorance, strife and all that is low and mean.

Educators See Want.

Not only are our political leaders calling for a religious training in our colleges, but leading educators see that once more it is a vital issue. Dr. Bosanquet writes: "No training that is effective will dispense with a direction of the mind to the positive values; to beauty, to truth, and to religion." Professor Muirhead says: "The main problem of the immediate future is to reinspire our educational ideals with the religious idea."

Never before was there such an opportunity for the Christian college. The world calls to us for men and women fully equipped for life's service, for men and women in the many professions and business who are well trained in head and heart. How we shall answer this call, face this challenge is certainly a matter of grave importance to each of us.

THANK GOD, THE OLD-TIME CHRISTIAN SHOUT IS NOT GONE!

There are, we regret to admit, some people who profess to be Christians, and yet they are ashamed to shout to the praise of God. In our college days, we had a dear friend, a young minister, who in the time of a great revival meeting in the college, said in our presence, after there had been a sort of floodtide in the interest in the meeting, and referring to a particular occasion:

"If it had been decent, I would have shouted." Though he was a dear friend, he shocked us with that statement. We have never been able to forget it as one of the most uncalled-for expressions we have ever known. Can it be indecent for a sincere Christian, in the moment of great victory and blessing, to shout the praise of God? We cannot believe it! We will not believe it!

We are glad to say, even though this young man felt it would have been indecent to shout the praise of God in such a moment of blessing as he claimed he had enjoyed, yet we are glad to say that shouting has not clean gone from the earth.

We find in the *Christian Advocate* (Nashville) the report of a great moment in the Memphis conference. It was to us, as we read it, an evidence that the old-time religion may yet be found in some places in the earth. We herewith give that report, and we ask that our friends will read it; and if they can detect anything in it that has in it the appearance of indecency, kindly let us know what it is, for to us it seems that it must have been a high-water mark in the proceedings of that conference:

The voice of Dr. S. A. Steel was ringing as clear as a silver bell through the beautiful auditorium of First Church, Jackson, Tenn., when the editor arrived on the afternoon of Thursday. Dr. Steel was giving the large congregation a description of the crucifixion scene and interspersing illuminating expositions of the last words and acts of the Saviour. At the evening hour the board of education had its anniversary, and Mr. John Wynne Barton, of the Methodist Publishing House, was the interesting and informing speaker. On Friday morning the conference experienced a baptism of the Holy Ghost. There were shouts and evidences of renewals in Christian life. Bishop Mouzon talked at the opening service on love, and melted his hearers into that spiritual fusion which always follows a near approach of hearts to the face of the Master. The special order of the morning was the report of the board of missions with reference to revivalistic plans. This report said that "the most urgent need of the Church is a revival of pure and undefiled religion" and called upon "our pastors and people to prepare for a real evangelistic campaign."

The report added: "A restless heart hunger is certainly evident where people turn to heed every voice that calls with a promise of help, however fantastic. * * * We recall the days of old when altars resounded with notes of joy sung by those who were made alive unto God in all their spiritual affections, when the testimony to the continued ministry of the Spirit in the heart and his control in the lives of our people was the one valid credential that we were a people of God. It was glorious that not only individuals, but whole congregations and a vast continental organization, could sing and speak and write in the joy of conscious deliverance from the guilt and power of sin. That was the wonder of the world and that was Methodism. * * * We call upon our preachers to be evangelical in their lives and evangelistic in their preaching and upon all our laymen to co-operate with them in this as the great Church program."

Further, said the report: "We determine, as far as possible, to bring this evangelistic program into complete accord with the vast and wondrously thought-out program of the Sunday School, not the caricature of the Sunday School as it must be if it issue from minds uninformed by the Spirit of Jesus, but that program as it would live and glow were our older people all saints in the household of God. We are convinced that the peculiar type of Methodist doctrine needs to reassert itself in a special evangelistic movement."

SCHOLARSHIP AND GOVERNMENT.

By Wm. Thornton Whitsett.

No student of governmental affairs should fail to give careful study to the writings of Comte de Tocqueville, who came from France to visit America in 1831, and after some time spent here returned to prepare his famous book, "Democracy in America," which was published in 1835 and which at once established his reputation as one of the profound thinkers of his time. With the delightful manner of Montesquieu, he expresses the orthodox liberal ideas which prevailed for the greater part of the nineteenth century. John Stuart Mill, the great economist, was one of his followers. Tocqueville has the distinction of giving us the first well-digested account of democratic government in America. He writes an impartial story, being neither a devotee nor yet an opponent of democracy, but rather the philosopher coolly examining for the purpose of finding the facts and the truth. His books will long remain political classics, although he seems, from time to time, to be much surprised and hurt that men and nations do not always conduct themselves as they should do according to his theories. He sometimes forgot the truth expressed by the historian Hume when he said, "When a new government is established by whatever means, the people are commonly dissatisfied with it." It was humorously said by L'Estrange, "In elective government there is a tacit covenant that the king (ruler) of their own making shall make his makers (followers and supporters) princes." This dissatisfaction with their own doing may sometimes result as mentioned by John Locke when he says, "Self-love will make men partial to themselves and their friends, and ill-nature, passion and revenge will carry them too far in punishing others."

It remained for the British jurist and historian, James Bryce, to make the first thorough study of American government and institutions from the viewpoint of a great constitutional lawyer and writer who had the sense of true historical perspective and balance. After some years as a London lawyer, Bryce was called to Oxford University as regius professor of civil law, where he remained for more than twenty years. As early as 1864 he won recognition by his work on "The Holy Roman Empire." In 1888 he published his monumental work, "The American Commonwealth," which has since been looked upon as a classic in its particular field. No wonder that in 1907 when he was appointed as British ambassador to this country that he was everywhere accorded a hearty welcome. It will be a long time before we have a finer and better treatment of American life and institutions than is to be found in "The American Commonwealth."

Governments are not easily changed; established rules are not easily overthrown. Thomas Jefferson was right in saying, "All experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." Sir William Temple, speaking of the hesitancy to make any changes in established forms, shows the danger that attends such in these words: "The breaking down an old frame of government and erecting a new seems like cutting down an old oak and planting a young one. It is true, the grandson may enjoy the shade, but he who plants has no other benefit besides the pleasure of his imagination as to what the new will bring forth." Naturally, men move slowly in setting up new forms, and choose rather to make themselves believe as long as they can "Whatever is, is right."

"What constitutes a State?

Not high-raised battlements or labored mounds,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No—*men!* high-minded *men!*
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude—
Men, who their duties know,
But know their rights and, knowing, dare maintain."

—*Sir Wm. Jones* (1781).

CONTRIBUTIONS

ELON LETTER.

On a recent Sunday evening, being held indoors by a physician's decree, I turned on the radio and heard two splendid sermons. Dr. Atkinson, who had come over to comfort a shut-in, was himself comforted by the two masterly discourses. If the inventor of the telegraph could exclaim "What hath God wrought!" what should be said in the presence of this marvelous invention?

You are seated comfortably in your home listening to a concert in New York. You turn a dial and it is a sermon in Pittsburgh. You turn again and Chicago thrills you with an organ concert. You turn again, and out from the great West, in far-away Minnesota or Nevada, come strains of eloquence and inspiration.

Men have only learned a few brief years since how to garner these treasures from the heavens, but since the morning stars first sang together, the airy space about us has fairly bulged with music and speech. Scientists tell us that the radio is in its infancy, and that its possibilities are inconceivable. We may well believe it. It does not yet appear what great things God has in store for us.

Before you can get Pittsburgh or any other broadcasting station you have to tune in, and thereby hangs a great moral truth. There are possible blessings all around us, but we are unable to appreciate them or even to be aware of their presence because we are not in tune with God. We cannot lay hold of the infinite resources of God unless we are right with Him.

There are continents of undiscovered truths projecting all around us, but we are totally unconscious of them. Mayhap, ten thousand years from now, some spirit in tune with God will discover them to the race, just as great-souled seers and prophets in ages past have laid hold on great revelations, thus enriching the lives of all that followed them.

The more I see of the radio, the more I am convinced of the reality of the spiritual world and of the unspeakable avenues of progress that lie before us in that blessed estate. We think the radio is something wonderful, but who knows but that in that larger world we may be everywhere at once? Of this we may be sure—eternity is replete with challenges to progress, and there will be plenty of opportunity in the procession of the ages there to grow in the knowledge of the divine. For in that spiritual estate, we shall be like Him, for we shall see Him as He is.

I am not a spiritualist in the technical sense, but the ability of spirits to communicate with other spirits is, to my mind, a fundamental necessity. Did I not believe this, I would quit trying to pray. Did I not believe this, I would never again sit and wait for the divine impression as a guide in moments of crisis. Did I not believe this, I would deny the inspiration of Scripture, or the possibility of experiencing God. The room in which I write is filled with spiritual beings. I cannot see them nor do I hear them. Who knows but that some day spiritual seers will have mastered the ability both to see and to hear these spiritual beings just as in our day scientific men have extracted concordant melody from what was before just air? All the atmosphere round us we know now is a cathedral with angelic choruses resonant and inspiring. The radio has told us that. So is the airy space around us peopled with saintly spirits purified in the blood of the Lamb. Such is my soul's witness to the reality of the spirit life. Now it is a matter of faith, a faith which is the substance of things hoped for, the evidence of things not seen. It will not always be faith. In God's good time, His children shall know.

I will now tune in the radio and extract the melody from the air I breathe.

W. A. HARPER.

THE CHRIST OF THE SERMON ON THE MOUNT.

BY REV. S. L. BEOUGHER.

Many admire the "Sermon on the Mount" a great deal more than they obey it. It is not a summary of Christian doctrine, but of Christian morals. It is not a gospel, or creed; but the law of the kingdom given by the King Himself. Our aim shall be in the treatment of this subject, to gather together the few scattered intimations that dropped from our Lord's lips in this discourse concerning Himself; in order to show that to accept the Jesus of the Sermon on the Mount at His own valuation, we will have to go further than we think toward accepting the Christ of John's gospel, of the epistles, and of the apocalypse.

Throughout the entire discourse, there breathes the air of unique authority. Many attempts have been made in recent years to trace the influence of Jewish tradition on our Lord's teachings and to show that His human development depended upon the circumstances in which He grew up; that he was like every other man, a creature of his times. But was this the broad outstanding impression which His teaching made upon His contemporaries, who perhaps knew as much about rabbinical teaching as modern scholars do? No; it was precisely the opposite. Originality was a sin in the schools of the scribes. Their whole ingenuity was directed to deducing consequences after consequence, from the admitted principles of early teachers; but here was a man that quoted nobody, that never argued, that did not base anything He said upon anything previously said by any one, but stood before them making this impression—that He was a teacher clean out of the rut in which the rabbi had long trodden; that He saw with His own eyes, and drew water out of His own well: "That He taught them as one having authority, and not as the scribes." This man speaks to His listeners as if He were their Master, and our Master, and everybody's Master; with a royal tone, condescending to no vindication of His right to command, but with clear-cut, sharp, definiteness, laying His orders upon every human heart. He does not hide His own personality behind the truths He utters, as others have done, but thrusts it into the front; and the only vindication that He gives through all the sermon of the autocratic imperativeness of His tone, is not by referring to the elevation or self-evident reasonableness of His commandments, but "I say unto you." What right had He to plant Himself opposite humanity, and speak as if He had the authority to bid them, as His servants, "Go!" and they go; "Come!" and they come? If Jesus Christ is only one of a class with other moralists and guides, the peculiarity which distinguishes His teachings from theirs places Him beneath and not above them; for none have made the extravagant blunder, of claiming to be "one with the Creator." If Jesus is not more than man, He was the greatest impostor the world has ever known. Jesus Christ is and will remain an enigma to us unless we have found the reason for His authoritiveness in His divinity.

This statement in the sermon summed up our Lord's attitude toward earlier revelation: "I came not to destroy" (the law and the prophets) "but to fulfill." That refers primarily to the fact that He has discharged to the full, in His individual life, all the obligations which that ancient set of commandments laid upon men; that He had done all that Moses and the prophets had required, as God's organ, that man should do. Never a word drops from His lips expressive of that experience common to us all—the sense of imperfection, or the sting of remorse. He begins His course with "It becometh us to fulfill all righteousness." In the midst of it, He could ask: "Which of you convinceth Me of sin?" and assert "I do always the things that please Him." Christ thrust this challenge into the face of blatant atheism and infidelity two thousand years ago, and no man from the day until now has accepted His challenge. At last, He could say, "It is finished," and look back upon a life of uninterrupted and complete conformity to the will of the Father in heaven. What right had He to say that? Was He right or wrong in saying that?

If right, how came it that there has been a man in the world uninfected by the universal disease, and one heart in which there was no poison that has trickled into all others? The Sermon on the Mount craves for an answer to that question. The Son of the carpenter in a little village, asserted that He, standing in their midst, was the goal toward which the whole solemn march of progressive revelation through the centuries had been tending, and that in Him all the purposes and premonitions of that earlier revelation centered and were fulfilled.

The fulfillment of which our Lord spoke was also of a specific kind. He laid His hand on the law of Sinai, which He and His hearers believed to have come straight from God, and assumed the right to modify, expand, set aside and enlarge its scope. Nor is that all, for we find Him using the daring antithesism "It hath been said to them of old time." By Moses as mouthpiece of God, and now side by side with that, "I say unto you." So He makes the authority of His own utterances co-ordinate with those of that ancient law, and asserts that He, too, has the power thus to modify, to republish, and to enlarge, the very law of God Himself. What must a man have thought of himself who asserted that he was the realized ideal of humanity as God had willed it to be? He asserted that He was the pivot on which the world's history turned, the center to which all the rays of earlier revelation converged, and who dared to put His "I say unto you" side by side with Moses' "Jehovah hath said"? Answer the question. That is the Christ of the Sermon on the Mount.

In that sermon we find our Lord's attitude to the followers who He anticipated would gather around Him. He said: "He that heareth these sayings of mine and doeth them, I will show you what he is like. He is like a wise man that built his house upon a rock." In this text He demands from us absolute obedience and implicit trust. This Jesus, shut up in that little strip of country, surrounded by circumstances altogether different from ours, with no knowledge, so far as we are told, of deep things that philosophers have taught and argued about, long before the dawn of European civilization, industrial progress, and physical science fronted the world, in all its ages, in far-distant lands, and down the stream of time to the very end and to all idiosyncrasies of character, to all in every condition, dared to say: "If you build your life on my commandments, you

will build upon a rock. Do as I bid you, and your being will be stable and eternal." He expects of His followers a devotion so entire that they will be glad to suffer even unto death for His sake. "Blessed are ye when men shall persecute you"; "rejoice and be exceeding glad, for great is your reward in heaven." What reason is there for a man's yielding up thus to the Lord? Simply that He demands it, and He tells us that we shall be wise if we fling away our lives for His love. And men have done it by the thousands; and the noble army of martyrs has proved the truth of this gracious promise, when they have admitted the rightfulness of that solemn demand. Why should the Christ of the Sermon on the Mount expect men to go to death gladly for His sake? Because the Christ of the Sermon on the Mount is "the Lamb of God" whose sacrifice taketh away the sin of the world."

He promises that His followers shall receive an illumination and a perfecting which will make them the light and the salt of the earth. That is to say, He knows Himself to be able to touch the deadest into life, to kindle the darkest into flame, turn the most putrid into soundness itself. The man that makes these claims, that expects this sacrifice, that holds out these promises is the Christ of the Sermon on the Mount.

Our Lord reveals Himself as the future Judge of mankind in these solemn words: "Many will say unto me in that day: Lord, Lord, have we not prophesied in Thy name? And I will profess unto them, I never knew you; depart from me all ye that work iniquity." Whatever drapery there may be about the general judgment as set forth in the New Testament, there are two facts which stand out very prominent—first, that there will be a judgment beyond the grave; second, that Christ is to be the administrator of that judgment. Do you believe that He is able infallibly to appreciate character and absolutely and irrevocably to determine the fate of every man? He made this statement in the Sermon on the Mount, making these claims for Himself, and they were countersigned by a voice from another mount, where He was transfigured before His disciples: "This is My beloved Son; hear ye Him."

Graham, N. C.

A TEACHER OF PATRIOTISM.

There are few, indeed, among our people, even among the most enlightened, who know how great a share *The Youth's Companion* has had in cultivating a fine spirit of patriotism in our land—the kind of patriotism which means: Our country; not wrong, but right! It was this weekly that started the movement for putting the flag on every schoolhouse in the United States. It formulated the well-known Pledge of Allegiance to the Flag, that is repeated today in almost every classroom in America. It is now running a series of patriotic covers, picturing in color the striking events in the nation's history, painted by the best historical illustrators in the country, pictures that will greatly help in fixing the memory of events, that so often seem merely disagreeable memory chores in the school history.

There are other things of which *The Youth's Companion* is proud in its long and honored service. For generations, it has stood for the cleanest and best in periodical literature. It boasts, and the writer knows with what justice, that nothing printed on its pages ever remotely suggests the need of a censor. It occupies a unique place in American journalism. President Coolidge has said that "the destiny of America, the greatness of service lies around the hearthstone." *The Youth's Companion* is guiding that destiny in its chosen field as a great family paper.—*The Christian Register.*

Christian Orphanage

DEAR FRIENDS:

Our Thanksgiving offerings have been coming in very nicely. We hope to get every Church that has not made an offering to make it at once and send it in. Let your Church be on the banner list. We will close our books for the year in January. We are anxious to get in all offerings for this year before we close.

The following have been sent in since our last report: Mrs. N. M. Crowder, LaGrange, Ga., 1 quilt; Mrs. Fannie Guill, Ingram, Va., 1 pair shoes; Franklin, Va., S. S., 1 box presents, 1 bag peanuts; First Christian S. S., Norfolk, Va., 4 boxes presents, 52 lbs. candy; North Christian Church, New Bedford, Mass., 2 boxes presents, 1 box clothing; Mrs. C. W. Johnson, Urbana, Ill., presents for children; Mr. H. E. Pearce, Franklinton, N. C., 1 box presents; kindergarten children, Episcopal Church, Burlington, N. C., fruit, etc.; Henderson Christian Church, O'Kelly's Bible class, 1 bbl. flour; Wellon's Bible class, 1 bbl. flour; Busy Bee class, Olive Hill Church, Neb., 1 quilt; W. W. Brown, Burlington, N. C., 6 turkeys for Christmas dinner; Mr. Spencer, for Co-Operative Mills, 400 yds. outing; Rev. and Mrs. Geo. Sites, Monticello, Ind., 1 box clothing; Episcopal Church, Burlington, 1 box toys, oranges, apples; Greensboro Church, "white gifts"; New Providence Church, Graham, N. C., fruits, candies, etc.; Mrs. Mary Brinkley, Driver, Va., 1 box Christmas toys; Dixie Mills, Burlington, N. C., 1 bbl. flour; Circle 1, Burlington Church, 2 boxes oranges.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 3, 1924.

Amount brought forward	$20,060.78

Sunday School Monthly Offerings.

North Carolina Conference:	
Raleigh	3.74
Eastern Virginia Conference:	
Dendron	9.65

Thanksgiving Offerings.

Shallow Ford	$ 8.00
Mrs. J. L. Barksdale	2.00
Bethlehem, Ea. Va.	19.18
Youngsville Church	8.22
Youngsville S. S.	7.20
J. A. Dunlap	2.00
F. L. Durham	1.00
Berea Church, Nansemond	31.64
Good Hope Church	4.21
Good Hope S. S.	2.60
Hebron, Va.	11.11
Christian Temple, Va., Ladies' Bible Class	30.00
Dendron, Va.	33.53
Mrs. W. L. Clemmins	1.00
Liberty, Vance, N. C.	35.00
W. H. Etheridge	5.00
First Ch. & S. S., Norfolk	80.00
Jr. Philathia Class, Suffolk	5.00
Lebanon Church, Ohio	11.15
Mrs. Amanda, Shelley, Ind.	5.00
A. S. Dunn	5.00
Oak Grove Church, N. C.	10.85
Windsor, Va.	55.00
Lebanon Church, N. C.	50.00
Mt. Gilead, N. C.	10.00
Damascus, N. C.	15.00
Wake Chapel Church, N. C.	60.00
Lee's Chapel Church, N. C.	5.40
Hank's Chapel, N. C.	7.00
Liberty Church, N. C.	7.18
Johnson's Grove, Va.	7.00
Mrs. I. W. Johnson S. S. Class	3.00
Pisgah S. S., Ala.	3.50
Mrs. Emma Scott	2.00
Semper Fidelis Class, Suffolk	10.00
J. H. Massey, Durham, N. C.	15.00
Reidsville S. S.	9.38
Christian Light, N. C.	18.00
Sigma Phi Beta, Elon College	11.50
Suffolk, Va., Class 7	3.25
Palmyra S. S., Val. Va.	5.20
Elon College Church	65.60
Philathia Class	25.00
By friends	9.40
Antioch, Val. Va.	8.16
Apples Chapel Ch. & S. S.	19.17
Mrs. J. A. Stiers	1.00
New Hope, Val. Va.	1.00
Raleigh, N. C.	31.45
	776.88

Special Offerings.

J. L. Andrews, support children	$ 10.00
O'Kelly Bible Class	10.00
	20.00
Grand total	$20,871.05

NEW YEAR'S DAY.

REV. M. B. SLOAN.

Father Time's clock soon will strike a New Year,
And so loud that all the world can hear.
He must, of course, make one stroke more,
As this will be nineteen twenty-four.

This year's book will have similar pages
As others have had in past ages;
All of them are blank and unspotted,
To be written upon unblotted.

Our loved nation is one year older,
And in many ways is much stronger;
But still there is room for improvement—
Not in laws, but in law enforcement.

All laws are good whenever obeyed,
But good laws are bad when disobeyed;
Love for our homes and our country dear
Calls for enforcement the coming year.

SOME GOOD THINGS.

Just a few days ago, Bro. E. W. Beale killed a nice lot of hogs, and remembered us with the freshes. A few days later, Bro. Hurley Joyner, of the Johnson's Grove Church, gave us a nice bag of potatoes. Then a brother and sister of a Baptist Church gave us a turkey for Christmas. In a day or so a member of another Church gave us a ham. On the next day, Bro. Elihu Lankford and wife, of Mt. Carmel, gave us a nice piece of butter. And on my return from Walters of the same day I found that Sister Nannie V. Bradshaw had brought us another ham. Many thanks for these good things to eat. The writer was once a farmer and enjoyed tilling the soil and caring for the stock, but as God has called me from that to preach the gospel, encourage the Christian, and try to get men saved by preaching to them Jesus, I have not time for these things as much as I once loved them. So these things are very much appreciated, not only by the pastor but by his wife also.

Praying God's richest blessings may rest and abide with each and every one, I am yours in the Master's service, ELISHA BRADSHAW.

Walters, Va.

WANTED—PUPIL NURSES.

Three vacancies in Standard No. 1 Hospital. One hundred per cent of graduates have passed State board. Liberal allowance per month given. Lakeview Hospital, Suffolk, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

JAPANESE RELIEF FUND.

Previously acknowledged	$304.46
Christmas offering:	
Mrs. E. R. Cox	$ 5.00
Henderson Church	18.10
Winchester Church	21.60
	44.70
Total	$349.16

We are grateful to every Church and individual who sends a dime or a dollar for this needy and deserving work. Will pastors or Church treasurers please send the offering as soon as taken, as we wish to forward the funds without delay.

J. O. ATKINSON,
Mission Secretary.

Elon College, N. C.

NOT TOO LATE TO HELP.

Many of the Churches have not had an opportunity to take the Christmas offering for relief and reconstruction work in Japan. It is not too late to take this offering, for many of the Churches have not had a preaching service since the call and the need were laid before the people. It is devoutly to be hoped that every pastor will give every congregation the opportunity to make a free-will offering to this most worthy and meritorious cause. The Japanese have greatly appreciated what has been done for them, but the work of rebuilding and restoring to former conditions before the earthquake has just begun. As stated previously, it is estimated by our General Board that it will take $50,000 from the Christian Church—North, South, East and West—to do the work necessary for relief and reconstruction. It will certainly hurt no congregation, but will help all to have this matter laid upon the hearts of the people, and give them an opportunity at least of making some contribution. All amounts received will be acknowledged in THE SUN, as well as receipted for. Several of the Churches have requested envelopes and folders; however, many are taking the offering without envelopes. In any case, give the opportunity to make the free-will offering during this period when the birth of our Saviour is being celebrated, and in making the offering they will further His work and build up His kingdom in the world. Thank you, brethren and friends.

J. O. ATKINSON,
Mission Secretary.

OUR GREENE COUNTY PASTORATE.

It seems a most happy incident that Rev. A. R. Flowers, who was last year located at Dendron, Va., has become very much interested in our Greene County, Va., pastorate, with Mt. Olivet Church as center and source of encouragement. This Church, under the leading of Bro. Flowers, assisted by Rev. B. J. Earp, has experienced a very gracious revival. The congregation now feels that it must either build the Church constituency and more Churches nearby, or eventually lose what they have done. Under date of December 23rd, Bro. Flowers writes: "Mt. Olivet is by far the most wide awake Church that I have been connected with since I came into the Southern Christian Convention, and I am under promise to spend the spring and summer with them, in the hope of effecting an organization that will justify the locating of a pastor at Dyke, Va. Land has been donated for the building of a parsonage and a few hundred dollars have already been subscribed. I went to two other points and preached to the people recently, and was very much gratified with the interest manifested."

The mission secretary assisted Rev. W. C. Hook, who was pastor at the time, dedicated Mt. Olivet last summer, and found a very zealous and wide-awake constituency supporting the Church. There is great prospect for our work in Greene County, Va., and we are most happy that Pastor Flowers and Mt. Olivet are proposing to lead the way. God bless and speed them in this most worthy work of winning souls and building up the kingdom of our Lord.

J. O. ATKINSON,
Mission Secretary.

MEN AND MILLIONS MOVEMENT.

Amount subscribed	$533,911.70
Amount paid to Dec. 1, 1923	102,327.77
Goal for May 1, 1923, to collect 40 per cent of total subscription	213,564.68

The fund is distributed as follows:

	Per Ct.
For missions	40
For education	40
For THE CHRISTIAN SUN	5
For the orphanage	5
For superannuation	5
For religious education	3
For Southern Christian Convention	2

This is subject to change by the Southern Christian Convention. The only change I remember was to provide for CHRISTIAN SUN deficit before making distribution.

J. E. WEST,
Chairman.

Principles of the Movement.

The Men and Millions Forward Movement stands for—

1. Jesus, the Head of the Church.
2. The Bible, the only creed.
3. Christian, the proper name of Christ's followers.
4. Christian character, the test of fellowship.
5. The liberty of conscience for every man.
6. The union of Christ's followers.

Its funds are to be devoted to these purposes:

1. Missions, home and foreign.
2. Christian education.
3. Ministerial education.
4. THE CHRISTIAN SUN.
5. Our orphanage.
6. The Board of Religious Education for the promotion of Sunday Schools and Christian Endeavor.
7. The care of our aged ministers, their widows and orphans.
8. The support of our Convention.

What is *my* part in the greatest movement of Christian history?

J. E. W.

THE NEED OF THE MINISTER.

BY REV. JAS. H. LIGHTBOURNE.

The subject chosen does not necessarily imply a criticism. Being a preacher, I have made the subject personal, and assumed there is implied a dissatisfaction.

Dissatisfaction is always the first step in improvement. I am dissatisfied, and my need is expressed in the terms of this dissatisfaction. The remedy is in aspiration plus effort, and the effort may be work or it may be faith or it may be a combination of the two.

My need is a deeper realization of the Christ. I need to know Him so intimately that His influence will be recognized by me as greater than any other and all others. Father and mother were, wife and children are dear to me, but He is to be dearer. Friends are all about me, but His is to be my chiefest companionship. Powers I have, but He is to be my support. Faculties I have, but He is to inspire each and all.

I can conceive my need met when I am absolutely consecrated to Him. When Christ finds every door of my soul open to Him and every soul window open toward Jerusalem, He will speak peace and power to my life.

It is not how to accomplish tasks and duties, but how to escape them long enough to worship in quiet and undisturbed, alone with my God as I find Him and see Him in my Christ.

Every problem which baffles me is solved in Him. Every characteristic which hinders me is lost in Him. Every conception which bewilders me is cleared in Him. Every prejudice which limits me is dissolved in Him. Every antipathy which grips me is unloosed in Him. He is my need.

When I first considered the subject, I thought it might be knowledge, or training, or initiative, or experience, or time, or strength that I needed. But analysis soon disclosed that that which I, as a preacher, most need is an experience of Christ which will bring me intimately into relation with His deeper and richer aspects. I need to have the mind, the heart, and the spirit of the Christ who served to the uttermost, who loved to the uttermost, and who gave to the uttermost.

Oh! to partake more abundantly, to drink more deeply of His infallable wisdom, His unquenchable compassion, and His unfathomed love.

Though I speak with the tongues of men and of angels and have not Christ, I am become as sounding brass or a tinkling cymbal.

Though I understand all mysteries and all knowledge, and though I am trained with all training and have not Christ, I am nothing.

Holland, Va.

[NOTE.—This paper was read before the Ministerial Association, Norfolk, Va., at its December meeting. The brethren were so impressed with its value that they asked for its publication in The Christian Sun.]

In this day of many minds, it is good for us to stop for a while and think over some of the things in which we may have been mistaken. This is, we believe, the age of the Spirit, but a great many in the Church, as well as in the ministry, do not seem to feel called upon to lay much stress on the work of the Spirit. Let us stop a moment and think over the facts, and it may be that we shall soon see in a clearer light, much as the *Pentecostal Herald* was seeing the question when it penned these lines: "The Holy Ghost reveals Jesus.—He makes the Lord Christ as real to the soul upon whom he falls in divine baptism as Jesus was real to John when he laid his head upon the bosom of the Master or to Peter when he leaped overboard and swam to Jesus on the shore. Jesus Christ becomes a tremendous and glorious fact, a living and powerful personality to those who receive the baptism with the Holy Ghost."

We like our preacher fine, but he don't seem to make us work. Some of our members think it might be well to change and get a pastor. Our preacher is busy—too busy to write anything for the Church paper. He hasn't said anything good about his field the whole past year.

THE MODERN WAY vs. THE OLD PATHS.

By Rev. P. H. Fleming, D. D.

[Delivered before the North Carolina and Virginia Christian Conference, in its late session at Bethlehem Church, Alamance County, N. C., and published by request.—Editor.]

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."—Jer. 6:16.

The scene is that of a traveler who has come to the opening of the ways, or else he has lost his way, or got out of the right way, that he has been traveling.

To all such, the word of the Lord saith, "Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

The old paths referred to are the paths walked in by those who adhered to Jehovah and obeyed his commands. The bewildered, lost, or out-of-the-way traveler is enjoined not only to ask for the old paths, but also for the good way and to walk therein. He is bidden to stand in the ways, to see, to ask. He is to see for himself and to inquire of those who know the way.

Israel had gone wrong; had got out of the way by departing from God's commands; and the only way to get right was to get back to God and obey His commands. Get back to the old paths of truth and righteousness and walk therein.

The world has gone wrong as Israel went wrong—by parting from the commands of Jehovah—and the only way to get right is to get back to God and obey His commands.

There are forces at work in our civilization which threaten its destruction. They are seen in the decadent home, the divided Church, the clash between capital and labor, the disregard for law, and in the general unrest in all walks of life.

We are told that Europe is struggling between hope and despair, and that in the struggle is becoming materialistic.

There is a conflict on today in organized Christianity which strikes at its very foundations; besides the forces without which seek its utter destruction. This conflict in organized Christianity is seen in the controversy between the fundamentalists and the modernists or liberalists. If the Church has not got out of the old paths; if she has not departed from the commands of God—she has certainly come to the opening of the ways, and it behooves her to stand in the ways and see and ask for the old paths, where is the good way and walk therein.

The safety of the individual and the world lie in the establishment of Christ and Christianity in the heart and lives of men; and the Church of the living God is the only organized body on earth for the accomplishment of that purpose. Hence, the importance of knowing the truth, of being right, and forging ahead.

The controversy now going on within the Church between those who profess to be Christians, between the fundamentalists and the liberalists, is very pathetic and destructive to winning souls to Christ. It has confused many people, and doubtless turned many from the Church.

The views as set forth by the liberalists regarding the inspiration of the Scriptures, Christ, His mission and work, and the mission of the Church has shaken, unsettled the faith of many, especially in schools, colleges, and universities, in the old paths wherein saints of God have marched to glory.

Let us hope that the quarrel is at its height; that it will soon be over; and that out of it good will come. But that good day is not yet at hand: for at present, the essentials as set forth by the fundamentalists and the liberalists are as far apart as the poles of the earth.

Fundamentalism is belief in the fundamentals; that is, belief in those things that serve as the foundation or basis of a system or belief as truths, law or principle—a primary and necessary truth. In religion, it has reference to the foundation, basic truths, essentials, upon which religion is founded.

The essentials of fundamentalism, varying somewhat in its adherents, as they approach or recede from the clearly defined line of separation which divide them and the liberalists, may be stated in a general way, as follows: belief in God the Father; in Jesus Christ His Son, and in the Holy Spirit, the Comforter; in the inspiration of the Scriptures; the trinity; the virgin birth of Jesus Christ; His deity; the personality of the Holy Spirit; the vicarious atonement of our Lord and Saviour; the new birth; the resurrection of the body; the second coming of Christ our Lord; everlasting life of both the righteous and the wicked—the one saved; the other lost.

The fundamentalists at least believe something and know how to state it and are not ashamed to confess their faith.

Liberalism is the principle or method of liberalists in religion, politics and other things. In religion it has reference to the liberty of thought, speech, and action. It stands out opposed to conservatism and fundamentalism.

The essentials of liberalism varies also in the teachings of its adherents as they approach or recede from the clearly defined line of separation which divide them and the fundamentalists; but in a general way the essentials of liberalism may be stated somewhat as follows: That the basic truths of Christianity is a Christ-like mind and heart. It says that the world needs the message that Christ came to give—the Fatherhood of God and the brotherhood of man; the indwelling life of Christ's sacrificial life; the coming of the kingdom of God; and the value of the Church for the accomplishment of the divine purpose in the world—and not discussions as to an inerrant Bible and the virgin birth, or any particular theory of the atonement, literalist formula of the Lord's return.

It claims that the old-time religion needs to be reconstructed to suit modern needs and ideas. It says that the world is going forward and that the old-time religion which believes in conviction of sin, repentance, and the new birth as taught by the strict fundamentalists need to be reconstructed so as to meet the needs of modern thought and progress. They herald Christ through education.

It is easier to state what liberalism does not believe than it is to state just what it does believe. It is such a progressive something that its beliefs may change overnight, or with the wind or tide. Liberalism does not believe in the old paths as interpreted by fundamentalism. A striking contrast.

Fundamentalism says that liberalism is a philosophy pure and simple, and that its exponents are disciples of Descartes and Darwin; that they look upon the Bible as an evolution, that they seek to develop the naturally good in man and trust to education and environment for redemption; that they make inner consciousness the court of last appeal. Fundamentalism say liberalism denies the Christ of the New Testament; and that the present quarrel is not about science, mediaeval dogma or theories about Christ's second coming; but a protest against a doctrine and preaching that dishonors Jesus Christ and robs the world of its only hope of salvation.

Fundamentalism says the real issue between fundamentalism and liberalism is supernaturalism against naturalism, or reversely stated, naturalism against supernaturalism.

Fundamentalism says that supernaturalism is right, according to facts supported by critical and historical science, Christian history, and Christian experience. There are fundamentalists who say that we are right or we have no Bible.

Liberalism says that Christianity as interpreted by the fundamentalists is of the school of the scribes and Pharisees; that it is sterilizing; that it knows no progress. It says liberalism is of the prophets and the apostles; and that fundamentalism is contrary to the teachings of Christ. It says liberalism has faith in human progress. It says fundamentalism has no perspective; is a dogma of partialism and pessimism; that it is non-creative, non-ethical, non-spiritual, and that its program is essentially illiberal and intolerant.

There are liberalists who say that fundamentalists are convinced that the salvation of the world depends upon adherence to such doctrines as the trinity, infallible inspiration of the Bible, the virgin birth of Jesus; while they say liberalists are convinced that the salvation of the world depends upon expressing the spirit of Jesus in the life of the individual and the life of society.

There are fundamentalists who say of the liberalists, put the evil leaven out; be not unequally yoked together with unbelievers.

There are those who say that fundamentalism and liberalism should part company; that there should be a new alignment, and that such an alignment should be along the line of whether people accept the Bible as the Word of God or do not accept it as such. On the one side of such an alignment they would place those who accept the Bible as the Word of God, and on the other those who do not accept it as such.

There are those who say let those who hold to the rationalistic or liberalistic view go away to themselves and let the evangelical Church keep her soul clean and maintain her heritage and truth.

Some say there is no middle ground, for in fundamentalism and liberalism are two world views—the one, they say is static; the other, growing, evolving.

Others say the religion of the fundamentalists is the great redemptive religion known as Christianity; while liberalism, they say, is naturalistic, agnostic. They say liberalism which denies the authority of the Scriptures, the deity of Jesus Christ, the reality of the atonement for sin, has no right to the name of Christianity.

There are people who seem to think that separation is not necessary. They say let fundamentalists and liberalists work together for the advancement of the kingdom. One writer says there is room for both in the Church, and that each needs the other.

What do laymen think of the controversy between the fundamentalists and the liberalists? One layman tells us that fundamentalism is at least strong, if it is blind. Liberalism, he says, is a coward at heart, and that the logical outcome of such doctrine is scientific materialism; and that the logical outcome of fundamentalism is absolute blindness in the light of supernaturalism.

One says I have no interest whatever in the controversial aspects of religion; while another says religion is fundamentally emotional, not an affair of the reason; while yet another says, stop your fighting and unite in fighting the enemies of Christianity. Some deplore the controversity; others are pained over it, while others think it ought to be founght out to a finish.

The special points of attack by liberalism against fundamentalism seem to be the inspiration of the Bible; the virgin birth of Jesus; the atonement; the new birth, and the second coming of our Lord.

Liberalism tells us that the Koran is regarded by Mohammedans as having been infallibly written in heaven before it came to earth, and that all the ideas which we dislike in the Koran are somewhere found in the Bible and that the Bible has in it things for which we send missionaries to the Mohammedans; that the faiths of Buddha and Zoroaster say they were superhumanly born; that even Pythagoras, Plato, Augustus Caesar were called virgin-born; and that neither John nor Paul distinctly allude to the virgin birth.

What has all this to do with the inspiration of the Scriptures and the virgin birth of Jesus Christ but to create doubt and to discredit the inspiration of the Bible and the virgin birth of Jesus?

The liberalists say Christ is coming, but they think not of His external coming on the clouds, but of His will and principles being worked out by God's grace in human life and institutions.

They seem to have no room in their thinking for the superhuman, for the new birth, nor for the atonement.

Many schools, colleges and universities are honey-combed with liberalist teachings. Some pulpits are filled and others are being filled with liberalist preachers; and there are those in high places of the Church that are liberalists in their views and teachings.

I know not why liberalists are so anxious to take away the Christ we have known, who loved us and gave Himself for us and saves us from our sins when they have not a greater Christ unto us to give; but a lesser one.

They take away the Christ of the virgin birth, and for Him substitute a Christ of a human father, just as human as your father and my father.

They take away the Christ of the vicarious atonement and leave us no one whose blood cleanseth from all sin.

They take away the Scriptures written by holy men as they were moved by the Holy Ghost, and tell us that the Bible is an errant Book.

They take away the Christ of the new birth and proclaim a Christ through education, and not the Christ through a broken heart, a contrite spirit, and new birth.

They take away the Christ of the second coming, in like manner as He went, and substitute therefor no being whatever; but His will and principles being worked out.

Liberalism, in its teachings, takes away the Christ we have known and loved, and does not tell us where to find him; but Christ lives and reveals Himself to those who are His.

What Needs to be Done?

What needs to be done is for those who have lost their way—who have got out of the way—to "Stand in the ways and see and ask for the old paths where is the good way, and walk therein." Get back to God. Adhere to Jehovah and obey His commands. Get back to the Christ of the New Testament; hear His voice and follow Him. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

Build upon Christ the only foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

We need to confess Jesus Christ as did Simon Peter—"Thou art the Christ, the Son of the living God." We need to see Jesus Christ and to know Him to be more than a John the Baptist, an Elias, a Jeremiah, or one of the prophets. We need to know Jesus Christ as the Son of the living God who will build His Church and against which the gates of hell shall not prevail.

What needs to be done? Get back to God; turn to Jesus Christ, the Master, Teacher, Leader, and Saviour. We need to come to Jesus with broken hearts, confessing our sins and ask His forgiveness. We need to accept Jesus as our Saviour and follow Him wherever He may lead us. We need to love God supremely, and our neighbor as ourselves.

The world needs to be regenerated—born again. If regenerated, if born again, then we will know that whereas we once were blind now we see. If thou wouldst know Jesus, do His will.

In such a struggle and conflict as we are now passing through, nothing can save the day but the spiritual. The struggle in its final analysis is between belief and unbelief; between truth and error; between righteousness and unrighteousness. It is an age-long struggle, and truth and right will win.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers.
But error, wounded, writhes in pain,
And dies amid his worshipers."

It may be that fundamentalists will have to enlarge their vision if they would get nearer the great loving heart of Jesus Christ; and I am sure liberalists will have to recast much of their thought and speech about the man Jesus Christ, the only begotten Son of God, and the way of salvation, if they would come near the blessed Christ and know Him in His fullness. Jesus Christ is "the way, the truth, and the life." "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

I may not be able to divine fully what the final outcome will be in the crisis through which the Church is now passing, but I have faith to believe that it will be a great victory for truth as it is in Christ Jesus; and that Jesus Christ, the Son of God, will ever stand supreme among men; and that His worship will grow young with the ages, regardless of what men may say as to who and what He is. The clouds may be ominous; unbelief may strike at the very foundation of Christianity; the future may be dark and unknown—

"Still behind the dim unknown
Standeth God in the shadow,
Keeping watch above His own."

The open Bible, the freedom of thought and speech and action without faith will not remedy our ills nor settle our quarrels; but faith, unquestioned faith and obedience to Jesus Christ, and loving and faithful service to God and man, will usher in that golden day of peace and rest and good will for which we long. What we need is more education, and preaching, and living based on the plain teachings of Jesus Christ. What we need is to know Jesus Christ and to live as He lived.

Let those who search for truth, let all mankind, be honest with God, with Jesus Christ, with truth, with themselves; and seek the guidance of the Holy Spirit in all things; and none need fear the final result of the present conflict.

I fear not for truth; but I do fear for ourselves and for others while we wrangle. Yet, believers must ever stand for and defend the truth as it is in Jesus. Jesus says: "If ye continue in my word, then are ye my disciple indeed; and ye shall know the truth, and the truth shall make you free."

I plead for truth wherever found, whether in the Book by inspiration, written as holy men were moved by the Holy Spirit, or in the book of nature written by the Creator.

I plead for truth, not theories, not uncertainties, unestablished claims of science; but for truth in every realm of thought and action. But in all of our research and investigation and erudition in the home, in the Church, in the school, in the pulpit, and in the pew, let us not deny Jesus Christ the Son of the living God, lest we be found with a like feeling of Romanes, or even a worse, when he said in his negation of God: "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to work while it is day will doubtless gain an intensified meaning by the words that "the night cometh when no man can work," yet when at times I think, as at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is susceptible." Thus wrote one who had lost his way, who had got out of the old paths.

In conclusion, let me urge the Church to try the religion of Jesus Christ, and she will find rest; and so may each and all.

In our homes, in our Churches, in our schools, in the busy marts of life where men and women toil and suffer, wherever we have opportunity, let us tell the wondrous story of Jesus Christ and how He came to seek and to save.

"Tell me the old, old story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
Tell me the story simply,
As to a little child,
For I am weak and weary
And helpless and defiled.

Tell me the story slowly,
That I may take it in—
That wonderful redemption,
God's remedy for sin.
Tell me the story often,
For I forget so soon,
The early dew of morning
Has passed away at noon.

Tell me the story softly,
With earnest tones and grave;
Remember, I'm the sinner
Whom Jesus came to save!
Tell me the story always,
If you would really be
In any time of trouble
A comforter to me.

Tell me the same old story,
When you have cause to fear
That this world's empty glory
Is costing me too dear.
Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story:
Christ Jesus make thee whole."

Burlington, N. C.

THE WINNING OF THE FAR EAST.

This comprehensive discussion of the complex and vital problem of the Far East will command widespread interest because of the first-hand information gained by Mr. Gulick on his two special missions for the Federal Council of Churches. Dr. Gulick bore messages of good will to China and Japan, and had unequaled opportunity for gaining intimate knowledge of conditions and international attitudes. His book reveals the great problems facing the Eastern nations, and through them the entire world. Some of the opportune questions considered are the effects of the great earthquake in Japan; the consciousness of rights by the laboring classes; the spread of communistic ideas from Russia; the industrial, intellectual and political revolutions in China; suspicion of each other and of the Occident by China, Japan and Korea, and other matters which have the most significant relation to the peace of the world. Net, $1.35.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 13, 1924.

The Long Sojourn in Egypt.

Genesis 37-50 (Print 47:1-12).

Golden Text: "Jehovah will keep thee from all evil; He will keep thy soul."—Ps. 121:7.

Where in all the world of literature is there anything like these stories! Take for instance the stories in the chapters (25-36) that form the connecting-link between last Sunday's lesson and today's lesson—the stories of Isaac, the well-digger and the man of peace; of Jacob, his crafty, scheming, ambitious, and all-too-unscrupulous son, and of all the thrilling experiences which he had, including a flight from home, a vision of God, a sojourn in another land, his love affairs, his wrestling with an angel, and his reconciliation with his wronged brother; of Esau, the careless, shiftless, and tragic figure—the man who sold his birthright for a mess of pottage and thus became the type of many people today; of the interesting and very human interplay of the primitive emotions of these men as they dealt with one another and with Jehovah. Time would fail me to tell of the lessons that could be drawn from these gripping tales of old.

And then we come to today's lesson as recorded in chapters 37-50. Joseph is the central figure here. He was the boy with the coat of many colors and an ambitious idealism. Read of his experiences as a pampered son, as the victim of a cruel plot, as a slave in a strange land, as a man of authority and business cumen, as a forgiving brother and a devoted son—experiences that have been so vividly and graphically told that after centuries we can feel the heart-throbs in them. For sheer beauty and power of appeal, there is nothing to be compared with them except the stories of the Master Teacher Himself, and we should read them again and again, if only for their charm and beauty.

But they are more than stories to be read, or pictures to be looked at. They are truths to be studied, pondered, and obeyed. And he who reads should "Think on these things" and hide them in his heart that he might be thoroughly furnished unto all good works.

For over and above all their incidental truths—and there are many of them—there runs through all these stories as a central theme God's plan for His chosen people and His chosen land. These stories reveal the out-working of that great purpose. They are the details of "that far-off divine event towards which the whole creation moves." God was making history in those days—and in these.

We have already seen how God called Abraham out of Ur, and later Haran, in order to make him and his seed a blessing to all the world. We followed him through his experiences of those momentous years. The road was not always smooth, nor was the way always clear, but "by faith" Abraham went on, not knowing whither he went, but being assured by the inner voice that in due season he should find a city which had foundations, whose builder and maker is God. And then we saw how he died, not having received the promise.

It is a long way from Ur of Chaldee to Canaan, by way of Egypt, especially when counted by years. And there was a deal of difference between Abraham, who was the friend of God, and some of his descendants, for example Jacob. But a thousand years are but as a day with God, and men, even men like Jacob, are but clay in the potter's hands, which can be fashioned into the chosen vessels of God if they will but hold on till they receive the blessing. Then they shall have power with God and with man, and shall prevail. And even though we find the chosen people in today's lesson in a strange land, they people in today's lesson in a strange land, they are still in the purpose of God. Their long sojourn in Egypt—they were not in Egypt itself, but rather on the edge—was for training and discipline. They had much to learn and to become before they could go up to possess the land. And back of all these experiences there was a wise Providence, which was and is and evermore shall be. Let him who reads see in this lesson the strange ways of God with men.

Some Lessons for Us.

1. All things work together for good to them that love God, to those who are called according to His purpose.
2. God exalts men in order that they may exalt Him.
3. Public office is a public trust.
4. One great test of character is our attitude toward "our poor relations."
5. "He that is faithful over that which is least, shall be ruler over much."
6. Our sins have a way of finding us out—and at the most undesirable time.
7. "Honor thy father."
8. A man need not be ashamed of his occupation, however humble, if it is honest. Shepherds were an abomination to the Egyptians, but the sons of Jacob said they were shepherds.
9. The man who is engaged in doing big things—or even little things in a big way—for God, has no place in his heart for petty grievances or an unforgiving spirit.
10. God's plans are usually carried out by man's co-operation; they may be carried out in spite of his opposition.
11. "Love never faileth."
12. God was with Joseph, for Joseph was with God.
13. Many of us must sojourn long before we can receive the blessings which God has for us.
14. One of the best ways to forget our own troubles is to help some one else who is in trouble. (When Joseph was in prison, he served his fellow-prisoners.)

CHRISTIAN ENDEAVOR.

January 13, 1924.

Topic: In His Steps. 1. How and When Jesus Prayed.—John 17:1-26.

How and when Jesus prayed! Did Jesus pray? Why, He was the Son of God, was He not? And He claimed that He represented the Father, and that the Father had given all things unto His hands. Then, why should He pray!

Now, the undeniable fact is that Jesus did pray. There are at least twenty recorded instances in the gospels of Jesus' prayers or praying; we may be sure that these were not all. If the gospels teach anything, they teach that Jesus was pre-eminently a man of prayer.

This means two things. It reveals, first of all, the necessity for prayer. If there was any man in the world who could, from the human point of view, done without prayer, it was Jesus. And yet He prayed often and much. If the Son of God prayed, surely there is need for us to pray. Indeed the fact that Jesus prayed signifies just this: the better or more spiritual a man would be, the more urgent is the need for prayer.

In the second place, the fact that Jesus prayed reveals in a deeper way the nature of prayer. Prayer for Jesus meant more than asking God for things. It meant friendship and communion with God. The supreme object of prayer was not God's gifts, but God Himself.

If we are to follow "in His steps"—and Christian Endeavorers are pledged to that high and holy task—we, too, must know how and when to pray. And here, as elsewhere, Jesus is Master, Teacher and Example.

How Jesus Prayed.

1. *Informally.*—Jesus did not use high-sounding or "flowery" language; neither did He adopt a sanctimonious attitude. He talked informally and spontaneously with the Father under all circumstances. But there was always an element of reverence and a sense of reality about His prayers. Some Christian Endeavorers say they cannot pray in public. And yet they talk to their fathers and mothers and friends in public. Why not do as much for the Father? We are not heard for our much speaking or for our rhetoric. Prayer is more a matter of spirit than of mere words.

2. *In Secret.*—Jesus had times when He got away from the crowds, and even from His disciples, and prayed in secret.—Matt. 14:23; Luke 5:16. He has told us to pray in secret. No matter how much we pray in public, we need to go into the inner chamber and shut the door and pray in secret.

3. *Earnestly.*—Jesus prayed in such a way that His disciples wanted Him to teach them how to pray.—Luke 11:1. On another occasion, great drops of sweat, as it were of blood, stood on His forehead. Prayer meant something vital to Jesus. How cheap some of our praying is!

4. *Confidently.*—Jesus prayed in faith believing, and He has commanded us to pray in the same way.—Matt. 21:22.

5. *For Others.*—Jesus prayed for Peter, for His disciples, for all those who should believe on His name—always for others. How narrow are our prayer interests as compared with His!

6. *In Submission.*—"Not my will, but Thine be done" was the spirit in which Jesus prayed. He did not seek to change God's will, or sought to bring His will into harmony with God's will.

When Jesus Prayed.

1. Early in the morning. Jesus kept the quiet hour, and He kept it in the morning.—Mark 1:35.
2. Before eating. Jesus always "said grace."
3. Before undertaking anything concerning the kingdom. Before He entered upon His ministry, before He chose His disciples, before He went to Jerusalem—always before a crisis.

A Few Questions.

1. How much time did you spend in secret prayer in 1923? How much do you plan to spend in 1924?
2. Is there a difference between praying and saying prayers?
3. Is a prayer list a help or a hindrance?
4. Does your home have a family altar?
5. What is the advantage or disadvantage of having a regular time for prayer?
6. How wide is the circle of interest of your prayer?

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THOUGHTS FOR THE LAST DAY OF THE YEAR.

"Whither shall I flee from Thy presence?"—Read Psa. 139:7-12.

There is in this universe a strange element which fills all space. It is called ether. No man knows what it is, yet no man can escape it. So it is with God, who is the universal Presence, the spirit that filleth all things. David recognized this mysterious presence as one who knew when he sat down and when he stood up, the word on his tongue before he spoke, the thought in the making. He made a daring experiment to try and escape God. First he tried height, but he found that a man cannot get too high for God. Then he tried depths at the lowest, and there he also found God; then he exclaimed through sheer exhaustion, "Whither shall I flee from Thy presence?" It is the story of man's past experience, of which we are reminded in the parable of the coin and the sheep, and lived out by Christ Himself on earth. It is a story of Christianity and experienced by Paul when on the road to Damascus. It is the story of God's presence with us always, which sooner or later finds out and searcheth all hearts.

There is nothing that pursues us like the past. Wrong-doing will hound us like a ghost and bring us to grief. Right will bring its fruitage in triumphant glory. Let us see what our past has been and make the future again.

Prayer.—Dear Father, may we learn from the past what are the unsearchable riches of God, and how He searches all hearts. Out of the past and our own love for Him and righteousness, may both the young and the old submit their ways to Him. In Christ's name we ask it. *Amen.*

TUESDAY.

FOLLOWING JESUS.

"Let him deny himself, take up his cross and follow me."—Matt. 16:24-26.

Imitation is one of the great forces in all education. The power and desire to imitate gives us our fashions in clothes, our schools of art, our social customs.

It was rather an unusual thing for Jesus to propose to men that they follow Him. Yet in His day, men willingly left all and followed Him, and even to the end of their lives were happy in their choice. Today, men are doing the same thing. They are making a voluntary choice of following Jesus, and counting themselves happy that they have selected that way of life. What Jesus said and was meets a response in my soul. Who would not like to be the follower of Him who healed the sick, taught the ignorant, aided the needy, strengthened the weak, and in every way gave Himself unselfishly to acts of love? There is nothing in all the world which satisfies the desire for adventure as does following Jesus Christ. Make this your New Year resolution.—*Rev. W. S. Stranahan.*

Prayer.—Lord's Prayer (all the circle joining).

WEDNESDAY.

THE LIFE I SHOULD LOVE.

"And Simon He surnamed Peter."—Mark 3:16.

His first name meant an uncertain sort of hearer; his second name meant a rock. And the Lord deliberately displaced the weaker name and supplanted it by a stronger one. "Simon" was a man of fickle impulse, undependable, slipping out of one's grasp like a handful of sand. "Peter" was rock, granite, invincible as the everlasting hills. I wonder how the sand felt the first time it was called rock! Oh, how should I feel if the Lord were now to appear and address me by that tremendous name?

And so we find our Master continually addressing people in the brilliant titles of their new names, the names which indicate their brilliant possibilities and ther coming achievements. "Ye are the light of the world." "Ye are the salt of the earth." "He also is a son of Abraham." When the Lord gave a man a new name, it was a call from the heights. And how inspiriting it would be! It would rouse like the sound of a bugle. Surely Simon would pull himself together when Christ called him Peter.

And this is how our Saviour thinks of thee and me. He thinks of us now as though we were perfected. And His grace will bring us into the very perfection which we seem to wear in His holy love. We are called "children of God," "children of light," "heirs of God," "joint heirs with Christ," "Saints of the household of faith." How greatly He thinks of us!—*Rev. J. H. Jowett.*

THURSDAY.

TUNING THE HEART.

"Out of the abundance of the heart, the mouth speaketh."—Matt. 12:34-37.

There is an old verse in the Proverbs which says: "Keep thy heart with all diligence, for out of it are the issues of life." The marginal reading puts it more pointedly: "Keep thy heart above all that thou guardest." Our Bible proverb-literature represents the concentrated common sense of many generations. This particular verse is in harmony with the teaching of Jesus about "the abundance of the heart," and it suggests the haunting phrase in the old hymn—

"Come, thou fount of every blessing,
Tune my heart to sing thy praise."

When our hearts are entrusted to God's keeping, all "the issues of life" are safe and truthful. We know when we have obeyed His call. We understand what Paul meant when he said, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Every time the orchestra plays, the instruments must be tuned. So must your heart be tuned, if your life is to play its part in the orchestra of the world and of heaven. Every morning it needs tuning for the day; every Sunday for the week; in youth for life; in emergency for the great task.—*Rev. Ernest Bourneur Allen.*

Prayer.—Lord's Prayer (all the circle joining).

FRIDAY.

THE TESTING OF A SOUL.

"Hast thou considered my servant Job, and there is none like him in the world."—Job 1:8-9.

Satan replied substantially: "Job is paid for serving Thee. Thou hast given him wealth and honor and power. He serves Thee for what he gets out of it." If that were true, Job was serving himself, and not God. What a withered soul Job had if he served God for what he got out of it! He had become a cash register. His only purpose was to hold and record money. Aspiration, love, self-sacrifice all gone, there was left only the click that records the coming and going of the symbols of what men call wealth.

Did Job join the Church because it would multiply his camels and his sheep? Did he spread out his hands toward God, pretending to pray, that his clothes might be heavy with silver? Satan found out the truth of it. In Job's soul was the same glorious worth that outpoured from later saints and prophets. "Though the fig tree shall not blossom, the fields shall yield no meat, there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."

"What doth it profit a man to gain the whole world, and forfeit his life?"—*Rev. J. H. Mills.*

Prayer.—Lord's Prayer (all the circle joining).

SATURDAY.

WHAT IS REAL CHRISTIAN SERVICE?

"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:40-41.

What is Christian service? We go to Church on Sunday. We return to our homes, and next day go about our business. There comes over us at times a burning desire to do something, to serve in Christ's name. We look about for a task for which we are qualified. The first thing that presents itself is teaching a Sunday School class. We are quite sure we cannot do that successfully. Down the whole line of so-called religious activities we run and find ourselves seemingly good for nothing. Depression settles down upon us.

Coventry Patmore said that the saint did very much the same things as others, but that he did them from a different motive. Ostensibly, the Christian may not do far differently from others, but there should be a vast difference in the motive. Real Christian service which you are called to render may be in connection with the institutions of religion and it may not. Religion is a life to be lived. Your service—true Christian service—is to live that life. We cannot get away from the words of the Christ about the cup of cold water.—*Rev. John A. McAfee.*

Prayer.—Dear Father, we pray for all those who by the toil of human hands, not only make others happy but make life possible for the body. Crown all who serve the Lord even in the smallest of things, with the noble crown of Thy blessing to the human race. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

Notwithstanding Sabbath desecration, by its many curses, it is a notable religious gain that our Sabbaths are not as they were a century ago. All along the line of living, from the scientific to the religious, new values have been set on life, until we can say that, to a large extent, whatever is for physical betterment is good for the soul. Therefore, being filled with the Holy Spirit and actuated through motives which are in our Saviour, we need not repress everything that does not take the form of worship. It is the things that destroy our better self and higher existence that is harmful and should be repressed.

Prayer.—Dear Father, we humble ourselves before Thee at the beginning of this day, praying that we may be endowed with wisdom from Thee to discern between good and bad and spend our Sabbaths not only in worship, but in developing our lives in harmony with Thy infinite spirit of love and perfection. *Amen.*

This week, two persons sent in, with their renewals, two new subscriptions each for the year. How easy it would be to practically double the mumber of readers of THE SUN if half of our present number would resolve to do as the two above! Here is what is said of another religious paper: "Reports showing that the circulation of the ——— had been more than doubled during the last year, and that it is in a healthy condition, were read."—MANAGING EDITOR.

THE FINAL TEST OF A CHRISTIAN LIFE

By S. L. Beougher.

Lest I be branded as a religious heretic, I step forward with following answer to the question asked at the foot of my article entitled "A Christmas Message." In it I made this statement:

"The final test of a Christian life is not the worship of God, but always the love of man for man."

Editor's note: "Is this statement in harmony with Matt. 22:36-40? Which in substance reads: 'The love of God is the greatest commandment, and the love of man is next unto it; on these two commandments hang all the law and the prophets.' "

Notice, I said nothing about the love of God, but the worship of God. If I had had the love of God in mind, and so stated it thus, it would still be in absolute harmony with Matt. 22:36-40, for there can be no love for God which is unattended with love for man. If the message of Him whose birth we celebrate at Christmas teaches us one thing above all others, it is not that we shall try to do for Him as a person, but that we shall seek to do for one another, which is in complete harmony with His own statement in Matt. 25:34-48. Since God the Father never manifested Himself in this world in bodily form, and since Jesus is no longer here in human flesh, we have no opportunity to give Him meat, or water, or clothing, or medicine, or consolation, or any kind of spiritual help; but we can supply to the fullness of our capacity the needs of God's offspring—our brother-man, Christ's brother-man. In this declaration of Christ's we have the highest expression of Christian service to our fellow-men, and in turn to Christ our Lord, blessed with the grandest reward. "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then shall the King say unto those who have thus served: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; enter into life eternal."

I am sorry that the proposition was misinterpreted, or the truthfulness of the statement was questioned. It might be more plainly stated thus: The highest test of the Christian life is not in the worship of God in the sanctuary or out of it, but in the expression of loving service rendered to the world for whom Christ died. Everything in this world is tested. Disposition is tried in the home; character is tried in business; principles are tried in society; Christianity is tested by the stern realities of life in our noblest efforts to apply the Golden Rule. In this world, good and evil have a chance to master each other; evil tests goodness itself. The test of the strength of the giant oak is its resistance against the mighty winds in the open country, and not in its protected condition while surrounded by the dense forest. The Christian life does not undergo its final test in the worship of God surrounded by the most favorable conditions, but in its service to the race.

Worship is an act of paying divine honor, reverence, respect, homage and adoration to God; but prayer, Bible-reading, Church-going and the taking of Communion are not acts of devotion. Actual religion does not lie in these, but in the quality of life these create in us. If these things do not create new life in us, it makes little difference whether we do them or not. The man was right in his reply to the deacon, who asked him as he entered the Church whether he had come to serve God, when he said, "No; I have been serving God all week; I am come to worship Him—come to get another supply to equip me for service through another week." The time was—and not so long ago—when God's service was supposed to be incompatible and unworkable with what were described as secular or mundane affairs. Even today "divine service" and "divine worship" are held by many to be synonymous terms, associated almost exclusively with Churches, chants, sermons, offerings. Divine service begins in divine worship, but it is not the end of it—it is only the beginning. If these gracious ministries have meant anything to us, we will turn about to find an outlet for the inspiration of our worship, and we can find it in real Christly service for and to our fellow-men.

The process of seeking in the world the means of fulfilling Christ's purpose to and for mankind is rapidly enlarging our sense of old phrases and our understanding of new opportunities.

It will be a new day for the Christian Church when any minister or layman shall be free to divulge the inspiration of his soul in the pulpit or out of it, in print or out of print, when in complete harmony with the cardinal principles of our great free Church—Christian—without somebody assuming authority to insert a question mark after it. Every person must stand or fall upon the merit or demerit of the doctrine he teaches before the Christian communion. My fear is for him and not the Church. No man has ever broken any of God's eternal laws; but God's laws have broken him when he transgressed them. If the theory of progressive revelation be of God, to meet the needs and demands of this new age, it cannot be overthrown; but if not of God it will speedily come to naught. If any man can cause to shine any clearer light upon the "mysteries of godliness" (1 Tim. 3:16) than has come to us through the past twenty centuries, I am one who will welcome it, for God knows the wisest of men have known but little. If any man, through clearer thinking and inspiration, can give to the Church a more practical and workable program—one that will reach and save the masses of mankind for time and eternity; one that will reach all man and all the man; one that will be absolutely proficient in the carrying out of the great commission; one which will put all of the meager successes of organized Christianity for the past nineteen hundred years to shame—again I say: God knows I will receive it and enter into the program whole-heartedly.

I am not an alarmist, neither am I alarmed; for if the fundamental doctrines held sacred by the organized Orthodox Church (Denominational Protestant Christianity) be the doctrines and the teachings of the Bible, and not mere theological of them, as conceived by men, they cannot be overthrown, for the world shall pass away, but God's word will abide forever. As for myself: "I know in whom I have believed, and am persuaded that Christ is able to keep that which I have committed unto Him against that day."

Graham, N. C.

[NOTE.—We are glad our brother has made himself clear that the love of God is the foundation of all true love and of all true service.—Editor.]

CHRISTMAS EXILES.

By Wm. Thornton Whitsett.

Those of us who find ourselves at Christmas time at home, and in our native land, may well give a thought to those thousands of exiles who are this day far from the firesides they love so well; those "who go down to the sea in ships, and do business in great waters," the scattered sons and daughters of earth who find themselves in remote places when the Christmas day dawns. In every land and country there are many who will be today thinking of the season's joys, and longing to again be partakers with us.

Rudyard Kipling had these people in mind in one of his poems called "Christmas in India." It will be remembered that Kipling was born in India, where his father was the curator of the Labore Museum, but distance had never killed his love of homeland and kindred.

Christmas in India.

Dim dawn behind the tamarisks—the sky is saffron-yellow—
As the women in the village grind the corn,
And the parrots seek the riverside, each calling to his fellow
That the day, the staring Eastern day is born.
Oh, the whitedust on the highway! Oh, the stenches in the byway!
Oh the clammy fog that hovers over earth!
And at home they're making merry 'neath the white and scarlet berry—
What part have India's exiles in their mirth?

High noon behind the tamarisks—the sun is hot above us—
As at home the Christmas Day is breaking wan.
They will drink our healths at dinner—those who tell us how they love us,
And forget us till another year be gone!
Oh, the toil that knows no breaking! Oh the Heimweh, ceaseless aching!
Oh, the black dividing sea, and alien plain!
Youth was cheap—wherefore we sold it; gold was good—we hoped to hold it,
And today we know the fullness of our gain.

Black night behind the tamarisks—the owls begin their chorus—
As the conches from the temple scream and bray.
With the fruitless years behind us, and the hopeless years before us,
Let us honor, O my brothers, Christmas Day!
Call a truce then to our labors; let us feast with friends and neighbors,
And be merry as the custom of our caste:
For is "faint and forced the laughter," and if sadness follow after,
We are richer by one mocking Christmas past.

—*Rudyard Kipling.*

NEW YEAR'S DAY.

By Howard W. Pope.

As New Year's Day comes round once more,
We stand like tourists on the shore.
Before us lies an unknown sea,
Which one should sail quite carefully;
A rock-bound coast may lie ahead,
Or mighty tempest which men dread;
Or deadly calm or long delay,
When one has not the heart to pray.

But on one thing we can depend—
Our Captain is a mighty Friend;
He knows our ship from stem to stern,
Nor has He anything to learn!
He walks the sea whene'er He will,
And bids the angry waves be still;
He holds the tempest in His hand,
And nought can harm His little band.

Let no one dare to sail this sea,
Which leadeth to eternity,
Without Christ Jesus as his Friend,
To guide him safely to the end.
And when we reach the other shore,
Which is our home forevermore,
Let one and all rejoice and sing
Eternal praises to our King.

A difficult problem, squarely met, is never as bad as it looks; but a problem put off keeps growing like a snowball rolling downhill.

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DOUBLE WEDDING.

A most beautiful double wedding took place on Thursday, December 20th, at 6 o'clock, in the Carsley M. E. Church when Mary O'Lean Baird became the bride of Alonza Clyde Cofer, and Essie Deane Nunnally became the bride of Raymond Francis Cofer.

Mrs. Dennis Cofer presided at the piano, playing during the time the people assembled. Miss Bessie Ford sang "I Love You Truly" just before the ceremony. Then the wedding march was played from Lohengrin.

The brides were dressed in white Canton crepe dresses, with veils caught with orange blossoms, and carried a bouquet of white rosebuds.

The ceremony was performed by Rev. Fletcher Osborne, pastor of the Carsley M. E. Church. The ring ceremony was used. The many friends of the brides and grooms wish for them a long, happy and prosperous life.

CHANDLER—HADLEY.

At the home of the writer, Burlington, N. C., December 14th, 1923, Mr. Jennings Chandler and Miss Verna Hadley were united in marriage by the writer.

They were accompanied by a few of their many friends, who vied with each other in hearty congratulation and good wishes.

May rich blessings attend their pathway. P. H. FLEMING.

NEWLIN—ROBERSON.

On December 23, 1923, Mr. Garland Newlin and Miss Velna Roberson were united in marriage at the home of the writer, Burlington, N. C.

They were accompanied by friends, who witnessed the beautiful rite and wished for them, with many others of their many friends, a happy and a prosperous life. The writer officiated.

P. H. FLEMING.

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Toronto, Ont., Canada.
My Dear Mr. LePage:
I take this occasion to write you about the Style 16 Cups and indeed our whole Communion Set. After nearly a year's use we are more than ever pleased with it. I have visited several places where the flat top cup and aluminum trays are in use, and have just wished that the kind we have could be substituted for them. Ours are just a joy to us, and I wish I could induce all to buy this kind. The glasses are much prettier and easier to handle and to drink from. Yours cordially,
REV. BERNARD P. SMITH,
Pastor Christian Church, Kinston, N. C., U.S.A.
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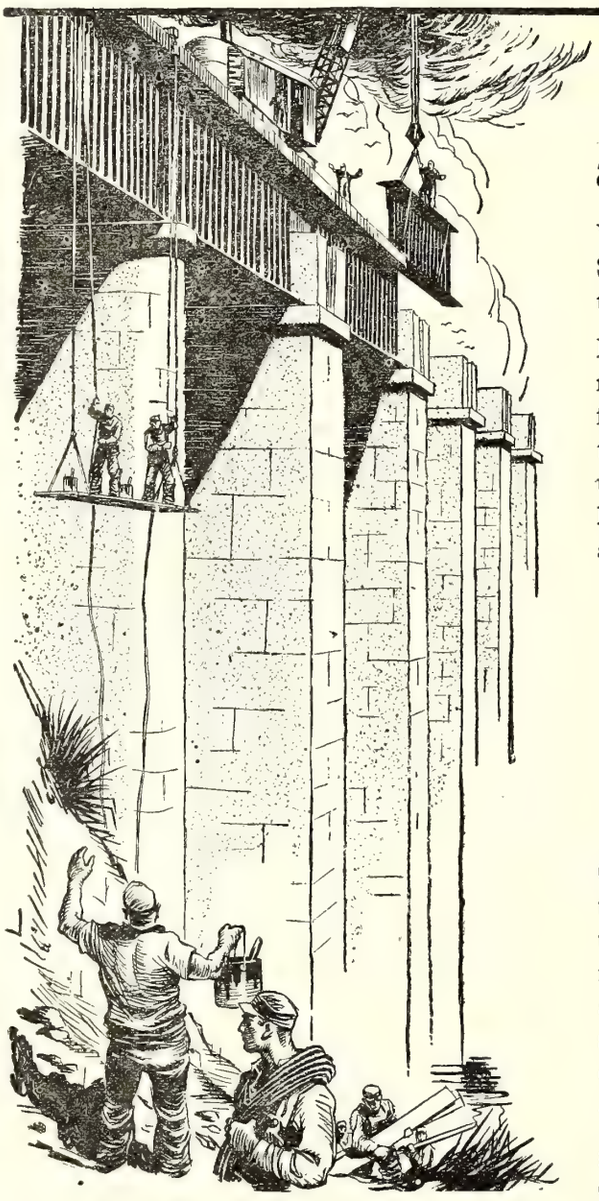

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THE SOUTHERN SERVES THE SOUTH

MRS. ALICE MITCHELL ADAMS.

An Appreciation.

BY REV. W. T. A. HAYNES.

Mrs. Alice Mitchell Adams, wife of Hon. Samuel L. Adams, of Cluster Springs, Va., passed to her eternal reward on September 25, 1923. For fifty-six beautiful years, she walked with God, and then she was not—for God took her. Mrs. Adams was blessed with a noble parentage and Christian training, and she seemed to have embodied all that was best in the heritage that befell her. She had a graceful and beautiful form, a benign and winsome face, a charming, magnetic spirit, a tender and loving heart, a chaste and Christ-like soul. No one who was fortunate enough to have known her can forget her open, friendly countenance, her warm and cordial greeting, her hearty and genuine hospitality. She was a dutiful daughter, a loving wife, a devoted mother, a considerate neighbor, a sympathetic friend. She made friends, not enemies, all the days of her life, and now that she is gone, her memory will continue to be as ointment poured forth, as long as her friends and loved ones live.

Lives like this one, characters like she developed, are a continuous revelation of the matchless possibilities of a human spirit, under the continuous influence of the redeeming love of God made known to us in the face of Jesus Christ. Contact with such spirits stirs our noblest sentiments, and awakes in our hearts the hunger and thirst to be pure, even as he is pure.

As saints like this one are being gathered home, one by one, the realm of the redeemed becomes increasingly fascinating, the eyes grow dim with tears, and the tug at the heart-strings becomes stronger, as we think of the home and the friends over there. And instinctively we adopt the words of Cardinal Newman as our own:

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!

"So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since and lost a while!"

Portsmouth, Va.

DUNCUM.

Mrs. Dorann Duncum, aged eighty-eight years, and widow of the late James Duncum, a Confederate veteran, died on December 21, 1923, near Virgilina, Va., at the home of her daughter, Mrs. Morris. She was a member of old Union Church, near Virgilina, and a consecrated Christian woman. She is survived by two daughters and one son. A large crowd of sorrowing friends and relatives were present at the last sad rites, which were conducted by the writer. She was probably the oldest member of Union Church, and her Christian example will be an influence for good in the community for years to come.

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Called Home

ROGERS.

Bro. N. M. Rogers was born June 25, 1856, and died December 7, 1923, age sixty-seven years five months and fourteen days. He leaves a devoted wife, four sisters, and two brothers. He was married to Miss Elizabeth King, January 8, 1880. He joined New Hope Christian Church in 1883, and was elected deacon soon afterward. Bro. Rogers had been in feeble health for some time, not able to do any manual labor for the last year, but strong enough to get around and attend his Church almost regularly until the end, which came very suddenly. However, as his physical strength declined, it was very apparent that he grew stronger in the Christian graces.

His latter days were victorious ones, and his death was triumphant indeed. Truly, New Hope Church has lost one of her best members. Those who are true to God will meet him one day in the home above. J. E. FRANKS.

Japan's loss by the earthquake, at first figured at three billions of dollars, has been scaled down to about one billion.

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THE SUN'S OBSERVATORY

Non-Jews Able to Speak Hebrew.—

Nowhere but in Palestine will we find non-Jews able and willing to speak modern Hebrew. It is a singular tribute to the position the language has obtained to meet an occasional Englishman who can use it for simple conversation. Such persons have a warm sympathy for all things Jewish, and move generally in Jewish circles. In some cases, their children attend Hebrew schools.

Uncovering the City of David.—

Confirmation of the discovery of traces of the ancient city of David comes from Professor Robert A. Macalister's expedition at Jerusalem, and he believes he has found the remains of the "Millo," which is mentioned several times in the Bible accounts of the fortifications of Jerusalem, and which long has puzzled commentators. It is hoped his excavations will bring to light much information about the ancient city.

Gets News Near North Pole.—

Captain Donald B. MacMillan's exploring party aboard the steamship Bowdoin is only 760 miles from the north pole, but the long Arctic night has lost its old terrors, since by radio they are able to get the news of the world each day from several stations, and can even pick up amateur stations in the Eastern United States. The Bowdoin uses a short wave-length, but has been able to talk 5,000 miles to Hawaii.

German Missionaries.—

The first three German missionaries to return to Africa did so after receiving the authority of the British government. This was done very recently. They did not have money enough to take them back to their former field of labor, which they were compelled to abandon by the coming of the World War. It is interesting to note that a sufficient amount of money was furnished them by the Scottish Missionary Society, and their salaries guaranteed for the first year. If this is not Christian co-operation, we are unable to recognize it.

University in Jerusalem.—

Preparations are being made in Jerusalem on the initiative of the Latin patriarch of Jerusalem, Mgr. Barsalina, for the establishment of a university, under the auspices of the Latin patriarchate. It was opened in October, and has enrolled 200 students. The prospectus shows three general courses to prepare students for later specialization in work leading to any one of the four degrees in language, medicine, law or agriculture. Instruction will be in Arabic. The prospectus states that the Palestine Patriarchal University has been founded with no political purpose, but with the sole intention of giving the youth of Palestine a sound education. Its doors are open to followers of any creed or faith, and the rector of the university is to be an Arab by birth and by language. The fact that a papal legate has been appointed to Jerusalem, and that recently a great procession mustering the full force of Romanism in the Holy City, including the high Church dignitaries, hundreds of priests, monks and nuns, and thousands of school children and students paraded the streets, together with the known activities of the Vatican, leads careful onlookers to believe that the university is but part of the plan of Rome to secure control of the situation in Palestine, and block the Zionist program.—*Alliance Weekly.*

Marvel on Marvel in Tomb of King Tut.—

The farther Howard Carter proceeds with the dismantling of the great wooden canopy in the mortuary chamber of Tutenkhamun's tomb, the more interesting its disclosures become. Upon visiting the tomb today, the correspondent found the whole roof of the outer shrine removed, as well as the great linen pall sewn with golden rosettes, that hung over a rack so as to surround the second shrine. The sides of the outer shrine still remain, and one is able to get an idea not only of the prodigious size of the exterior shrine, but also of the remarkable dimensions of the second.

Were the second shrine and its as yet secret contents bodily removed, one would find oneself standing in a marvelous golden chapel, namely the outer shrine, large enough to contain a good-sized altar. The walls are exquisitely decorated with hieroglyphics, lightly incased in dull gold and framed by three broad black lines. The simile of the chapel is strengthened by the appearance of the "Ankh" symbol—the so-called key of life—which is painted in the outer shrine where an altar would stand.

The second shrine is itself worthy of Tutenkhamun, the magnificent. It is all in good color, dully yellow on the sides, but gleaming on the lintel, and the two doors are like plates of reddish metal. The roof has the same graceful curve at the top of the outer shrine, and the lid is ornamented with a curious but most decorative checkerboard design of black and gold.

In the Valley of Jezreel.—

In the ancient Valley of Jezreel, in Palestine, which was once a populous and thriving region, and the center of numerous events of great historic importance, Jewish-American capital and energy are attempting to restore the ancient prosperity by means of an extensive agricultural and urban development. In line with this program, the American Zion Commonwealth announces that its board of directors has adopted a plan for building a Garden City on a tract of land, which it owns in the valley, not far from the colony of Balfouria, and near the railroad station of Afule.

The Garden City is already being laid out by engineers of the Commonwealth, and in its first compass, it will be planned for a population of about 5,000. The Garden City combines the compactness and social opportunities of the city with the outdoor life and occupations of the truck gardener. Each householder receives a plot of one and a quarter acres, and, while engaged in the ordinary occupations of the town-dweller, derives a part of his income from the cultivation of his land. Within the past two years, eight new settlements have sprung up in this valley, sometimes called the Plains of Esdraelon, and the most competent observers of the course of colonization effort in Palestine predict that the valley will continue to be for some time to come the principal ground of Jewish colonization effort in Palestine.

Probing in the Sands of Sodom.—

The modern man will not leave the dead past alone. We learn that some American scientists and archaeologists are preparing to explore the cities of the plains in Palestine in search of the exact location of Sodom and Gomorrah. We do not know the incentive that is behind their efforts. If we remember correctly, those are the last cities in history that one would want to dig up and uncover for fear of the stench. But you cannot restrain the curiosity of the modern man. Now that he has done so much in the field of digging up cemeteries of the past, he now turns to those cities which were caught in the great incinerator of the ages and sent into oblivion. Dig up Sodom. Uncover Gomorrah. Something interesting about such an undertaking. Even romantic! Wonder what will be found? Their names recall the story of Lot and his wife and the great magnanimity of Abraham, the friend of God.

We believe that since Dr. Kyle, of Xenia Theological Seminary, and Dr. James Montgomery, president of the American Schools of Oriental Research, are engaged in this enterprise, the motive is for the support of Christian faith. They are to make an effort to find a way back into the Abrahamic world and discover the foundations of that wonderful story, so that it may be removed from the field of myth and permanently located in that of history. But there are many things involved in that undertaking. It is in safe, even consecrated, hands. The world will watch for reports of their efforts. Biblical scholars will especially be interested. Locate Sodom and Gomorrah of those ancient days and something has been done to solve a number of problems that have arisen in the field of biblical scholarship during the past hundred years.—*Exchange.*

NOTES-PERSONALS

It looks natural to have the "Suffolk Letter" appear weekly again. Our many readers will rejoice that Dr. Staley is able to write again his usual weekly letter to THE SUN.

Rev. P. T. Klapp has recovered from his late illness and is able to look after his pastoral work. We are sure that his many friends will be glad to have this good news from him.

We deem acknowledgment should be made in this public way that many subscribers who were in arrears are not only paying up, but paying their renewals in advance. A prosperous year to all.—MANAGING EDITOR.

Rev. H. Russell Clem, late pastor of the First Church, Greensboro, is now pastor of the First Christian Church of Fall River, Mass. His address is 500 Pine Street, Fall River, Mass. We wish our brother great success in his new field of labor.

The New Year has already entered its race for 1924. Soon it will pass out, and 1925 will follow, and soon that will be gone, and with it many who are now living. Get ready for such a day as ye think not the summons will come and we must go. Be ye also ready.

Rev. J. W. Wellons, D. D., spent Christmas with the Masonic Home in Greensboro. He did not get home to spend his ninety-eighth birthday with the people at Elon College, but we expect him in a day or two later. By the time this note is read, it can be said that he is in his ninety-ninth year. Not many others in the old North State, or any other State, can say as much. The *Herald of Gospel Liberty* gives, on its first page, a picture of Dr. Wellons and quite a notice of his life-work.

It is the period of resolution, but each good resolution is based upon the recognition of either a fault or a failure, and is to be judged accordingly. If we are wise, and if we are asking help from the Lord of our being, we will pledge ourselves to better work, more faithful attention, a steadier purpose, and a greater patience in the months of the New Year.—*Christian Intelligencer.*

Dr. D. A. Long is in Florida in the beautiful sunshine. Even in North Carolina, the weather is warm, but we are daily looking for the gentle winds to take on the motions of a blizzard, and we shall have to wait a bit to report on the weather after the cold winds arrive. "Old Probabilities" say that these cold winds are due here tomorrow (January 1, 1924).

We pity Bro. Kerr, of the *Herald of Gospel Liberty.* He says he cannot remember all the ministers who have D. D. to their names, and so sometimes he fails to give the brethren the honors due them. Well, now that is a pity! but we are more sorry for the man who may complain because his extra D. D. are left off than we are for Bro. Kerr, because Bro. Kerr can stand the complaints, but we do not see how a man who growls because his extra D. D. are left off can be made more comfortable, so far as Bro. Kerr's forgetting them may be concerned. There is a cure for them, Bro. Kerr. See Job 32:21, 22.

Many people will not agree to live without a form of godliness, but while they adopt the *form* of godliness, just because it is customary, they hate the *power* of godliness because to have it they are compelled to deny the self-life, and that is just the trouble with most of us. We would like to be saved and happy, but we do not wish to give up one thing that we love, or to deny ourselves of one selfish pleasure because we think that is happiness. It is happiness only in the *seeming,* for a little later we shall be compelled to see that the self-life was the life of ruin.

Paul tells us that the devil transforms himself into angel of light that he may deceive us. And some one else has said that the enemy of the soul, instead of appearing with the sword of persecution in his hand, walks about with the cloak of profession on his shoulders, and by so doing gains decided advantages over the weak and weary ones. God help us all to walk with Him this year, for when we walk with God, the devil will not bother us so much, and for the reason that he cannot walk with God, for He cannot stand to be associated with God. Try walking with God for the New Year.

Do you know yourself? Maybe you do, but most likely you do not. Vain man! How little do you know of your real condition and character! Had you thought that you may be but the tool of Satan, used only by him in his purpose to counteract and offset the purpose of God in your own salvation? You may have a splendid intellect, a most commanding genius, an indomitable energy, but if these be not under the control of the Holy Spirit, you are but so many instruments of evil in the hands of Satan to carry forward his dark designs in your damnation. Will you stop and think before you go another step?

We are having many troubles nowadays for which we know of but one remedy, viz: to live in a spiritual way much with God. When that is truly done, we shall find deliverance from many of our troubles. Better try it; it is just what we need in most of the cases of trouble. Study His Word and be much in real earnest prayer, and we believe new light and new joy will come. Just to do so for one or two days, or weeks, is not enough; just keep it up day by day, and week by week, and month by month, and year by year, till the journey is ended. That will make a life of peace and happiness. Try it; it will insure you a different life from what you have been living in separation from God.

A writer, who was preaching a sermon on the Armistice Day, made the following wonderful statement in speaking on "A Christian Crusade Against War," said:

"Sometimes when a man talks against war, he faces in rebuttal a question such as this: 'Wouldn't you go to war to protect the weak?' The answer seems plain. A modern war to protect the weak —that is a grim joke! Look at the facts of the last war. This is the way it protected the weak —10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What do you mean—modern war protecting the weak? The Turks have slaughtered Armenians with an abandon and freedom not known before, since we fought a war to protect the weak. This is the conviction that grows in modern minds—war is no way to protect the weak. A world court might help to protect the weak. A league of nations might protect the weak. An international mind, backed by a Christian conscience that would stop the race for armaments and forbid the nations to resort to violence—that would protect the weak. But there is no covering for the shame of a man who stands on the corners of the street today and talks about modern war protecting the weak. It is the weak who die by millions in every modern war."

When Pharaoh was put to his wits' end as to what to do with Israel, Moses told him to let Israel go, and then he said he would, but they must not go "very far." That was a sharp trick on the part of the devil. They might go, provided that they would not go very far. If they went very far he might not and most likely would not get them back again. The devil was after keeping them within his reach. And that is what he is doing with thousands of men and women who have it in mind to seek and serve God. The wicked one is saying all right, but you must not go "far away." Stay close to the wicked one and you may go where you please, only you must not get far away from me—since far away from Satan always means close to God, while far away from God means close to Satan. Reader, where are you? Are you far away from God and therefore close to Satan, or are you close to God and therefore far away from Satan? You decide which is your location. Which one are you close to, for you cannot be close to both?

The *North Carolina Christian Advocate* recently said: Booker T. Washington took great pleasure in telling the following story about the Alabama darky: "On one hot day in July, when at work in a cotton field, he suddenly stopped, and looking toward the skies, exclaimed, 'O Lawd, de cotton am so grassy, de work am so hard, the hours am so long, and the sun am so hot, dat I b'lieve dis darky am called to preach." Others beside this Alabama colored man have the same notion of the Christian ministry. They think that it is a nice, clean, easy job, with little to do but wear good clothes and eat chicken. Perhaps the greatest discovery that a young man makes when he enters upon the work of the pastorate is that the task is so much more difficult than he had ever dared to dream that it could be. But the Christian minister who takes his work to heart, and no man is worthy of the name who does not lay the burden upon his heart, learns with St. Paul that "the care of the Churches" constitute the very crown of his sacrificial service. But he should, and the true minister of Jesus Christ does, glory in all this. His meat and his drink is to do the will of his Heavenly Father.

CANNOT THROTTLE TIME AND TIDE.

Does the following statement apply to you? It is from an exchange, but none the less may it be applicable to you. First, see if it applies to you, and then when you have gotten your portion of its thought, you may pass it on to another, for it is worthy of a wide reading:

We write it 1924. The days of our years fly like a weaver's shuttle. But there is no way to stop them. We can refuse to tell our ages; we can turn back the hands of the clock; but no such devices can stay the movement of time and of the tides. Even monkey glands have not yet disturbed nature in its age-long obedience to the passing years. The multitudes, like Ponce de Leon, have sought the fountain of youth, but, like him, they have failed to find it. Powder puff, lip sticks, bobbed hair and bobbed skirts do not deceive Father Time. He has been here too long for that. He is a wise old chap, whose delight is to puncture pretense, and to fling all things that are false upon the scrap heap of the eternities. Only the true, the beautiful and the good can, with confidence, defy the passing decades, for the eternal years of God are theirs.

SHORT NOTES ON BOOKS OF THE BIBLE.

The First Books of Kings, or Royalty in Its Glory.

Kings were given to Israel because they insisted on being allowed to be like other peoples. Other nations had kings, and Israel demanded that they, too, might have kings. This First Book of Kings sets forth the doings of royalty in the first stages of its glory. Till the date of the First Book of Kings, Israel had had only two kings, viz: Saul and David. Through sin, Saul walked the downward way to ruin, taking his own life and dying in shame. David was his successor, and came to the throne under the special favor of God. This First Book of Kings tells us of the old age and death of David, of the succession of Solomon to the throne of his father David, of the glory of his reign, of its magnificence, of Solomon's wisdom, of the building of the temple, of the death of Solomon, of the succession of his son Rehoboam, and of the division of the kingdom, when Rehoboam continued as king over two tribes of Israel while the ten tribes formed a new kingdom over which Jeroboam, the son of Nebat, became king. Thereafter, there were two kingdoms—the kingdom of Judah and the kingdom of Samaria—over which Ahaziah reigned. Of course, there was much strife among the people, and in the midst of it a new prophet appeared. The First Book of Kings includes the mighty ministry of the prophet Elijah. Those were stirring times for these new kings and their kingdoms. In the midst of this situation, Elijah appeared with a great message for the people. It was his to rebuke the wrongs of that day and set these leaders right.

On the death of David, it was that Adonijah attempted to usurp authority by seizing the reins of government, but the mother of Solomon was too attentive to the matter, and was too quick for Adonijah. She worked the situation till Solomon was made king and Adonijah was defeated. Under Solomon, royalty came to its best, and then to its worst, for it was not a great while till his kingdom came to its downfall through his sins, through his extravagance, his idolatry and heathen wives, and the kingdom came to wreck and the divisions end in captivity and dispersion. How have the mighty fallen!

The First Book of Kings is divided into seven parts, as follows:

1. *The ministry and translation of Elijah, the Tishbite.*—He was a strange character, but a powerful man of God, and though usually very brave, seeming not to fear the face of man, yet there were times when he seemed to despair and showed "the white feather." His coming was strange, but his going away was even stranger, for there appeared a chariot of fire and horses of fire, and Elijah went up to heaven in a whirlwind.—1 Kings 1:3-11.

2. *The ministry of Elisha from the translation of Elijah to the anointing of Jehu.*—Elisha was indeed the successor of Elijah, as was attested by the descending of Elijah's mantle upon the shoulders of Elisha. Thus commissioned, he was a shining light in Israel through his ministry. Few men, though commissioned of God, ever maintained a fairer record than Elisha.—1 Kings 2:12, 9:10.

3. *The reign of Jehu over Israel, who was anointed King of Israel by a messenger sent by Elisha, in accordance with directions given by Elijah.*—God used him to break the power and destroy the wicked house of Ahab. On the way to Jezreel, he was met by men from Joram, who were sent to ascertain Jehu's designs. He charged Joram with his sins, and then shot him dead.—1 Kings 21:1-24. Jehu then rode on to Jezreel, and by his order the prophecy regarding Jezbel was fulfilled—1 Kings 21:23. Jehu exterminated the family of Ahab, and slaughtered the priests of Baal. While Jehu was used of God to do some great work, yet he was of a tyrannical spirit and fell into idolatrous practices. He fell after ruling for twenty-eight years, and was succeeded by his son Jehoahaz. When a man turns away from God and goes into sin and lives in it, no matter how useful he has been, God brings him into judgment.

4. *The reign of Athaliah and Jahoash over Judah.*—Athalia was a granddaughter of Omri and a daughter of Anab and Jezebel. She married Jehoram, the son of Jehoshaphat. After the death of her husband and son, she seized the reins of the government of Judah and undertook to make herself secure by murdering the entire royal family. Her grandsom, Joash, was saved by the thoughtfulness of Jehosheba, his aunt, and six years later he was brought from his hiding-place and crowned by the high priest, Jehoida, and at the same time put Athalia to death. Alas! for the cruelty of people who had authority in ancient times. Indeed, the same remark may be made with reference to men having complete authority today.—1 Kings 11:1-12.

5. *The reigns of Johoahaz and Joash over Israel and the last ministry of Elisha.*—The sun of a golden age was setting, so far as the kingdom was concerned. The most wonderful career of man must come to a close. Even Elisha, the prophet of God, who had been so faithful, must come to the end of his usefulness and fruitfulness.

6. *From the death of Elisha to the captivity of Israel.*—After all of the blessings of God showered upon Israel, her sins sent her into captivity and shame. Sin is the despoiler of every life that is ruined. When Israel was loyal and faithful to God, they never knew defeat, but when Israel went into sin and followed it, then not only punishment came, but captivity and the destruction of their land came.

7. *The coming of Hezekiah to the throne brought a buoyant state of mind to these people.*—The captivity of Judah soon followed, and Judah's light soon went out. It is always so; that is, where sin is persisted in, there the judgment of God will speak in rebuke, and all men know that the rebuke of the people of this day was due to their sins. We have never known it to come to pass that where the people of God have power to do the right, but turn to the wrong, judgment soon comes, and the man who dared to go wrong must pay for the evil which he wrought.

The events of the First Book of Kings, Archbishop Usher says, cover 118 years.

THE VIRGIN BIRTH AS A BAPTIST SEES IT.

The *Daily News* (Greensboro, N. C.) gives a report of a sermon on "The Virgin Birth of Jesus Christ," by the Rev. J. Clyde Turner, of the First Baptist Church, during the late Christmas holidays. The Church had reached and passed the 1,000 mark in its membership. The pastor took as his subject, "Immanuel." The text was Isa. 7:14: "Therefore, the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." With this text, Matthew 1:23 was used: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us."

Dr. Turner read the story of the virgin birth as given by Matthew, and said: "These words were written about 700 years before the time of Christ. The kings of the north had conspired to overthrow Judah and make Judah tributary to them. The king asks Isaiah for a sign, and Isaiah replies: 'Therefore, the Lord Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.' These words written 700 years before Christ pointed right down to Bethlehem, where the Messiah was born. The words of Matthew are a literal fulfillment of the words of Isaiah."

"These words," said Dr. Turner, "picture several things about our Lord's coming to earth.

"First, the truth of the virgin birth of Jesus. The versions in both Matthew and Luke bear this out. Under the power of the Holy Spirit, Mary was to conceive and bear a son.

"There are those who deny this. They say it is mysterious and contrary to nature, and they cannot understand it. They cast it aside. If the story of the virgin birth is not true, the foundations of the Church are unsound. There is a mystery about it. There is always something mysterious about birth. How can the Spirit of God get down to the human soul and bring about such a change that the soul is born again? There is mystery about it, and it is beyond the power of the human soul to understand it.' The virgin birth of Jesus is one of the foundation-stones of the Church.

"After all, how can the virgin birth be explained? From the time of the Garden of Eden the race had been corrupt. How can a corrupt race bring forth a virgin birth? It can no more do that than a corrupt tree can bring forth good fruit.

"Second, the deity of Jesus Christ. 'Thou shall call His name Immanuel, which being interpreted means God with us.' Jesus Christ had come to earth to live with men.

"There are the theolcgians who deny this and strip Jesus of His deity. But they shall cry out and not know where their Lord is. There is no man who can explain the transforming power of Jesus Christ. A man who has experienced the transforming power of Jesus in his own soul will not deny the deity of Jesus. It is not hard for that man to believe the deity of Jesus.

"Third, the mission of Jesus, 'God with us.' Why did Jesus come down to earth and spend this life? That He might save men. It was not because of something attractive in man, but that he might save man in his sin and shame. The young missionary today who breaks away from home and loved ones to go to China does not do that because there is something attractive in the Chinese, but to save them in their sin and shame. They go to get down beside the human soul and save it from its shame. It means a mission of salvation and love.

"God's blessed companionship. 'God with us.' It was a divine companionship of Jesus with men on earth. He is today as near in spiritual presence as he was in physical presence nineteen hundred years ago. 'Lo, I am with you always.' There is never a time when Jesus is not with His child. Our Saviour is with us in joy and sorrow. He is with us all the days, days of sunshine, of storm and adversity. His companionship is constant. It is abiding unto the end of the world. Friends may leave us. Loved ones may forsake us. But Jesus is with us to the end. That truth has been the strength and stay of many a man in adversity.

"Fourth, God with us means victory. We can only face the trials of life with the strength of Jesus. When the burden becomes so heavy we think we cannot bear it, God's presence will lift it. With God's presence we can bear any burden. The divine companionship of God with the Church is the one hope of God's Church. Victory is ours because God is with us."

This year is going to be an interesting Church year. Subscribe for The Christian Sun.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

ARE WE READY FOR THE QUESTION?

Recently Dr. Harper, in one of his Elon Letters, outlined a new plan for financing the Southern Christian Convention, its Conferences and its Churches. Dr. Harper called it the "Budget System," claiming for it much better results than we can get from what we now have.

If the plan will bring better results than what we have, and keep within the bounds of the Lord's way of giving, we believe we should give it a fair trial and a just test, but we should not adopt it without studying it and making up our minds to give it such a test. Let a few of our leaders give the plan a close and careful study and then give to our readers the results of that study, and so induce all of our people to study it, thus enabling them to adopt it intelligently. The advantage in thus adopting a new system after this method is that we shall have our people behind it, giving it a hearty and wise support, or not support it at all. We might adopt it possibly in some other way, as, for instance, let a few men carry it through without giving the people a chance to understand it, and in that case we could hardly hope to have a hearty support behind it, and if it succeeded at all it would be in a sort of half-hearted way, in which, in the end, would mean failure largely, if not wholly.

While money is by no means the most essential thing in the work of the Church, we are compelled to admit that it has an important place in the work of the Lord. If there be something better for the cause than what we have, then we want to discover it and make use of it for the furtherance of the cause. If the "Budget System" can add to our success as a Church in promoting the best interests of the Lord's cause, then let us have it. On the other hand, if the "Budget System" be not what we need, then we must not undertake it. But how can we find out if it will be of special advantage to us as a people?

The best way we know is to have the question openly discussed through the columns of THE CHRISTIAN SUN. If it has real value, let some one who knows point out its vulnerable points and also its points of strength, and so show the people just what the proposed system is. Let this be done dispassionately and clearly, and when the people are satisfied that it is a good thing, we believe they will adopt it with a hearty good will, and when they have so done, they will work it well and so give it a chance to be a success among us.

What we are seeking to accomplish is to increase the interest of our people in the work of financing the Christian Church in its efforts to do the Lord's work. What we need to know now is this: *Is Dr. Harper's plan just what we need?*

We do not feel competent to decide this question, and we do not know that any one man among us is capable of deciding whether it is what we need or not. We believe a better way will be to ask various brethren to discuss the matter on its merits, each one for himself, and so enable our people to reach a decision as to the value of the "Budget System." Is the budget plan, as outlined by Dr. Harper, best for the work of the Christian Church? If it is, let it be shown so. If it be not best, then let it be shown and a reason given. That will help our people to decide the matter.

We now ask the following brethren to discuss this question openly, fairly and plainly, that the common people may have a chance to study it for themselves: Rev. L. E. Smith, D. D., Rev. W. W. Staley, D. D., Rev. W. D. Harward, D. D., Col. J. E. West, Dr. J. W. Manning, Judge J. F. West, Dr. J. G. Holland, Rev. H. W. Elder, President M. W. Hook, Dr. W. P. Lawrence, B. D. Jones, J. A. Williams, Rev. A. W. Andes, Rev. C. H. Rowland, D. D., M. W. Hollowell, Rev. I. W. Johnson, D. D., Rev. W. T. Walters, D. D., Rev. G. O. Lankford, D. D., Rev. Stanley C. Harrell, Hon. E. E. Holland, and any other brother or sister who may feel disposed to do so. Let us have the matter fully discussed between now and the next meeting of the Convention. We do not speak for Dr. Harper, but we feel safe in saying that he desires a free, open and brotherly discussion. He will not be offended if you do not agree with him, for he knows it is important to have the matter wisely decided before attempting to put it into practice.

The following paragraphs will present the matter of the "Budget System" clearly. We publish it here, that no one may decline to discuss it because he has not the plan before him. The following is the "Budget Plan," as Dr. Harper sees it. Make your discussion as brief as you can to present your views clearly. Send in what you write as early as you can, but not later than February 1st. The following is Dr. Harper's plan as written by himself:

FINANCIAL PLAN FOR CHRISTIAN CHURCH.

(1) *Organization.*

A Convention budget secretary on salary, responsible to a board elected by the General Convention of the Christian Church.

A regional budget secretary for each of the five regional Conventions on salary, responsible to a board consisting of the budget secretaries of the constituent Conferences preferably, but not necessarily the regional Convention electing in any case.

A Conference budget secretary for each Conference on salary if possible, responsible to a committee or board elected or appointed by the Conference.

A local Church budget secretary for each Church, responsible to the Church through a budget or finance committee.

(2) *Administration.*

The amount to be raised for benevolences will be determined by the General Convention, and the percentage of distribution be fixed by it.

It will be allotted to the regional Conventions on the basis of numbers, value of Church buildings, salaries paid pastors, and previous record for giving. The regional Convention will accept, modify or reject the allotment, and in turn pass it on the agreed basis down to the Conferences.

Each Conference will accept, modify or reject and pass on down to the local Church.

Each local Church will accept, modify or reject, pay quarterly, using every-member canvass and envelope method of collection.

Each Conference and each regional Convention will be allowed to retain for its own purposes an agreed percentage of the money raised.

Department and other field secretaries will have administrative duties and co-operate with the budget secretary in the preparation of educational literature.

The budget secretaries of the various organizational units will co-operate completely with the budget secretary of the General Convention and with each other.

(3) *Education.*

The budget secretary of the General Convention will be empowered to apportion the year to certain periods of education in the various enterprises and to pass on literature and other information to the organizational units as outlined above.

During the several periods of education, the offering in the local units will be made through the budget by envelopes, "with our minds fixed on foreign missions" or some other enterprise, as the case may be.

(4) *Policy*

Special offerings are not to be asked, except with the approval of the officials of the organizational units.

General canvasses are not to be allowed under any circumstances.

By special agreement, the orphanages may, if they desire, use Thanksgiving and Easter for offerings.

Colleges and other Church institutions are not to be allowed to solicit funds except in relatively large amounts.

VERDICT OF THE BRETHREN ON RECEIVING AN APPLICANT FOR MEMBERSHIP TO THE CHRISTIAN CHURCH.

In THE CHRISTIAN SUN of December 20, 1923, the editor of that paper requested certain brethren to say what they would do, as pastors, if a man were to offer himself for membership in one of their Churches and at the same time should make it clear that he believed in Jesus as only a good Man, but not as Saviour from sin; not as in any unusual sense the divine Son of God; not as having power to save from sin; he does not believe in the inspiration of the Bible, nor in the supernatural in Christianity, nor does he believe that God, for Christ's sake, will forgive the sinner of his sins; that he does not believe in miracles, etc.

Replies have come from four of the brethren to whom this request was made. These four seem pretty clear. They would not admit such a man to membership in one of our Churches, and we think they are right. A man who rejects the great fundamental doctrines of Christianity, we think, has no business in the membership of the Church of Christ.

In the request made, we were not setting up simply a man of straw to be knocked down as a display. It seems that some think there could be no such a man to be found in this day of light. In this, we think there is a mistake. Among our modernists there are numbers of educated men who seem delighted to make it appear that they do not believe in the virgin birth of Christ, nor in His deity, nor in His atonement, nor in the supernatural in Christianity, nor in the inspiration of the Scriptures, etc. Our Unitarian friends even declare that they believe in Salvation by character. Of course that leaves salvation through the blood of Jesus out of the question. No, we have no man of straw, but the person represented in our questions was designed to represent men now living and calling themselves Christians, yet repudiating almost every essential in the Christian faith. We desired to know if the Christian Church would receive such people in their fellowship. We did not see how they could, and yet we wished to assure ourselves of the fact.

Of the seven brethren who were named, we have three answers, and they are as follows:

Dr. Barrett Gets His Answers.

In THE SUN of December 20th, received today, December 22nd, Dr. Barrett says my reply to the following questions *must* be in his hands by December 24, 1923, for publication. (I am grateful that our good editor gave me two days of grace; however, I only want two minutes.)

I copy Dr. Barrett's questions in his own language: "If next Sunday you open the doors of

your Church for the reception of members, and a number of candidates for membership come forward, among the number thus presenting themselves is a man of more than ordinary intelligence; when the pastor asks him if he believes in Jesus Christ as the Saviour of the world, he boldly answers, 'I do not'; when you ask him if he does not believe that Jesus is the divine and only begotten Son of God, again he answers, 'I do not; I believe that Jesus was a good Man, but no more the divine Son of God than are all good men, neither do I believe that He came to save sinners from their sins'; again you ask Him if he believes the Bible is the inspired Word of God, and he just as promptly answers, 'I do not, I believe the Bible is a human document, and like all other human documents, it has in it many errors.' But let us ask this man one more question. It may be that his answer to another question which we ordinarily ask candidates for membership will enable you to let him in on a close squeeze. Turning to the candidate, the pastor says: 'Brother, let me ask you one more question. Do you believe that God, for Christ's sake, has forgiven your sins? again he answers just as promptly, 'I do not; I believe that I am saved by my own good conduct and works.'

"Now, will you tell us if, in answer to these questions, such answers should be given, would you favor receiving that man into your membership and fellowship? We do not wish any protracted discussion, we do not wish any ifs and ands, but a simple answer to the question—would you accept such a person for membership in the Christian Church, or would you reject him? Replies are to be limited to 200 words."

My Answer—

Why 200? Fifty will do. Positively, candidly, truly as my soul liveth and I know my own mind, I would do neither. I would summon an officer of the law to take charge of a man who was either mentally unbalanced or who was seeking to disturb public worship in the house of the Lord.

But since our beloved editor asks his question six times, may I have space to answer it twice? Rather than receive a man who would commit a sacrilege like that, while he was yet in the act of it, I would resign my credentials as a Christian minister, and I believe every Christian minister would do likewise, unless he wished to be classed with an idiot or a knave who tried to join a Church by denying all that the Church stands for.

But our editor asks another question, viz: "Tell us what the Christian Church should do in such a case, according to its principles, accept such a candidate for membership or reject him?" If my heart discerns the principles of the Christian Church, it should do neither, certainly not on the occasion when such a sacrilegious performance took place, but it should endeavor to start a revival then and there by going to its knees and devoutly praying our Heavenly Father that He would have mercy upon this poor sinner and save him, through the very name whom this blasphemer has held up to denial, to ridicule and to scorn.

Lovingly yours to serve,

J. O. Atkinson.

In Answer to the Editor's Query.

The preaching done from my pulpit is of such a nature that I think it is well-nigh inconceivable that any intelligent person would ask for membership into the Church of which I am pastor and expect to answer the questions as per your editorial. I should say, "My friend, I am very sorry I have allowed you to come this far without a private conference with you, for I desire to be very kind, but as the pastor of a Christian Church—a Church with Christ its Head—I cannot give you the hand of Christian fellowship, which you, upon your own admission, do not desire; nor can I receive you as a member of this Church. I am glad to welcome you to our midst as a seeker after truth, and I desire your attendance upon our services here. I believe you appreciate candor and kindness and that you will give me the privilege of a conference at the close of "this service." I believe there are only a few people who could not be profited by a careful sounding-out on just what they do actually believe, and a belief in Christ, though doubting perhaps somewhat is a mighty fine thing to welcome into any real wide-awake for Christ's Church. John G. Truitt.

Norfolk, Va.

I Answer.

In The Christian Sun of December 20th, Dr. J. P. Barrett, editor, asks certain of us to answer a question which he propounds regarding the admission of a man into the denomination known as Christian, who says he does not believe in Jesus Christ as the Saviour; does not believe the Bible is the inspired Word of God, and does not believe that God, for Christ's sake, has forgiven his sins.

In reply, permit me to say, in love to all mankind, believers and unbelievers, that in the name of Him whom I serve and the Church whose vows as a member and a minister I have taken, that I could not receive into the Church, which takes the Lord Jesus Christ as its only Head, and the Holy Bible as its rule of faith and practice, one who says that he has not repented of sin; that he does not believe in Jesus Christ as the Saviour, and who does not intend to shape his life in accordance with the teachings as laid down in God's Word for Christian living.

He who comes asking membership in the denomination known as Christian, upon profession of faith, should come repenting of sin, accepting Jesus Christ as his Saviour, and with the desire and purpose to lead a Christian life. To all such, the Church extends a hearty welcome and her doors are always open.

And yet, if a man should come, and I could not receive him, and he should go away, I verily believe that my heart would still go out to him in great love. P. H. Fleming.

Another Answer.

Dear Dr. Barrett:

In reply to your question recently asked through the columns of The Christian Sun as to whether I would receive a man into the fellowship of the Christian Church who believes the Bible merely a human document, who denies the divinity, the Sonship, and the Messiahship of Jesus Christ, and who does not believe in redemption from sin through the blood of Jesus Christ—permit me to say, I would not, because I could not. I could not, because of my love for and allegiance to Jesus Christ; I could not, because to me such a confession is absolutely opposed to every essential element of Christianity; I could not, because I have taken an oath to adhere strictly and faithfully to the principles and government of the Christian Church. The principles of the Christian Church make *Christian* character the test of fellowship and of Church membership. To me, Christian character means the character of an individual redeemed and regenerated by the power of the blood of Jesus Christ, whose life is dedicated and consecrated to the service of Jesus Christ, and whose life is energized by the power of the Holy Spirit Christ promised to send.

The above outlines and sets forth my position and belief, and I trust answers your question.

Yours very truly,

Stanley C. Harrell.

Durham, N. C.

Some may think that there are no such men or women who would ask such questions or make such a profession of faith, but he is mistaken! There are men who profess to believe such things, and they are not idiots, as one brother intimates. On the contrary, they are men of high intelligence, but they have departed from the faith of their fathers and from the teachings of the Bible, till they feel free to disregard all authority in religion and do just as they fancy it might suit them.

I had recently heard some of our brethren, after telling what a modernist is, say that we could work together. I do not believe I can either please or honor our Lord by working with a man who does not believe the virgin birth of Jesus nor that He is a Saviour from sin, nor in His atonement, nor in the inspiration of the Bible, nor in the supernatural in Christianity, nor in His power to work miracles, etc., and I asked these questions simply to put the matter to the test, and not through merely idle curiosity. I desired some expression of the attitude of the Christian Church, and I have it in some limited degree. If the four men who have spoken represent the Christian Church—and I think they do—I feel sure that the great body of our people will not work with any such persons as indicated.

The plea of the modernists is not to divide. A thousand times would I dislike to divide; but if it must be union with people who deny the fundamentals of Christianity, then I will withdraw fellowship or refuse to extend fellowship to such persons, and I cannot do it because they deny my Lord and Master. Again, let me repeat that I am willing to tolerate an interpretation, so long as it is Christian, but I am not ready to tolerate any man who denies or repudiates the Bible as the inspired Word of God, together with a renunciation of the fundamentals of Christianity. I am as wide as the Bible in my fellowship, but beyond that I cannot go.

WHAT ABOUT A NEW THING?

New things are attractive, no doubt about that! Since the days of Paul it has been true that many people like to spend their time in hearing or in telling of some new thing. Newphobia is not a good thing. At least it is not in a general way. A new thing should not be accepted or rejected just because it is new. A new thing may be a good thing, notwithstanding its newness. The same is true of old things. But it is better to make sure that a new thing is true before you accept it as true. A new thing may be true, and the same is true of many old things. The basis of its value is not its newness, and not in its oldness, but in its *trueness.*

John Burroughs is quoted as having said: "What is true in Christianity is not new, and what is new is not true." Who said to the contrary? As a clever *bon mot,* the above generalization will pass. But it need not hurt the feelings of any disciple of Jesus. The credulity of the gospel rests not in its novelty, but in its essential and invincible truth. It may be said that all truth is old—older than the hills; as old as God. There was nothing new in the multiplication table when man first used it. Kepler's laws were not new when he discovered and gave his name to them. The principles of conservation of energy and correlation of forces are not modern—merely tardily hit upon. Jesus did not base upon the originality of His utterance His right to be heard and obeyed. All that He taught and enjoined was in the Old Testament, explicit or implicit, or in the very structure, and rationale of life itself. "Before Abraham was, I am," he said of Himself. So might He have said of the truths He proclaimed. They are better than new—they are eternal.—*George Clarke Peck.*

CONTRIBUTIONS

SUFFOLK LETTER.

The executive committee of the Federal Council of the Churches of Christ in America held its annual meeting in Columbus, Ohio, December 12-14, 1923. The council meets quadrennially. It may be well to remind ourselves that the Federal Council grew out of the Interchurch Conference held in New York City in 1905, and perfected its organization in Philadelphia in December, 1908. The council is composed of accredited delegates from twenty-nine Protestant denominations, and represents 20,000,000 members. More and more, it is understood that the Federal Council is the agent through which the denominations co-operate in the performance of tasks too large for single denominations. Cordial relations exist and co-operation works in a way that prevents the friction and misunderstandings that otherwise would cripple the doing of the big tasks of the kingdom. No single denomination loses its autonomy, forsakes its creed, or surrenders any vital thing in its activities; but such tasks as international relations between the Churches can be co-ordinated only by co-operation of all denominations.

Members of the Christian Church present at this meeting: Martyn Summerbell, J. F. Burnett, Omer S. Thomas, J. F. Peters, McD. Howsare, W. W. Staley.

The annual meeting of the executive committee was considered the best ever held. Including members of the committee, invited guests, and friendly visitors, there were 300 prsent, and among them a few splendid women. Three meetings were held each day. Almost every phase of Christian work, at home and abroad, was discussed wisely and earnestly. Denominational problems had their share of consideration and suggestive solution. Missions, evangelism, social service, Christian education, Christian citizenship, Christian international life, methods for co-operation with Eastern Churches, the future program of the council, were diligently considered by eminent ministers and laymen in the most catholic and Christian spirit. Denominatoinal differences were conspicuously absent, and most earnest effort put forth to solve questions of national and world-wide importance. From start to finish, unity characterized the proceedings, and spiritual aims seemed to dominate the thought, speech and attitude of the hundreds of men from twenty-nine communions. In other words, kingdom interests loomed above denominational interests. To that extent, the prayer of Jesus, "that they all may be one," has already been answered in the Federal Council.

The great problem is to get this attitude, and this spirit of co-operation, down to the 20,000,000 members represented by these leaders. That task is difficult, but not impossible; but it will take a long time and patient effort. Not more than ten per cent of the members of the Churches even read the denominational papers; and it will take a long time to beget in the members of the Churches the same spirit that sixteen years have wrought into the mind and heart of the members of the Federal Council; but it is increasing.

Temperance found its way into the American citizenship by a long and tedious period of education. Church leaders felt the need first, then the members felt the need, and these two forces finally reached the judgment and conscience of statesmen, and the eighteenth amendment was the result. Now, the council preaches the doctrines of law enforcement, and that will finally reach the conscience of the American citizenship, and special appropriations of millions of money and an army of prohibition agents will not be necessary to secure obedience to law. State-wide prohibition could not stem the tide of intemperance; it required nation-wide action to make the law control. Single denominations cannot deal successfully with international religious questions; it must be done by federated co-operation.

W. W. Staley.

ELON LETTER.

The papers of North Carolina, on January 1st, carried a unique and heartening announcement that Mr. J. B. Duke was considering the gift of a magnificent public hospital system for the State. Briefly stated, there is proposed a central State hospital, properly equipped and liberally endowed, where research work of a most professional character can be carried on, and with a staff of experts fully qualified to handle cases passed on to it from the county hospital units. There is similarly to be a county hospital for each of the State's one hundred counties. All these hospitals are to be community controlled, open to all reputable physicians, and at the service of rich and poor alike, liberal provision being made for charity patients and charges for all being held to the minimum. It has been confidentially known for some time that a careful study and investigation of the State's hospital facilities was under way. The purpose of the survey was not known.

Mr. Duke is not the man to do things by halves. Whatever he undertakes is thoroughly thought-out and consistently planned. In the three great industries which have felt his masterful hand—tobacco, cotton manufacturing and power production—these characteristics of a supermind appear in splendid contrast with pigmy-minded critics that have undertaken to assail him and his methods and to impugn his motives.

Mr. Duke is one of the major men of this generation. Had he entered politics, he would have achieved the presidency. Had he entered the ministry of his Church, he would have been their leading bishop. But he chose to enter business. Business is a Christian enterprise when pursued according to the principles of the Christian faith. Some men must make money, or the affairs of the kingdom will languish. The Church must teach big business men to accumulate fortunes according to the ethics of Jesus.

And then the Church must teach them stewardship in dispensing their wealth. Mr. Duke may not, according to the judgment of some, have employed Christian principles throughout in amassing his great fortune, but he is certainly actuated in its distribution by considerations of Christian stewardship growing out of a deepening sense of Christian brotherhood. His special charities have been colleges, veteran preachers, old people, colored people, orphanages, and now public health. The man's heart enlarges with each new accession of service undertaken.

Jesus was intensely interested in the health of men. His miracles were largely those of healing. There is no doubt but that He gives hearty approval to the proposal of one of His servants to provide instrumentalities of healing for the millions of a whole Commonwealth. No charity comparable with this in its beneficence was ever before undertaken for any people. It but reveals the growth and enlargement of the spirit of Christ, as men of action apply it in practical undertakings as an expression of their gratitude and allegiance to Him.

Mr. Duke has certainly proposed an excellent New Year gift to his fellow-citizens of North Carolina and to his brethren in Christ as well as to Christ Himself. We hail this magnanimous proposal with cordial approval and as the harbinger of a brighter, better day for the Church and kingdom.

W. A. Harper.

JANUARY—THE MONTH OF BEGINNINGS.

By Wm. Thornton Whitsett.

Janus, the Roman god, was supposed to preside over the beginnings of all matters; hence, the appropriateness of naming the first month of the year after him. This name, Janus, is masculine of Diana (Jana), and in the mythology of the Italian deities was first the god of day and light, and later came to be known as the god of the origin of all things. He was supposed to be double-faced, and, as doorkeeper of heaven, looked both forward and backward. The offerings to the god were usually meal, salt, and wine, all of which must be new. The Anglo-Saxons knew this month as Wulfmonath, for at this season wolves became so hungry that they came into the cities. Mommsen, the historian, says of Janus: "He was the spirit of opening." In ancient Rome the arch known as the Janus geminus stood at the end of the Roman forum and faced east and west. Livy tells us that it stood open in war, and was only closed in peace, and before the Christian era was closed only four times. It was a Roman custom to keep the doors of their homes always open while members of the family were away. His double face is found on early coins. Cook, in the *Classical Review,* takes the position that Janus is only a form of Jupiter. Janus was sometimes represented as three-headed, or even four-headed, and even the pre-Latin or aboriginal inhabitants of Rome held this god in high esteem.

Geoffrey Chaucer, in his *Canterbury Tales,* 1388 A. M., gives in the "Merchant's Tale" the story of the love of January an old man of sixty years or more, and his wife, May, a fair young maiden, and tells how on one occasion Damyan, a young and lusty squire, was embracing May and was seen by January; but May persuaded January that his eyesight was so bad that he had not really seen what he had supposed he was looking upon, and January, out of his love for May, decided that indeed his eyes had deceived him.

January 1st begins the four thousand six hundred and twenty-first year of the Chinese era, the 2,423,786th day since the beginning of the Julian period, and January 14th marks the 2,677th year since the foundation of Rome. The chief festivals of this month are New Year's Day, Epiphany, Twelfth Day, and the Feast of the Circumcision. Mars, Jupiter and Saturn are the chief morning stars this month, and Mercury and Venus chief evening stars.

In reminding ourselves of the thirty-one days of January, we are recalling the common rhyme found among the Friends of Chester County, Pa., which runs as follows:

> Fourth, eleventh, ninth, and sixth,
> Thirty days to each affix;
> Every other thirty-one,
> Except the second month alone.

In writing for the *Children's Almanac,* Henry W. Longfellow says:

Janus am I; oldest of potentates!
Forward I look, and backward, and below
I count—as god of avenues and gates—
The years that through my portals come and go.
I block the roads and drift the fields with snow,

I chase the wild fowl from the frozen fen;
My frosts congeal the rivers in their flow,
My fires light up the hearths and hearts of men.

Edmund Spenser, in his "Faerie Queene," draws one of the best pictures of winter that we have in literature:

Lastly came Winter, cloathed all in frize,
Chattering his teeth for cold that did him chill,
Whilst on his hoary beard his breath did freeze.

James Thomson, writing of winter in his well-known poem, "The Seasons," exclaims:

> See, Winter comes to rule the varied year;
> Sullen and sad, with all his rising train—
> Vapors, and clouds, and storms.

It is natural at the year's beginning to make resolutions—we remember the years now gone; the work still undone; the dreams that still lure us on our way. To overcome the daily wear and ear of life, and the friction of the conventional and the ordinary, we need the impulse and uplift that come from high resolves. The pull of friction will stop the finest machinery man has made; the friction of daily demands will kill our best intentions, unless helped by high resolve continually. Custis tells us that when General Henry Lee said to Washington, "We are amazed at the amount of work you do," that Washington replied: "I rise at four, and a great deal of my work is done while others sleep." Benjamin Franklin reminds us, "Dost thou love life? Thou waste not time, for time is the stuff that life is made of." In Montaigne's essays we find this happy thought: "It depends upon your will, and not upon your life, to have a sufficient number of days. It is the well-husbanding and improving of time that gives you longer days than the ordinary." In the ninety-third paper of his Spectator, Joseph Addison writes: "We all complain of the shortness of time, saith Seneca, and yet we have much more than we know what to do with. Our lives are spent, he says, in doing nothing at all, or in doing nothing to a purpose, or in doing nothing that we ought to do." Writing to his son in 1748, Lord Chesterfield says to him: "What I do regret, and shall ever regret, is the time, while young, I lost in mere idleness and in doing nothing. * * * Every moment may be put to some use, and that with more pleasure than if unemployed." In Abbott's life of Napoleon we have a story in which a handsome young woman reproached Napoleon for showing her so little attention, to which he made reply: "Ah, my good woman, had I passed my time in your delightful company instead of in study of military matters I should not now be in command of the army of Italy."

Poor Richard says: "At the working-man's house, hunger looks in, but dares not enter; nor will the bailiff or the constable enter: for industry pays debts, but despair increaseth them." And again, "Industry makes all things easy; and he that riseth late must trot all day, and scarce overtake his business at night. Laziness travels so slowly that poverty soon overtakes him." L'Estrange reminds us, "A plodding diligence brings us sooner to the journey's end than any fluttering way of advancing by starts. We may mistake the gratuitous blessings of Heaven for what is simply the fruit of our own industry." It is simply amazing what may be accomplished in short periods of time well used and carefully improved. Dr. Nicholas Murray Butler, the eminent president of Columbia University, some years ago in an address, mentioned one year in his own life when he set in motion certain advances that had resulted in wonderful progress along many different lines in his chosen field of educational effort.

While Pliny the Younger was right in his well-known saying, "Longissimus dies cito conditur" (the longest day soon comes to an end), yet is it also true that the shortest day may be filled with great attainments if properly used. Ovid reminds us, "Utendum est aetate; cito pede labitur aetas" (we must improve the moments, for they move with rapid foot). We have the immense labors of many men to encourage us to feel that if well directed the years may be filled to abounding fullness with great achievements.

In this spirit of meditation and high resolve, then we come to open the volume labeled "The New Year, vol. 1924 A. D.," a book of opportunity divided into twelve chapters and covering 366 pages.

Let this suspicious morning be expressed
With a white stone distinguished from the rest,
White as thy fame, and as thy honor clear;
And let new joys attend on thy New Year.
—*Dryden.*

Let fame that all hunt after in their lives
Live registered upon our brazen tombs,
When spite of cormorant devouring time,
The endeavor of this present breath may buy
That honor which shall bate his scythe's keen edge
And make us heirs of all eternity.
—*William Shakespeare*

DR. LONG'S ANSWER.

[Read this article in connection with editorial following second column on page 5.]

DEAR DR. BARRETT:

You ask me to tell you what I would do should one apply for membership in our Church who should deny that Jesus Christ is the Saviour of the world, and deny also the inspiration of the Scriptures. In other words, should give a negative answer to the questions we usually put to candidates who apply for membership in our Church. My answer is very readily given. I would not receive such into the fellowship of the Church, for such persons are not Christians.

Christians believe that Jesus Christ is just what He claimed to be, and what the Scriptures plainly tell about Him, His birth, His teachings, His miracles, His life, death, resurrection and ascension. All took place, not in secret, but openly, and witnessed by many people—friends and enemies.

In addition to this, the teaching of Jesus, the Gospel, has changed every land it has entered, transformed every one who has received it. Every intelligent and observant individual will acknowledge that no other system of teaching, whether presented as religious or scientific, has ever, at any time, so impressed the minds of men and changed them morally, socially and spiritually as the Gospel of the Son of God.

All true Christians believe in God as our Heavenly Father. Now, would He not be a very unnatural Father if He should not condescend to speak to His children? Christians believe that He has spoken to them, and they believe that the Scriptures of the Old and the New Testaments contain His message to His children.

Wicked men would not write such a Book as the Bible, which condemns them in every chapter; good men could not write such a Book and claim it to be God's Word. We believe, therefore, that "Holy men of old spake as they were moved by the Holy Ghost."

Respecting the particular manner of divine inspiration, there are two opinions:

1. That the Holy Spirit inspired the *thoughts,* but the writers were left to express themselves in their own words and phrases, and were so guided that they were kept from error.

2. That every word was suggested to them by the Spirit of God, and the writers did nothing but write. This is verbal inspiration. Both views secure the Scriptures from error. God may speak in as great a variety of styles as the thirty-five different writers of the sixty-six books of the Bible.

In conclusion, I would remark that all speculative controversies and discussions concerning the Bible and its teaching that have no relation to practice are harmful rather than helpful.

W. S. LONG.

Chapel Hill, N. C.

GRAHAM CHRISTIAN CHURCH.

During the past year our Church has "blossomed" and borne some fruit, and from now we are hoping for more fruit and an abundant ripening.

Systematic work in all phases and departments is the only modern progressive development of any business. Is not the Church the most wonderful business we have to attend to? If a Sunday School and Church are well organized, the work will be so well distributed that no one will be burdened, and all will have a part in the Master's work.

In September we began an organization of a graded Sunday School. We have accomplished much within a few months, and are very much encouraged. Our Sunday School is increasing each Sunday. We had a delightful pageant given by the Sunday School for our Christmas program. The stress on the Christ spirit is more beautiful each year—"It is more blessed to give than to receive." We thought it quite remarkable to have used in our pageant the majority of children from each class, from beginners through the junior class.

Mr. Beougher has given us two splendid sermons on the fourth and fifth Sundays. His subjects were particularly fitting on these days, being "Christmas Chimes" and "Facing the New Year."

MRS. JOHN J. HENDERSON.

DR. FLEMING IS POUNDED.

Members and friends of the congregation of Union and Haw River Churches remembered us very kindly at Christmas time. An automobile truck drove into our back-yard and unloaded a valuable contribution, and with it came cards of Christmas greeting and good wishes for a happy and prosperous New Year. On Christmas Eve, an automobile drove up to our home, having in it valuable gifts from members of the Haw River Church. Four packages were received from members of Haw River Church prior to Christmas Eve. These tokens of appreciation and helpfulness are much appreciated, and the good will expressed in them is very helpful.

P. H. FLEMING.

Burlington, N. C.

GENEROUSLY REMEMBERED.

On the approach of the Christmas season, Mrs. Newman and myself were most graciously remembered with a check of $201 from the Church, students, faculty, workmen and citizens. As the givers constitute practically the entire community and their names were not given, we take this public manner to record our highest appreciation of such a magnanimous gift and our heartfelt thanks to each one who shared in the generosity. Our prayer is that we may prove more worthy of this beneficence and that our kind Father may measure out to each and all His own reward.

N. G. NEWMAN.

Elon College, N. C.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

AN IMPORTANT FOLDER.

At the request of Lieutenant-Governor J. E. West, chairman of our Mission Board and of the Men and Millions Movement, the mission secretary last week sent to every pastor and to the captains and women leaders in the Churches of the Southern Christian Convention a printed list of all the total amounts each Church pledged originally to Men and Millions, and the amount each Church has paid to November 30, 1923. This list, as printed, will let every Church know exactly its obligation to the movement and how far it has met this obligation to the date named. This was done in order that individuals and Churches might know the task yet before us and the challenge to seek the accomplishment of this task. Many have written and many more have told the secretary personally that they would pay their pledges at the earliest possible and convenient date. It is hoped that the pastors and captains in the Churches will make known to each congregation the amount pledged and the amount yet to be paid, so that all may give this important matter their serious and prayerful consideration.

We all know the merit of the movement and what it will mean to the Church to carry out the intents and purposes of the same. Shall we not, in the light of the facts now before us, make a desperate and determined effort to pay these pledges to our Church and to the kingdom of our dear Lord? If there is an error on the part of any Church or individual, it will be cheerfully investigated and corrected.

We are doing all we can to carry forward this movement in the spirit of Him who founded the Church and who gave His life that His Church might live and grow and prosper in the world.

Cordially,
J. O. Atkinson,
Mission Secretary.

AMOUNT PAID TO MEN AND MILLIONS MOVEMENT DECEMBER, 1923.

North Carolina Conference.

Damascus	$ 5.00	
Union Ridge	2.00	
Wentworth	15.00	
Parks Cross Roads	10.00	
High Point	3.50	
New Lebanon	5.00	
Franklinton	305.00	
Pleasant Hill	1.90	
Pleasant Grove	20.00	
Elon	132.50	
Burlington	140.80	
Poplar Branch	30.00	
Shallow Well	23.20	
Burton's Grove	32.50	
Moore's Union	16.00	
Danville	10.67	
Zion	12.00	
Liberty, Vance	20.00	
Morrisville	10.00	
		$ 795.07

Eastern Virginia Conference.

Mt. Carmel	$ 15.00	
Oakland	78.00	
Damascus	2.00	
Johnson's Grove	21.50	
Spring Hill	15.00	
Barrett's	5.00	
Rosemont	51.77	
		188.27

Valley of Virginia Conference.

Harrisonburg	$ 10.00	
Palmyra	1.00	
Joppa	3.50	
Mayland	2.52	
Linville	5.00	
		22.02

Alabama Conference.

Wadley	$140.00	
Pisgah	5.50	
Mt. Zion	1.00	
		146.50

Church Not Given.

W. J. Massey	$ 10.00	
J. F. Wellons	25.00	
Mrs. M. A. Vestal	1.00	
Miss Sutton	.46	
		36.46
Total for month		$1,188.32

The above amounts were paid to Executive Secretary C. D. Johnston, Elon College, N. C., on December collections. January closes the third quarter of the year and should show increased offerings. Gratefully and sincerely,

J. O. Atkinson,
Mission Secretary.

MEN AND MILLIONS MOVEMENT.

Collections to December 1, 1923, $106,662.77. Eighty per cent should be collected by May 1, 1924, but let us set our goal by that time at an average of 40 per cent, which would amount to $213,565. We need an average of twenty thousand dollars per month—over four times our collections for November. As some Churches will fall under 40 per cent, some must go 50, some 60, some 70, and some 80 per cent.

The following Churches, by Conferences, have paid over 40 per cent of the amount subscribed:

Eastern Virginia:	Subscribed.	Paid.
Waverly	$ 7,718.00	$ 4,345.10
Suffolk	50,604.00	23,226.37
Valley of Virginia:		
Timber Ridge	455.25	396.25
Antioch	1,945.20	928.90
Washington, D. C.	1,249.80	611.20
Bethlehem	680.00	352.50
Lineville	1,180.30	478.30
Concord	590.00	252.85
North Carolina:		
Oak Level	375.00	371.00
Ebenezer	337.50	245.48
Damascus	756.50	348.70
Sanford	5,165.00	2,185.00
Mt. Auburn	5,715.00	2,368.00
Morrisville	655.00	265.50
Shallow Ford	360.00	241.35
Alabama:		
Mt. Zion	125.25	165.40
Georgia and Alabama:		
(None.)		

The following Churches have paid, by Conferences, over 25 per cent of the amount subscribed:

Eastern Virginia:	Subscribed.	Paid.
Wakefield	$ 2,927.00	$ 1,120.46
Ivor	1,600.00	510.00
Liberty Spring	10,946.00	3,403.20
First, Norfolk	9,773.00	2,958.74
Valley of Virginia:		
Joppa	300.00	109.00
Mayland	912.60	256.53
Mt. Olivet "G"	614.50	178.58
New Hope	1,997.00	612.11
Newport	693.20	260.76
Dry Run	571.20	197.50
North Carolina:		
Bethel "S"	1,121.00	337.90
Bethlehem "A"	1,217.00	318.00
Ether	462.50	160.00
Haw River	1,249.00	437.31
Henderson	4,860.00	1,416.40
Hines' Chapel	1,467.00	430.40
Mt. Zion	1,205.00	409.00
New Lebanon	2,215.00	558.25
New Providence	1,772.00	514.15
Park's Cross Roads	1,626.00	423.75
Pleasant Hill "A"	986.00	280.30
Raleigh	3,502.20	1,344.60
Union	1,076.00	462.07
Alabama:		
New Hope	1,645.25	510.00
Wadley	2,165.00	735.50
Georgia and Alabama:		
(None.)		

Churches have subscribed, by Conferences, as follows:

Eastern Virginia	42
North Carolina	92
Valley of Virginia	22
Alabama	18
Georgia and Alabama	16
Total	190

Number of Churches, by Conferences, that have paid nothing are as follows:

North Carolina	11
Alabama	3
Georgia and Alabama	2
Total	16

These sixteen Churches can pay something on their pledges. I don't believe that every member of these sixteen Churches is unable to pay anything. Will the presidents of the Conferences, the pastors of these Churches and the captains collect something in each of these Churches? Where are the Sunday School teachers? How did you apply the lessons of the last quarter? They were all missionary. They taught that you should pray, go, and send. If you will pray for missions and missionaries, God will open your heart to give something. If you don't go, the only way to send is to give smething to missions. With the exception of Christian Sun deficit, 40 per cent of Men and Millions fund goes to missions. It is time to put in practice what we teach.

Sixteen Churches have paid over 40 per cent of amount subscribed by them, and the most of these will go to 75 or 80 per cent by May 1, 1924.

Twenty-six Churches have paid over 25 per cent. Some of these, like Wakefield, New Port, Haw River, Raleigh, Union, N. C., New Hope, Wadley, and others are in sight of the top, and will soon go over and be in the 40 per cent class.

Several of our Churches have paid 20 per cent, and by a little hustle can go over the top. Practically all of them, by an intense drive of exhortation, prayer and giving, can go over the top by May 1, 1924.

Speaking frankly, I have been astonished and grieved at the attitude of most of the mission Churches and mission points. These Churches drain the Conference and mission boards of all their resources, and when the very existence of the Mission Board of the Southern Christian Convention is dependent upon the payment of Men

and Millions pledges, these Churches, as a rule, are apparently indifferent to their obligations. To say the least, it is discouraging.

Then, again, I am somewhat disappointed at the attitude of many of our leading Churches. Their names have long stood for what is holiest and best, for progress, for piety, and for loyalty to the Christian Church and all its enterprises. They have always been leaders. We miss their names in the lists published in this article. They have always responded to individual calls for missions, Elon College, education, CHRISTIAN SUN, superannuated ministers, orphanage, Sunday Schools, Christian Endeavor, and the Southern Christian Convention, but do not seem to have grasped the fact that Men and Millions takes all of these at one time. A citizen of a State does not simply contribute to the support of one department of government and claim that he is patriotic and loyal to the government. How can a citizen of the kingdom of God justify his position in not supporting all the work of the kingdom? Think on these things, pray over them and ask the Holy Spirit to guide you in reaching a conclusion as to your duty. I beg every reader to study carefully these figures and say a good word for Men and Millions every time you have an opportunity.

It is fair to note that some Churches did not subscribe their full quota, as nearly every Church (if not every one) in Eastern Virginia Conference did, but I am now dealing with pledges, which are individual, and not taking subscriptions. Regardless of amount of total subscriptions made by Churches, the important thing now is for every individual to meet his or her obligation as far as possible.

J. E. WEST,
Chairman Mission Board.

FOR DECEMBER, 1923.

Timber Ridge, High View, W. Va., $1.24; Rock Stand, Roanoke, Ala., $2.75; Reidsville, N. C., $5.77; Rosemont, Berkley, Va., $5.80; New Providence, Burlington, N. C., $3.81; Wadley, Ala., $1.76; Citizens, Elon College, N. C., $6.30; Richland, Ga., $1.06; Linville, Va., $2.30; Leaksville, Va., $2.65; Hines Chapel, McLeansville, N. C., $2.93; Berea (Nansemond), Driver, Va., $5; Wake Chapel, Fuquay Springs, N. C., $4.15; Liberty, Vance, N. C., $4.46; Durham, N. C., $10.79; Morrisville, N. C., $2.26; Raleigh, N. C., $2.50; Roanoke, Ala., $2; Elm Avenue, Portsmouth, Va., $3.66; Antioch, Harrisonburg, Va., $3.80; Ramseur, N. C., $3.30; Shallow Ford, Elon College, N. C., $8.52; Timberville, Va., $2; Burlington, First Church, $217.37. Total, $306.18.

We are grateful to these good Sunday Schools for their liberal offerings to our mission cause. We trust that this number shall be greatly increased during the year 1924, as funds are so much needed now to carry forward our missionary work at home, in Carroll County, Virginia, and abroad, in Japan.

Gratefully,
J. O. ATKINSON,
Secretary Missions.

WHY FAITH GOES ON.

BY REV. G. H. COMBS.

(In *Christian-Evangelist.*)

The following article is by the Rev. G. H. Combs, and is very interesting and helpful. Did you ever think it out to the end as to why faith goes on with its work, successful or not successful? If you have not, this article will likely start you on that task; and if so, it may be very helpful to you. Do not read it hurriedly, but take time to read it thoughtfully.—EDITOR.

What is the secret of faith's endurance? How does it carry on by day, by night, in calm, in storm? One answer is that faith sees and foresees that life's rebuffs are not only the necessity of life's tuitioning, but of faith itself. That hindrances are helps. That weights are wings. Faith may long for fair weather, but if storms shall come and dark days swoop down, faith knows that storms are teachers and dark days have their mission. It recognizes that only through oppositions does progress come. What makes walking possible? The resistance of the air, the pull of gravity. How can a fish swim? Through the resistance of the atmosphere. The bird could not fly in a vacuum. What sends the ball straight, swift from the gun's mouth? The compressions and hindrances of the gun's barrel.

When, a year ago, I planted an apple orchard, I cut back severely the trees. This summer the growth has been more rapid because of that very pruning, yet once more must the shears do their work. To set back the trees is to advance the trees. We have a piano in our house sadly out of tune. Some day—when I am away from home, I trust—the piano tuner will come to put it right, and what agonies of twistings and wrenchings and poundings must it endure to become the voice of harmony! If the piano could feel, it would resent such torturing.

If it could reason as well as feel, it might wince in the process, yet be glad for the pain.

Now, life seems sometimes three parts pruning or tuning, but pruning and tuning are for life's good. Just now among womenfolk there is a craze for smooth and lineless faces, sometimes submission to surgival processes that by snipping off the skin here and there or by the injection of paraffin or something akin to it makes wrinkled faces smooth as a billiard ball. And as characterless! A face without lines in it is no more attractive than an eggshell. And like face, is soul. Welcome the chisel and its marks. For chiseling is strength and chiseling is beauty. If you are looking for a jinrikisha road over an asphalt road, do not seek faith's way—that way is ofttimes rocky and sometimes steep. But it leads to the hill-top.

Faith goes on because it sees that for others' sake as well as for its own it must go on. Moses endured because he knew that with his endurance was linked the fortunes of his people. If he failed, they would fail. He *must* carry on. Faith sees life as a whole, humanity as a whole, sees how all are bound together, how through the fidelity of one the many may be saved, how through the falsity of one the many may be lost. I have stood in factories where the manufacture of an article was a continuous process, passing from hand to hand, from man to man, and have seen how the slowing up at one point meant the slowing up at all points, how stoppage at one place meant stoppage at all places. When the time comes for a man to do his bit he's got to do it, literally for the sake of the whole works. Always, always the eyes of others are on you, the fortunes of others are in your keeping. Health not robust? Can go on only through prick of spur? But others are similarly unfortunate. As you bear yourself, so will they bear themselves. Click your teeth together then, deep-rowel your sides, go on. You have lost your money. So have many others. If you despair, they will despair. If you take heart and begin again, so will they.

Clear away the ashes then and lay new foundations for others' sakes as well as for your own. A great sorrow has come into your life? a wife in her coffin, a daughter dead? My friends, you are not alone; there are many homes so shadowed. Bear, then, in nobleness, your grief, that you may help others in nobleness to bear their griefs. Such sorrow came to the great London preacher, Joseph Parker. His wife, whom he almost idolized, was taken. He felt that he could never preach again. Then there came to him this saving vision of others. An example, as he had tried to be in other ways, should he fail in this? If he cowered, others would cower. If he gave up, others would give up. It was not to be thought of. He would go on.

Life isn't a solitary affair. It is profoundly social in its reaches. No doubt the thought of the "Churches" stayed even the great soul Paul in many a crisis hour. How strengthening to know that others lean upon us. How much richer the life of the mother through her consciousness of children's dependence.

Faith goes on because faith sees its reward not only along the way but at the end of the way. There is no need to answer those who cavil at the notion of rewards; who say that this is a base motivation. God has so fashioned us that the hope of reward—some kind of reward—is instinctive in every human breast. Some of life's rewards are noble, some ignoble, but rewards of some kind we seek. The trouble is not that we seek rewards, but that we frame programs of life that may have rewards sprinkled literally along the road, but has nothing at road's end. One would be an athlete, say. Are there rewards along the way? Certainly! Good health, singing blood, springing step, ripples of live muscle beneath satiny skin, contests, huzzas, prizes—rewards these. But is there any satisfaction at the end? Will ribbons of blue and silver cups give strength and solaces when the last particles of sand are slipping out of the hour-glass?

Ambition of scholarship, of professional attainment, is not that rewarding? For a season, yes. But to the end? Is knowledge sweet on the lips of the aged? When a king is old, can he make a staff out of his sceptre?

Faith goes on because faith sees the invisible. A single illustration must suffice—let Ruskin furnish it. What do you see when you see mud? Why mud, of course! But Ruskin saw more than mud in mud. An ounce of slime on a beaten way, in the outskirts of a manufacturing town—of what is it composed? Clay, soot, sand, water. Is that all? Not to Ruskin, seeing the invisible. That clay, separated from its fellows, becomes white, becomes clear, becomes hard, becomes a gatherer of the "loveliest blue rays"—a sapphire. That sand becomes also hard, white, becomes the reflector not only of "blue rays, but green, purple, red rays as well"—an opal. That soot becoming hard too, "obtains the power of reflecting all the sun's rays at once in the vividest rays that any solid thing may shoot"—a diamond. That drop of water "purifies itself and proceeding to a more perfect consistence crystalizes into the shape of a star." And so we have at last not a bit of soiling mud, but "a sapphire, an opal and a diamond, set in the midst of a star of snow."

Beautiful! Yet not more beautiful than the many visions in the realms of the invisible, not more beautiful than faith feeding upon these visions itself becomes. Beauty and yet such power, too, as swings in seas of suns. No wonder that with such giant strength faith falls not by the way, but goes on and on to press at last the treets of gold.

Kansas City, Mo.

Had you thought of it in this way? He that believeth not on the Son shall not see life. See John 3:36. It is believe on the Son or not see life! In your case, which shall it be?

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

BEWARE THE WRONG STEP.

"For what doth it profit a man to gain the whole world and forfeit his soul."—Mark 8:36.

You know that it is not lawful, but it will bring a big financial return and you are considering it.

If you can keep out of the grasp of the law, you think it will not matter so much if you do go ahead with your scheme.

Others have procured property in the same way, and did not get caught at it, and why not you?

If you dare to acquire valuable possessions with such dangerous lines of thought as your inspiration, you are taking a wrong step.

Such reasoning smothers your conscience, and the one wrong step is bound to tear down, in a day, perhaps, every prop of respectability you have been these many years in constructing.

If the other fellow goes crooked, you go straight.

It is not what others do, but what you do yourself, that you are judged by, so look at things as they are.

You may escape, and some others have been dangerously near to being found out and have escaped, but the day of reckoning is bound to come.

If you do not live to see it, think of your family, the disgrace to them.—Copyright, 1923, by International Feature Service, Inc.

Prayer.—(Led by any of the circle.)

TUESDAY.

DENYING ONE'S SELF FOR THE VICTORY.

"We must strip off every handicap, strip off every sin with its clinging folds, to run our appointed course steadily, our eyes fixed on Jesus as the pioneer and perfection of faith."—Mark 8:35 Mod. Sph. Moffat.

"Whosoever loses his life for my sake and the gospel's will save it."—(Version as above.)

Pat O'Brien was escaping from a German prison during the war. At first he carried a pack with a few pieces of clothing, toilet articles, pictures and souvenirs. He soon found that his load was too great, so piece by piece was discarded until nothing was left but barely enough clothing to cover his body. He stripped himself of everything to win his race, back to his buddies in the U. S. lines. This unloading was necessary. He reached them after weeks of travel, tired and footsore (often passing within a few feet of a German sentry), with nothing of his posessions but a few tattered rags hanging to his body. But he won and he was happy.

This is what Paul says we have to do to win the Christian race— strip of everything that hinders, that we may win. Sacrifice is necessary to the winning of anything. We deny ourselves many things we would like to have in order to make ends meet, or we will go into bankruptcy and be ruined. The same is true of the soul. It is indeed a narrow and limited way, and yet Christ did not think it so because it leads to a larger, greater and more glorious life. The secret of happiness is daring to subordinate our lives and personal pleasures to an institution or a cause—to be able to lose sight of petty aims and selfish interest in the joy of manly service.

Prayer.—(Led by any of the circle.)

WEDNESDAY.

RATIONAL LIVING.

(For your meditation, read Phil. 4:8-20.)

It is being said that people are very irrational. Rev. Studdard Kennedy, in an address to the Students' Volunteer Movement's recent convention at Indianapolis, is quoted as saying: "Half of the people are not fit to think for themselves." His explanation is that they are so proud, passionate, conceited and selfish that they see everything with a bias and a "big I." We have no statesmen today because of this fact. Men do not realize that religion and worship are the heart of knowledge and character, and that the latter should be the supreme end in view. An intense search for truth, and an unwavering endeavor to establish the right and the good in everything, is as much a matter of heart-beats as it is of brain ability and personal gain. Clever selfishness and conceit is cursing our nation. Men want to be heard, and when others are talking, instead of listening for truth and right, they are planning what they will say next. We are not out to learn truth, but out to air our own half-baked and half-matured ideas. We should not be in a combat of wits or self-preservation, but we should be seekers after truth and right and the upbuilding of character.

Prayer.—Dear Father, we praise Thy holy name, that we have not been cut off in our iniquity. Take away our sins, wash us and make us clean, and kindle in our hearts the fire of the holy spirit, and we pray Thee to make ours to be hearts of love that shall delight only in character. For Christ's sake, we ask it. *Amen.*

THURSDAY.

PURITY AND VISION.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

The pure shall see God.

We know a great deal about this world, but our knowledge has come through our manner of living. For instance, we come to know the glory and beauty of the natural and material world through our habits, manners and environment. In other words, man's conduct registers in his character, and this gives him an understanding of things around him. Consider the moral and the religious life. It is well known that evil blinds our eyes to truth; righteousness clarifies. Ruskin the poet expressed it well in the following lines: "There is no fault nor folly of my life that does not rise up against me and take away my joy and shorten my power of possession, of sight and of understanding; and every past effort of my life to be good, every gleam of righteousness and good in it, is with me in my grasp of this heart and its vision." A. Kempis said: "Purity and simplicity are the two things with which man soars above the earth and all temporary nature. Purity is in intention and affection. The simplicity of it turns to God. It's purity that unites us with and ennobles us to Him." We know a lot—something about everything—but so many refuse the medium whereby they may see and know God—purity.

Prayer.—Our Father, Thou who hast chosen us to share with Thee of Thy bounty, forgive us of our sins, strengthen our purposes to be pure, and bring us to Thy glory. Through Jesus Christ we ask it. *Amen.*

FRIDAY.

LET US PRAY.

Our Father, we thank Thee for the common blessings of every-day life, for daily light, for the food of Thy bounty, for strength to work, for the love of friends and for the eternal blessing of forgiveness and redemption. We confess our wrong-doings and pray for forgiveness.

As we approach the altar, grant unto us a full resignation of soul, an humble and cheerful spirit, a strong faith, a perfect trust in Thy purpose for us, a clean mind, a forgiving spirit, and give unto us the assurance that all is well with God's obedient children. Give us understanding that all of earth's evils and sorrows cannot destroy nor dim the vision of Thy children who seek for and follow Thee.

Oh! thou Divine Spirit, who, in all events of life, are knocking at the door of our hearts and pleading with us to be righteous and pure, help us to respond to Thy call. We would not drift blindly and recklessly into pitfalls and into ultimate failure, nor would we be driven to do Thy will unwillingly, nor to fulfill Thy laws unintelligently, nor would we obey Thy mandates unsympathetically. But, dear Lord, we would regard our lives as a gift from Thee, and even that which seems hard to us and all wrong, as disguised blessings.

So, dear Father, open Thou our hearts today to holy worship, and every step of the way give us understanding and complete inspiration. At all times—morning, noon and night, fall, winter, spring or summer—whether Thou comest in sunshine or rain, oh, may we receive Thee joyfully, knowing that Thou art more than sunshine, and that it is Thyself that is the compensation of the rain and everything else. Thus shall we see Thy goodness in our daily bread, Thy spirit in the comforts of life, and in this learn how to follow Thee in all the other experiences. *Amen.*

SATURDAY.

PRESSING ON.

*"Forgetting what lies behind me, and straining to what lies before me, I press on * * *."*—Phil. 3:14 (Modern Speech).

Paul had a lot to forget, for his past was awful in regard to Jesus Christ and his fellow-man; but he buried his past and clung to Christ for his present and future. If it is allowed, our past will reach out and grip our present with throttling grasp, choke us to withering blight and paralyze all that is good in us. Everything we do stakes out territory and exercises power over our habits. Paul had a past that was enmity to all that was in the name of Jesus Christ, and this included murder; but being converted, he put it all out of his mind and refused the tyranny of even the thought of it. He launched his all on Christ, who saved the people from their sins. And you?

Prayer.—Our Father, grant that we, like Paul, may be more than conquerors over all that makes war on our souls. Knowing that Thou dost forgive, help us to forget and to press on unto perfect peace in Thy presence, through Jesus Christ our Lord. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

Keep Sunday unto the Lord. The grind and strain of the business of the week demands it. It undoes us, strains our nerves and retards our abilities and efficiency; produces lost balance which needs to be restored. We become much like a violin out of tune. We need to be restored to harmony. We need the tuning of body, mind and spirit to the degree of health and harmony with God. The body has grown tired, the blood has become poisoned, nerves frazzled out and the mind neglected; the soul has been unfed. Sunday is a day of restoration and harmony. Keep it as

such. And whatever restores is consistent with the holy day.

But bear in mind that the soul is neglected infinitely more than the body. We take care of our body by eating and sleeping and giving it recreation. We care for our minds by reading and conversation, all of which renews the body if not indulged to excess. But the poor soul goes almost unthought of. Sunday is the soul's day. It has been set aside supremely for the culture of the soul. The Church, divine worship, waiting on God is the supreme food for this soul. Without it, it will fade and die and the Sabbath will have lost its meaning.

Prayer.—Our Father, stretch forth Thy hand unto us; hold forth Thy light before us, recall us from our wanderings; hold us close to Thee and send us forth today for the right use of its opportunities. This we ask for Jesus' sake. *Amen.*

HE PROPOSES TO DIVIDE.

The daily papers of January 1st bring us the news that the Rev. Percy Stickney Grant, of New York City, a noted modernist, has made a proposition to have the Church divided. On the one side he wishes all the modernists to get together, and on the other side he wishes all the fundamentalists to get together, and thus we should have all Protestantism divided into two branches. Many look with disfavor on this proposition and wish the Churches to stay together; but the fact is, they are not now together. We are divided into hundreds of denominations, and really it seems to us it would be an improvement upon the present divided state of Christendom to have the Christian people of this day divided into two branches, rather than hundreds. Why would it not be a gain to have it so? We are for union, so far as truth can approve. Seven or eight years ago we said in public print that this very thing will come, and now it is proposed by one party in the modernists' ranks. No doubt there will be many who will side with him. For one, we regret any necessity for division, but it is bound to come; but this division will be more of union than the present situation, for whereas we now have more than a hundred divisions in the Protestant Church, then we should have only two, and two bodies of denominations will be better than more than one hundred! As a matter of fact, it is useless to oppose this division, for it already exists. We must cure it or recognize it. A division of Protestantism into two bodies will certainly be much nearer Christian union than to have, as now, more than the hundred bodies. Much as we regret division, we see that the division of the modernists and the fundamentalists already exists, and we must do one of two things, viz: cure it or recognize it. We would be glad to cure it if possible, but we doubt that it can be done; and if it cannot be done, then we must recognize it. That the two factions of Protestantism now exists, we cannot deny. As we see it, it is not a question of dividing the Church, for that has already been done, but it is a question of bringing peace to the Church. The modernists cannot accept the working truths of the fundamentalists, nor can the fundamentalists accept the teachings of modernism. This being true, as it really seems to be, division is inevitable.

One thing Dr. Grant proposes that we cannot agree to, and that is that the modernists shall be called progressives, and the fundamentalists shall be called non-progressives. Oh, no, Mr. Grant, we can agree to no such proposition! The fundamentalists do not accept the name of non-progressives. Oh, no; they are as progressive as are the modernists, only they insist that we shall be progressive according to truth, as set forth in the revealed will of God—the Bible. You have chosen to be called modernists. All right, stick to your name; we have no objection to that name. The fundamentalists have chosen to be called fundamentalists—now, what have you to do with renaming them by a name they do not choose to wear?

As we see it, to shift the names of the two bodies is unfair. The modernists named themselves modernists, and we have not objected. The fundamentalists named themselves fundamentalists, and we have no disposition to rob them of the name they chose for themselves. As we see it, it is not a matter of progress or non-progress. It is rather a matter of truth and error. Therefore, it would be an injustice to shift the name from the one to the other, seeing it is not a matter of progress or non-progress.

If there is anything worth standing for, it is truth. If the fundamentalists are standing for truth, as we believe they are, then the modernists must be standing for the opposite of truth.

Let us say again, for perhaps less than the one hundredth time, that we do not insist that our views must be accepted to have fellowship together, but we do insist that the Word of God must be accepted, for if we discard that, then we have nothing to which we may tie our faith. What we do insist on is that we shall accept the Bible as fundamental and essential. After that, we may differ as to interpretation, so long as the interpretation is Christian, and we may have fellowship one with another. Your interpretation may differ very much from mine, but if it is Christian in thought and spirit, we dare not rule any man or woman out of the Church of Christ, but the minute the Bible is ruled out and not allowed to stand as the standard of Christian teaching, then we drop out and cannot give fellowship to a teaching which repudiates the Bible and gives an interpretation which is not Christian.

THE NEW YEAR.

A brother editor, in a neighboring city, has said some things that may be helpful to our readers. We are, therefore, transferring his short article to our columns. Will you read and heed his words on "The New Year?" He says:

"The king is dead—long live the king," was proclaimed in France at the death of one kind and the ascension of the other. Few looked back and remembered the dead, but looked forward with earnest expectation of blessings yet to come.

In the same way, we turn our backs upon the year that is dead, and with hope greet the New Year.

What it has in store for us we know not. Hope that springs eternal in the human breast, looks forward with expectancy that the days to come will be better than the days that are gone.

If we lay aside the element of hope, there is not much in the present upon which to base a belief in any improvement.

Patrick Henry, in his famous speech that helped to kindle the Revolution, said, "I know no way of judging the future but by the past."

The past, especially these recent years, does not hold out much promise of better days. Never in the history of the world has it been in a more deplorable state.

Successive waves of crime sweep over various sections, openly defying the laws of the land. Bandits in open daylight re-enact scenes that remind us of the West in early days.

In the religious world, with which we are peculiarly concerned, the outlook is worse than it has been for years.

In every denomination there is doctrinal strife, and the cleavage between the liberals and the conservatives is growing steadily wider.

Though in our own Southern Church we are outwardly harmonious, yet no one can foretell when the storm will break out amongst us.

Notwithstanding our doubt as to what the New Year will bring us, we welcome it, knowing that the Great Governor of the universe has planned every life and has promised to be with us alway, even to the end of the ages.

But for our faith in the inspired Word and its promises, we would be, of all men, most miserable.

Arabs Property-Holders.

At the present time, 97 per cent of the freehold property of Palestine is in the hands of Arabs, and not of the Jews. Much of the land is the property of the government, though this is the least productive. The greater portion of the freehold land is owned either by the small peasant-proprietor or the rich absentee owner of a large estate. One-fifth only of the land is under cultivation, and that in the most primitive fashion, while the remaining four-fifths remain idle and unproductive, contributing nothing to the wealth of the country. The fellahin are either too poor or too devoid of ambition to trouble themselves about new methods of agriculture, while the big landowner, who, as a rule, farms out his land to peasants, feels that the land, usually a family heirloom of many generations, brings a good enough return, as it requires little expenditure of money or labor. The purchase of the land by the Jews will not only work no harm to the native population, but will actually accrue to the benefit of all concerned by increasing the productivity of the soil and raising the general standard of living.

Denying Great Truths.

The war against the Wesleyan doctrine of holiness—one of the greatest factors in bringing Methodism into existence—has been a forerunner of this skeptical movement which is flooding the Church and the nation. Men who denied the cleansing power of Jesus' blood, prepared themselves to deny the virgin birth of Jesus and the necessity of a blood atonement. They had to contradict so much Scripture to get around the baptism with the Holy Ghost in sanctifying power that they were fully prepared to deny the inspiration of the prophets, the plain teachings of Jesus, and the writing of the apostles. Having grieved the Holy Spirit away from them, they educated themselves "to deny the Lord that bought them"; now they are ready to betray the Church, to destroy the faith of the people, and to lead the young people into a wilderness of skepticism. They will go from one unbelief to another; they will descend step by step into the gloomy regions of infidelity. They will hate, betray and, wherever possible, persecute true preachers of the gospel. They will go to the judgment with the blood of countless souls upon their garments.—*Ex.*

The *Presbyterian Record* announces a new Bible for the New Year. And then he asks: Where can I get a copy? Take the Bible you have, and read it carefully, thoughtfully, prayerfully every day, and you will know. For the new kind of Bible, the only kind worth while for the New Year, is the "used" Bible, the "read-every-day" Bible, the "prayed-over" Bible. This is the only kind of Bible that can light life's pathway.

Some one has said that there is nothing real, nothing solid, nothing satisfying, but in Christ. Outside of Him "all is vanity and vexation of spirit."

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 20, 1924.

Topic: "Moses Called to Deliver Israel."—Ex. 1:1-12:36. (See Print Ex. 3:1-12.)

The lines had fallen unto the Israelites in hard places. And this, in spite of the fact that they had multiplied and had learned some valuable lessons. For during the four hundred years that had passed since the time of Joseph, many important changes had taken place. Egypt had been overrun by the Hyksos, or "Shepherd Kings," for a long time, and when finallly a strong native dynasty had arisen and had driven the foreign invaders out of the country, there had been a reaction against all outsiders. Further, the new Pharaohs had no interest in either Joseph or his descendants, and they proceeded to enslave them and to exploit them. One of these pharaohs was a great builder, and he impressed the Israelites into the service of making bricks for his building operations. The hours were long, the work burdensome, the taskmasters heartless. The fortunes of the chosen people seemed at the lowest ebb, and the chosen land seemed only a mirage of the hot desert sands.

But God was standing within the shadow, "keeping watch above His own." He had seen the afflictions of His people that were in Egypt; He had heard their cry by reason of their taskmasters; He knew their sorrows, and He was planning to come down to deliver them out of the hands of the Egyptians, and to bring them unto that land, that good land, flowing with milk and honey. But He was to work in a mysterious way His wonders to perform, for this was to be done by a man, or rather by God through a man. There was a man sent from God named Moses, and it was through this man Moses that God was to deliver His people from Egypt.

The lesson today concerns itself with that man Moses. It tells of his birth and of his extraordinary experiences as a babe hidden in an ark along the river's bank, of his discovery and adoption by Pharach's daughter, of his education and experiences at the court, of his identification with his fellow-men, and his rash act in a vain endeavor to free them, and his consequent flight, of his marriage and long sojourn in a strange land, of his call and response, and of his dealings with the proud and hard-hearted Pharaoh, involving as it did miracles and wonders, and finally of the departure from Egypt. Here is material enough for an instructive, thrilling and inspiring "six (or sixteen) reel" scenario. How can we hope to present it in a half-hour period on Sunday!

The emphasis is apparently placed on the call of Moses by the lesson committee, for only that part of the lesson is printed. And it is as it should be, for it was the greatest event in Moses' life. It was the climax of all that had gone before, and it was the key to all that followed. As in the case of Isaiah, it was the event that gave meaning to his entire life. It was because Moses had a vision of God, and because he was not disobedient to that heavenly vision, that human and divine history was written in imperishable letters in the human race. Teachers might well emphasize the meaning of this event and of its significance, both for Moses and for us. The lesson affords an excellent opportunity to help young people to interpret "a call."

A Few Teaching Points.

1. God always has a vision for those who have open eyes, and a message for those who have open ears and hearts.

2. God's messages and visions often come in the common-place activities of life.

3. God delivers His people through men.

4. Human needs constitute a call.

5. God identifies Himself with His suffering children. We serve Him by serving our fellowmen.

6. There is a wrong way to do a right thing. Moses was earnest and zealous when he killed the Egyptian, but God's way was not the way of force.

7. A great work demands great preparation. Moses spent forty years in preparation.

8. Opportunities come to those who have the right spirit.

9. "These opportunities usually lie along the ordinary path of life."

10. The great question when God calls a man to a great work is not "How dare I assume such a great responsibility?" but "How dare I evade it, since God has called me to it?"

11. Take time to be holy. Think on these things. Moses did a lot of thinking out there in the solitude. There must be time for the quiet hour in the fruitful life.

12. God is with those who undertake His program. "Certainly I will be with thee."

13. Those who would be of largest service to God must be willing to put love of ease and self-preferment last.—Heb. 11:24, 25.

14. God is a living Presence, not an abstract principle.

CHRISTIAN ENDEAVOR.

January 20, 1924.

Topic: "Gospel Triumphs in Japan."—Acts 10:34-48.

The story of Christian missions in Japan is a dramatic mingling of tragedy and triumph. I have just read a part of that story in two books on Japan which I have, and my heart burned within me as I caught something of the spirit of faith and courage and indomitable will of those early pioneers who made possible the gospel triumphs in Japan. I would that I had the time and the space to recount the thrilling and romantic, yes and tragic, experiences of those devoted followers of the Master who "had the leaven in the lump" and planted "the mustard seed," and thus made possible the splendid victories of the gospel of the Son of God. But I can do no more than give a mere outline of these history-making events.

The story begins with Xavier, a pioneer member of the Jesuits, or "Society of Jesus," who landed at the southern tip of Japan in 1548, and who labored for two years with but little success, for the people were very suspicious of any outsider. But Xavier did secure a few converts, among them a young prince, who was so impressed by a picture of Mary and the Child Jesus that he fell on his knees and commanded all his followers to do likewise. And these converts were so zealous of the faith that by the end of thirty years they had multiplied into 150,000, and within fifty years to 500,000. Their faith was lacking in depth, however, and when opposition arose, many of them recanted and went back to their old religion. There was a great military faction which ruled Japan between 1570 and 1620, and this faction set about to exterminate the new religion. In 1587 a national decree was issued, ordering the expulsion of all foreign priests and the closing of all Churches. Again, in 1614, another decree was issued, ordering all members of the religious orders, whether foreign or Japanese, to be deported; and finally, in 1638, after quelling a rebillion in which 37,000 persons were massacred on account of a so-called Christian rebellion, the rulers erected over the ruins of a castle a stone with this inscription: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with his head." Thus what gave promise at first of being a great Christian movement, seemed to have ended in complete failure.

But God's plans are not so easily thwarted, and as soon as foreign residence was permitted accordiny to the treaty growing out of Commodore Perry's visit, missionaries pressed in. They faced a formidable array of obstacles—lack of knowledge of the language, suspicion, imperial decrees against Christianity, civil war—but these missionaries were men and women of stern stuff, and none of these things moved them. They translated the language, wrote dictionaries, preached and taught, and endured opposition and even persecution with a spirit like unto the Son of God. The stories of some of the missionaries read like unto the Book of Acts. Any one who reads them can never doubt that the gospel of Christ is the power of God unto salvation, to the Jews and also to the Japanese and to us. (Read Chapter V in Fisher's Creative Forces in Japan for some striking examples.) And yet, after thirteen years' effort, these missionaries had *only ten Japanese converts who had received baptism.* The seed had been sown, however, and within a few years there were a large number of Christians, and Christianity made rapid progress. And then, about 1889, a sharp reaction set in, due to resentment toward foreigners, the shallow nature and nurture of the Japanese Christianity, the inroads of extreme and untested "German higher criticism," and the rather hot-headed demand of certain Japanese Church leaders for independence of the missionaries. But there was a vital element in Japanese Christianity, and with the opening of the twentieth century the whole Christian movement seemed to turn a sharp corner and to enter upon a pathway of steady growth.

Some of the triumphs of the gospel in Japan are as follows:

In 1864 the first man, and in 1869 the first woman, were baptized into Christianity. Now there are 120,000 Christians in Japan.

In 1872 the first Christian Church (a Protestant Church) was organized in Yokohama. Now there are 1,350 Churches and over a thousand more places where Christianity is regularly preached.

Sixty years ago, Japan's only hope of learning Christianity was through foreign missionaries. Now there are over 4,000 native Japanese Christian workers of all sorts, many of them with the best training.

The Japanese Christian Churches are doing missionary work among other peoples—the Koreans, Formosans, Marshall Islanders.

The Sunday School enrollment was 64,910 in 1905; it was 170,169 in 1921. And the World's Sunday School Convention met in Tokyo in 1920. (The emperor and empress gave $25,000 toward the expenses of the convention.)

Christian school, Christian literature, Christian student pastors, Christian kindergartens, Christian hostels (a home or social center where a few Christian students live) are other examples of gospel triumphs in Japan.

What man has done, men can do. And these triumphs are but challenges to greater efforts, especially in view of the pressing need in Japan caused by the terrible earthquake. What is your Church doing? What is your Christian Endeavor Society doing?

THE CROWDS ATTEND.

The *Virginian-Pilot* (Norfolk, Va.), December 24, 1923, says:

Nearly 100 persons participated in the Christmas pageant, "The Star Shone," presented last night before a large audience in the First Christian Church. The pageant was a portrayal of the birth of Christ, and was highly impressive, according to persons who witnessed it.

Leading characterizations were taken as follows: The story as revealed by prophecy, Mrs. Edward Jones; the story as revealed by history, Miss Ruth Tillige; Rabbi Nathan of Bethlehem, Rev. John C. Truitt; Joel, his servant, Lee Hanbury; Benjamin, his son, Charles Mumford; shepherds, A. L. Granger, Shelby Ballard, Howard Cannon and Oliver Hanbury; wise men, T. L. Fulcher, J. S. Kagey, and J. T. Steele; the rabbi's wife, Miss Edna Pierce; Marcus, a Roman soldier, Paul Kagey, Tullius, a Roman soldier, Guy Beal.

Costumes worn by the characters were in keeping with the historical period with which the pageant dealt, and added much to the colorful beauty of the scenes. A song service, in which appropriate selections were given, was an interesting feature.

The Church auditorium was filled to overflowing, and many persons were unable to gain entrance. Those in charge of the pageant were requested afterwards to repeat it at an early date, in order that those unable to witness it last night on account of the crowd might have a second opportunity.

The World Challenges the Church.

In these days it is the habit of the world to challenge the Church. For some reason, pleasure is found in hurling insinuating questions and accusations of failure at those who believe in the Christian faith. Those who do so do not know the changes that are rapidly coming over the conception the Church has of her responsibility and the immensity of her task. Indeed, if there ever was a time when the Church had an enlarging conception of her work and of her program, and a desire for enlargement of organization, and an increase of resources, and a lifting of her spirit, is today. She is calling upon all of her forces as never before to pull together; to be strong and never to be afraid. Her popular phrases are: "pull together" and "pull to win," "make sacrifice hits when necessary."

It is the conviction of a growing constituency that religion must not occupy a subordinate place in the life of the nation. Those who are leading the destinies of the Church have a conviction that it must not evade or ignore any imperious challenge that the world might make that is worthy of our consideration.—*W. Christian Advocate.*

Christian Orphanage

DEAR FRIENDS:

The children at the Orphanage had a very happy Christmas. The friends of the Orphanage sent them many little remembrances to make them happy.

Mr. W. W. Brown, of Burlington, sent us six large turkeys for Christmas dinner; Richards Bros. and E. W. Cather, of Winchester, Va., sent us eight barrels of apples. The First Christian Church, Norfolk, sent presents for each child; Franklin sent a box of presents and a bag of shelled peanuts. Henderson sent two barrels of flour, and many others sent in to help make it a joyful Christmas. One of the happiest occasions was in the baby home on Christmas morning, after the little fellows were put to bed on Christmas Eve night a Christmas tree was prepared for them. The Y. W. C. A. girls at the college had bought presents for each of the children, and Mrs. W. A. Harper, Mrs. N. G. Newman, and Miss Mary Graham Lawrence and Gwendolyn Patton were appointed a committee to put the presents on the tree, which had been sent in for them.

Rosemont Sunday School sent Dr. G. O. Lankford a check to invest in Christmas toys to make the children happy; among many other things, he purchased a nice wagon with a bed and seat, and it was placed at the bottom of the tree. When the committee had finished their work, the tree was left for the many expectations of the children on Christmas morn. The superintendent went over at 5 o'clock in the morning and saw that the room was warm and comfortable before the children were allowed to come in the room from their bed-rooms. At 6 o'clock they were up and dressed and ready to take a look at what "Old Santa" had done for them. Before any one touched the tree they had some pretty Christmas songs and recitations, and a real nice little service; then they had the Christmas tree and the names were called out and each child received their little gifts. It was a very happy occasion, and a joy to see the many faces wreathed in smiles of real happiness.

The following have been sent in since our last report: Henderson Church, white gifts; Burlington Sunday School, N. C., white gifts; Mebane Bedding Company, 2 mattresses; Victory Class, Winchester, Va., towels, books, nuts, candy, oranges, apples, 1 pound cake; Roanoke S. S., Ala., 12 gals. syrup; Durham S. S., N. C., Apples, oranges, 1 dress, 1 checker-board, 1 box paper; Waverly Christian Church, Va., white gifts; Mrs. W. R. McKinney, 1 quilt; Home Economic Class, Monticello, N. C., 1 dress, 2 night dresses; Ladies' Auxiliary, Monticello, Ind., clothing.

CHAS. D. JOHNSTON,
Superintendent.

Manson, N. C., R. 1,
December 25, 1923.

DEAR BRO. JOHNSTON:

We are four little children, from 6 to 12 years. We are enjoying our Christmas gifts and wish to have the little Orphan children share our pleasure, so inclosed please find check for $3 from your friends,

LEE, ROZELLE, THOMAS, NORMAN HILLIARD.

P. S.—Papa sends the check, but we gave papa our money.

I am glad you write to me. I hope you will write each month. If many little cousins would write it would make our work more interesting.

"UNCLE CHARLEY."

REPORT FOR DECEMBER 27, 1923.

Amount brought forward		$20,871.05
Children's Offerings.		
Lee, Rozelle, Thomas & Norman Hillyard.		3.00
Sunday School Monthly Offerings.		
North Carolina Conference:		
Palm Street, Greensboro	$ 4.25	
Henderson	5.61	
Morrisville	2.00	
Shallow Ford	3.16	
		15.02
Eastern Virginia Conference:		
Centerville	$ 2.00	
Christian Temple, 4 quarters	30.88	
Mt. Carmel	3.75	
		36.63
Baby Home Pledge.		
U. C. Woodlief, Henderson, N. C.		5.00
Thanksgiving Offerings.		
J. F. Parker and wife, Ala.	$ 5.00	
Jr. Class, Lebanon S. S., N. C.	6.25	
First Church, Greensboro, add'l	16.70	
Holy Neck, E. Va., add'l	30.83	
Waverly S. S., Va.	22.51	
Union, Southampton, Va.	15.00	
Mrs. Newell	7.00	
North Clayton, N. C.	12.85	
First Christian S. S., Warren, Ind.	25.00	
Beulah S. S., N. C.	13.75	
Mt. Hermon, N. C.	5.00	
Cash item	.41	
		160.30
Special Offerings.		
S. S. Class, Baptist Church	$ 14.00	
Southern Convention office	6.05	
Casweel Lodge, 539, A. F. & A. M.	60.00	
Dr. J. F. Burnett, secy.	12.09	
		92.14
Grand total		$21,183.14

Stirring Up the People.

Agitation on the subject of religion is good. It leads to earnest discussion, to the searching of the Scriptures, and to inquiry into the strength of the foundations on which we build. A dead calm is dangerous. The Lord wants us stirred up. He wants us to think, to speak, to act. There will be intellectual and spiritual growth for those faithful men who believe the Bible, and who will contend for the faith against all comers in high places and in low. The men who fear for their place in the Church or the school, who are ambitious to be regarded as scholars, who submit to be dominated by skeptical ecclesiastics will backslide; the Spirit of the Lord will depart from them. Verily, they will have their reward. They are selling their Lord, some of them, for less than thirty pieces of silver. They are putting Jesus Christ on the market and taking what they can get for Him. But the men who bravely meet the foe, stand for God and the Bible, preach a pure gospel with fearless, holy love and joy will have eternal riches; they will win souls and shine as the stars forever.—*Exchange.*

In Christ alone true and eternal joys are to be found; and "we begin to live when we begin to live in, live on, live with, and live for Him." And be not deceived when you begin to so live; it will be the beginning of a new life to you.

Some writer has said that a man is of no account till he begins to walk with God in the knowledge of full salvation and settled peace. How is it with you, dear reader?

TRIAL OFFER TO YOU.

Only 25c for Ten Weeks' Trial Subscription to Youth's Companion, America's Great Family Magazine.
(Regular Price $2.50 a Year.)

This liberal offer does not pay unless it leads you to become a regular subscriber. But when you have read these ten splendid numbers you will not wish to be without this great National Family magazine.

The thrilling Indian serial, "Buffalo Horn," by Frank C. Robertson, ten chapters, begins February 14th. If sold in book form, would cost $1.50 or more. You get also "The Pearls of Quohoggar," a serial in four chapters, by C. A. Stephens, the dean of Companion story writers; thirty or more interesting short stories; and articles to interest all members of the family, and instruct them as well.

The Youth's Companion is appreciated and enjoyed by the old as well as the young. It is always clean, patriotic, interesting and instructive.

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PERRY MASON COMPANY,
885 Commonwealth Ave., Boston, Mass.

GODWIN—HARRISON.

On December 22nd, at the home of the writer, Mr. Verber Godwin, of Portsmouth, and Miss Edna Harrison, of the same city, were united in marriage by the writer, at 9 o'clock P. M., in the presence of a few of their most intimate friends.

The bride wore a coat-suit of Poiret quill, with hat and gloves to match. She carried a corsage of Bride roses. They will make their home in Portsmouth, Va. We wish for them success and happiness.

W. L. WELLS.

NORFLEET—MILLINDER.

On December 29th, Mr. James Lee Norfleet, formerly of Holland, Va., but now of Portsmouth, led to the marriage altar Miss Alice Millender, of Port Norfolk, Va. The marriage took place Saturday afternoon at 4:30, in the home of the bride's parents in South Broad Street. The ceremony was performed by Rev. H. F. Jones, the bride's pastor and pastor of the Port Norfolk Baptist Church.

Miss Millender is an attractive and accomplished young lady, and a Sunday School teacher in her Church. Mr. Norfleet is a splendid and capable young man. He holds an important position with the A. P. Company line of stores. He is a member of the Christian Church, and superintendent of the First Christian Church Sunday School, of Portsmouth.

After a wedding trip North, Mr. and Mrs. Norfleet will make their home with the bride's parents. These are fine Christian young people, and their many friends wish for them a long and happy life.

W. L. WELLS.

New local emergency paper money, based on rye values, issued by the Agrarian Union in Pomerania, has printed on its face the words "Not valid in Jewish hands."

Sweden expects to electrify all of its railway lines within ten years.

DAVIS-WAGNER NEW BUILDING, ACCOMMODATING 500 STUDENTS.
Business College
POSITIONS FOR GRADUATES. 114 W. MAIN STREET.
CATALOGUE FREE. NORFOLK, VA.

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a handy package of Brown's Bronchial Troches is as necessary as warm clothing. Quickly relieve coughing, sore throat, loss of voice and kindred troubles. A real REMEDY—not a candy At druggists.
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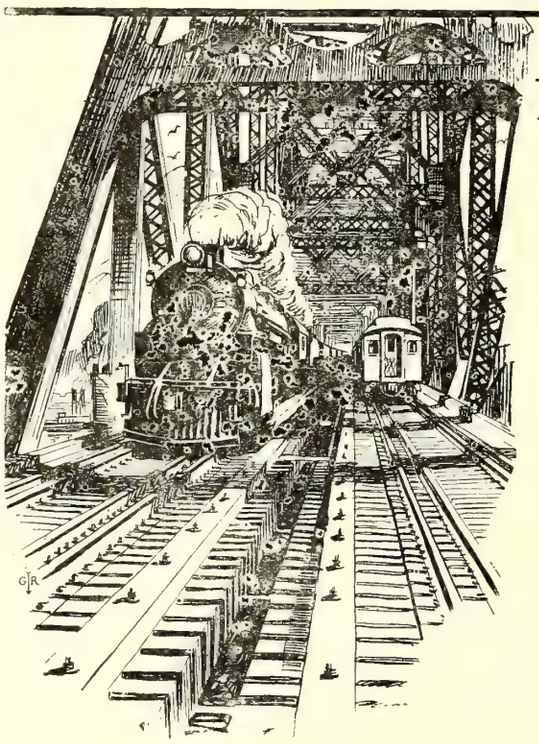
SOUTHERN RAILWAY SYSTEM



Making new capital work for the South

The margin between the cost of producing transportation and the price received for it is so small that it requires the utmost efficiency of management, and the most carefully directed expenditure of new capital, to safeguard even a small return on the investment.

In no other large business enterprise is so great an amount of capital risked for so small a return as in railroad transportation.

The $285,000,000 of new money that has been put into the Southern Railway System in the past twenty years has been largely devoted to increasing capacity and promoting operating efficiency.

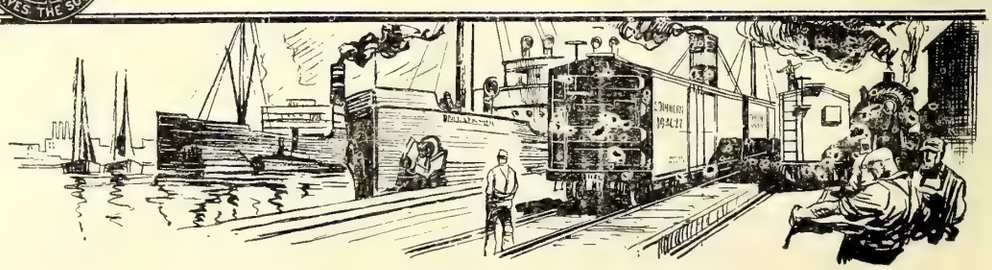
We receive many requests for the elimination of grade crossings, the construction of monumental passenger stations, and other non-revenue-producing improvements. The communities we serve naturally desire to have as much of this work done as can be safely financed, but they have recognized that their interests will best be served by expenditures which produce more and better transportation.

It is only because new capital has been expended on *productive improvements* that the Southern Railway System today is an efficient transportation machine and an asset to the South.

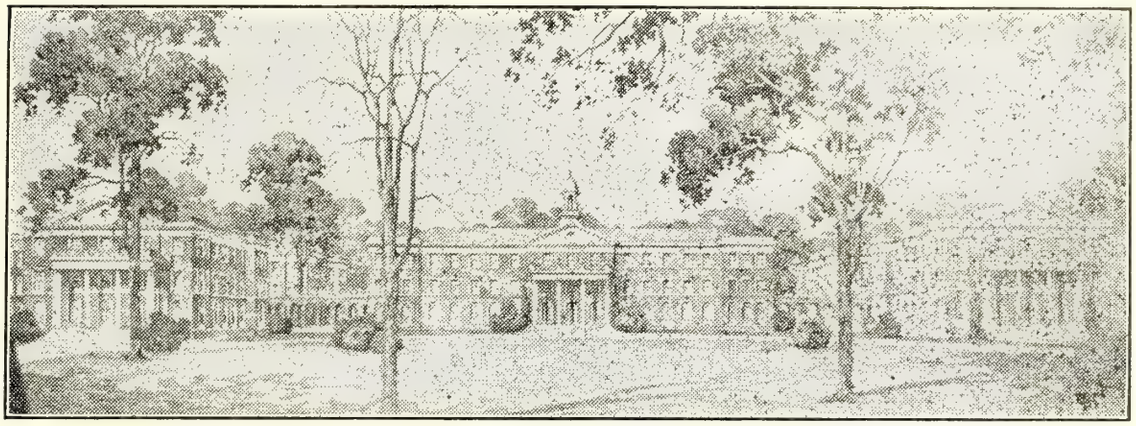
New $3,500,000 bridge, crossing the Ohio River into Cincinnati, one of the northern gateways of the Southern Railway System.

Southern Railway System deposits in Southern banks an average of $150,500 each banking hour.

The SOUTHERN SERVES THE SOUTH



Elon is Building for the Future



Library Building — Auditorium — A GREATER ELON — Administration Building — Religious Activities — Science Hall

Our College is erecting these new buildings. Fire makes it necessary to do so.

Many Churches have already sent in their "College Day" offerings. How little can yours give and please God?

The Convention asks you to average one dollar per member. Are you a slacker or a worker?

Send your contribution to DR. T. C. AMICK, Elon College, N. C.

We are counting on *you.*

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Springs,
Box 16-B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

A man asked a friend, who was hard of hearing, if he would lend him five dollars, to tide him over Christmas.

"What?" asked the friend.

"Will you lend me ten dollars?"

"Oh, yes," replied the friend, "but I wish now I had heard you the first time."

Winning plan for Edward W. Bok peace prize proposes the immediate entrance of the United States into the permanent court of international justice and co-operation with the League of Nations under specific conditions.

"A Hearse is a Poor Vehicle to Come to Church in—Why Wait?" This sign on the bulletin-board of the St. Andrew's United Brethren Church, of Des Moines, started the congregation talking—and going to Church.

A rare apple tree, valued at $5,000, stands on a mountain-side in West Virginia. It is protected by a burglar-alarm cage and is guarded against harmful insects and foraging animals.

Two hundred and ninety-eight vessels of the American Merchant Marine were lost during the year, 139 were sold to alien flags, and 628 were abandoned, their tonnage being: lost, 127,584; sold, 218,401; abandoned, 142,916.

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Ford.....34 mi.	Reo.....24 mi.	Chevro't..32 mi.
Buick 4...30 mi.	Chalm'rs...23 mi.	Mac'l (25) 30 mi.
Buick 6...24 mi.	Olds, 6...23 mi.	Nash 6...23 mi.
Hudson...30 mi.	Paige 6...20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	StdbkrLt6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

If your car is not mentioned here send name and model for particulars and our guarantee on it. Agents wanted.

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Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 15 years, and rid yourself of these homely spots. Ask for
Othine--Double Strength
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Select Notes
By AMOS R. WELLS, Litt.D., LL.D.
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For half a century this Sunday School Commentary has been the constant helper of millions of Sunday School teachers, and the 1924 volume finds itself at the very pinnacle of its usefulness and popularity. A sale of over three million copies is a record which speaks for itself.
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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

J. PRESSLEY BARRETT, D. D..Editor
P. J. KERNODLE....Managing Editor

Subscription Rates.

One Year $2.00
Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered at the post-office at Richmond, Va., as second-class matter.

Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge if received within thirty days from date of event; all over one hundred words, published at one cent a word.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

ROGERS.

Mrs. Sarah Saphronia Rogers, daughter of the late William James and Pheba A. Murry, was born July 22, 1857, and died December 31, 1923, aged 66 years 5 months and 9 days.

She was united in marriage to Franklin P. Rogers December 4, 1879. Her husband, one daughter, Ava, and many relatives and friends survive her.

In early life she confessed Christ and lived in the hope of a blessed immortality in Christ when life's work was done.

She was a devoted wife, fond mother, and a good neighbor. The funeral services were conducted from Long's Chapel Christian Church by the writer, assisted by Rev. Mr. Roberson, of the Presbyterian Church, and Rev. Mr. Apple, of the Christian.

Her body was laid to rest in the Church cemetery, where it awaits the resurrection morn.

P. H. FLEMING.

Burlington, N. C.

OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, by sending me $1.00 advance yearly subscription, or at least 25c, for three months? (No Stamps).

Geo. D. Beason, 1510 E. Capitol St., Washington, D. C.

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3. By sending books for the College Library, and getting others to send books.
4. By raising $50.00 to furnish a dormitory room. Rooms furnished in this way will be named for the giver.
5. By always remembering the institution in your prayers.

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Staffs composed of the Faculty of the College. Additional clinical facilities are offered through other institutions in Richmond.

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J. R. McCAULEY, Secretary.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JANUARY 17, 1924. | NUMBER 3.

THE SUN'S OBSERVATORY

P. Watson 419
851-27th St.,

Oil Supply Not Exhausted.—

While experts tell us how soon the world's oil supply will give out, dispatches from Moscow tell of oil deposits found every day or two in Siberia, and elsewhere. In Kamchatka, Professor Polsvoy describes "great sources of oil, so plentiful that it could be squeezed from the clay."

Better than Bok's Peace Plan.—

Anton Lang, who for years has played the part of Christ in the Oberammergau Passion Play, has a peace plan considerably better than the one that cost Mr. Bok $50,000. "Faith and toil and helping one another" is Herr Lang's formula. It's a good one, with more Christianity in it than in the whole League of Nations.

Tut-ankh-Amen's Sarcophagus Uncovered.—

The nest of shrines in the inner chamber of the tomb of Tut-ankh-Amen, Pharaoh of ancient Egypt, now has been dismantled and carefully removed, and Howard Carter and his assistants have had their first glimpse of the magnificent stone sarcophagus which contains the body. The archeologists were satisfied that the body had been undisturbed since its burial 3,200 years ago, and expected the coffin to yield important data regarding ancient Egyptian life.

Congress to Take Up Arms Sales.—

Opponents of arms sales prepared to carry the fight to the floor of Congress, and several resolutions to prevent such sales were being drafted. One was a joint resolution written by Representative Benjamin L. Fairchild, a prominent Republican member of the House Foreign Affairs Committee, and proposed that the Harding declaration against the sale of war equipment to any foreign power should be "declared to be the permanent, settled power of the United States, to be known as 'The Harding Doctrine.'" Mr. Fairchild denounced the sale of supplies to Obregon as equivalent to "armed interference" in the affairs of a foreign country, and as calculated to engender ill-feeling against the United States. In the Senate also the question was to be brought up, and a strenuous fight is in prospect.—*Selected.*

The Peace Award Referendum.—

Briefly summarized, the propcsitions which the author of the successful manuscript submits to be voted upon are: (1) that the United States shall immediately enter the permanent court of international justice; (2) that, without accepting membership in the League of Nations as it now exists, the United States shall co-operate with the league in the capacity of "a body of mutual counsel," under conditions which amend Articles 10 and 16 of the league by substituting moral force and public opinion for military force and economic pressure. The Monroe Doctrine is also to be safeguarded and the United States released from any obligation under the Versailles treaty, unless such is authorized by act of Congress. It is also specified that the league membership should be open to all nations, and finally, that the present methods and provisions of international law should be developed in proportion to the need.

This is the great question which is now submitted to the American people, through the press and its allied agencies, to vote upon. To do this effectively, all that is necessary is to put your cross mark (X) of approval or disapproval in the square indicated on the ballot. After you have marked your cross in approval or disapproval, you are requested to sign and mail the ballot promptly to the address given.

Every Christian a Reactionary.—

In an address at Columbus, Ohio, recently, Dr. Robert E. Speer made a brave effort to keep the Protestant Church together—a most commendable effort to be sure—but the means were inadequate for so stupendous an undertaking. He said every Christian should be a reactionary, a radical, a liberal, a conservative, a fundamentalist and a modernist. They may be all true, in a certain sense, but not in the sense in which these terms are generally used nowadays. It will take more than piling up a lot of names in which they are used in a way which means something other than the sense in which they are specially used. Used in that sense, they cannot be made to mean something that every Christian should be—for no one man can be all of these kinds of a Christian, using the words in the sense in which they are really used nowadays. To say a man is a reactionary, a radical, a liberal, a conservative, a fundamentalist and a modernist would be to make a Christian a "spotted" creature. We like to be as broad and as brotherly as the Bible authorizes us to be, but really if we were all of these we should have to stop and ask some one to tell us what kind of a Christian we are, for if we were all of these we should not know just what we are. We are with you, Dr. Speer, in the desire to keep God's people together on a basis of truth, but if we should try to make all of us bear all of these names—well, we do not see how it could be done.

National Bank System Doomed.—

"It needs but a slight acquaintance with American banking," says the *Pacific Banker,* "to be conscious of the fact that a perceptible movement is on to change from the national to the State banking systems. A leading banking paper in Boston is running a series of editorial articles under the head, 'Are the National Banks Doomed?' In his annual report, issued this week, Controller Dawes asks the same question."

Here is a point in the conduct of public affairs emphasized by a condition in the banking business of which little information has leaked out, but of which the banking fraternity is fully aware. The *Pacific Banker* tells us the matter is the subject of keen interest in conference and convention, and quotes extensively from opinions as to the cause, without, however, once alluding to the fact that the doom of all banks, especially all small banks, was sounded as a principal object of the Federal Reserve System. National banks were drafted into the Federal Reserve under duress. To those not blinded by the glittering promise of huge return, the forced membership is even yet abhorrent.

Banking changes will come in one of two directions. Either the money monopoly will be strengthened by still further restricting the power of issue, or there will be legislation giving all government obligations the circulation privilege, and permitting holders to issue government currency upon deposit and waiver of interest.

This will be a transfer of an interest-bearing debt to one costing nothing in usury, thus benefiting the whole people in more ways than one. —*Exchange.*

Cotton Estimates.—

On December 12th, the Department of Agriculture issued its final estimate on this year's cotton crop, the figures being 10,081,000 bales, a reduction of 167,000 bales from the estimate issued on November 2nd. The department's final figures were somewhat higher than cotton merchants had come to expect, but in view of the small carryover in August and the present rate of consumption, the crop is a very short one. In the Fifth District, both Carolinas appear to have raised larger crops than was expected from earlier estimates, the Department of Agriculture having raised the estimate for North Carolina from 1,010,000 bales on November 2nd, to 1,020,000 bales on December 12th, and for South Carolina from 740,000 bales on the previous date to 795,000 bales on the latter. The report lowered the estimate for Virginia, however, from 53,000 bales on November 2nd to 50,000 bales on December 12th. In 1922, North Carolina produced 852,000 bales, South Carolina 495,000 bales, and Virginia 27,000 bales. The success that many farmers have had with cotton in Virginia this year, together with the high prices being realized for the crop, has aroused much interest in cotton growing in the State, and it is likely that the acreage planted to cotton in Virginia will be larger next year than ever before.

NOTES-PERSONALS

WANTED: Short news notes from YOUR Church. Are you doing anything worth while? If so, tell the rest of the denomination about it. The other Churches want to know about YOU.

Mr. R. T. Brittle, of Dendron, Va., clerk of Union (Surry) Christian Church, paid THE SUN office a short visit the first of the week. We are always glad to have our friends call on us when in Richmond.

Rev. J. E. Franks is doing some fine work for THE SUN. You can do the same, Brother Pastor, if you will put forth the necessary effort. Your Church paper's success is essential to your success and to the success of the denomination.

The next session of the Southern Christian Convention will be held April 29 to May 2, 1924, inclusive. The place is to be selected by the executive committee. Any Church wishing to entertain the Convention will please communicate with I. W. Johnson, Secretary, Suffolk, Va.

Christ's message of good will is more than the presentation of a duty. It is a promise of success. Since God is love, good will can overcome disorder. A Christian settlement of every dispute can be found, provided men are ready to make the sacrifices justice may demand. No other proposal contains such promise. The victory of the strong may mean the triumph of wrong. The triumph of good will brings happiness.

Here is a portion for you, dear reader. We clip it from an exchange, and it may do you good to read its thoughts as applicable to human life. Read it and see if it will not make you think of things you have been delaying to consider:

"As we stand amid the sunrise glories of the new year there should be in us the zest and eagerness of men who have their hearts set upon a full day's work, or of bold and brave pioneers who hasten to subdue the wilderness or to explore continents which lie beyond the rim of the sea. What we need in this, as in every other new year, are spirits that will both dare and do. Let us be like Wilfred Campbell's pioneers:

" 'They feared no danger; saw no horizon dark;
Counted no danger; dreamed all seas their road
To possible futures; struck no craven sail
For sloth or indolent cowardice; steered their keels
O'er wastes of heaving ocean, leagues of brine;
While Hope firm kept the tiller, Faith, in dreams,
Saw coasts of gleaming continent looming large
Beyond the ultimate of the sea's far rim.' "

GREENSBORO C. E. UNION MEETS.

The first quarterly mass meeting of the year of the Greensboro Christian Endeavor Union was held recently at the Westminster Presbyterian church with a large delegation from all the societies of the union. Stokes Rawlings was re-elected president, and will head the Christian Endeavor in Greensboro again this year. The banner of awards committee made their report and awarded the banner to Grace Methodist Protestant church, for the best report of activities during the past quarter.

C. M. CANNON, *Elon College, N. C.*

BIBLE CLASS HOLDS WATCH NIGHT.

Several hundred persons were present at the watch-night service held in the People's Christian Church on New Year's Eve. The program was arranged by the Young Men's Bible Class of the Sunday School, and as usual did credit to themselves. The class president, C. R. Dempsey, presided during the evening.

The program commenced at eight o'clock with a social hour in the basement of the Church. The president welcomed the guests, after which the national anthem was sung, followed by prayer by the pastor and teacher of the class, Dr. R. C. Helfenstein.

Following the social program, light refreshments were served, after which all assembled in the main auditorium to witness the moving-picture entitled "Silas Marner," adapted from the famous book of that name by George Eliot. Between the films several hymns sung by Mr. Herman C. Taylor on phonograph records were played.

The watch-night service commenced at 11:30, in charge of Dr. Helfenstein, with the assistance of the Young Men's Bible Class. Dr. Felfenstein gave a short New Year's message in which he issued a challenge for every one to make the best of the New Year.

Just a few minutes before the midnight hour, when the old year faded out and the New Year took its place, Mr. Walter P. Carrow, in the garb of Father Time, with long hair, whiskers and scythe, as "1923," walked slowly down the aisle and upon the platform with fading candle. At the stroke of 12, Miss Harriet Vane, daughter of Mr. and Mrs. Harry Vane, in the costume of a little fairy, as "1924," skipped merrily down the aisle and up to the platform, where she lighted her candle from the fast-burning candle of Father Time as "1923," after which he passed out of existence, and Miss "1924" held sway.

Eight members of the Young Men's Bible Class then lighted their candles from the candle of "Miss 1924," after which they lighted the candles of all those present, who had formed a circle around the Church. The service was very impressive and one long to be remembered by those taking part.—*The Delaware State News.*

THE LABORER IS WORTHY OF HIS HIRE.

That there is a scarcity of ministerial students is a lamentable fact in the Christian Church. There are various reasons given for this condition and various remedies recommended for the solution of this problem. Some say that the fact that preachers are not supposed to think, but rather to repeat the traditional dogmas of antiquity, is one reason that so many young men desire to enter some realm of service that stimulates creative thinking. Others claim that business has a stronger claim on our young men of talent and progressiveness because it affords greater opportunity for creative progress. There are not a few who are driven from the calling of the ministry because of the autocratic episcopacy of authorized or self-appointed bishops. The spirit of democracy in thought, as well as in administration, is rapidly growing in the American churchmen's mind.

The younger, aggressive generation are unwilling to take orders from a non-progressive papacy who would circumscribe their intellectual freedom and dictate doctrines which must be taught parrot-like to starving souls. New thought, new psychology, modern sociology, the better understanding of man and society have given the younger students of truth a better understanding of man's nature, a better science of human control, a wiser knowledge of human conduct than the ages that have preceded us possessed. For these reasons, many of the alert minds of our day steer clear of a field of action or service which would impose ancient ideas and methods of thinking or the lack of it upon them with authority and the threatening cudgel of heresy upon those who dare to differ in thought from the accepted traditions of the Church fathers. This condition explains the reason why the ministry appeals to the mediocre type of mind and does not attract many of the brilliant young men of later years.

Another reason why such a few aggressive young men apply for admission to the ministry is because of the unlimited amount of work that the minister is expected to do apart from the work of the ministry. This gives little opportunity for study and growth in mental, moral and spiritual development. The most fascinating experience that we ever enjoy in life is that which attends or results from development. When the minister is denied this joy and happiness which is the inspiration of our better natures there is little to inspire the minister to the better things of life.

The meager salary hat the average minister receives has much to do with young men not aspiring to the ministry. Not because the minister should be more concerned about his salary than the souls of his people, but because unless he has enough bread to keep soul and body together in the members of his household, he has denied the faith and is worse than an infidel. Just as the doctor, the school teacher, the trained nurse, and the parent are more concerned for the service rendered than they are for the monetary consideration, so shuld the minister have as his chief concern the salvage of his people and the redemption of the unsaved, but this he cannot do when he must earn bread at some other business for a living and preach on Sunday for a song.

I have made a study of the saleries paid the ministers of the North Carolina Christian Conference during the year 1922, and nd that the average salary paid was $509.99, or $9.81 a week for the ministerial service as reported in the "Christian Annual, 1922."

When we compare these figures with the remuneration received as follows: evangelical, synod, $17.30; Baptist, North, $25; Methodist Episcopal, South, 28.65; Methodist Episcopal, North, $29.44; Presbyterian, South, $28.58; Presbyterian, North, $34.60 a week—we can fully understand why so few young men enter the ministry in the Christian Church or go to other Churches where they can receive sufficient salaries to enable them to devote their entire time to the ministry.

The amounts received per week by factory workers and building trades are as follows:

Factory workers' salary (weekly)—	
Boot and shoe workers	$25.04
Furniture makers	28.63
Auto makers	30.47
Foundrymen	31.51
Electrical workers	31.86
Iron and steel workers	37.81
Building trades' salary (weekly)—	
Hod carriers	$30.14
Cement finishers	41.28
Masons	51.57
Plumbers	47.17
Plasterers	55.79
Bricklayers	55.92

This should be sufficient explanation why the trades attract so many young men from the ministry when they realize that these trades offer a living wage and the ministry does not. Many will use the sentimentalism of the good you can do and the authoritarianism of the injunction of a divine call, and pass on and not undertake to change conditions and provide a sufficient remuneration to enable the divinely called minister to answer the call with full-time service.

SAVED VERSUS LOST.

There has been a good deal written of late on the subject of "Eternal Life," some believing that there can be no falling from grace, and some that there can be no such falling after one has been truly regenerated under the quickening power of the Holy Spirit. The Scripture that gives us the promise of eternal life—that gives us such strong evidence that there is a possibility of falling from grace after being regenerated—are both true indeed and seem very clear to me.

I wish to say in the beginning that God is God, and has all power—nothing is impossible with God. There is no doubt that our Creator has a plan. Let us consider this plan somewhat. In the beginning, God made man in His own image, and he was then just as perfect as any mortal could be. In this condition he was placed in the Garden of Eden to dress it and to keep it. But he did not keep it—he disobeyed God and fell fram grace.

Then God delivered the Mosaic law to Moses on Mount Sinai. This was to guide the children of Israel in the way of righteousness; but this failed. This brings us to God's last plan. Our Heavenly Father saw in His great wisdom that the only hope of redeeming His people was by the way of a great sacrifice, and He sent His only begotten Son into the world as a sacrifice. This He did to show His great love for fallen man. John 1:12 tells us that as many as received Him to them He gave power to become sons of God, even to them that believe on His name.

Again, in John 10:27, He says: "My sheep hear my voice, and I know them and they follow Me." Again, in the 28th verse, He says: "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." I believe this Scripture with all my heart. No man can pluck out my salvation, neither can I pluck out the salvation of another. But as I have stated, God has a plan, and in that plan He made every one his own free moral agent. He said: "Choose ye this day whom ye will serve." Of course, if man wills it he can pluck out his own salvation by disobeying God's Word. In that way he becomes to be like those spoken of in Matt. 24:12: "And because iniquity shall abound, the love of many shall wax cold." In the 13th verse of the same chapter He says: "But he that shall endure unto the end, the same shall be saved." It is also stated in Matt. 7:14: "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Our Saviour knew that there would be many temptations that they would have to overcome when He gave them this passage: "Watch and pray, lest ye enter into temptation." It was our Lord's desire that all who were converted should continue in His Word.

Then said Jesus to these Jews which believed on Him: "If ye continue in my Word, then are ye my disciples indeed." If we fail to keep His commandments, then we shall be like the man Jesus was speaking to in Luke 9:62: "And Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God."

So it seems very clear that there is a possibility of falling from grace after once being truly converted. Our Master made it very plain in Matt. 12:43, 45, when He said: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." Then He said: "I will return unto my house from whence I came out, and when he is come he findeth it empty, swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and the last state of that man is worse than the first. Even so shall it be also to this wicked generation.

Then in Rev. 2:4, 5, we have these words: "Nevertheless, I have somewhat against thee because thou hast left thy first love." "Remember, therefore, from whence thou art fallen, and repent and do thy first works over again, or else I will come unto thee quickly and will remove thy candle-stick out of his place, except thou repent."

These passages speak of men as falling from grace in a very plain manner, and it seems to me that when any one makes the statement that no one, after being truly converted, can fall, does not know what he is saying, for the Bible teaches otherwise, and the Bible is right.

Ramseur, N. C. H. V. Cox.

[Never mind, Bro. Cox; just look out for Bro. J. Lee Johnson's explanation. He may give you some new light.—EDITOR.]

WOMAN'S AND YOUNG PEOPLE'S WORK.

PATTIE COGHILL, *Field Secretary.*

New Woman's Missionary Society Organized.

I had the happy privilege of visiting Bethel Church (Wake County) the second Sunday in December. Rev. J. Fuller Johnson is pastor of the Church, and Mr. W. S. Johnson, superintendent of the Sunday School. The opening exercise of the Sunday School was one of the best I have ever witnessed in any country Church.

At a meeting in the Church in the evening, a very promising Woman's Missionary Society was organized, with about as many men members as women. About twenty-five members were enrolled, and they hope to add more in the near future. Mrs. W. S. Johnson was elected president; Mrs. L. C. Mann, vice-president; Miss Blonza Hallman, secretary, and Mrs. Raymond Ausley, treasurer. We wish for them every success in their undertaking.

The Young People's Missionary Society of the Christian Temple Church, Norfolk, is doing a splendid work, holding regular meetings with a large attendance. Miss Aurelia Manning is president. I had the pleasure of attending one of their meetings in the fall, held at the home of Mrs. J. E. Cartwright. Mrs. Cartwright has sponsored this work since its beginning, and these young people have learned to depend on her for sympathy and interest in their work.

Miss Rose Walker, president of the newly organized Young People's Society, at Reidsville, writes that they are holding interesting meetings, have added several new members, and expect soon to present the pageant "Two Masters" in the Church.

A letter from Miss Madeline Muse, president of the Young People's Missionary Society at Winchester, says that they are studying a book on Japan in the society; that they are preparing a special program to present in the Church and invite the Timber Ridge Young People's Society to attend. Also that they have voted to put a missionary paper, and perhaps two, in the public library in Winchester. These are splendid suggestions, and we pass them on with the hope that other societies may be able to use them.

In the same letter, Miss Muse says that the a campaign, which resulted in the addition of Christian Endeavor Society has recently closed ten new members to the society. Rev. J. F. Morgan, pastor, is very much interested in Christian Endeavor, and this fall conducted a class in expert endeavor, which many of his young people took.

Missionary Society Program.

1. Hymn.
2. Prayer.
3. Business period: roll call, minutes read, treasurer's report, report of program committee.
4. Devotional service: hymn, "I'll Go Where You Want Me to Go"; Scripture, John 15:1-15; sentence prayer, or special prayer for Japan.
5. Talk, "Missionaries of the Christian Church in Japan."
6. Paper or talk about the earthquake and reconstruction work in Japan.
7. Leaflet, "Home Life in Japan."
8. Song and closing prayer.

The meeting can be announced by an attractive poster, using pictures of Japan, with the following verse written below:

The Missionary Society meets at 3:30 Monday,
And we hope it will be a pretty day;
So please come, and don't say
That you haven't any way.

This verse was used by the Franklin, Va., society on cards sent out to the individual members to announce the meeting.

To those using the regular study books, this month begins a new line of thought, as the foreign book is scheduled for study next. "The Woman and the Leaven in Japan" is the title of the book, and it is hoped that many societies may even now decide to have a mission study class, using this book. Let us not forget to carry the thought of saving America and the world through our young people into our study of Japan. "The Woman and the Leaven in Japan" and "The Child and America's Future" can be obtained from the Christian Publishing Association, Dayton Ohio, for 50 cents each.

For the members of the Christian Church it should be a joy to study about Japan, as it is our largest foreign mission point. We have besides the native workers, the following missionaries there: Rev. and Mrs. A. D. Woodworth, 26 Kasumi Cho, Azabu, Tokyo, Japan; Rev. and Mrs. E. C. Fry, Utsunomiya, Japan; Rev. and Mrs. C. P. Garman, 26 Kasumi Cho, Azabu, Tokyo, Japan; Rev. and Mrs. Wm. Q. McKnight, 41 Karahori Cho, Sendai, Japan; Miss Martha Stacy and Miss Angie Crew (both same address), 51 Hikawa Cho, Akasaka, Tokyo, Japan. These are named here with the hope that our women will familiarize themselves with our missionaries and the various mission points. We suggest that you write to any of these if you desire a letter direct from the mission field to read to your society, or if you merely wish to extend them your best wishes in the work which they are so nobly doing. They are your representatives, supported by you and your Church. Make them your very own by learning more about them.

You will be able to find an article in almost any daily paper or magazine about the earthquake and reconstruction work in Japan.

Be sure to have a real devotional period in every meeting. Never let business crowd this part of your meeting out. Make it real worship. Make your songs fit into the general theme of the meeting instead of selecting songs which are foreign to the idea you wish to present.

Subscribe to the *Christian Missionary,* Christian Publishing Association, Dayton, Ohio; price, 50 cents per year.

WHO BRINGS PEACE?

Men have ever talked of peace, dreamed about it, worked for it and prayed for it. Earth's brightest records are those which are concerned with the making and bringing of peace to mankind, peace in the home, in the workshop, in the State, and among nations.

WHAT HAVE YOU?

The inner man expresses itself through words and actions. Without many exceptions, the rule holds true that what one praises in another is evidence of its possession by himself. Goodness sees goodness, badness discerns badness.—*J. L. Moneton.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THOUGHTFUL WORDS FROM A WISE HEAD.

The editor of the *Presbyterian Standard* is a brave man, and a wise one as well. Here are some sober words from his heart and mind. We think so well of them that we are offering them for the careful thought of our readers. That editor says:

"Three questions have been put to us concerning these types of religion—the fundamentalists and the modernists. As more than one person may be interested in these questions, we deem it not out of place to give them a public answer. Before proceeding with questions and answers, it may be well to note that both terms are somewhat elastic. Some fundamentalists may include more doctrine among what they regard as fundamentals of the Christian faith than other fundamentalists. On the other hand, some modernists may minimize the essentials of Christianity more than other modernists. Bearing this in mind, it is still true that these two titles connote two broadly differing types of religion.

"1. 'What do you consider the chief differences between the fundamentalists and the modernists?' To this question we make answer that the one chief difference, giving birth to all other differences, is difference of attitude toward the Bible. The fundamentalists are anchored fast to the traditional view of the Bible. They believe that the Bible is the Word of God, that it is divinely inspired in such sense as that it speaks with divine authority. They make no distinction in this respect between Old Testament and the New; between the gospels and the epistles, between the words spoken by Christ, and the words written by His apostles. They accept the whole Bible, from Genesis to Revelation, as virtually inerrant, and as the one infallible rule of faith and practice.

"With this view of the Bible, the only room for difference is in interpretation. It is the same voice of authority speaking to all, and as that voice speaks very plainly and distinctly in making known the way of salvation, the fundamentalists are agreed touching all the essentials.

"The modernists allow that God reveals Himself in the Bible, but they are far from allowing that He speaks throughout the whole Bible with an authoritative voice. They find a revelation of God's will in the moral and religious teachings of the Bible, but along with this they find in the Old Testament much legendary matter, and many superstitious beliefs and practices characteristic of primitive people. They find that the moral and religious teachings underwent a slow and gradual development. Consequently, we must correct the earlier teachings by the later. This means that all the teachings must be brought to the bar of human reason. That only is authoritative which the human reason declares to be worthy of acceptance. In a word, the modernists are rationalists. They accept no definite external authority in religion. While they treat the New Testament with more consideration than the Old, they will not allow that it has given us a clearly defined body of truth which is of binding authority for all time. As man is ever progressing from a lower to a higher stage of intellectual and ethical culture, there must be a new interpretation of truth for each succeeding age.

"Here we think is the point of divergence. The fundamentalists accept the Bible as infallibly inspired, and divinely authoritative. Consequently, they are firmly anchored to it. The modernists accept the Bible as an aid to reason in finding out the will of God, but it is authoritative only as reason assents to it, and the reason of one age cannot determine what shall be authoritative for the next. Consequently, the modernists carry no anchor.

"2. 'Do you think the fundamentalists are right in upholding what they believe to be the fundamentals of the Bible?' If we have defined correctly their view of the Bible, there can be but one answer to this question. If they believe, as our confession of faith teaches, that 'God, who is Truth itself, is the Author thereof,' they have no option in the matter. They dare not be disloyal to God, and they cannot be loyal to Him if they do not uphold His truth. Of course, it is altogether possible they may do this in an improper way. They may exhibit an ugly temper in dealing with modernists. A recent issue of the *Christian Century* quotes a contender for the faith as saying: 'Take the evolutionist, infidels, and these no-hell teachers out somewhere and crucify them head downward, and we will have a better country and world to live in.' We hardly think Jude would have us go quite this far when he exhorts us to 'contend earnestly for the faith.' But we think that the fundamentalists are justified in saying to modernists: 'Keep out of our pulpits, and organize a Church of your own. You must not wear our label, nor preach with our official sanction. Let those support you who believe in you. Don't feed from our larder while undermining our foundation.'

"3. 'What do you think the outcome of this conflict will be?' We believe the fundamentalists are fundamentally right. That is the same as saying that in their main contention they are on God's side. If this be true, they are bound to win. 'My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' We may further say that nearly 2,000 years of history furnish a strong argument for the ultimate triumph of the 'old-time religion' based on the old-time Bible."

MUCH NEGLECTED.

Neglect is an open trait in the character of many people, but that is no license for the fact. In many instances, neglect is considered a perfectly justifiable excuse. If a thing has been neglected, we think it is all right, and none should make a disturbance over it. And yet, neglect is the source of many failures and the cause of much injury to others. The farmer neglected to cultivate his crop, and *want* was the result; the merchant neglected his business, and thereby *lost* it; the physician neglected his patients, and some of them *died;* the lawyer neglected the courts, and his business there, and he came to *want;* the student neglected his books, and he soon had a reputation for *inaccuracy* and *slovenliness.*

Neglect is the curse of the human family, especially is neglect a curse in the Christian life. Paul knew of this trait and its curse when he asked: "How shall we escape if we *neglect* so great salvation?" If he had said, "How shall we live the Christian life if we neglect the careful study of the Scriptures?" the significance of the remark would have been quite as forceful, for of all the neglects in the Christian life, we know of none comparable to the neglect of the reading and study of the Scriptures—it is alarming and distressing! If you would know something of the neglect of the study of the Word of God, the first member of the Church you meet who has been in the Church for fifteen or twenty years, just ask him or her a few questions on the Bible, such as any young Christian ought to know well and surely, and you will likely be amazed at the ignorance of God's Work these answers will display.

Suppose you ask this question: "Who was Herod?" Would you be surprised to get this answer: "Herod was the ruler who helped Jesus to kill all the children in his country." Let us try another: "Who was John the Baptist?" "He was the man who helped to put Herod and his wife and her daughter in jail." A great many answers have been given to biblical questions that were no better.

One of the most neglected duties in the Christian life is *the study of the Bible.* Most of the homes in any Christian community have Bibles, one or more, and that is much to be commended. The thing that is not to be commended is the fact that these Bibles in Christian homes are so seldom used, so seldom studied, and when the Bible is not studied it is dishonored, and the man or woman who owns it is, speaking from the Christian standpoint, a mere weakling.

There are some Christians who cannot read at all, but they have hearing ears, and when any one reads the Bible in their presence they take it in and treasure it up as a precious legacy. They know more of the Bible and its precious truth than do many who have a Bible, with the ability to read it. The truth is, the greater portion of Church members who do not attend Sunday School, read their Bibles hardly at all, and no wonder they are ignorant of its teachings! There is hardly any duty in the Christian life that is more seriously enjoined than is the study of the Bible. Get your Bible and turn to Acts 17:11, and read:

"These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

From that verse, we learn that the habit of Bible reading ennobled character and brought these Christians to the habit of daily reading the Scriptures. Daily Bible reading brought them to a condition where it was easy to believe the Bible—they read and received the Word with all readiness. That is one of the sure ways of coming to maturity in the Christian life. How many receive the truth now because they read the Bible daily?

In John 5:39, we read again: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

In this passage we have laid upon us the duty to search the Scriptures. Why? Because they teach and testify to us of Christ. Reading the Scriptures is a great blessing, but that is not the point in this passage. He wishes us to do more than to read them. He wishes us to *search* the Scriptures. Why? Because the Scriptures are filled with life—divine life—and that is what He wishes us to have, for He came to us that we might have life and that we might have it more abundantly.

Notice one thing, viz: they were to *search* the Scriptures, and that is more than merely looking over the truths of God's Word. Jesus used the word *ereunate.* That is the word they used in that day, and it meant to *search* with the zeal and faithfulness which the hound shows when it is on the trail. Have you never seen the hound when trailing the fox? Did you not see how the dog puts his nose to the ground, and, giving no attention to anything else, he seeks to find the animal it is pursuing? That is what He means by *search*—put yourself down to the work in earnest, give no attention to anything but to finding the truth which shall make you wise unto salvation.

THE FRUIT OF THE TREE.

When I was a boy, on the farm in Old Virginia, if a piece of land got to be poorer than the land about it was, father used to tell us boys to give that a little more fertilizer and more attention, and then we would get better crops. This was practically always true, if what we put on it was suited to the needs of the land. What was true of that old farm was and is also true in other spheres of activity.

For instance, in the sphere of the Church of Christ. Years ago, we found the field of the Christian Church in poor condition to bring forth the best spiritual results. It really needed a treatment that would enable it to bring forth better and larger fruits. We did not understand the needs of the Church in that day, but we did understand that something was lacking to make the Church fruitful in good works. It needed at least a religious stimulant, that it might become more fruitful and serve a better purpose in the world.

It was just about that time that some of us undertook to introduce the missionary idea, not with the thought of helping our own work, but with the thought of helping the needy, both at home and abroad; but it marked the beginning of a new era in the life and work of the Christian Church in the Southern States, and it did just that for our work. It may seem strange to some of our readers, but it is true, that the more we undertook to do for others, the more the Lord did for us as a people. Then even we did not realize that the one had any necessary connection with the other. But we have learned better since those days.

The effect of helping abroad was so soon seen at home that we could not doubt that there was a reflexive influence at work—that what we did for the needy fields at home and abroad had a fine effect on the home base—the Churches upon which we depended largely for the means for helping outside.

This was something like forty years ago, but the effect still abides and our home work is in far better shape by many multiples than it was then. For instance, in that day we had no work except the struggle to keep our Churches alive. We had only a few Churches, and almost no enterprises as a denomination.

We had no missionary enterprise, we had no educational work, no schools or colleges, our Sunday School work was not very strong, our publishing interests were ordinary, and generally there was not much outlook. At length, our people began to wake up and to see the necessity of doing something more than merely maintaining our own existence. We first made an effort to begin a missionary work among our people. That work had not much more than got a good start when the Church generally began to brighten up with a desire to accomplish something for the Master's work. Then we undertook some work in the line of education. We started one little school, due largely, on the human side, to the great work of the late and beloved Rev. W. B. Wellons, D. D. That was the Suffolk Collegiate Institute, and it did a good work for several years. Then, just before that, another educational enterprise was undertaken under the leadership of Revs. W. S. Long and his brother, Rev. D. A. Long. It was a normal college at Graham, N. C., and that did well for a number of years.

At length, the day came when our people were ready for something larger, and the effort to establish Elon College was begun. The Rev. W. S. Long, D. D., with some assistance, undertook the lead, at the call of his brother, in the establishment of this enterprise. The work was very trying. It was hard to raise money, and even harder to awaken interest in the people, but at last the work was well under way, and Elon College was at work. A few years have passed by since the beginning of this work.

Now, if we should attempt to present some figures by way of comparison, we might have a difficult task. However, we think we may be entirely on the safe side to say that since we began to work in missions our other enterprises have fairly surpassed anything we had dreamed of in our best days.

Our educational work, if possible, is five hundred times stronger than it was before we began to do missionary work. Our other enterprises have gone far ahead of our most sanguine expectations. Let us not forget that these enterprises have done their growing almost exclusively since we undertook to do missionary work. Our mission work itself has shown a fine development, and the whole Church has an outlook now that is heartening indeed, and the future is bright with the promise of yet better things with us.

PROSPERITY AND ITS OBLIGATIONS.

When the Lord prospers a people, He is getting them ready to meet some great need. If He gives us money, it is that we may give help where help is needed. If this be true, as we believe it is, then it is sure that the Lord has foreseen a great need in the world, and He has given the American people the prosperity to enable them to meet it, and we are glad to say that this country has done, at least in part, the work God has prepared us to do, as witness the great gifts which the people of the United States have sent to Europe and some other countries. The peoples there have suffered very much, many of them even in starvation, but as their need has been known to the people, the answer has been given. We clip the following from an exchange, as follows:

"Prosperity has reached a point never before attained in this or any other country. We still hear a great deal about the high cost of living and the low prices of farm products. But there are two facts that ought to be put over against these statements. Government experts tell us that in his counry there are now in operation 14,000,000 automobiles, and it is well known that a very large proportion of these belong to men who are supposed to be of moderate means. Another statement from the same source is that at the close of the past year there were 10,000,000 people in this country who had individual savings accounts in banks, and the total of these accounts was $3,700,000,000. This does not include any money on checking accounts, nor does it include money saved and invested in homes or otherwise. It should be borne in mind that practically all depositors in savings banks are persons of limited means, who are just saving a little at a time. Men of large means do not deposit their money in savings banks. God is blessing the people in this country in a wonderful way, and we in turn should be showing our gratitude to Him by bringing all the tithes into His storehouse. Then would there be an abundance for all of His work."

EDUCATIONAL CONDITIONS.

If you desire an interesting study, take up the matter of the educational conditions in the United States at different periods and you will find just such a study. These conditions vary with the passing years. One period they are one way, and at another period they have changed to another color. The *Presbyterian of the South* gives a glimpse at these conditions as they have been seen at different times, as follows:

"Religious conditions in State educational institutions have improved wonderfully in the last century and a half. Speaking on this subject, the *United Presbyterian* says: 'Statistics from eighty State institutions in 1921 shows that out of a total enrollment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when even though the colleges were Church institutions, practically all the students were outside the Church. In Princeton, from 1778 to 1782, there was but one professor of religion. At Bowden College, in 1807, there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often, every student was a professed infidel, or least outside of the Church. Bishop Meade, of Virginia, said, in 1811, that William and Mary College was a hotbed of French infidelity and that for many years in every educated young man whom he met, he expected to find an infidel.'"

THE NAME "CHRISTIAN."

In the late meeting of the executive committee of the Federal Council of the Churches of Christ in America, Dr. Robert E. Speer made a most singular but a fine statement regarding the name Christian. In delivering an address before the people on that occasion, he said:

"For my part, I want no label but Christian, and mean to try to call no brother Christian by another name."

We think that Dr. Speer has the right view of that matter, but we do not see how he can very well carry out his purpose in the matter of calling all peoples who profess Christ by no other name than that of Christian. That is just the position of the Christian Church—we say Christian is sufficient to give to any child of God. When you have called a man Christian, you cannot add to it in any way, for if a man is a real Christian you cannot add any other name that will mean more, or even so much, as the name Christian means. We do not believe that any one can make things better by choosing some other name other than that of Christian. That name links us on to Christ, if properly used, and we see no way any other name could equally rival it as a name for the people of God to wear. Would you rather be called Lutheran after Luther, or be called Christian after Christ? Would it seem to you better to be called Methodist after a method, or Christian after Christ? Or Baptist after water baptism, or Christian after Christ?

BRO. WHITE ANSWERS.

DEAR BROTHER:

I have just read your editorial in THE SUN of December 20th, in which you call upon me, with six other brethren, to return answer to the question of receiving or rejecting for membership in the Christian Church such a candidate as you have described under the caption, "Let Us Face the Facts."

You ask your imaginary candidate five questions, to-wit: (1) Do you believe in Jesus Christ as the Saviour of the world? (2) Do you believe that Jesus is the divine and only begotten Son of God? (3) Do you believe the Bible is the inspired Word of God? (4) Do you believe that Jesus came into the world to save sinners from their sins? (5) Do you believe that God, for Christ's sake, has forgiven your sins? To all these questions, he emphatically answers, "No."

Should the Christian Church receive such a Candidate into her membership? I answer, unhesitatingly, no! Very sincerely,

Windsor, Va. T. E. WHITE.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the features of the meeting of the executive committee of the Federal Council, in Columbus, was cordial letters from the President, other State officials, and ambassadors from many other countries. Such international recognition of the organization shows the place the council holds in the minds of the world. This is more than any denomination has or could have.

It is really a clearing-house for Protestant denominations. Banks have clearing-houses through which they co-operate to the advantage of all the members, though the clearing-house is not a bank and does not do a banking business. And now railroads have clearing-houses through which they adjust receipts for freight and passengers. In this way they co-operate successfully with loss to none and profit to all. Yet the railroad clearing-house is not a railroad, and does not do railroad business. Now, the Federal Council is not a Church, but an organization through which denominations can co-operate in the interest of the kingdom without loss to any one body. In such a meeting as was held in Columbus, denominations are out of sight; but the kingdom looms large in the thought, speech, and purpose of what is undertaken in the name of Christ. There is no place where great moral questions have such free discussion as in the executive committee, which is the Federal Council ad interim.

One of its chief concerns is to create public opinion against wrong and for right. To do this, it investigates conditions, reports findings through the press, and begets in the public mind an opinion that has weight with men. Such a public opinion was created against the twelve-hour day in the field on industry; and the United States Steel Corporation said that it changed from twelve hours to eight in response to the demand of public opinion. That corporation is the largest in the world, and would not have heeded any suggestion from a single denomination, no matter how large.

Public opinion is the mightiest force in any democracy. It gave us the eighteenth amendment, and it will enforce it; it gave more than ten million dollars of American money to relieve the conditions in Japan where the earthquake had killed a quarter of a million and injured seriously a million more; it has increased spiritual interest in childhood, so that now the Church receives its members from the age of less than twelve, though the additions came forty years ago from ages over sixteen.

Divisive questions are left out of view in the discussions in the Federal Council, and the activities of Christianity are made prominent. There is no conflict between science and religion; the conflict is between scientists and religionists, and neither fully understands the other. In this organization, the differences between men and denominations do not prevent friendly discussions of world questions, such as obedience to law, international justice, evangelical and educational work for all men, and the gospel of peace as against war.

Unity is a big item in the program of the council. Jesus said: "I and my Father are one," and He prayed "that they all may be one"; and Paul said: "Ye are all one in Christ." There is no unity out of Christ, and there is no division in Him. The spirit of unity is more manifest in this organization than in any other on earth. Here churchmen express what so many feel in their own denominations and dare not express at home, in the same way, lest they may be misunderstood. The atmosphere of a meeting has much to do with freedom of speech. Here the atmosphere invites friendliness, freedom of speech, and the attitude of all helps the individual in the expression of the unity that is in Christ.

W. W. Staley.

ELON LETTER.

The expected has happened, and I say "the expected" advisedly. It always happens, and is to be expected, when the friends of Christ begin to quarrel with each other as to the method of exhibiting their friendship and allegiance, that the enemies of Christ arise and deal His cause foul blows. The quarrel in Germany between the conservatives and the higher critics, gave Nietsche opportunity to preach his doctrine of force as the final good of the social order, and the resultant was the World War.

The quarrel now between the fundamentalists and modernists, "to be pronounced with the accent on the second syllable of each word," recently declared an incisive wag, has given those who deny the authority and validity of Christ's teachings the very opportunity they are ever seeking to vent their contempt for His principle of love as fundamental in all phases of life and experience, and to preach their pagan doctrine of self-interest.

About six months ago, Lord Birkenhead was in this country deriding President Wilson's idealism. The partisan press hungrily welcomed his aspersions as another opportunity to strike at the broken and crippled man who has done more to gain expression for Christian ideals in international affairs than any man in history.

But this lord, emboldened by the "kindly" reception with which his criticisms of the great Christian statesman were received in this country, returned to England, and at the University of Glasgow delivered an address that is nothing more nor less than a frontal attack on Christianity. Fundamentalists and modernists alike acknowledge the validity and authority of the life, teachings and principles of Jesus. They differ on the interpretation of certain historical facts and in their quarreling over these facts they offer such pagans as Birkenhead the opportunity to ridicule the Christ they mutually love and serve.

Let me quote two passages from this twentieth-century pagan. "The school of idealism is the very antithesis of the school of self-interest, and yet nothing is more apparent than that, politically, economically and philosophically, the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct." So much for private life.

When it comes to public life, he is equally explicit. "For as long a time as the records of human history have been preserved, human societies passed through a ceaseless process of evolution and adjustment. This process has been sometimes pacific, but more often it has resulted from warlike disturbance. The strength of different nations, measured in terms of arms, varies from century to century. The world continues to offer glittering prizes to those who have stout hearts and sharp swords; it is there, extremely improbable the experience of future ages will differ in any material respect from that which has happened since the twilight of human history."

Here is the insinuating, serpentine doctrine that the present lamentable controversy invites. And here is the doctrine the Church of Christ must unitedly combat. It will be a sad day for His house, if domestic infelicity should prevent His followers from marshalling all their strength against such infidelity as Birkenhead has hissed in the face of Christendom.

Let the warring factions of the Christian household read and ponder and act upon the teachings of Mark 9:38-40, and then they will find time unitedly to deal with such pagans as Birkenhead.

W. A. Harper.

MUNCIE (IND.) LETTER.

Interest in our work in remote sections is much more general and extensive than it was a few years ago. Our leaders are less local in their interest than formerly. Once their interest was confined largely to a given territory, and the enterprises and institutions of that section. A fortunate change has come. Vision has enlarged, and no longer do we think of ourselves as a conference, or convention, but as a great Church, representing the kingdom of Jesus Christ. It is not only true of our leaders, but of our people generally. It is suggestive, however, as a fact worthy of serious consideration that this is true only of that class who read our Church papers and literature. Our Church organs have been the primary and leading agencies in effecting this change which has brought us more into the real and important thought of the kingdom. The writer is out here in the Middle West, once so far away from our Southern fields and scenes of activity, but not so far now. I am taking for granted that friends, not of the writer only, but of the cause for which some of us have given, and are still giving, our lives are interested in the work over here. Having just completed our third year in this field, attended four annual conferences of which this Church is a member, and about twelve quarterly Conferences, I feel safe in saying that there has been real and solid progress made in the Conference during this period. It has been necessary for many of the leading ministers of the Conference to live on farms, do some farming, or engage in some other lines of secular work, which has handicapped them and made the best progress impossible. They are a class of sweet-spirited men, loyal to the denomination, and have filled a large place in their respective communities and fields of service. A few of the younger men who are well equipped educationally, and otherwise, are devoting their entire time to the ministry, and their influence is being felt in the Conference. The writer has found a warm friendship with the people of the Conference, and assurance of their interest in his work here at the First Church. While this particular field has many real problems, yet in many lines the interest is growing and indications are encouraging. The Christian Sun has been a wonderful inspiration and help to me personally, and its weekly visits have protected me against severe attacks of home-sickness. From my viewpoint, it was never before so good, nor served the enterprises of the Southern Convention better. I am thinking here, too, when with its present editor in charge in the early days of our mission work in the South, and the establishment of Elon College, it fought great battles for these great causes and sometimes against great tides. But the battles were won. But what real changes have come during the intervening years! The writer was ordained in a class of five young men by a presbytery of four ministers, and I am reminded here that Dr. Barrett is the only remaining member of the presbytery, and I am the only one remaining in the Christian Church of the class, one having suddenly died a few years later and the other three going to other denominations. Both The

CHRISTIAN SUN and the *Herald of Gospel Liberty,* our general organ, should have their subscriptions quadrupled, and by some means put on a self-supporting basis. If it ought to be, then can it not be? With a greeting and hearty God bless you, to friends of the dear old Southland,

MURDOCK W. BUTLER.

Muncie, Ind.

A CHRISTIAN: A COMMUNITY ASSET.

With a business man, a piece of property is either an asset or a liability. It is either profitable or unprofitable. In one's evaluation of the standards of value is the best evidence of his wisdom. In life, there are seen and there are unseen values. The Apostle Paul believed that the unseen were greater than th seen, for he says that the things that are seen are not so great as those that are not seen.

Of all values, either in the seen or the unseen universe, none is so great as the human soul. Christ Himself suggests this high value in the question in the end of the following observation: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" To him who knows what Christian character is, the ear-marks of Christian qualities places a human soul in the highest class of soul values.

From these observations, it is evident that a Christian person is a valuable asset to a community. It makes but little difference how rich a community may be in natural resources, forests, mineral deposits, water power, fertile soils, wholesome climate and the rest, if it be abundant in gold, and splendidly adorned with the arts of men, so that the richest harmonies of music, the most splendid of pictures and the most beautiful architecture and statuary—if all are there and Christian character lacking, it is but a gilded, showy, poor community.

If our prayer-meeting does not increase the sum total of Christian character in our community, it is profitless. But if there is real prayer, prayer of faith, in these gatherings each Wednesday evening, their value to the community commot be estimated. Not many persons attend, but that matters little. God, in a conference with Abraham, agreed to spare the city of Sodom if as many as five righteous souls could be found therein. The Christian soul of the twentieth century is as great a blessing in protecting a community as was the righteus soul in Abraham's day. Christ regarded His disciples, and we believe he so regards all who have saving faith in Him, as "the salt of the earth."

In thinking of some reasons why a Christian is a valuable asset to a community, it is not difficult to name several such reasons out of the experiences of the heart. The Christian is a man of prayer, and for that reason he is of worth to the community. The man of prayer brings blessings to the community that the gold of the millionaire cannot buy. The heart of prayer loves human souls, whether they be of friend or of foe. To hear one alone in the stillness of the midnight hour praying for you will melt your heart to tears, even though it be as hard as stone. A widowed mother was overheard so praying, by one of her little boys—praying that he might become a Christian man and a minister of the gospel. The discovery struck home to the boy's heart. He is an influential preacher in a city pulpit today. The prayer of the publican—"Be merciful to me, a sinner"—has always made a strong appeal to me as an example of the real nature of prayer. To live in a community of such hearts, one would not need locks on his doors to protect himself against felons and assassins.

Another reason why a Christian is of real value to a community is, he is of the Church and is for the Church! The Church has come to be so highly prized that few men, either saint or sinner, prefer to live beyond the pale of its influence. Of two men of equal powers of being a blessing to a community coming to make their home among you, you would prefer the one that upholds the Church to the one that does not. The Christian supports what the Church stands for with the best life he can command, although his actual living may fall far below his ideals. Such a man has more or less of spiritual humility, and is of value to the community.

The Christian is the highest type of integrity. But for his Christianity, this excellent quality of his character would be much lower. The negro race is seriously lacking in this quality. But with the negro and the natives of the West Indies also, integrity flourishes as the green bay tree, under the light of Christianity. The most highly Christianized nations are those wherein we will find this superior soul quality, integrity, most highly developed; so likewise is the community where Christianity abounds integrity doth much more abound.

There are other reasons why a Christian is a community asset, but with the three mentioned, viz: because the Christian is a man of prayer, because he stands for the things of the Church, and because he is a man of integrity, we believe that all will agree that this is enough. Enough to spur the prayer meeting to think a little more of the value that comes of developing stronger Christian character through the prayer meeting and otherwise, and of inducing other Christian people to make their homes in our community.

Elon College, N. C. W. P. LAWRENCE.

BRO. CARPENTER AND SECURITY.

DEAR BRO. EDITOR:

Bro. W. C. Carpenter has presented some Scripture to THE SUN which seem to refute the teaching of eternal security. To me, these Scriptures do not present the difficulty they once did, so I offer the following, hoping that it may be helpful to some. I would like to speak in detail on these passages, but space will not permit. I am also aware that there are Scriptures yet shrouded in mystery, and after all has been said, there are still other questions to be raised. Some of these Scriptures suggested by our brother, however, are simple enough and present no difficulty.

"Ye are fallen from grace," or "away from grace" (Gal. 5:4) does not carry the idea commonly believed. The Apostle Paul had preached justification by faith to these Galatians, and they had believed and "received * * * the Spirit" (Gal. 3:2), and had become "brethren" in Christ. Now, after Paul had gone, some Judaizing teacher had come behind him and taught these Galatians that they *must* keep the law of Moses and be circumcised. Paul's words, "Who hath bewitched you," with other words in this epistle, prove this. When Paul heard of this, he wrote the Galatian letter to try to anchor their faith in Christ apart from the works of the law. So he just said to them in substance: "If you are going to lay claim to justification on the grounds of circumcision, why, then, you must admit that it is not of grace. You are turned away from believing that you are saved alone "by grace through faith," and are trying to add low works to the finished work of Christ. It was not a question of losing salvation (for he admits their justification in the same verse 4), but the truth as to how they received it, "Ye are fallen away from grace," is about the equivalent here as if a Baptist were to leave his Church and join the Methodist, and the Baptist minister would then say to this person, "Ye are fallen away from baptism." He would not mean that the person had lost his salvation, but changed his attitude in respect to the teaching he had before received.

Second Peter 2:20, 22, to me presents no difficulty. Note just what is said: "Through the *knowledge* of the Lord and Saviour." To receive "knowledge" of Christ does not mean necessarily to receive Christ. (This is also seen in other of the passages mentioned by Bro. Carpenter.) That is where so many are failing today. They are setting Christ Himself aside for His example or a "knowledge" of Him. Nothing but Christ Himself will do. Unless we receive Christ we will surely find that our "escape" from "the pollutions of the world" will not last, and ere long we will find ourselves, like the "sow that was washed," going back to the mud-hole. You may wash a sow all you please, but she is still a sow. God never calls His children sows or swine, but sheep and lambs, and they hate the mirey mud-hole. "His sheep hear His voice" and follow Him. "A stranger will they *not* follow." The difference between a "washed sow" and a sheep is the new birth.

Next we look at Matt. 12:43-45, and Luke 11:24-26, which cover the same ground. No difficulty here at all. It is just a plain case of self-reformation. Like a man I know, he has cleaned up his life for his family's sake and for decency's sake—stopped cursing and drinking, having sent out this unclean spirit, one of seven. But, notice carefully, while the unclean spirit is *out,* there was no Holy Spirit *within,* for his house is distinctly said to be *empty.* One day this evil spirit comes back from his "wanderings," and steps in to see how his old house looks. He finds that none other has moved in, so he again takes up his abode in this heart with other companions. Notice Christ's comment: "Even so shall it be with this *wicked* generation." Nothing of the kind is hinted at conceiving a Son of God. He is never "empty," but is ever the dwelling-place of the Holy Spirit (Jno. 14:16; 1 Cor. 6:19).

Now, the two references in Hebrew seem more complicated, but notice at the outset there is not a word about saving faith. In Heb. 4:6-9, there are clearly two classes mentioned: "Those once enlightened" and "beloved—you." The first advanced almost to the point of receiving Jesus, but did not. They seem to be described by our Lord in Matt. 13:20-21, "Heareth the word and anon with joy receiveth it, yet hath *no root* in himself, but dureth for awhile." Now, notice these in Heb. 6:9, designated as "beloved—you" have "better things"—"things that accompany salvation." Notice the plain reference to these two classes in verses 7 and 8. One produces fruit, the other "thorns and briers." "By their fruits ye shall know them."

In Heb. 10:26, it is "The knowledge of the truth." Pilate asked, "What is truth?" At another time, Jesus said: "I am * * * the truth." Did these receive "the truth" or a "knowledge of the truth?" If you read on in this tenth chapter of Hebrews, you will see clearly that he has two distinct classes in view. In verse 39, he clears up things when he said, "But we are not of them which draw back into perdition, but of them that believe to the saving of the soul. I think there are many today who hear the gospel and "receive the knowledge of the truth," but refuse to accept Christ by blood atonement. They are never born again, for "whosoever is born of God doth not commit (practice) sin."

J. LEE JOHNSON.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

RELIEF AND RECONSTRUCTION IN JAPAN.

The Christmas offerings from the Churches have begun to come in, and we are grateful beyond words. We sincerely trust that any Church in the Southern Convention that failed to take the offering at Christmas time will take it at the earliest possible date. The following has been received:

Previously acknowledged through The Sun.		$349.16
Hopedale, N. C. & Va. Conference...	$ 6.50	
Newport News, E. Va. Conference...	11.16	
Mayland, Valley Ca. Conference.....	7.56	
Whistler's Chapel, Val. Va. Conf....	5.42	
New Providence, N. C. & Va. Conf...	11.55	
Graham, N. C. & Va. Conference....	16.70	
		58.89
Total		$408.05

A recent letter from Secretary Minton brings this paragraph: "Last report from Japan is to the effect that their first estimates as to reconstruction needs were entirely too small, but I still think that he figures I have made public will cover the need, though I do not see how we can well get on with less. The statistical report from Miss Stacy covering the Japan work was just recently received, and is certainly encouraging in point of converts, enquirers, attendance at services and money raised by the Japanese Churches on pastors' salaries. This will be published in the January *Christian Missionary*. The earthquake delayed it. I am praying much, as I am sure you are, that our people may respond heartily to this special appeal, and that this will in no way injure their giving to the regular work of our foreign mission cause."

I acknowledge, with gratitude, every dollar thus far sent in, and trust that responses will be very liberal, since the need is very great.

J. O. ATKINSON,
Elon College, N. C. *Mission Secretary.*

THE SUNDAY SCHOOLS THAT DID IT.

Three or four years ago our Southern Convention and our Sunday School Conventions and various Conferences began to vote and to urge that all our Sunday Schools in the bounds of the Southern Convention give one Sunday offering a month to the Christian Orphanage and one Sunday offering a month to missions. One by one our schools have been adopting this wise and well-deserving plan. No better plan for a Sunday School was ever adopted. It brings to the attention of the school the thought of caring for others and teaches the youth of the Sunday School that we should spend as much for others as for self in building up the kingdom and spreading the gospel. When a Sunday School gives two of its offerings a month for others and retains two offerings a month for itself for current expenses, it has done that which will inculcate a virtue and a benevolence that can never perish from the earth. Great is the pity that all of the schools have not yet seen their way to adopting this wise and worthy method. It is a pity beyond words, when any Sunday School will spend all the offerings that it takes on running itself and purchasing things for its own need. The schools that have not yet adopted this method will, in the months to come, do so, because, beyond question, it is the way of wisdom, growth and permanence. The amount sent for missions goes one-half to home and one-half to foreign missions, and the total amount received during the year 1923 was $5,384.50, and the following are the schools that did it, to every one of which and to every member of the schools we are personally grateful. May our Heavenly Father prosper them during the good year 1924, and may their number increase till all our schools are embraced in this goodly list.

Timber Ridge, Va.; Berea, Norfolk; New Lebanon, Va.; Linville, Va.; Johnson's Grove, Va.; Rock Stand, Ala.; First Church, Portsmouth; Graham, N. C.; Wadley, Ala.; Holy Neck, Va.; Pleasant Grove, Va.; Burton's Grove, Va.; Shallow Ford, N. C.; Winchester, Va.; Rose Hill, Ga.; Richland, Ga.; Henderson, N. C.; First Church, Raleigh, N. C.; Bethlehem, Va.; Leaksville, Va.; Durham, N. C.; New Providence, N. C.; Berea (Nansemond), Va.; Reidsville, N. C.; Liberty, Vance, N. C.; Elm Avenue, Portsmouth, Va.; New Elam, N. C.; Wakefield, Va.; Holland, Va.; Rosemont, Va.; High Point, N. C.; Bethlehem, Valley of Virgania; S. Norfolk, Va.; Beulah, Ala.; Dry Run, Va.; New Lebanon, Va.; Christiana, Ala.; Suffolk, Va.; Piney Plains, N. C.; Chapel Hill, N. C.; Ramseur, N. C.; Union, N. C.; Haw River, N. C.; Sanford, N. C.; Wentworth, N. C.; Lebanon, N. C.; Zion, N. C.; Ambrose, Ga.; Pleasant Hill (A), N. C.; Cragford, Ala.; Union, Va.; Antioch, Va., East End, Newport News, Va.; Wake Chapel, N. C.; Hanks Chapel, N. C.; Pleasant Union, N. C.; Monticello, N. C.; People's, Dover, Del.; Morrisville, N. C.; Palmyra, Va.; Franklin, Va.; Hines Chapel, N. C.; Citizen's Class, Elon College, N. C.; Turner's Chapel, N. C.; Roanoke, Ala.

J. O. ATKINSON,
Mission Secretary.

MEN AND MILLIONS MOVEMENT.

Collections to January	$107,851.09
Collections for December, included in the above, amount to	1,188.32

We need $25,000 per month for January, February, March and April. J. E. WEST.
Chairman of Mission Board.

AN APPEAL TO NORTH CAROLINIANS.

I received my collegiate education at the University of North Carolina, and married one of the fairest daughters of Alamance County, so I feel a deep interest in your welfare and am going to have a heart-to-heart talk with you.

I take off my hat to North Carolina. She has won my admiration and respect. She is recognized today as probably the most progressive State in the South, if not in the Union. You have made rapid strides within the last twenty-five or thirty years, and the State is now reaping a bountiful harvest from the seed sown by wise leaders in the years gone by. You have come a long ways, and you ought to be proud of your record of achievements and present position among sister States.

When I first knew North Carolina she was near the bottom in illiteracy; the State University was only a second-rate college, with small faculty, out-of-date equipment, niggardly State appropriations, handicapped by strong denominational prejudices and competition, but with a loyal, capable and self-sacrificing faculty. Good roads had never been dreamed of, railroad transportation was limited, large cities were unknown, and the farmer had poor markets for the sale of his produce. Public health and sanitation were unheard of, population was small for a State of her area, and there was nothing particularly to attract immigration or prevent emigration.

Industrially, you had some men of vision who saw the possibilities of building up great manufacturing industries by water power (cheapest power at the time); they had faith in North Carolina as a manufacturing State, and invested in mills instead of mortageges. Other States looked for Northern capital to run their factories and mills, but North Carolina invested capital in mills and attracted outside capitalists.

At that time, North Carolina did not claim to excel in everything as they do now, but they were strong claimers in patriotism and State loyalty. They claimed to have been first in the Declaration of Independence (Mecklenburg), first at King's Mountain, first at Bethel, last at Appomattox, and to have furnished more soldiers than any State in the Confederacy. In the Spanish-American War they said a North Carolinian was the first to shed blood, and in the World War I will grant without argument that Josephus Daniels was a great Secretary of the Navy.

At this time, it is generally admitted that you are a long ways in the lead as to an adequate State highway system. It is also true that you are building and maintaining same without a single cent of taxation on property and income, except on automobiles and gasoline. These roads are increasing property values, facilitating business, improving farming, health, schools and Churches, and bringing millions of dollars annually into your State.

Your public school system is about as good as that of any Southern State, and is rapidly improving and expanding. The spirit of Aycock and other great educational leaders still lingers, inspiring you to leave no stone unturned to drive illiteracy from your borders.

The State University now ranks with the eighteen or twenty leading universities of America, and unless the others keep step with the great building program at Chapel Hill and the magnificent and increasing State appropriations for support and maintenance, the next five or ten years will place the University of North Carolina near the top of this select group. You have made a large increase in population and your increase in wealth has been phenominal.

Your industrial growth has been so rapid that the income taxes paid the United States for the year 1922 were over one hundred million more than those paid by Virginia. You were one of two States, I think, to show an increase over 1921. It takes my breath away to grasp such fabulous wealth, and such unusual prosperity in times of nation-wide depression, and adjustment of World War affairs. It is true that probably one hundred million of these taxes were paid by corporations, but it is wealth just the same; it is business just the same; it is industrial activity just the same. The wealthy States are the great industrial States. You have done all this without the harbors, bays, rivers and seacoast of Virginia and many Southern States.

I could use many columns to tell of your advancement and progress along all lines, but I have said enough to show why I take off my hat to North Carolina. But there is just one thing you lack, namely: your benevolences and gifts to the Lord do not keep step with your wealth and other things which go to make up your great State.

I assume that the Christians represent the average citizenship. In the Men and Millions Movement of the Christian Church, the North Carolina Conference, composed of ninety-two Churches and about 13,442 members, subscribed $174,916.25, and has paid to November 1, 1923, $28,198.11. This is just 16 per cent, and four of the five

years will expire on May 1, 1924. As a further stimulus to prompt payment of pledges, Elon College and the Christian Orphanage are located in your State and are concrete examples of what the denomination is doing.

You have been loyal to your State, you have been willing to pay in taxes, labor and sacrifice the price of unexcelled success along all lines of endeavor. It has been worth the price; it is an honor to be a citizen of such a State. It is greater honor to be a citizen of the kingdom of God and make voluntary contributions to the support and extension of His kingdom to the uttermost parts of the earth. Will you meet your obligations to the Christian Church as you have met them to your State? Will you be as loyal to your Church as you are to your State?

"Render, therefore, unto Caesar the things which are Caesar's, and unto God the things that are God's." J. E. WEST,

Suffolk, Va. *Chairman Mission Board.*

STUDENT VOLUNTEER CONVENTION.

The recent Student Volunteer Convention, held at Indianapolis, Ind., was a great gathering. More than six thousand delegates came from more than one hundred institutions and thirty or forty nations. The preliminary registration showed 4,891 white college students and faculty members, 124 colored representatives, 368 foreign students, 200 missionaries on furlough, 110 out of college, 328 mission secretaries and leaders from Churches and 130 leaders and officers. The days were crowded with meetings and discussion groups, but everywhere students were keenly interested in world problems, and in finding their places in the great work of the kingdom of God.

The Student Volunteer Movement began about thirty-seven years ago, especially to secure recruits for the foreign mission field. Since that time 10,000 foreign missionaries have sailed, and many others are still preparing to go.

Speakers from all over the world took part in the program. Race problems, the Christian's attitude toward war, the needs of the world, industrial problems, and the attitude of youth throughout the world today were the leading questions dealt with, and then through the whole convention there was a spirit, expressed often and unexpressed all the time, of an earnest desire to find the Jesus-plan for the world, and for young people to take their stand with Him to bring the whole wide world to His feet.

China, Japan, India, South America, Arabia, Egypt, the Philippines, and other lands had representatives there to tell of needs and conditions. The universal call seemed to be: "We are ready. We need Jesus Christ. Won't you come to help us to find Him?"

Great messages were delivered by Robert E. Speer and Sherwood Eddy, who have traveled over much of the world recently, by leaders in all nations and of every color. John R. Mott spoke Sunday morning on the "Commitment of Life," especially urging that life be consecrated to God wholly. In closing, he said: "Merge your will into that good and perfect and acceptable will of the Lord Jesus. Decision of life work is relatively small in comparison with the question: "Will Christ be taken as Lord?"

Four colleges of the Christian Church were represented at the convention besides a number of graduate students and members of the Church who were attending other institutions.

Rev. W. P. Minton, of Dayton, foreign mission secretary, was the leader of the Christian Church delegation, which had its meetings in the Y. M. C. A. On Sunday afternoon, about sixty or more gathered for the Christian Church rally, including students, faculty members and members of the Church living near-by. Dr. Minton had charge, and Prof. Ward McReynolds, of Defiance, led the singing. Rev. E. D. Gilbert, of Defiance, led in the opening prayer. There followed short addresses by representatives from each of our colleges, including Defiance, Miss Clara Prince; Palmer, Dale Sanders; Union, Miss Dorothy James; Elon, Miss Victoria Adams, and for the graduate students, L. C. Fletcher, of Yale. Dr. Minton spoke briefly of "Our Mission Work," and Mrs. M. T. Morrill spoke "Service Through Fellowship With Christ." Among others present were President Caris, of Defiance; President Alexander, of Union; Prof. J. W. Fix, of Palmer; Dean Savage, of Elon; M. J. W. White, Jr., of the University of Virginia; Mr. Shaw, of Raleigh; Dean Pleasants, of Union; Dr. Howsare, of Dayton.

On Monday night, the Christian Church group met in the Y. M. C. A., and, led by Rev. Howsare, discussed the convention informally in a very helpful and inspiring way. Each night in the hotel, informal prayer meetings were held, which drew the delegates from different sections of our Church very closely together.

The Indianapolis convention was hopeful in every feature of its program. Very great needs were faced, but here was a host of young people eager to give their lives if need be to righting the wrongs of the world. Very great problems were thrown out to be solved, but here was an enthusiastic throng of youth of great possibilities and abilities who hoped, through God's power, to help to solve them. To see such a host, giving up their Christmas holidays to days crowded full of sessions, to come for miles and miles at great expense, often to think together of the great work of the kingdom of God in all the world, gives new hope to the leaders of the Church. Surely, through these six thousand, God will perform miracles, and many dark places will be lighted and many souls brought to Jesus Christ.

Erie, Pa. LUCY M. ELDREDGE.

GOD'S FREE PEOPLE.

One of the greatest hindrances, if not the greatest, is unsaved people in the Church.

They are not free from sin.

They are not free from condemnation.

They are not free from the law of sin.

And when the outside world sees that, then they look upon the Church from that viewpoint, and then that condition of the Church becomes a stumbling-block to the world and keeps many from coming to Christ and into the Church.

God has a people who are free from sin, but when the devil picks at the Church, he takes the lowest grade of its members; hence the Church should so live as to give the devil no such advantage. God has had through all the prophetic and apostolic ages some who were free. Let us think of a few of them.

Enoch walked with God for three hundred years, without a break, and of course no man can walk with God *in sin,* and God is the same today that He was then. So Enoch was free from sin. God is just as able to keep us from sin as He was to keep Enoch.

God freed Israel from their Egyptian bondage, and is still able to free His children from the bondage of sin.

Romans 6:12 reads: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

God will keep His free people from the devil's touch. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not. —1 John 5:18.

God not only can, but will, keep His free people from condemnation. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

Paul declared that he had been made free from the law of sin.

Just take his testimony: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

The Word tells us that if Jesus makes us free, we shall surely be free, and no longer in bondage. I am as sure that Jesus is as willing to make His followers free from sin as I am that I am writing these words, for His word says so. In John 8:36 we read:

"If the Son, therefore, shall make you free, ye shall be free indeed." By this the Lord shows us plainly that He does not want His people to be in bondage.

We will never defeat the Roman Catholics, nor win the world for Christ till the Church gets free from sin. Let the Church, therefore, fall upon its knees and wait on God in faith, for His sanctifying grace, that she may be set apart from her unfaithfulness (sin) to a life of righteousness and faithful service. And let us preachers preach a full gospel, and not fail as did the ones who first preached through the upper coasts of Ephesus.—Acts 19:2, 3. Paul had passed through the upper coasts of Ephesus, and finding certain disciples, He said unto them, "Have ye received the Holy Ghost since (not when) ye believed?" And they said unto Him: "We have not so much as heard whether there be any Holy Ghost." I wonder if some of us ministers are not guilty of the same offense? P. T. KLAPP.

Elon College, N. C.

VALLEY LETTER.

The past fall has been a very busy one, as, in fact, all seasons are with me. Trying to do two men's work is no child's plaything.

We had good revival meetings at Whistler's Chapel and Mayland. There were seventeen and ten conversions, respectively. Congregations at both places were unusually large. Mrs. Andes rendered valuable assistance in the music.

During the Christmas season, five of my Churches rendered excellent Christmas programs, all of which services it was my happy privilege to attend. These programs are not only very enjoyable and bring large congregations, but give excellent training to the young. Bethlehem remembered their pastor with $12.50; Dry Run, with $16.25; Mayland, $15.50; Concord presented the pastor and his family with several valuable gifts. In addition to these gifts, many things of more or less value have been given me by members of my Churches. Hardly a week has passed during the whole fall but that a package of some kind, and occasionally a Ford full of packages, has been handed me. For all these, many expressions of appreciation on the part of a kind and generous-hearted people, the whole Andes family rises to say, "Thank you."

As we step over the threshold of a new year, may we all, pastor and people, resolve to do greater things than ever in the service of our great Redeemer. A. W. ANDES.

Harrisonburg, Va.

WELL SAID.

God's leading is none the less real because it comes to us in quiet ways, and seems just the natural activity of our minds. His work in nature is through its operations, not over them, and in our lives He works within our spirits. We are constantly erring in our search for some external leading of God.—*R. E. Spear.*

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
Our Chaplain in the United States Navy.

MONDAY.

Praying.

Prayer is the greatest force of life. Why? Because of what it is and of what it means. Jesus said: "And when thou prayest," and Paul said: "Pray without ceasing." These did not stop to consider the necessity for prayer. They knew it is an actual natural function of a man's life, and, when they taught, they took it all for granted. Therefore, their whole theme on this subject was the subject itself and the constant practice of it.

Somebody said that prayer is desire of the heart, and it is; and in that sense Carlyle said: "It is the native and deepest impulse of the soul of man." Prayer to God is the offering up of our desires to God for things lawful and needful, with humble faith to obtain them through the mediation of Christ. He who fails to exercise and develop this power in his life, or denies himself the tendency to pray, cuts himself off from the essential functions of his existence. There are times when we do not feel like praying, and it is hard to do, but it is then we need it most, and we will serve ourselves best by withdrawing, like our Master did, in solitude and forget everything but to pray and know God.

Prayer.—Our Father, who dost exhort us to pray, and doth grant unto us what we ask, if we ask in faith, forgive us of our neglect and sloth, recall us from our wanderings, and restore us fully to the prayer life, whereby we may walk with thee and may ask for what we need, and be blessed. This we ask for Jesus' sake. *Amen.*

TUESDAY.

We Can Count on Him.

"Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."—Ex. 14:13-15.

Life is a great experiment, an experiment that each man makes afresh. There are two primary elements that enter in to make the experiment—God and the individual. One of these elements is constant; the other is variable. God revealed in Jesus Christ is the same yesterday, today, and forever. His love and His attitude toward the sons of men have ever been the same. We can always count on God. The question is: "Can God count on us?"

We cry to God and wonder if we can count on Him. Our God is not one who may be on a journey or asleep, that He cannot hear us. There is one certainty in the universe, and that is God. It is for us not to exhaust ourselves in calling unto Him, but to "go forward" in His name, being sure that we can count on Him.—*Rev. John A. McAfee.*

Prayer—Lord's Prayer (all the circle joining).

WEDNESDAY.

"The Debt Eternal."

"And thou shalt teach them diligently unto thy children."—Deut. 6:7-12.

It is a fascinating title which Dr. John Finley selected for his book, "The Debt Eternal." After recounting the words used by the head of the educational department in England, "Education is the eternal debt which maturity owes to children and youth," he goes on to say: "We have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a divine Being, and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through the centuries, and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments, and in our highest aspirations and our most unselfish deeds." Which comes to the same thing as the command given to the children of Israel.

All of religion, and surely religious education, must rest on the assumption that there is, in every child brought into the world, the capacity to know God. There is the seed, which, properly watered and nurtured, will spring forth into the beautiful flower. Woe be to us if we do aught which shall keep that seed from developing as God intends it should!—*Rev. John A. McAfee.*

Prayer.—Lord's Prayer (all the circle joining).

THURSDAY.

*"Call upon me * * * and I will deliver thee."*—Ps. 50:15.

*"If any man * * * open the door, I will come in to him, and will sup with him and he with me."*—Rev. 3:20.

How wonderful it is to count on Him! This week, we have been thinking about prayer and our responsibility to teach it to our children. How many of us teach the children anything more than the little "Now I lay me down to sleep," or the Lord's Prayer? We teach them how to read and write and how to talk properly to other folks. We teach them the technique and skill of conversation and plea, that they may get best results for themselves and others. How much do we teach them to talk to God? Stop here long enough to think and answer this question.

Our second text today teaches communion and fellowship with God. What is fellowship and communion with Him? He says He will sit down at our table and eat and talk with us and we with Him. We are not to think of Him in terms of what he can give us. He is no Santa Claus to give us toys and grant our whims, nor are we babies to beg Him foolishly. He is our Father, and we are His children, who should have some estimate of spiritual values. A child does think of its parents first in terms of what the parent can give. But as it grows out of this thought, it learns to think of them in terms of what they are, and the child's petition changes from "Give me" to "Make me." Note the prodigal; he first said, "Give me," but when he came home, he said. "Make me." Our Heavenly Father can make us like Him, and He has told us how He can do it, if we will.

Prayer.—Dear Father, have mercy upon us unworthy creatures, and forgive us. Grant us grace to desire Thee with our whole heart, and so find Thee; and finding Thee, may we love Thee; and loving Thee, may we have full communion with Thy friendship and in it hate all sin from which Thou hast redeemed us. This we ask for Jesus' sake. *Amen.*

FRIDAY.

Giving God a Chance.

"I will now turn aside and see this great sight, why the bush is not burnt."—Ex. 3:3.

It was when Moses was willing to take the time to stop, turn aside and wait and see, that the Lord was revealed to him. Heretofore, Moses had been rather self-reliant and was busy about everything. Even when he thought he was doing the will of the Lord, he felt that it was up to him and he fell into terrible errors and became a murderer. At last, realizing his failure, he seeks solitude of the desert, and it is here that God is revealed to him in a burning bush.

There are many people who get glympses of spiritual possibilities, have visions of Christian service, but do not stop long enough to find out the way and have God's guidance, and, like Moses, go on self-reliantly busy about everything until they fail. There must be no hurrying about the things of God. There must be waiting on him and tarrying with Him. In this we learn who He is and what He wishes us to do. Obey this and carry the fountain of life to the world, O thou child of God.

Prayer.—Father, we thank Thee for Thy bounties, for undying friendships, for the many common things of life which cost us nothing, for salvation and Christian brotherhood which no human wisdom could create. Help us to wait on Thee, to know Thee, to learn of Thee and Thy promises, and how to rely upon Thee for our strength. For Christ's sake we ask it. *Amen.*

SATURDAY.

"That Day."

"He is able to keep that which I have committed unto Him against that day."—2 Tim. 1:11.

No creed that ever was formulated could mean more than these words of Paul to young Timothy. He knew just what it meant to have the heart established, and he also knows something of what Timothy will have to encounter, as he goes out into the world for God. There would be the same old "fightings and fears within and without," the stubborn opposition of the world, and many a counter-current that might well cause dismay to even a stout heart. So, knowing full well the worth of a personal testimony, he uses these splendid words of the text followed by the admonition, "Hold fast."

"I have committed unto Him" is the secret of it all. He knew what Jesus could do for one, and he believed that the Man of Nazareth had done this work for him; so now it follows, as the most natural thing in life, to rest on the fact that he had committed everything unto Him who is able to keep against that day.

If the foundation should be of "wood, hay or stubble"—in other words, if it be of man—it shall be destroyed; but if, on the other hand, it be "gold, silver, precious stones"—His work—then the day will declare it. Are *you* "fully persuaded that He is able to keep * * * against that day?"—*Rev. I. D. Lyttle.*

Prayer.—Lord's Prayer (all the circle joining).

SUNDAY.

The Sabbath and Man.

"The Sabbath was made for man."—Mk. 2:27.

What sort of work shall I do on the Sabbath? God, in sanctifying this day, said: "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work * * * wherefore the Lord blessed the Sabbath day and hallowed it." "Sabbath" means "cessation"—Cessation of work. And as sanctified unto the Lord, it is cessation from business to be "holy unto the Lord." And this is required of us not only because of the need of it, but as an acknowledgment of the covenant which has been established between Him and the people of all generations.

When Christ came, plucking corn from the fields, healing the sick, helping the needy, working miracles and teaching to take care of necessities for the good of man; the blinded Jews who could see no farther than the narrow walls of the synagogue, and could behold no duty on that day further than the hearing of the law, or the offering up of sacrifices, were indignant and resisted this desecration. But Jesus said: "The Sabbath is made for man," and told them how that it was so. He came not simply to read and hear law, but to show them the Father, and in the

fulfillment of the law they must learn the work of the Father.

Prayer.—Oh, Lord, renew Thy spirit within us. Draw our hearts unto Thyself, that our work of the week may reveal Thee to us, and our keeping of this day may be according to Thy divine will. May we rest from our labors with cheerfulness and delight, and, such work as may be necessary to do, may it be to glorify Thy name. Through Jesus Christ we ask it. *Amen.*

BRO. CRUMPLER POUNDED.

On Wednesday evening, January 9th, quite a number of the members of Linville Christian Church motored over to Edom and welcomed their new pastor and his family into their midst by "pounding" them "hard and heavy." At least, we supposed they considered it a "pounding." However, each one brought so many pounds of good things to eat that "pounding" is scarcely the right name for it. Others, who couldn't come, sent things. We have been pounded many times before, but this one was the "biggest" one yet. Among the many things brought were wheat flour, buckwheat flour, sugar, coffee, rice, soda, baking powder, beans, Lima beans, apples, sweet potatoes, Irish potatoes, cabbage, crackers, cream, canned fruits, canned vegetables, salmon, canned meats, a side of meat, fresh pork, beaf, butter, cocoa, cornflakes, lard, sweet corn (dried), popcorn, candy, a fine cake, and two dollars in money. It will be some time before we shall have to buy any more groceries. We cannot find words sufficient with which to express our feeling of gratitude and appreciation for all these useful and good things. It makes us feel very humble and unworthy, but the more determined, by the help of our Heavenly Father, to render all the service possible to this and the other Churches of the Rockingham pastorate.

We are very thankful to these good people for this concrete manifestation of their esteem and friendship, and to our Heavenly Father, who prompted it. R. P. CRUMPLER.

Edom, Va.

Before leaving London, Ambassador Harvey "cleaned the slate." Among the last and most important things he did was to arrange a treaty with Lord Curzon whereby American officials are given permission to search English vessels which are suspected of being "rum runners." This has been one of the most difficult problems with which our government has had to deal, and Colonel Harvey is entitled to credit for having brought about such an arrangement before leaving his important post.

England very properly demands, however, that in general maritime affairs the three-mile limit will stand just as it has done in the past. The Soviet government of Russia is very anxious to establish the twelve-mile limit for all purposes. But to this, England and America will not agree.

English vessels, under the new treaty, are permitted to have liquor on board and sell it to passengers before the limit is reached. But when a vessel reaches the twelve-mile limit, bars are to be sealed until that limit is reached on the return.

As England has agreed to this arrangement, other foreign countries will no doubt fall into line, and this will be the established rule between America and all other nations. This will greatly simplify the enforcement of our prohibition law. —*Exchange.*

We call upon the Churches to emphasize constantly and unequivocally the power, the practicability, and the inevitable success of good will as the message of Christ Himself, and to condemn all distrust of the applicability of Christ's teaching to human affairs.

Christian Orphanage

DEAR FRIENDS:

Our report this week closes our work for the year 1923. Our total income for the year was $22,080.46. Our number of children have averaged one hundred for the entire year. Our Thanksgiving goal was first set six thousand dollars, but was later raised to seven thousand, and we raised $7,136.87. Our Churches and our friends have been real good to us, and we are very grateful indeed. Our Burlington Church stands at the head of the list in Thanksgiving offerings, with $1,000.63 to its credit. Suffolk stands second, with $500; Greensboro, First Church, third, with $331.20, and Holy Neck fourth, with $165 to its credit, and a number of other Churches have done well.

Burlington Church makes the largest monthly offering of any Church in the Southern Christian Convention, Suffolk second, and First Church, Greensboro, third.

Virginia Valley Central Conference has twenty-four Churches, eighteen gave to the support of the Orphanage and six did not.

Alabama Christian Conference has twenty-five Churches; fifteen gave, and ten did not.

Georgia and Alabama Conference has eighteen Churches; eleven gave, and saven did not.

North Carolina Conference has one hundred and eighteen Churches; one hundred and five gave, and twelve did not.

Eastern Virginia has forty-three Churches; forty gave, and three did not.

We want to ask all the pastors and all the Sunday School superintendents to help us this New Year to get every Church and Sunday School interested in the support of the Orphanage. One Sunday's offering each month for the Orphanage, one for missions, and two for self would be a mighty good slogan for 1924. Ask your Sunday School to adopt this plan.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 17, 1924.

Amount brought forward		$21,183.14
Sunday School Monthly Offerings.		
North Carolina Conference:		
Bethlehem	$ 2.62	
O'Kelly's Bible Class, Greensboro.	87.50	
		90.12
Eastern Virginia Conference:		
Pleasant Grove, N. C.	$ 3.00	
Spring Hill	3.00	
		6.00
Virginia Valley Conference:		
Winchester	$ 7.74	
Concord	3.67	
		11.41
Baby Home Pledge:		
Mrs. S. O. Spruill		5.00
Thanksgiving Offerings.		
Burlington Church, additional ($413.63):		
Mrs. C. M. Stafford	$ 1.00	
W. W. Brown	250.00	
Standard Grocery Co.	25.00	
C. T. Holt	50.00	
J. M. Fix	10.00	
R. W. Browning	10.00	
Dr. Chas. McPherson	5.00	
W. E. Sharpe	50.00	
W. K. Holt	12.63	
Graham Church	10.70	
Suffolk Church, additional	232.00	
A Friend, Suffolk	2.00	
Third Avenue, Danville	16.07	
First Church, Winchester	10.62	
Mr. and Mrs. G. R. Underwood	2.00	
M. H. Hayes, Manson, N. C.	10.00	
Leaksville, Val. Va.	7.75	
Antioch, Val. Va.	30.00	
Pleasant Grove, Va.	16.52	
Christmas offering	3.50	
		754.79
Special Offerings.		
Bible Class, Catawba Springs	$ 5.00	
W. H. Thomas	25.00	
		30.00
Grand total for 1923		$22,080.46

FROM WALTERS, VA.

I have been thinking for some time that I would give a brief report of the evangelistic work during the summer of 1923, the Churches visited, the pastors that I worked with, etc.

I left Fancy Gap the 1st of July (this work will ever have a worm place in my heart); I came home for a few days. Having dates arranged for most of the summer, I first went to Fuller's Chapel. Here they had no pastor, Dr. Barrett having left to take up the work as editor of THE SUN at Elon College.

We began the meeting on Monday night, July 9th; the meeting was continued through the week, afternoons and nights; we had good crowds, and the meeting grew in interest until near the end of the week, so we decided to continue the meeting through Sunday and Sunday night.

At Fuller's Chapel we had a good meeting. The Church was revived; only three were added to the Church at this place, but much good was done in bringing about a good feeling between each other, and all being drawn nearer to the Lord. Dr. Barrett, as mentioned above, had just left this field, where he had not had the time to do any pastoral work; he had won the good will of the faithful members, and they seemed to regret his going very much. This, as I see it, is a prospective field; it is surrounded by prosperous farmers, and some good country merchants; it is well located. Its great need, from the human side, is pastoral work; it seems that its former pastors have been so situated that they have not been able to do very much pastoral work.

I supplied for them second and fourth Sundays until October. I had no time to do pastoral work, but my work with them was very pleasant, and I believe not altogether in vain. I believe that a young Bro. Hook, from Elon College, will take charge of this work. Praying God's richest blessings upon him and this people, I believe we can expect to hear great things from them in the future. The pastor and people have my best wishes and earnest prayers.

You will hear from me again soon.

Walters, Va. ELISHA BRADSHAW.

PRESENTED WITH A GOLD WATCH.

The members of the Young Men's Bible Class of the People's Christian Church Sunday School presented the teacher of the class, Dr. R. C. Helfenstein, with a handsome 17-jewel Hamilton gold watch as a Christmas gift last Sunday. The president of the class, in presenting the watch to Dr. Helfenstein, stated that it was not merely a Christmas gift, but it was a token of the love felt by the members of Dr. Helfenstein and their appreciation of his efforts in their behalf. The class was organized in 1922 with nine charter members, and now has a membership of eighty-three. The officers of the class expect to increase the membership to one hundred by the time of the second anniversary—the third Sunday in February.

ONLY ONE RELIGION.

If we were to reckon up one religion after another, we would perhaps mention the Mohammedan, Brahman, Chinese and Christian; or we might give the different forms of the Christian religion, such as Catholic and the Protestant, with their innumerable sects that divide and break up Christendom, and at first thought unite in regard to this manifoldness of religion and differ only as to the number of religions that we might include in our estimate.

If, however, it should be stated that there is but one religion in the world, this statement would be generally accepted, for there would be a look of intelligence, satisfaction and self-content on many faces, as one and another would respond, "Yes, there is but one religion in the world, and that is ours." It is this confidence thatt here is but one religion in the world and that is ours that has introduced so much bitterness and narrowness into life; like the Chinese who have walled themselves in, and look upon their country as the central flowery and celestial nation, and all outside of this as barbarians, so do different bodies of believers, one holding as we say, one religion and another another, separate themselves; Christian sects bandy among themselves the words heretic and infidel, and the words are felt to mark a chasm as wide as that which separates earth from heaven. It is no wonder that many, seeing this bitterness and self-assertion, this contempt and hate, should doubt whether there is any religion, whether all are not alike deluded or deluding; should maintain at least that all religions are alike, so that it is no matter which of them a man accepts—there may be a truth somewhere; meanwhile, we must wait. I believe that, in a sense different from any that has yet been referred to, there is one religion in the world, and only one; one faith and only one. But to reach this thought we must move carefully; we must, in the first place, separate in our mind religion from theology, for there are many theologies and only one religion. Religion is everywhere the same; theology is everywhere different. This truth can be made clear by comparing the relation of religion to theology, with that of the air to the atmosphere. In our common speech we use very often the words air and atmosphere as if they meant the same thing. We speak of the air being heavy or light, healthy and unhealthy, mountain air, sea air, country air, night air and malarious air. It would perhaps surprise many to be told that the air is everywhere the same, that it may be indeed denser or rarer, that it may be more pure or less pure, but that the air, as such, is absolutely invariable; by night and by day, by the seashore or in the region of swamps, in the city and in the country, in Europe, Asia, Africa and America, and far out in the midst of the almost boundless reaches of the ocean—the air is everywhere the same. It has its fixed chemical combination, and contains here and everywhere eight parts of oxygen by weight to twenty-eight of nitrogen; this combination of elements in this proportion never changes—it is permanently fixed. On the other hand, the atmosphere is always changing. It is different in the night from what it is in the daytime; different on one day from what it was on another; different in America from what it is in Europe and Africa; different in city and in country, by the seashore and among the swamps. The atmosphere is the air, together with whatever exhalations from the earth are mingled with it. The atmosphere takes up everything; it takes the vapor from the sea, it takes the malaria from the swamps; it takes the sweetness of the flowers and the corruption of decay; it takes the carbon from combustion and from the breath of all living creatures. The air may sometimes contain only a small part of the atmosphere; sometimes it may be almost excluded by it; gases and vapors and smoke may take its place and banish it. Religion is often spoken of when we mean theology, just as we often speak of air when we mean the atmosphere; but like the air, religion is the same and has always been the same from the beginning. It may be more or less pure, but the difference is only between more or less. Its peculiar elements and their relations are always the same. I do not say merely that they ought to be the same, but they are the same. There is one religion and one faith; but theology is continually changing; it is different in one region from another; in one time from what it is in another, and that which makes the difference between theology and religion is that precisely which makes the difference between the atmosphere and the air; for theology is always full of exhalations from the world. It takes up the faults, the prejudices, the imperfections of our lower life—it is made foul by human passion. It takes up into itself the malarious breath of old traditions that have been left like pools or swamps after the living waters that have brought them have passed away, and they remain stagnant and corrupt.

Analyze the theology of a time or community and you will find the tradition, the prejudices that prevail there, mingled with more or less religion, but analyze religion and it is everywhere the same. Theology, like the atmosphere, may be sometimes health-giving, or it may breed even death—religion, like the air, can bring only life. When I say that there is but one religion, I mean there is but one central religious truth, and this finds itself expressed with more or less cleanness, with more or less purity, with more or less contradiction in all forms of religion that are worthy of the name. This one religious truth is the goodness of God and the confidence that man may place in this for life or death. This is the one faith that is common in all religious souls.

Theology is the result of human reason, human invention, of human prejudice, of human superstition, or human tradition. It may contain things that are utterly at variance with a true religious faith; it constructs its own theories of God's methods, and forms its own schemes to represent man's relation to Him. It may say with religion that God is good, and then it may go to affirm things in regard to Him which are inconsistent with all possible goodness.

Thus theologies differ—then contend, they excite hatreds and enmities—but religion is always one; is always at peace. One religious faith affirms the goodness of God and the trust that men may put in it for life and for death. We should have in our minds and hearts the knowledge and the feeling that the word faith, when applied to religion, can mean nothing else than this. The meaning of the word faith is confidence, and no man can imagine himself as using the word in any simple human relation, in any other sense. As the word gospel means good news, and no bad news can be called gospel, so faith means belief in the good, and no belief in anything that is not good can be called faith. Thus the word faith implies a wholeness, a healthfulness, an elasticity, a confidence, a hope. There is but one faith in the world; and if there is but one faith, there is corresponding with this but one religion, and this religion is faith in the good God and love of Him, and obedience to Him, and love of His children. When men talk theology they differ, and this is the reason for the friction between the so-called fundamentalists and modernist which is disturbing the peace of the Church to the great detriment of its mission at the present time; but when men talk religion they agree. It is beautiful to see how in all times of exaltation, in the grand crises which bring out the real emotions of the heart, in moments of sorrow, or common peril, the language of theology is forgotten, its discord ceases, and the common language of religion expresses to common emotions of all hearts. The skylark builds his nest low down upon the earth; but he sings, he leaves his nest and soars far up into the sky. So many a spirit builds its theologic nest down in the dark places of the earth, but when it sings, it leaves its nest, like the skylark, and soars in the ecstacy of prayer and praise, and one would never suspect, as its notes fall from the heavens, where its nest is, or what it is made of. It is pleasant to look over the index in our hymn books and see the names that are grouped there—Thoreau, Wesley, Watts, Parker, Doddridge, Madam Cuyon. There are hymns from Lyra Catholica, from the Wesleyan, the Episcopalian, the Methodist collections; Luther, Cowper, Ralph Waldo Emerson, Furness, Clarke and innumerable others meet there; representing all creeds, and all forms of belief. If their writers could meet and begin to talk theology together, what a jargon there would be. But these theologies are only their nests, far down among the thorns often, and amid the shadows. While there is discord and variance in Zion today because of the difference in theological teaching, there song is one, their religion is one, for they utter the one faith.

In an old volume describing the sufferings of the lost, a chapter given to the torments of each sense, showing that the tortures of Nero and other cruel tyrants were nothing to the sufferings of the lost; for these tyrants were finite, but God was infinite; each chapter was followed by a prayer, a prayer to the Infinite Love, a prayer full of faith and sweetness and tenderness. It seemed impossible that the two forms of utterance should stand in one book, should be the expression of one man. But in one the head spoke, and in the other the heart; in the one theology, and in the other religion. We differ in our conceptions of the so-called fundamental doctrines of the Bible, such as the fall of man, the trinity, the incarnation of Christ, etc. This is only a difference in theology; but so far as religion goes, we are one—we all start at the same point, "Praise God, from whom all blessings flow," and close with the supreme confidence in God's goodness for life and for death. The one religion! that is what Jesus prayed in the Lord's Prayer. It is what He preached in the Sermon on the Mount. It is what He uttered in parables by the sea or in familiar talk by the wayside. This is what sustains the mourner in her sorrow, the sufferer in his pain, the strong in his struggles after the highest life, the weak in his helplessness. Each thinks it is his peculiar theology that helps him, but it is not—it is the religion that is common to all! Men's theology they may leave behind them in the Church; but their religion is nothing if it does not go with them out of doors and work with them on the street, and rest with them in their homes.

S. L. Beougher.

Graham, N. C.

JAPANESE RELIEF FUND.

Previously acknowledged		$408.05
Burlington	$27.18	
New Lebanon S. S.	2.91	
Holy Neck	34.50	
Pleasant Ridge (R)	4.15	
Mrs. H. C. King	1.00	
Palm Street, Greensboro, N. C.	7.50	
Zion	4.60	
Rosemont S. S.	56.27	
		138.11
Total		$546.16

J. O. Atkinson,
Mission Secretary.

CULTURE AND HUMAN GOVERNMENT.

By Wm. Thornton Whitsett.

A man's culture, intelligence, and education are never better employed than when giving consideration to the problems of human government. The subject is one worthy of the highest mental powers of the most gifted. Through all the generations of all man's past history this topic has engaged the most serious thought of the finest intellects of earth. What we fondly term the fairest fruits of civilization are only the results of things made possible by proper governmental systems. Scholars have never turned their minds to the consideration of any problems more important than those problems that pertain to man's best government. Man's chief misfortunes have come through the working out of selfish and designing schemes of able but wicked manipulators of governmental affairs. Tyranny, oppression, unjust taxation, and a long list of evils are but the results of wicked designs originating with those who sought to enforce perverted and malicious plans of government. Students and thinkers and scholars can turn their talents to no higher or holier matters than those that make for a people's betterment. Vast libraries of the accumulated wisdom of the ages can be used to no better purpose than to garner for practical purposes the varied experiences of mankind in its effort to give to individuals and nations just, and humane forms of control. Any democracy is doomed that has no sons able and willing to give constant thought to the problems of state. The proposition that men are free and equal must carry with it as an inevitable accompaniment the idea of such general intelligence among the entire body politic as will enable the controlling majority to preserve the principles of equity and justice. Blackstone says, "As it is impossible for the whole race of mankind to be united in one great society, they must necessarily divide into many, and form separate states, commonwealths, and nations, entirely independent of each other, and yet liable to a mutual intercourse." Addison, writing on this subject, remarks,—"If friends to a government forbear their assistance, they put it into the power of a few desperate men to ruin the welfare of those who are superior to them in strength and interest." Good government and the avoidance of danger of death demand eternal watchfulness and diligence on the part of those of high patriotic purposes. Lord Bacon claims, "The four pillars of government are religion, justice, counsel, and treasure, when any of these four pillars are shaken men have need to pray for fair weather."

Political science teaches us that a democracy is a state where the people rule themselves directly as in the small "city-states" of ancient times, or through their representatives, as in the United States. The sovereign assembly of citizens in Athens was called the "Ecclesia"; in Sparta the "Apella"; and in Rome either the "Comitia Centuriata" or the "Concilium Plebis." Small communities alone can have direct democracy; large organizations demand representatives chosen from communities and larger bodies whose obligation is that they act for the general good. Growth and increased population made impossible parochial democracy. Medium and moderate democracies adopted a low property qualification; extreme democracy is based on an enlarged citizenship embracing all adults without any distinction of either sex or property qualification. Since the days of Aristotle we have usually recognized three forms of government,—monarchy, aristocracy, and democracy. The medieval form of government was feudal, depending for its relation between lord and vassal to the tenure of land holding. The modern governments of Europe have grown out of this feudal system. England moved toward popular government by the commons demanding the right to share with lord and king the power of legislation; the commons demanding the sole right to impose taxes; and the setting aside of the clergy as a separate order. With the rise of cabinet government came the birth and growth of the two great historical parties of English politics.

In the United States the position of the President is not affected by hostile votes on pending legislation; his term of office is fixed by his election. The English general elections never cause the commotion caused by the election of our President, for here it involves much change in the administrative staffs, and the tenure of office and fortunes of large numbers.

The proper development of democracy, and its very perpetuation, are dependent upon intelligent interest in the affairs of state by a majority sufficient to eliminate evils and properly shape a growing civilization. Edmund Burke says, "Government is a practical thing, made for the happiness of mankind."

MEETING OF EDITORIAL COUNCIL.

The Editorial Council of the Religious Press met at luncheon at the Hotel Deshler, Columbus, Ohio, on Wednesday, December 12, 1923, at 12:30 o'clock.

President E. C. Wareing presided.

In the absence of the secretary, Dr. Howard B. Grose, who was detained by illness in his family, Dr. Paul S. Leinbach was elected secretary pro tem. Mr. McVicker led in prayer.

The roll call revealed the presence of the following: Ernest C. Wareing, *Western Christian Advocate,* Cincinnati; Frederick Lynch, *Christian Work;* S. M. Cavert, Federal Council of Churches; Otto Press, *Friedensbote;* W. C. Woodward, *American Friend,* Richmond, Ind.; V. E. McVicker, Ohio Council of Churches and *Ohio Christian News;* A. J. C. Bond, *Sabbath Recorder,* Plainfield, N. J.; George Summey, ex-editor, New Orleans; David M. Sweets, *Christian Observer,* Louisville, Ky.; W. E. Snyder, associate editor, *Religious Telescope,* Dayton; H. F. Shupe, *Watchword,* Dayton, Ohio; E. V. C. Miller, *Arkansas Methodist,* Little Rock, Ark.; G. P. Williams, American Sunday School Union publications, Philadelphia; Lyman E. Davis, *Methodist Recorder,* Pittsburgh; Henry Beets, *Christian Reformed Banner,* Grand Rapids, Mich.; Oliver R. Williamson, *The Continent, Chicago;* Paul S. Leinbach, *Reformed Church Messenger,* Philadelphia; W. B. Norton, *Chicago Tribune;* H. E. Woolever, *National Methodist Press,* Washington; E. Robb Zaring, *Northwestern Christian Advocate,* Chicago; Arthur E. Hungerford, Federal Council of Churches; Herbert E. Worden, Federal Council of Churches; Herbert D. Rugg, *Cleveland Plain Dealer;* Rufus W. Miller, Heidelberg Press, Philadelphia; Herbert L. Willett, *Christian Century,* Chicago; A. E. Hangen, *Evangelical Messenger,* Cleveland; Edwin G. Frye, *Evangelical Messenger,* Cleveland; W. I. Wishart, *United Presbyterian,* Pittsburgh.

Mr. Cavert called attention to the recommendation of the eastern section of the council that a strong statement emphasizing the importance of the Church paper in the Protestant home should be prepared by the Federal Council and published as widely as possible, especially in such ways as to win the attention of those who are not now readers of the religious press.

After an extended discussion of the whole problem, it was decided that a committee should be appointed (1) to secure the strongest possible favorable action by the executive committee of the Federal Council, recommending the Church paper for every Protestant home, and (2) asking that a survey of the status, needs and paramount importance of the religious press be made by a committee or commission of the Federal Council to report at such time in the near future as they may be prepared to do so, preferably at the next quadrennial meeting.

The chair appointed Messrs. Sweets, Davis and Hungerford as a committee to convey this request to the Federal Council. The officers were instructed to send expressions of sympathy to Mrs. J. Fred Heisey, widow of the late esteemed editor of the *Washington Methodist Advocate,* and to our genial secretary, Dr. Grose, by reason of the illness of his wife. It was decided to lunch together again on Thursday at the same time and place.

Minutes of December 13.

The Editorial Council of the Religious Press met again at the Hotel Deshler on Thursday, December 13, at 12:30 P. M. President Wareing presided, and Dr. Lynch led in prayer. The minutes of Wednesday's meeting were read and approved, and it was announced that all who had signed the roster would be regarded as new members of the council. The officers of the council were instructed to prepare a program for the meeting of this council in connection with the quadrennial meeting of the Federal Council of Churches in 1924, and to ask for a place on the program of the Federal Council to emphasize the work of the religious press.

The secretary was instructed, in conference with Messrs. Cavert and Hungerford, to invite the editors affiliated with the Federal Council to join this council.

Dr. Sweets reported that the overture of this council would be presented by the executive committee of the Federal Council this afternoon.

Mr. Hungerford spoke on "The Value of Religious News in the Daily Press," and made a plea for larger space in the religious press for the news provided by the Federal Council.

Mr. Woolever spoke on the advantages of Protestant press representation at the capital of the nation, and referred to various interests which control large blocks of American publicity, with the plea that Protestantism should be more fully represented. Mr. Woolever presented for adoption the following overture to the President of the United States:

"The Council of the Religious Press of the United States, representing most of the Protestant Churches of this country, respectfully requests that you make some provision in your semi-weekly conferences with the correspondents whereby the millions of readers of religious newspapers may have the benefits of such direct contact with the chief executive of the nation." This resolution was ordered to be referred, with our recommendation, to the administrative committee of the Federal Council of Churches. On motion, the council adjourned.

Respectfully submitted,

Paul S. Leinbach,
Secretary Pro Tem.

EARTH'S ONE GREAT ONE.

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherein he wont at heaven's high council table
He laid aside, and here with us to be
Forsook the courts of everlasting day,
To sit the midst of trinal unity;
And hhose with us a darksome house of mortal clay.

This year is going to be an interesting Church year. Subscribe for The Christian Sun.

FEREBEE.

Miss Nellie Gibson Ferebee departed this life September 6, 1923, at the age of thirty-eight years, after a brief illness. She was a daughter of Mrs. E. and the late John L. Gibson, of Rosemont, Norfolk County, Va., and is survived by her husband, Dr. L. C. Ferebee, and two children, Virginia Robins and Frances Coleman; her mother, Mrs. Mary E. Gibson; three sisters and two brothers, Mrs. Gertrude E. Bondurant, Mrs. Mary L. Fleming, Mrs. Grace E. Johnston, Howard L. and John B. Gibson, all of Rosemont.

Funeral services were conducted at the Rosemont Christian Church, of which she was a faithful member from childhood, by the pastor, assisted by Dr. G. O. Lankford, a former pastor, and Rev. Charles E. Green, pastor of the M. E. Church of South Norfolk, Va. The attendance was large, and the flowers were in profusion. A quartet from the Rosemont choir sang "Abide With Me," "It is Well With My Soul," and "He Knows it All." Burial was in the family lot in Riverside Cemetery, Berkley, Va.

A faithful wife, a loving mother, a devoted daughter, an earnest Christian, a good neighbor was Sister Ferebee. But she is gone, she cannot come back; but we can go to her. Yes, we weep, but not as those who have no hope. Dear ones, who has not wept? Yes, we have, and we will weep yet again. Our souls cry out for the touch of a vanished hand, and the sound of a voice that is still.

It is better to have loved and lost than never to have loved.

B. F. BLACK.

HAMLET.

Miss Jenny Hamlet, daughter of John E. and Martha Durham Hamlet, died at her home, Semara, N. C., December 19, 1923, in the seventy-fifth year of her life. Her three sisters and two brothers are deceased. The sisters were Mrs. Fanny White, of Texas; Mrs. Mary E. Taylor, of Semara, N. C., and Martha L. Hamlet, also of Semora. The brothers, James and Henry Hamlet, died in the Civil War.

Two nieces survive—Miss Florence Bradshaw, of Texas, and Miss Hulda Taylor, of Semara; four nephews—Walter L. Taylor, of Semara; Scott, Turner and John White, of Texas, and a number of great-nieces and nephews.

For many years she was one of the exemplary Christians of Lebanon Christian Church. Practically all her life she suffered from bodily ills. Her religion was always her most treasured possession. As her body weakened, her faith grew stronger, and when the end came it was triumphant.

The funeral and burial were at Lebanon Church, Semora, N. C., on the afternoon of December 19th, conducted by the writer, and assisted by Rev. Mr. Raggins, of the Baptist Church. For years she was cared for in the home of her niece and nephew, Miss Huldah and Mr. Walter Taylor. By them and others she is greatly missed, but there is comfort in the assurance of meeting again.

C. E. NEWMAN.

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APPLE.

Mrs. Elizabeth Corinna Apple (nee Sanford) was born October 27, 1849; died December 2, 1923; age, 74 years 1 month and 5 days.

Early in life she professed faith in Christ and united with Union Christian Church, Virgilina, Va. On January 12, 1869, she married F. J. Apple, son of Rev. Soloman Apple, of Mecklenburg County, Va. This union was blessed with fourteen children. Eight of these are living; they are W. T. Apple, Garner, M. C., J. K. Apple, Cambridge, Md.; Mrs. S. C. Farmer, News Ferry, Va.; Mrs. W. F. Latta, Rangemont, N. C.; Mrs. Ollie Mangum, Rangemont, N. C.; Mrs. G. W. Roberts, Durham, N. C.; Robert Apple, Durham, N. C., and Mrs. A. L. Mangum, Bahama, N. C. There are thirty-six grandchildren and three great-grandchildren.

The funeral and buriel were at Mt. Tabor M. E. Church, near Bahama, N. C., conducted by Rev. J. F. Starns. It is an occasion of deep regret to the writer, who has been Sister Apple's pastor for sixteen years, that he could not conduct her funeral, as expected by the family, on account of not receiving the message.

Sister Apple was a faithful companion, devoted mother, and a loyal member of her Church. She always supported both her local Church and the general enterprises. From the labors of earth, she has gone to her reward in heaven. May the entire family again be united.

C. E. NEWMAN.

BRAY.

Farebell Bray Williams was born July 28, 1868; died December 22, 1923; age, 55 years 4 months 24 days. Was married to G. T. Williams January 2, 1889. To this union were born four children—Charlie, Luther, Clarence and Ernest Williams, all of Ramseur, N. C. Her mother, one sister and four brothers survive—Mrs. J. C. Allred and J. L. Bray, of Ramseur; William Bray, of Mineral Wells, Texas; C. L. Bray, of Liberty, and J. E. Bray, of Saxopahaw, N. C. She professed faith in Christ in her early life, and joined Pleasant Ridge Church, at which she was buried. She said many times in her last days that she was ready to meet her Lord.

Burial by the pastor, T. J. Green, assisted by Rev. Wm. Cox, of Friends' Church. A large congregation attended the burial. The Lord comfort her loved ones.

T. J. G.

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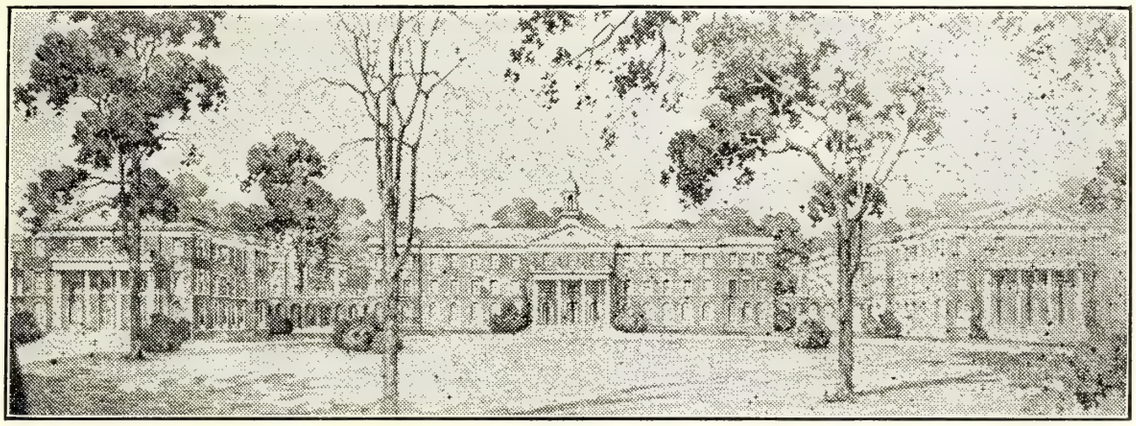

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Called Home

SWOPE.

Peter Henry Swope was born November 26, 1855, and died September 8, 1923, at the age of 68 years and 12 days. His wife died about fourteen years ago, since which time he made his home with his daughter, Mrs. C. L. Dundore, of Harrisonburg, the only surviving member of the family. Bro. Swope was a faithful member of the Antioch Christian Church. Funeral services was held at the Dundore home December 10, 1923, and the remains laid to rest in the cemetery at Dayton, Va. A. W. ANDES.

LICHLITER.

David B. Lichliter was born December 4, 1848; died December 9, 1923, age 75 years and 5 days. He is survived by his widow, one son, and three daughters. Deceased was well thought of in his community. Funeral service was conducted December 11, 1923, at his home, near Dry Run, in Powell's Fort, and interment made in a family cemetery nearby.

A. W. ANDES.

OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, **by sending me $1.00 advance yearly subscription, or at least 25c, for three months?** (No Stamps).

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THE SUN'S OBSERVATORY

Drys Satisfied With Recent Law.—

David H. Hepburn, State superintendent of the Anti-Saloon League, announced a few days before the General Assembly convened that the dry forces were content with the Mapp-Deans laws, and would rest on their oars, unless the "wets" introduced legislation inimicable to the dry cause. Mr. Hepburn is in Washington attending a national convention of the Anti-Saloon League, but is expected back in Richmond today. If the Barron resolution, which urges in effect repeal of the Volstead law, is interpreted by the Anti-Saloon League leaders as an attempt to weaken enforcement of prohibition, it may be the signal for a fight to strengthen the State law, which already is regarded as one of the best, from the dry viewpoint, in the United States. Mr. Hepburn promised that legislation designed to strengthen the Mapp-Deans law would be introduced if the "wets" took the initiative.

Debts of the Public.—

How many kinds of public debts are there in the United States? The Census Bureau gives us an idea in its recent statement. There is first the debt of the national government. Then comes the debts of the State governments. Next in order come county debts, city debts, towns, villages, school districts, townships, drainage districts, park districts, with here and there still other governmental units empowered to incur indebtedness.

The debts carried by all these governments in the United States amounted in 1912 to $6,814,955,000. This has grown in 1922 to $32,786,715,000. The increase represents 381 per cent. The per capita debt rose in that period from $70.20 to $301.56.

The debt of the national government alone advanced in the same period 672 per cent.

That the reader may see what is meant by warnings against the unparalleled increase of public debts, the division of responsibility is given as follows:

National debt	$22,525,775,000
State governments	1,162,648,000
County governments	1,366,636,000
Cities and others	7,731,658,000

The interest is more than one and a quarter billions of dollars a year.

The Celebrated Divine Dr. Jowett.—

It is a simple life in outline, but how rich in coloring and texture, only the thousands who heard his voice or read his books can tell. He led no movements—except in these post-war years to raise his voice for a union of Christians everywhere to wage war against war and to restore friendly relationships between the nations. He figured in no sensations. The newspaper headliners found no "copy" in his sermons. He challenged no unbeliever to debate. He read no one out of the Church for heresy. He drew no lines through the body of believers, parting the sheep from the goats, according to man-made standards. He still found sufficient inspiration for his ministry in the Bible, though he had full knowledge of the work of the critics and the men of science. His foundations were unshaken. He did not even think it worth while to digress from his main business—the preaching of the gospel of the new life through Jesus Christ—far enough to make either modernism or fundamentalism a major matter of discussion. And by his absorption in the essentials in his preaching he led men to the saving knowledge of Christ. He was an intense student of Scripture, a wide reader of literature, keenly observant of the life of men in books and in the flesh, extraordinarily gifted in making spiritual truth incandescent.—*Christian Advocate.*

A Noted Educator.—

There has been much in the public press concerning that eminent Princeton graduate, Professor Basil L. Gildersleeve of the class of '49, whose death in his ninety-second year occurred at his home in Baltimore on January 9th. Educators and editorial writers have joined in high praise of his character and his scholarship. But in none of these well-deserved tributes, nor in the published records of his life, have we discovered mention of the noteworthy fact that Dr. Gildersleeve was Princeton's oldest living graduate. Longevity, to be sure, confers no great distinction, though few there are who do not crave it; Methuselah and Old Parr are known only for the roughness of their bodily texture, which defied the tooth of time far beyond all actuarial calculations or even human hopes. But Dr. Gildersleeve's longevity was among the least of his distinctions. For half a century he was eminent as America's foremost authority on Greek—not merely as the most accomplished grammarian of his age, but also as the master of that literature and art and philosophy which gave to the golden age of Greece the highest civilization the world has known. For the preservation in modern education of the best things in Greek civilization, Dr. Gildersleeve strove valiantly; in his own words, he "fought a rear-guard skirmish" against the depreciation of classical studies in the colleges, which he denounced as "a sin against the eternal spirit." And he was himself a monumental argument for the value of classical education. As a writer in the *Baltimore Sun* has said, "None of those who had the happiness of studying with him—not under him—can ever forget his power of subtle stimulation, his exquisite mastery of the art of intellectual inspiration. He was in himself almost a whole university course. * * * Among the great teachers he occupies a place of singularity as well as of phenomenal stature. He was of Socratian style and mentality."

Should Deter Farmers from Contracting Debt.—

Merchants all over the South are getting on a cash basis. The boll weevil and "defiation" have convinced merchants and fertilizer companies that the "time prices" system is too risky to operate on, according to the *Progressive Farmer.* Banks have sprung up all over the South, and farmers of character and standing are depositing money when they don't need it, and borrowing when they do need it. Almost any man of character, sense and economy who will deposit in a bank in the fall can borrow from that bank the next summer and pay cash at the store. Consequently, in thousands of communities, it is getting so that only the shiftless, "no-account" element of negroes and a smaller irresponsible element of whites are left to do business on "time prices." Consequently, the merchant is forced to charge an exorbitant, ruinous increase on goods sold on credit.

Hence, to every honest man we would say: You can't afford to buy supplies on credit next year. If you buy goods at time prices and expect to pay for them, then you are going to pay not only for your own goods, but you are going to pay for goods furnished to a lot of scoundrels who will never make payment at all. That's all there is to it. The honest, hard-working, thrifty man who buys goods on "time prices" has got to help support a lot of dishonest, half-idle, shiftless folks.

To every honest man, therefore, we would repeat, we beg you not to leave yourself in condition where you must pay time prices in 1924. Let's save some money now. Let's put it in a bank. Let's try to keep enough ahead to pay cash for fertilizers and supplies in 1924—or at least, so nearly ahead that we can borrow any needed remainder from the bank instead of having to use "store credit."

Honest men can no longer afford to pay time prices. Let's quit it even if we have to live hard a whole year to do it. Better live hard one year and have freedom ever after than stay in bondage of store credit—paying for goods that dishonest men don't pay for, supporting the families of shiftless scoundrels when your own family deserves all the money you can spare.

NOTES-PERSONALS

Mr. J. E. Jones, of 1421 Washington Street, Danville, Va., is superintendent of Third Avenue Christian Sunday School. All correspondents will please take notice.

Rev. J. Lee Johnson, of Fuquay Springs, attended the Billy Sunday meetings at Charlotte, N. C., recently. He no doubt had a rare opportunity in so doing. The Charlotte *Presbyterian Standard* gave very good accounts of the meeting. As usual, Mr. Sunday stirred up some opposition, but he won many to stand with him for the truth. We wish Bro. Johnson may give our readers a good report of what he saw and heard there. No matter what people say of him, nor what he may do otherwise, Billy Sunday stands for the truth as he sees it. You may wake him up on the wrong side of some other questions possibly, but he stands on the right side of the Bible and its teaching—at least he tries to do so, and seemingly he succeeds generally. We wish many of our readers might have the chance Bro. Johnson has had of hearing and studying Billy Sunday as a preacher of truth and righteousness.

"Practically all evangelical denominations agree with Baptists that the Lord's Supper is to be administered only to those who have received baptism."—*Western Recorder.* We should like if the *Western Recorder* would give us the facts to uphold his statement. Give us two facts at least. (1) Give us the authorized statement of any representative man to the effect that his denomination believes that the Lord's Supper is to be administered only to persons who have been baptized (immersed); (2) give us the passage of Scripture in which it is required that a Christian shall be baptized before he may partake of the Lord's Supper. It is easy for the *Recorder* to make such a statement, but we do not think it will be so easy to produce proof of the same. We have the statement; now let us have the two points of proof for which we are asking.

We regret to announce the death of Mr. L. D. Rippy, of our Bethlehem Church, Alamance County, N. C., which took place on Friday, January 18, 1924. We have known him for perhaps forty years, and have held him in precious remembrance. We came to know him first during the days when we were editing THE CHRISTIAN SUN at Raleigh, N. C. He was the true friend of that paper till the day of his death. As THE SUN had entered so largely in my own life and work, his friendship for the paper bound him close to its editor. But far more than that, he was the friend of the Christian Church and its Lord. He was locally the special friend of Bethlehem Christian Church, and was loved by a large circle of friends, as was attested by the very large attendance of the people of that community, besides a good many from a distance. There must have been a thousand people there. The matter of viewing the remains must have consumed a half an hour. It was remarked by several in our hearing that they had never seen so many people view the remains of any one person. Rev. J. F. Apple, the pastor of the Bethlehem Church, was in charge. He was aided by Rev. G. O. Lankford, D. D., Rev. W. T. Scott, Rev. P. H. Fleming, D. D., and other ministers were in the congregation. He had not lived in vain. God bless his memory and may his works follow to the glory of the Lord. Other notices will soon appear.

The first anniversary of the burning of the old administration building was celebrated at Elon on January 18th. It was an interesting occasion. A half-day holiday was given the students, and they enjoyed the afternoon as they saw fit. Then there were a number of visitors during the afternoon, among them the Rev. W. S. Long, D. D., the founder and first president of Elon College. In the evening a splendid dinner was given to the students and some of their friends who happened to be present. On this occasion several addresses were made of an interesting character by students and visitors. All seemed to enter into the spirit of the occasion. Following the dinner, we adjourned to the hall of the societies in the new administration building, where we were permitted to hear a debate (the second of its kind) between representatives of Elon College and representatives of Emory and Henry College. The subject was the "Soldiers' Bonus—Ought it to be Given or Not?" Elon had the affirmative side of the question, and Emery and Henry had the negative. The debate was fine; the young men acquitting themselves splendidly. The decision was by three judges, who sat in different sections of the hall, and so had no chance to be influenced in their judgment by an expression of opinion of the other two members. The vote of the judges stood one for the affirmative and two for the negative, and so the decision was in favor of the negative. At the same hour, a similar discussion was held at Emery and Henry, where Elon had the negative and Emory and Henry the affirmative. And there the Elon representatives were victorious—thus the negative seemed to win in both cases. The young men must have been most helped by the careful study of the question, but the audience was very much edified and pleased with the honest and hard work which had been done in preparation for the occasion. We must say that the young men, we think, found all of the strong points on their respective sides of the question. If the debate had been held in the halls of Congress and by congressmen, we doubt that it would have been any stronger. This debate between these two colleges, as we understand it, is an annual affair. The spirit of both sides, as well as the speeches, were excellent. The defeated representatives of Elon were the first to extend hearty congratulations to the Emery and Henry victors. It was an occasion that will be long remembered.

A REAL POUNDING.

A few days ago, I mentioned some things we received that were good to eat. However, later, this seemed to be just a little test, or sample, of what was to follow. On Monday night—the last day of the year 1923—we had quite a surprise of good things. About 7 o'clock, Bro. J. C. Johnson, his brother, and Miss Essie, his daughter, came. While we were having a very pleasant conversation together, a car drove up in the yard. First thinking that it was my boy, that had gone to Walters, but this very quickly proved to be untrue, as the car did not go to the shelter, or barn, but came to the back porch. They did not knock on the door or call to any one, but seemed to be acting a little strange. Bro. Johnson (I think, knowing something of what was on hand) went to the door. He said some one was out there and wanted a light. On the outside we found Bro. Richard Joyner. He had gotten one of the neighbors to come by on the truck. The man was gone, but he was there with the goods all right. A large box full, and many things setting around on the floor. We did not make a full investigation just then, as about that time some one else knocked at the front door, which proved to be Bro. C. K. Barrett, Sister Barrett and their little daughter.

We spent a very pleasant time together. We talked for some time; then Miss Johnson, who is excellent in music, rendered some music on the piano, and we all sang some good old hymns, and Bro. Johnson led us in prayer. They left for their homes, we went to look over the good things brought us, which we found consisted of fifty pounds of sugar, one hundred and thirty pounds of flour, thirty pounds of lard, three pounds coffee, some candy and apples, two pair ladies' hose, four pair men's hose, one chicken, two pounds butter, bushel potatoes, greens and turnips, one twelve-pound ham, can of peaches, two cans of pickles, one dollar in cash, and it may be some things I have not mentioned. The next night, Bro. Fenton Rose and Sister Rose, his wife, brought us a sack of flour and five more pounds of sugar. Saturday morning, Sister Lizzie M. Daughtry sent us two cans of pickles and some greens. The same day, Bro. J. G. Duck gave me a pocket-knife.

This pounding was made up from the gifts of several people. I have their names, but not space to mention them. Words sometimes are vain and empty things; however, at this time I could not find words sufficient to express my appreciation for these good things, so will just say thank you, and pray that God will help us to render service to pay for the many kind things that are being done for us.

Praying God's richest blessings upon His people everywhere, I am yours in the Master's service. ELISHA BRADSHAW.

Walters, Va.

GOD'S NECK AND ARMS.

Not long ago I was standing on the street corner waiting to cross. Just in front of me was a woman, with a little child, who appeared to be much frightened. The mother was trying to comfort the child and make it understand that there was no danger. The child fretted and held close to the mother's dress. All at once it fell into a panic of fear, and its startled cries attracted much attention. The mother stooped down to speak to the child, and it threw its arms tightly around her neck and held on in desperation. She could not get away. She lifted the child. She did not leave it hanging on unaided, but she put her arms around the child, and then a sense of safety came over it, and the crying ceased. I thought, "How like God that is!" We get frightened, and in terror and desperation grasp at Him. Like the child, we would put our arms about His neck. It is near, where we can hear His voice of assurance. Then I recall those words of that writer of the long past: "And underneath are the everlasting arms." It is not a case of our "holding on alone" with our weakness, but of God holding on also. Is it any wonder that Paul should feel that nothing could separate us from the "love of God, which is in Christ Jesus?"—*The Watchman-Examiner.*

"I STAND AND KNOCK."

Rev. 3:20—Just after Holman Hunt had finished his great painting, "The Light of the World," a friend came into his studio. He looked long at the beautiful picture—the loving face of the thorn-crowned Christ, who stands so patiently outside the shut door; the door itself, overgrown with gnarled branches of ivy, the hinges rusted, it had been tight closed so long.

"Wonderful! wonderful!" the man said at last. "Perfect, but for one thing, the door has no handle."

"No," answered Hunt at once. "The handle is on the inside. That door can be opened only from within."

Questions and Answers.

Question.—Much is said of ending war, but do you think we can end war as long as the wants of the human family present so many opposing problems?—*J. F. E.*

That is a timely question, but who can answer it? It was said that the late World War was a war to stop war, but it did not do it, and it is not likely to do it hereafter. There are so many opposing problems in human society that it seems almost impossible to end war. A leading business man is quoted as having recently said: "If every present question were settled, should we be any nearer the ending of war?" And then he answered the question by saying: "I think not, for fresh questions would be continually arising." And I guess that man is right. While men cherish and hold to their evil natures, I think war will continue to come. International conferences, treaties between nations, leagues of nations, and no other human agency is likely to do more than to make war more difficult. As long as men are seeking to make gain beyond what is pleasing in the sight of the Lord, wars are likely to continue. When men shall truly bow to the authority of God and dedicate their lives to His service, then war may cease, but not till then. It was said when the late World War in Europe ended, that there would be no more war soon, and for the reason that the world had almost destroyed itself in war, and that it could not have another war any time soon, the world's resources are not sufficient; and yet we are now expecting that on almost any day another great war will break out in Europe, and it is even predicted that it will be far worse than was the late World War. The truth is that human wants and needs are so varied, and what the one nation wants is so directly opposed to what another nation wants, that we can hardly hope for universal peace, certainly not till Jesus comes.

Question.—Why do some people lay so much stress on the virgin birth as it relates to Jesus Christ? If there were no virgin birth would not Jesus be the same Saviour?—*Inquirer.*

So much stress is laid on the virgin birth simply because it is essential to His character as a Saviour. If there were no virgin birth, then Jesus could not be the Saviour of the world, for He would be only a man, just as our Unitarian friends claim, and it is certain that no mere man could be the Saviour of sinners. If he could be, why is it that out of the untold millions of men who have been born into the world, not one of them has ever been the Saviour of the lost. No mere man could be what Jesus was, and Jesus Himself could not have been what He was if He had been born exclusively of earthly parents. Suppose we take up the fact that He is claimed by the Unitarians to have been the Son of Joseph and Mary, then He would be a bastard and rank with other bastards. Jesus was no bastard, for although He was born of a virgin, God was His Father, and so He comes forth a God-Man. It is true He was a man, but He was also God. He, therefore, took the place of a man, and among men, but He was God manifested in the flesh. It was through His relation to God that He was able to become the Saviour of sinners, and His relation to God depends, as we understand it, on the fact that God was His Father, and being God as well as man, He was able to sacrifice His life for the salvation of a lost world. He must have been begotten of God and born of a virgin, or He could not have been a Saviour of the lost. That seems to me to be a good reason why so much stress is laid upon the virgin birth. If He were not born of a virgin, then man could have no Saviour from sin. If you believe that Jesus is your personal Saviour from sin, then hold on to your faith in the virgin birth of Jesus, for if Joseph were His father and Mary His mother, He would have been an ordinary man, and so He would have had no power to redeem man from sin. Yes, as we see it, the virgin birth and the physical resurrection of the body of Jesus were and are the two pillars which are even today upholding the salvation of the lost. Therefore, if there be no virgin birth, we are without a saviour, and if without a Saviour, then of all men are we the most miserable, and for the reason that we are yet in our sins and without hope in the world. May God help us to see the truth as it is in Jesus. Let no man rob you of your faith in the virgin birth, for in so doing you would lose your only hope of eternal life in Jesus Christ.

Question.—Do you believe that God ever authorized polygamy? I am moved to ask this question, not through idle curiosity, but because 2 Sam. 12:7-8 seems to say that God did at least permit polygamy, and yet that system seems so contrary to the general teachings of the Word of God that I am slow to admit that God did authorize this evil system.—*Sally.*

We believe that God did *not* authorize polygamy. It may be that for some purpose which we do not now know, He permitted polygamy under peculiar circumstances for a very short time, but that it was a part of the plan of God in saving the world, the Word seems to be against it. If you will turn to 2 Sam. 11:27, you will see that David, in taking the wife of Uriah, greatly displeased the Lord, and so we cannot think of David as taking more than one wife without displeasing God. The system of polygamy all through the Scriptures seems to have the disapproval of God, and that is enough to set us against it, even though there were some facts which seem to the contrary. Just remember that for such facts set forth in the Scriptures, God had some special and good reason.

Question.—Somehow, it seems hard for me to see that you ministers are doing right when you enter into controversy over what is believed among you and the people of God. What is your reason for it?—*Mother.*

There seems to be not a little confusion over the matter of contending for the truth. It is not a mere matter of contending for human opinions, but rather for the revealed truth of God. In every age of the Church, so far as we are informed, false teachers have followed the preachers of truth and righteousness, seeking to pull down the bulwarks of salvation. It was especially so in the days of Paul, and Paul never hesitated to strike at error, and he did it on the right and on the left, when he got a chance to do so. He did not hesitate because some would say they did not like controversy. They may have said as much, seeking to discourage Paul in opposing error, but that did not keep Paul from defending the truth. If you will read Paul's epistles with care you will be compelled to see that again and again he struck the men who were teaching error some sledge-hammer blows. If it were right for Paul to do that sort of a thing, then it must be right for ministers today to do it also in defense of the truth. Suppose the minister were to sit down and do nothing by way of defending the truth, and that in the face of men who are teaching error, would you say that it is right to leave the truth without defense in the hands of the enemies of the cross? I cannot think so. A man of real ability says: "In * * * times of crisis, God has always saved the Church. But He has always saved it, not by theological pacifists, but by sturdy contenders for the truth." That is just the truth, as we see it, and we do not hesitate to strike as hard as we can when some champion of error is going around and seeking to pull down the truth of God. It is our duty to strike, and to strike hard and fast, lest the truth be made of no effect by its enemies. In the second epistle of John and in chapter one and verses 7-11, you will find that our position seems fully justified in refusing to admit error not only into our minds and hearts, but God's children, as shown in that passage, are not to give a place in your home to a man who is teaching error. The Church is the custodian of God's truth, upon whom may we depend to take care of it and give it under the blessing and power of the Holy Spirit a place of real standing among men? If the ministers give the truth no standing in human society, who will do it? Let us stand for the truth, and having done all, stand to the end. Pacifists for error may afford to keep quiet, but we have no place for pacifists for truth, for the truth must stand to the end.

BETHLEHEM LETTER.

As to the teaching concerning "the Fatherhood of God and the brotherhood of man," there seems to be no question. As a result, there is equally the responsibility of helpfulness, one toward another. The parable of the Good Samaritan is brimming over with this fact. There are three classes of men—the murderer, the indifferent observer of conditions and things, and the one who gives his assistance, even at a sacrifice. None of us would question that the latter is the more Christ-like, while the others are of barbarism and selfishness.

Christ is the example the Father gave; and, by that gift, inspiration is to come to man that will reveal the Christ-life in man, thus showing the love and long-suffering of the Father that is to attract man to his beauty and goodness.

Dr. Fosdick says, in other words, that to continue to receive and to give nothing in return means death. This makes it more necessary that one should tell of the benefits received. It must have been in the mind of the Christ when he bade his disciples to go and witness for Him. That, in expression, larger avenues for service are revealed, but to suppress the impressions that one receives makes him the less capable of filling, even the smaller places that are offered for service. All men have not the same capacity for service; neither are they capable to serve in the same place and manner; but happy is the man who finds his place and helps to make the world better.

Since our last note, we have received from Prof. P. J. Kernodle, of the Central Publishing Company, Richmond, Va., a copy of THE CHRISTIAN SUN, beautifully bound, and a copy of his book, "Lives of Christian Ministers." This is indeed a very fine donation to the library. The writer of this article has gone through his library and found fifteen volumns of history, political and social science, fiction and biblical literature; and also the works of Edgar Allan Poe, and presented them.

We have a very fine opening since Christmas, and the work in the building is going on very nicely.

E. M. CARTER.

"GOD SO LOVED."

God is more earnest for me to be saved than I am to be saved! "He so loved the world that He gave His Son." He loved not the saints, not penitents, not the religious, not those who love Him: but "the world," men, hardened, hopeless wanderers and sinners! He gave not a mere promise, not an angel to teach us, but His Son—His only begotten! So much did God love the world, sinners, me! I believe this. I must believe it; I believe on Him who says it. How can I do, then, otherwise than rejoice?—*Luther.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

A NEW FORM OF EVANGELISM.

It is not new, except in form. The same idea was prevalent in the days of Jesus, so that the evangelistic idea is not new, but the form of it may be. A thing is not necessarily bad because it is new, neither is it necessarily good because it is old. Some one has said that a thing, if new, is not true, and if true it is not new. That only means to say that age does not settle the question of character. It may be new and be either good or bad. So it may be old and be either good or bed.

Evangelism, as Jesus and the apostles taught it, is old, and yet it has indirectly the form of which we wish to speak. When we speak of evangelizing, it really means the work of winning the world to Jesus through the preaching of the Word. There may be more than one way of doing that, but it would still be evangelizing. When we ordinarily speak of an evangelistic meeting, we mean to set apart a certain time when we will invite the people of the community to assemble to hear some preacner of the gospel make his appeal to sinners and invite them to come to Christ. That sort of work has been in vogue among most of the Churches for a long while, and it is yet; and it has been fruitful of much good.

So far as present-day evangelism is concerned, we believe there is an error in the method. We do not mean to decry the old methods, or to depreciate its good work, but we do wish to suggest another method which we believe, if properly understood and used, would mean a great deal more to the Church and more to the world—to unsaved people. We would possibly call it lay-evangelism. Instead of having the Church get into easy seats and let them have a good and easy time doing nothing but listening, we suggest that a more helpful and profitable method would be to set apart two weeks, more or less, and instead of having the preacher and a very few members do all of the work, in the way of evangelism, we suggest that every member of the Church undertake to be a private evangelist, at least for the two weeks, more or less. By that we mean every man and woman in the Church should give themselves to evangelizing for that time. Not that each one should go into the pulpit to preach, but that each one take his place and personally and individually give his time to looking out for men and women who are not Christians and seek to win them to Christ. This they could do by finding men who ought to be brought to Christ for salvation, and having found such a person, let him or her give himself to prayer for the person sought, and to visiting that man and talking with him, seeking to persuade him to accept Christ. If you will for a moment, just imagine what effect would be produced upon the people of a community by seeing a Church give itself to that sort of work. Let the minister be preaching, if need be, but by all means let the members be devoutly and truly giving themselves to this sort of work.

Of course, there are some Church members who would make little way in an effort to do that sort of work at first, but as they got into the work they would become interested and would give themselves to prayer, that they might have both the wisdom and the power of God resting upon them to enable them to do this work to His praise and glory. This kind of work might be slow in the beginning, but eventually its fruit would be large and of the very best quality. If the ministers could train their people to do this sort of work, we believe it would soon become a mighty power in soul-saving. While it would be a ready means of soul-saving, we believe it would be the making of the Church—making the members very fruitful in their lives, fruitful for good. Such an arrangement would bring the Church where it could, in a sense, take care of itself, and when that time comes, you would see the Church far more fruitful in good works, and that would mark a new day in the life of the Church. Every Christian, in some degree of usefulness, ought to be a soul-winner, and if this method were commonly used among the Churches, almost, if not every member, would become soul-winners, and that would make a live Church and a Church of great power.

Even in Korea this idea is made practical in a large way. It is said that in Korea a person does not join the Church by answering a few questions, but not till he has gone out and won some one to Christ is he received. His success in soul-winning is the condition of Church membership. If he has won no one to Christ, that is taken as a good reason for holding up his Church membership till he can go out and win a soul to Christ; and when that is done, he is considered a soul-winner, and is therefore qualified to become a Church member. As such, he is received into membership and he is already an evangelist of some experience. Of course, there are many persons who would decry the very thought by saying: "Oh, it cannot be done!" How do you know it cannot be done? It has not yet been tried among us, and until a thing is tried, we ought not to pronounce against it. Try it, try it faithfully, and then see what comes out of the effort. Of course, it will take time to do this sort of work, and that is just what it ought to do; but when it has been faithfully tried, you will find that the Church is not only much stronger in every way, but it will be much more fruitful in good works. Why not let us try it? It will mean a great deal to the Church. "Yes," you say, "but the members cannot do that sort of work." Yes, but they can; that is, if you can get them to have enough religion, if you can get them to be filled with the Spirit, there will be no trouble to get them to work. Think over it, and then let us know what are your conclusions. It is certainly worth much prayer and thought.

SALVATION, THE NEED OF THE CHURCH.

We have just found and read a most remarkable article in the *Western Christian Advocate,* under the above heading. The heading is almost startling, and the facts presented in the body of the article are even more startling. We have long had some cause to feel that there are conditions which justify what he says. But is that possible? Can it be that the Church itself is in need of salvation? Is it possible that the lack of power on the part of the Church and its ministry is an explanation of the fact that the Church is not winning many people to Christ? If that is so, and this brother, the editor of the *Western Christian Advocate,* is right in what he says, then it is high time that the Church be awakened and made aware of its own helplessness and a reason for not many conversions in its work. We have long seen that there is some unusual weakness on the part of the Church, but can it be so bad as the *Advocate* editor makes to be? Alas! we fear that he is right; and if so, it is not against the Methodist Church, nor the Baptist Church, nor the Presbyterian Church, nor the Christian Church, for all of the Churches are in a similar situation. They need something, and they need it very much. We dare to say that if the Church people were all converted truly—yes, genuinely regenerated by the grace of God, under the power of the Holy Spirit—we should see a very different situation from what we now have. To make the Church fully alive, we need only to get it fully made alive in Christ, and then we shall see power and great fruitfulness, and the saving of the world through Christ will be a comparatively easy undertaking. The reason we are so weak and helpless is the absence of Christ in the Church. Give Christ His rightful place in the Church, and the Church will immediately become a mighty power in the world. The *Western Christian Advocate* says:

"Do there ever come times when the Church needs to be saved? On one side, it is a human institution, though it may have a divine origin. Here comes perplexities; here are vast perils. On the earthly side of the Church are doors that may be opened and through which may pass those undesirable elements that at times require the temple of God to be cleansed of its vileness and saved from the slump of its own vitality.

"Today there is the feeling that the Church needs to be saved; not because it is reprehensible; not because there is reason for the great head of the Church to repudiate it, but because there come times when forces take possession of it which do not display the spirit of our Lord. For this reason, the Church must be saved in the sense of being cleansed. It must be saved from itself, from the forces that develop within it, that threaten its destruction.

"The Church needs to be saved from an apathetic faith. Today there is almost as much dynamic faith in the teaching of Christ, and in the person of Christ as Saviour outside the Church as there is in it. Faith within the Church today is apathetic. It is not vigorous; it is not vitalized; it is not up in anticipation; it is not pressing forward; it is not on its toes with eagerness; it has not sufficient confidence in itself to go forth and assert as ineradicable and all-sovereign, the great columnar truths of the teaching of our Lord. It has not the evangelistic urgency that a great, mighty, colossal faith should have in an hour of the world's calamity.

"The Church needs to be saved from controversy. Who will question this fact? We are in an hour of divided forces, when we should be united. We are engaged in disagreements when we should be of one mind. We are wrestling under discouragement when we should go forward with the courage of conquest and of opportunity.

"Who will say that controversy is not raging in the Church? Who will deny thatt he flames of disagreement are not expected to burst forth in every denomination in Protestantism? Who will deny that there is a broadcast feeling of fear that the radical and the conservative, the modernist and the fundamentalist, will not rend the garments of our Christ?

"The Church needs to be saved from bitterness, because controversy produces bitterness, for when men disagree they impugn each other's motives. When they have the divisive spirit they seek to exclude each other from the kingdom of God. They push out and close doors. They become heartless and narrow. They fail to give way to the control of the sweet spirit of Christ.

"Bitterness, do we say, in the Churches? Ah! if you are acquainted with the controversies now prevailing, we need not discuss further this regrettable condition. Bitterness is in the Church where Christ would have nothing but love. Angry contentions have been heard above the choirs on Bethlehem's plain. The knife hath been un-

sheathed and men have been stabbed in the back, while those hungry of spirit, sick of heart, despondent, and lonely, have waited for the message of the Church sounding peace and good will, comfort and assurance to burdened souls.

"The Church needs to be saved from discontent. Her ministry is too restless. It gives small evidence of that sweet Christian assurance that leads the world to believe that the man of God, dedicated to the ministry of the pulpit, believes in the support and providence of God and his blessed assurance that they shall not want.

"Who, then, shall call the Church to her altars, that she may be saved from those forces, those influences, those conditions within herself and without her border, which keep her from experiencing truth her gospel message offers?

"How long will strong, able-minded men waste and exhaust their energies in forms of unworldly warfare while men, women, and children perish for the bread of life?

"How long will the faith of the Church be apathetic when the cloud of witnesses beyond her border are acclaiming the power of Jesus Christ to save the world from the darkness into which it has fallen?

"How long, O Lord! how long will the Church wait for the coming of her Lord, who seeks to make her the child, as well as the agent, of redemption?"

IS IT NOT A "TWEEDLE-DEE TWEEDLE-DUM" AFFAIR?

The present controversy, which is so disturbing the Church at this time, is not a minor matter. It is not even a thunder-storm excitement. Not many people seem to realize the meaning of the present disturbance. Many look upon it as only a small matter, disturbing only hair-splitters, and not the solid men and women of the Church. Here again is a mistake. The disturbance is a vital matter to the Christian faith—if the present conflict should result in the defeat of the conservative side of the question, then real Christianity would perish from the earth, for if the modernists' plea be correct, then there is nothing supernatural in Christianity, and without the supernatural power of God, upholding it, nothing among men can save it from a tremendous fall. The real issue at stake is that of faith and unbelief. The conservative side of the question stands for the faith of our fathers and the teachings of the Bible. The radical side of the question stands against the Bible as we have it. They declare that the Bible is made up of myths, and not a revelation from God. If, therefore, the radicals win, then the supernatural in Christianity is to be classed as an error and the fundamental doctrines of the Bible are thrown out as no good. When that day comes, then will the power of the Church wane, and no one can at this time tell the full meaning of a wane in the influence of the truth upon the hearts and minds of the people.

If the basis of revealed truth is taken from the Church, then a dark day will overhang the Church, for the Church without the Bible would be a very lame affair—its power would be gone, and its future would be as limited as real paganism and with no more light. That would be a dark day for the cause of Christianity, and there would be no altar fires from which to light the way of life. Now and then we meet with brethren who make light of the situation, as if no harm could come to the Church through the unbelief of modernism. Maybe that is true, but if so, it is very strange indeed. Christianity has a source of life. Now, if that source be taken away, what can be done in the way of finding the way of life? While the Bible cannot be considered the source of eternal life, we must all admit that it is the revelation of that source. Then, take the Bible from us, or, what is the same, destroy our faith in it as the revelation of the source of the Christian life, and then we are without a light and without a guide. To take the Bible from us as authority for the various fundamental doctrines of the Christian faith is to undo our hope and bestow upon us the darkness of the dark ages and let us down to the depths of darkness and the degredation of sin. We cannot consent to this situation. We must stand for the Bible as the revelation of God's will for the guidance of man, as he seeks to make his way back to God. The man who says this is only "a tweedle-dee tweedle-dum" affair, and of no special importance, no matter what he calls himself—he is a rank modernist, and should be classed as such. Do you ask, "Why so?" The answer is at hand. Such a man has no use for the Bible because he has already adjudged himself to be ample authority for all his needs, and therefore has no need of the Bible as a guide.

Take the matter of the virgin birth of Christ. If it is not taught in the Bible, then the fundamental pivot of Christianity is a fake, and we have nothing on which to stand. The Bible teaches the virgin birth of Jesus Christ. We do not need scholarship to back us in this claim, for scholarship knows not enough of the facts involved to displace the teaching of the Bible. The Bible very plainly declares the virgin birth. Now, what shall we do with it? Shall we accept it as truth, or shall we, just to satisfy a few non-believing men, reject the great truth on which, as we see it, the divine life and character of the Son of God rests?

The fact of the virgin birth is foretold in prophecy and confirmed in New Testament revelation. In Isa. 7:14, we read: "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel." That is the sure word of prophecy. Then it is fulfilled in Matt. 1:22: "A virgin shall be with child and shall bring forth a Son, and they shall call His name Immanuel, which being interpreted is, God with us." Another account is to be found in Luke 1:26-38, and especially verses 34 and 35. Now we must accept these statements as true, or repudiate a plain statement of the New Testament. If you accept the authority of the New Testament, then you must accept the thought of the virgin birth. The truth is Christianity is a miracle, and its various leading doctrines are miraculous. If you cannot believe in the miraculous, then you are necessarily opposed, not only to the virgin birth, but to Christ Himself, to His resurrection, to His ascension, and, in fact, to His whole life, for Christ is a miracle.

Let the men who reject the virgin birth be consistent. If they must reject it, then let them reject Christianity as a whole, for it is all a miracle, and so far as we know, it is no more a violation of faith to reject the whole than it is to reject some vital point. If a man has no room for the supernatural in Christianity, then he may as well reject it all, for all of its vital parts are supernatural. Some accept the virgin birth, but make it mean something very unlike what the plain words of Scripture make it to be. Why? Well, it would seem because of unbelief in the plain Word—inspired Word of God. If a man cannot believe the inspired Word of God, then, so far as we can see, he may as well not believe anything about Christianity. That is what it practically amounts to—unbelief in any fundamental truth is the same as unbelief in all fundamental truth. Unbelief in one fundamental truth sets a man in array against all fundamental truth. It may be that this is not orthodox to some of our readers, but we believe it will stand the test of examination.

We have known occasionally men to reject some vital point in the doctrines of Christianity. It was the opening of the gate of unbelief, and soon the man so acting was not only an unbeliever in the one doctrine, but in others, and sometimes the first step in unbelief was the gateway to apostacy and to the rejection of all vital truths of Christianity. When we reject one fundamental, it is indeed the open gateway to a rejection of the fundamental doctrines of the Bible. Let us beware! Unbelief is a dangerous thing.

WHAT WOULD BE YOUR ANSWERS TO THESE QUESTIONS?

The man who is not in earnest about the work of his Church nearly always has an excuse ready for you, if you approach him on a particular line. If they should happen to be temporarily without an excuse, many of them would make an excuse so quick you would have thought that he had it already made and tucked away in his vest pocket so as to be ready should a need arise for it.

Editor Lewis F. Kipp of the *Canadian Baptist* undoubtedly has had some experience in dealing with this class of persons, and so he has written out some thoughts so as to have them all ready to present in case he should meet such a man, and we pass to our readers the words of this wide-awake editor, as well worth reading, as touching excuses for not taking and reading the denominational paper.

"Too high." That is the way to keep it high—don't subscribe. The fewer subscribers, the higher cost for each one.

"I have more papers now than I read." Better weed out the less important then. Do not economize on your religion.

"Others are important to my business." But religion is the most important business of life. It is for time and eternity.

"No time to read." What use do you make of your evenings, Sabbaths and other spare time; any better use?

"No taste for it." What have you a taste for? Taste indicates character, and character destiny. Which way are you headed, anyhow? Is it not time to wake up?

"Too dry." Can it be that, to a child of God, divine truth, in its application of life today; the progress of the kingdom; current history of redemption; the glory of our blessed Lord and Master; the salvation of our fellow-men; plans for the carrying out of the great commission, projected and in progress—can it be that these can be too dry to one of His children?

ANOTHER HEARD FROM.

Among the brethren asked to answer certain questions as to receiving certain men into the Church, was Bro. Hermon Eldredge, of Erie, Pa. Due to his absence from home he was a bit late in answering. He did not make a formal answer, but from his letter I select the following sentence as expressing his thought in the matter:

"I am not a minister, and am not receiving members into the Church, but if I were, and your "straw man' came, I would have to kindly refuse to receive a man who denied my Lord and His power to save."

Thank you, Bro. Eldredge, but our man was more than a "straw man." There are many men today occupying pulpits in this country, and elsewhere, who are sure-enough men, and I have good reason to believe, if they would answer the questions I have asked, and do it honestly, as I think they would, they would answer in the negative; and then, if you were a minister, you would turn away from him and tell him you could not receive him, and that is just what I would do.

CONTRIBUTIONS

SUFFOLK LETTER.

Unity is one of the big items in the spirit and effort of the Federal Council. Jesus said: "I and my Father are one"; and He prayed "That they all may be one"; and Paul said, "Ye are all one in Christ." There is no unity out of Christ, and no division in Him. When the world comes to know Christ, and the whole Church comes to live Christ, then unity will prevail.

The trend of feeling and thought among Church people is toward unity. Christian literature and independent benevolent organizations, fostered by the Christian motive, indicate a certain, though it may be an unconscious, desire for the unity for which Jesus prayed; and His prayer suggests that it can be attained *only* by prayer; else why did He pray for it? It cannot be attained by doctrinal agreement, and it need not be done that way. Unity is a very different thing from organic union. It is a spiritual oneness, expressing itself in kingdom co-operation. The idea may be more clearly illustrated than expressed in logical terms.

Forty years ago the railroads of this country were independent organizations without hearty co-operation. Each company had its own gauge, its own cars, its own stations. As business grew, public opinion grew toward a demand for closer co-operation. Narrow gauge, wide gauge, broad gauge, made transportation slow, expensive, and unsatisfactory. Cars had to be unloaded and reloaded from one system to another, much damage was done to goods, and much delay to delivery. Many suggestions were made to remedy the loss to traffic. They tried change in the length of axles, and the shifting of box cars from one set of axles to another to fit the gauge of different systems. This was slow and expensive. Then came the suggestion for a standard-gauge track. Some companies was afraid of this, lest small companies might be absorbed by large companies. The three-rail plan was tried for a time, so that cars of different-length axles could pass from one road to another; but this was expensive and unsatisfactory. Finally, the standard-gauge was adopted by agreement, all axles were the same length, union stations were erected, traffic increased, travel was improved, companies were more friendly, and no railroad suffered; in fact, all were benefited. Now you can see in a train of a hundred cars, coaches from almost as many roads from the Atlantic to the Pacific. One train, but many cars! Each company shares equitably in the business of the country because they work together. They adjust charges by agreement, they co-operate in freight, passenger, express, and mail charges from Maine to California. All are benefitted, the public is better served, each company controls its own affairs, and all work together in harmony. In the same way, it seems to me, denominations could co-operate without the loss of autonomy, convictions, growth, or usefulness; but with increased usefulness to the kingdom. The lack of co-operation and rivalry results in a waste of means, energy, fellowship, and plants too many Churches in small places. This lowers the spirit of friendliness, unity, and efficiency in kingdom service. Kingdom values lose by a divided way of doing the Lord's work. In all world-obligations, such as missions, benevolences, education, co-operation is the expression of unity and the only true witnessing for Christ. Jesus aid again: "The children of this world are in their generation wiser than the children of light." It seems to be true still. Railroads have gone ahead of the Church in the matter of co-operation, and with success, and the Church might well learn this good lesson from this great business unity.

W. W. STALEY.

ELON LETTER.

I am very glad that Dr. Barrett has written at length in regard to the proposed financial plan for our Church, and that he has called on certain brethren to discuss it. He has certainly chosen a fine array of our leaders for this purpose. I hope, however, that others will discuss it, too, and that the editor also will make his position clear. No matter of greater import claims the attention of the Southern Christian Convetnion than the financial suppor of our Church's enterprises. Men and Millions will soon be over, and in the absence of a plan, our enterprises will suffer. Wisdom joins consecration in suggesting that a program be inaugurated to safeguard these enterprises.

I cannot hope to have suggested a plan acceptable in all particulars, but, as I wrote in the original article, the plan as suggested is definite and can be made the basis of consideration. When it has been thoroughly discussed by the brethren named and others, among whom I hope will be numbered Dr. J. O. Atkinson, Superintendent Chas. D. Johnston, Dr. R. C. Helfenstein, Mr. S. A. Caveness, Mr. W. K. Holt, Mr. C. H. Stephenson, Mr J. M. Darden, Mr. P. J. Carlton, Mrs. W. H. Carroll, Mr. J. W. Stout, Prof. P. J. Kernodle, Hon. K. B. Johnson and many others, we shall no doubt be able intelligently to formulate a plan that will promote the kingdom's interests committed to our Church. I hope also that several brethren of our Church in other sections will join in the discussion, since the plan contemplates the co-operation of the entire Church. Such co-operation our leaders feel is imperative at this time.

I would like to call attention to one vital point. This plan is both a budget and an educational program. I made this plan in my first letter, but in an abbreviated form it may not be so clear. The budget plan alone is lacking in warmth and inspiration; it tends to become mechanical and lifeless. The educational plan without a definite goal or budget lacks method; it is spasmodic and uncertain. The combined plan aims to correct the weakness of both these methods of Church financing by incorporating and correlating the strength of each. What we all desire is the plan that our Master would approve. I hope there will be full, free, frank discussion of this plan, with suggestions for its improvement or for a substitute that will advance the kingdom's interests even more successfully than it promises to do. I am grateful to Dr. Barrett for opening up THE CHRISTIAN SUN for this discussion, and will be to every friend who enters into the consideration of this great issue.

Just one more word in conclusion. To adopt this plan without an adequate personnel to foster and promote it will invite disappointment. To expect it to function perfectly will also be to invite disappointment. The plan will require time and leadership. So will any other plan. What we want is the best plan we can get. We are entitled to it, and let's go after it.

W. A. HARPER.

TRUE AND FALSE LIBERALISM.

The words "liberal," "liberality," and "liberalism" are among the largest, best, and noblest words we have in our language; but, strangely as it might seem, in connection with religion, they are often misapplied, misappropriated and abused. If a call for religious liberals be sent out through the land, persons would respond whose belief would range all the way from diluted orthodoxy to pure theism, and from that again off to a thousand eccentricities of radicalism and individualism. Indeed, you will find rising up in response to your call many who do not believe in religion at all, for they tell us what the world wants now to bring in the golden age is to have religion replaced by science, and Churches by theaters and lyceums; on the other hand, you will have in your group many of the best people of all our communities, men and women of the highest intelligence, of broad views, large sympathies, progressive ideas, as an outgrowth of noble Christian character, such as Dean Stanley, Professor Jowett, Frederick Denison Maurice, Frederick W. Robertson, Charles Kingsley, Phillip Brooks and Heber Newton; also such brave thinkers and broad-minded preachers as Roger Williams the Baptist, and Bushnell the Congregationalist, Robertson Smith the Presbyterian, Whittier the Quaker, and Dr. Thomas the Methodist, with Channing and Parker, and Emerson and Francis E. Abbot, and surely nobody could deny their right to come. Others will appear, claiming a right to stand in the ranks of liberals, such as Frederick Harrison and a band of positivist, and Andrew Jackson Davis and Giles B. Stebbins, with a great company of spiritualists by their sides, and Herbert Spencer with a respectable body of agnostics by his side, and Haechel and B. F. Underwood and their fellow-materialist, all claiming to be religious liberals. So you see your company will range all the way from Christian to non-Christian, and even violent anti-Christian; from theist to atheist, from spiritualist to materialist, from most ardent and earnest believers in the upholders of the Christian religion and Churches to sneerers and mockers at religion, and violent denouncers of Churches, from real liberals, worthy of the name, to men as far removed from genuine liberality in their views of truth and in their methods of judging others, as darkness is from night; and what is worst of all, the combative, narrow-minded men, whose whole ambition is iconoclasm, and who are liberal in nothing only in quantity of vituperation which they hurl at Churches, preachers and religion, are very commonly the loudest in their claim of being liberals; while the real liberals, of genuine intelligence and breadth of view and charity toward others, whose aim is constructive rather than destructive, and who are working to build up a better religion instead of to tear down what true religion there is in the world —these are likely to be comparatively quiet and retiring. Thus, often the loud-voiced iconoclasts and destructionist come to be the class of men that get to be the most known in our communities as liberals; and men learn, unfortunately, when liberalism is spoken of, to think first of these men as its representatives; and in this way the cause of real liberality in religion is put in a false light, and seriously hurt. You all know such men—such reckless destructionists, such extremists—who never cease vociferating in behalf of tolerance, while, alas! few persons are so intolerant as they of the views of others who differ from them; men who condemn the Bible in the most sweeping and wholesale manner, while only too commonly their own ignorance of the volume they condemn—its origin, history, real character, and influence in the world—would be amusing were it not so pitiful. I suppose the only definition that can possibly be formed, which will cover all the different kinds of people who in this country claim the name "liberal," is the purely negative one of "persons who do not believe in all the old theological system of orthodoxy"; but

a negative definition of this kind is no definition at all. The word "liberal" is a noble word; and it ought to be an honor to a man to be called such, but to be so called in a sweeping way, without definition or discrimination, is to thrust him into the company of men of one idea—cranks and extremists of the worst type. This, with every other noble word, is appropriated to a greater or less extent by persons who have no right to it. The word "radical" is a striking illustration of this, which means a root-man—a man who tries to trace all things to their root, their origin, their foundation; but instead of this it is often appropriated by men whose only care seems to get hold of everything that is time-honored and regarded by others as sacred, and root it up.

In the same way, the great word "progress" is very widely appropriated by men of all sorts of "isms," whose thought is anything but genuinely progressive. Every man who has a notion differing from that of the people generally, thinks it is an advanced notion, whereas it is just as likely to be retrograde.

To turn agnostic—lose faith in God and hope of immortality—is no advanced position, but a sad and dreary retrograde. Nor is it less true of the noble word "liberty"—"O liberty, what crimes have been committed in thy name!"

Liberty is not license, but freedom from bondage of all kinds; a means to an end—not to plunge downward into vice and lust and crime, but freedom to rise to the highest wisdom and virtue and consequent happiness that beckons from above. The true liberal is the man who believes in liberty as a method by which men have to rise to all highest and divinest things attainable in this life. But ever the high and divine things are the end, and the liberty is a good only as it leads up to them. As soon as it begins to lead downward, it straight-way becomes license, and and is henceforth a curse. There is no true liberalism in scorn or contempt, for it sympathizes, appreciates, puts itself in another's place, and tries to look at things from that other's standpoint and judge from his viewpoint. I do not mean to say that liberality always approves, for it does not; it often condemns, but when it does condemn it is with sorrow, and not with delight, not with scorn, but with pity and tenderness. He is aware that minds differ; that different persons see the same thing in different lights.

The true liberal will not be, as to his ultimate aims, a destroyer, but a builder. If he destroys he will destroy, as nature does, to build again and to build better, for man's larger good, prompted by faith in truth, and love of God and humanity. He will see good in other Churches besides his own, and for the most part that they are made up of good, honest, earnest, true-hearted people. He will be slow to say that any evangelical body of Christian men and women who hold views differing from his own, are insincere or hypocritical, for the first principle with him is freedom to think, freedom to judge, and respect for others in their honestly formed opinions. I do not think that genuine liberalism tends to take men outside of the Churches, for the influence of the Christian religion, in its higher and more spiritual and rational forms, and of Churches, whenever they are what they ought to be, is not narrowing, but widening and enlarging to both mind and heart. It is a method and a spirit—a method of progress, growth, widening appreciation, enlarging attainment; it is the spirit of charity, sympathy, receptivity, appreciation, life. It is hope, faith and vision; the beating of the wngs of the human spirit, that has been cramped too long by human creeds and ecclesiastical fetters, the beating of its wings for a larger liberty—the liberty of "sons of God" through Jesus Christ.

The true liberal is the poet, the seer, the prophet; he is the man who pierces deeper into the heart of truth than his fellows; who climbs higher heights, and sees farther than they—ever in search of the new, he does not abandon anything that is good and true in the old. With one hand, he reaches forward in hope and confidence after the unattained; with the other, he holds firmly to the attained, while he believes in fresh inspirations and revelations ahead, he believes no less in the revelations behind. Men love the genuine liberal because all his words and works tend to carry the world forward to a better day—a day of clearer light, of larger charity, of growing peace on earth and good will to men. Oh, to learn the liberality of the Sermon on the Mount! to be as broad and progressive and charitable as truth and love! to be truly Christian! to be brothers of one another; disciples of Him who went about doing good; children of Him "who maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust."

I close with the noble words of Dean Stanley: "Be as free, be as liberal, be as courageous as you will; but be religious because you are liberal, be devout because you are free, be pure because you are bold; cast away the works of darkness, because you are children of the light."

S. L. Beougher.

Graham, N. C.

LOW CHRISTIAN PERCENTAGES.

Here is an awful statement from Rev. I. Millard Hoel, Tuscola, Ind., as given in a recent issue of the *Herald of Gospel Liberty:* "I have found the following statistics: Less than 2 per cent of families, whose heads are Church members, have an old-time family altar. Only about 10 per cent of them say grace at the table. About 12 per cent try to keep the quiet hour. Twenty per cent try to read the Bible. The majority of those studying the Sunday School lesson do it hurriedly on Sunday morning. Many times on the way to Church, or after arriving, just before the school opens, I find many instructors untrained, with no interest in the devotional life, and who do not care to hitch up with the Church or the pastor in the hour of worship. Some teachers are only in the beginning of their teens, and say but little about the lesson and are anxious to get away to some prearranged feast or an outing. On an average of one-half of the enrollment of our Sunday Schools do not regularly attend school. Many come only now and then. About 5 per cent stay for worship in cities and towns. President Harding saw these conditions. He often remarked concerning them on his last journey westward through the United States. His heart was burdened because of the lack of religious conditions and often appealed to the citizens to live right and to develop the spiritual. He said we are not so religious as we were fifty or twenty-five years ago." We make this quotation to present to our brotherhood the present situation. Do you think a people who only measured up to the above can be counted a real Christian people? But there is another question behind this. What sort of teaching is it that has given the people such ideas and ideals of the Christian life? We do not wish to reflect on the teaching of brethren under whose labors this state of things has come to pass; but, brethren, the teaching of the truth under the light and power of the Holy Spirit cannot produce any such conditions in the religious life of any people as are here indicated. The true teaching of the truth, under the illumination of the Holy Spirit, will not, as a rule, produce any such lives as are indicated in what our brother says of the present state of the Church. If this be true, what is the remedy? Well, as we see it, it is for the preachers and teachers to get the baptism of the Holy Spirit, and then teach the people of the way more truly, and the truth in the heart of the people will produce a life so different from that revealed in the above quotation that we shall soon see a Church of real life and power taking the place of the present Church, and if this, or something akin to it, be not substituted for the present situation, then it will not be a great while till the light of truth will be withheld from the people, the candle-stick will be removed, and the Church will become yet more helpless spiritually. We are not disputing what Bro. Hoel says; we fear he has the situation presented about as it is. If we cannot break up this situation, Bro. Hoel, what shall become of us as a people?

WHETHER YOU BE FUNDAMENTALIST OR MODERNIST—READ THIS.

The modern apostasy from the "faith once for all delivered unto the saints," which delights to pose as a zealous "minister of righteousness" under the name of "modernism," is nothing more than the revival of old errors in a new dress. In fact, "modernism" is not modern at all, but a subtle attempt to revamp cast-off and discredited heresies of early centuries and pass them off in religious circles as a new revelation of truth, as the following from one of our much-respected exchanges clearly shows:

"Some one recently pointed out the close parallel between the ancient Marcion of the second century, and the modernist, showing that the so-called modern mind is just 1700 years old! Note the points of likeness. Marcion set up his own gnosis (knowledge) above the teaching of the Holy Scriptures. The modernist likewise. Marcion rejected most of the Old Testament, and accused it of teaching many errors. The modernist ditto. The old gnostic applied the same shifting and emptying criticism to the New testament that is so much in vogue among the modernists today, holding that Paul and others corrupted the pure, primitive truth inculcated by Christ. The ancient and modern gnostics are alike in rejecting a real divine incarnation, in that both deny the miraculous conception and virgin birth of our Lord. Again Marcion believed that matter is essentially evil, and therefore rejected the resurrection of the body, but held to a kind of 'spiritual' resurrection, whatever that may mean. The modernists do much the same. Marcion, like his present-day imitators, wanted to remain within the Church, even while he was scuttling the doctrines of the Church. This is another case of the 'deadly parallel.' "—*Wesleyan Methodist.*

(Now that you have read the foregoing, can you help taking your stand. If you do take your stand, on which side do you stand?)

A man once stopped a preacher in a street of London and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which, through God, has been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought to me that Christ was waiting for me to open to Him." "If any man * * * open the door, I will come in."—*Banner.*

NOTICE.

The next session of the Southern Christian Convention will be held April 29 to May 2, 1924, inclusive. The place is to be selected by the executive committee. Any Church wishing to entertain the Convention will please communicate with I. W. Johnson, Secretary, Suffolk, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

TRYING OUT THE BUDGET.

As stated before in THE SUN, the North Carolina and Virginia Christian Conference adopted a total budget of $4,435 for the coming year, and each Church of the Conference was asked to make as its goal for the year a certain stated portion of this amount. Soon after Conference, each Church and each pastor was notified both by the Conference secretary, Rev. S. C. Harrell, Durham, N. C., and later by the mission secretary, what the goal for each Church was and what the total goal of the Conference was, and their Church was asked to put on the every-member canvass early in the Conference year; that all members of all the Churches might be given an opportunity in helping to reach the desired need. Rev. J. F. Apple, Mebane, N. C., writes that he has put on the every-member canvass in all his Churches, and is of opinion that they will readily reach the goal desired of them by Conference.

Rev. P. H. Fleming, D. D., has been busy seeking to give every member in his Churches an opportunity to say what they will do toward reaching the desired goal financially during the present year. He says his Churches will report favorable results. In fact, Miss Rosa Best, Haw River, N. C., writes under date of January 16th in these words: "Our Church has pledged $120 to Conference for the year. We are trying the plan of having one Sunday night in each quarter set apart as a time when the offering is taken for this purpose. In this way, we hope to have our pledge paid before the end of the year." This is the amount Conference asked our Haw River Church to pay during the year on its total goal. We shall be most happy to print in THE SUN words of experience and testimony from other pastors or Church secretaries whose Churches have already made efforts or may at an early date do so, in the direction designated at the annual Conference at Bethlehem. J. O. ATKINSON.

CHURCHES AND CHRISTIANS DIVIDED.

On page 393 of the Federal Council Year-Book of the Churches, one finds listed: fourteen varieties of Baptists (including the "Duck River" variety), six varieties of Dunkards, fifteen varieties of Evangelistic Associations, each of which is listed as a separate denomination; four denominations of Friends, twenty-one different kinds of Lutherans, seventeen Menonite denominations, eight white Methodist bodies and nine colored (seventeen in all), and nine separate kinds of Presbyterians. And so on. Now, for the sake of union, with which one of the fourteen Baptist denominations, or with which one of the eight white Methodist bodies (provided one is white), or with which one of the nine Presbyterian denominations should one unite? One would, if one is a follower of the Christ, certainly love to see the prayer of our Lord answered "That they all may be one; that the world may believe that Thou hast sent me."—John 17:21.

When will the fourteen varieties of Baptists (including the Duck River variety) quit fighting each other and all become just Baptists? And when will the twenty-one varieties of Lutherans quit fighting each other and become just Lutherans? And when will those eight white and nine colored varieties of Methodists quit their schisms and contentions and just be Methodists? And then one wonders when Baptists, Lutherans, Methodists and the rest will quit contending against each other and decide to get together as followers of the Lord Jesus Christ, and just wear His name, Christian, and decide to wage common warfare against the devil, instead of against each other?

J. O. ATKINSON.

JAPANESE RELIEF FUND.

Previously acknowledged through The Sun.		$546.16
J. A. Kimball, Mt. Auburn	$ 5.00	
Dry Run S. S., Va.	13.17	
Piney Plains, N. C.	22.01	
Wentworth, N. C.	9.15	
Holland, Va.	25.00	
		74.33
Total		$620.49

If our pastors and people could only realize the need in Japan, the suffering and the destruction occasioned by the earthquake September 1st; of how our Churches and property were in many instances seriously damaged, and others shaken to the ground and so completely demolished; and if all could realize now the need of the gospel in Japan and the opportunity this catastrophe has brought about, then instead of $620.49, we would be reporting ten times that much, and all Churches not having already taken this offering would hastily and heartily do so. J. O. ATKINSON.

L. D. RIPPY.

An Appreciation.

[This appreciation, by Dr. W. A. Harper, was read on the occasion of the funeral services over the remains of the late Bro. Rippy.—EDITOR.]

I have known a great many good men, and among them I ranked L. D. Rippy far toward the top. It is a matter of deep regret to me that I cannot attend his funeral and show by my personal presence my appreciation for one of the most gentlemanly gentlemen I ever knew.

Bro. Rippy was first and foremost a gentle man. If he ever had a harsh thought about any person, there was no evidence of it. I was once talking with him when two others came up. They were, as men ordinarily think, criticising justly a third party. They reiterated their opinions. Bro. Rippy, in his characteristically gentle manner, remarked: "He is my friend, and I would do all I could for him at any time."

He did not say this to rebuke the rest of us. It was his native attitude always to see the good in other people. "Harsh words never pay," I have heard him say again and again. "If you can't say something good and kind, it is better to remain silent," was Bro. Rippy's life philosophy, and that is why he was so gentle.

The last time I talked with him he gave me a subscription voluntarily to the rebuilding fund at Elon, and added he would have made it much larger but for certain conditions that had arisen. I learned from others the conditions. For him to have told me would have reflected on others. This Bro. Rippy could never do.

His gentility was evident in the family circle, in his business relations, in his Church. In these three relationships I knew him intimately, and I doubt not that the same gentility characterized him in every other realm of his life. Truly has a gentle man gone to be with that other Gentleman who when He was insulted opened not His mouth.

How Bro. Rippy loved the Church and the work of the Church! As Sunday School superintendent, as deacon, as Sunday School teacher, he was a prince, and faithfulness was his second nature. When the Church was open, you could expect him to be there. You could not think of Bethlehem without thinking of Bro. Rippy.

In his youth, death suddenly left him with heavy responsibilities to his father's family. He shouldered those without a murmur, toiled away till every obligation was discharged, and then seemingly forgot it all, but the record of his achievement was constant inspiration in his community. Those who knew what he had done would not let such a noble example perish. It is safe to say that no man exerted a finer influence for character in his community than did Bro. Rippy. He would have been amazed to have been told so. He was so unassuming and self-forgetful. But his neighbor knew and loved him, and will ever cherish his memory.

My heart is bowed down in sorrow at the translation of my friend. Life is poorer by his going, but the spirit world is adorned with the presence there of one of the choicest souls it has ever been my privilege to be associated with. God bless the memory and perpetuate the good words of this gentle nobleman of the kingdom!

W. A. HARPER.

JESUS, THE CHRIST—ECCE HOMO

BY WM. THORNTON WHITSETT.

More has been said and written about Jesus Christ than about any other personage that ever lived. His life and His teachings have played a dominant part in literature, art, and living; institutions, laws, and governments have been shaped by the ideas which he came to promulgate. Morals, manners, and customs have shaped themselves to His sayings. His birth is the focal point in human history; for thousands of years men looked forward to His coming; since His birth, history dates all events from that time.

Poets have filled their pages with tributes to His unrivaled influence on their writings; orators have sounded their most forceful appeals when basing their reasoning upon what we regard as divine teaching; the greatest painters and sculptors have drawn their highest inspiration from the Prince of Peace; and humanity gladly pays universal tribute to the conceptions of life that governed the life of the Man of Galilee. Carlyle, who is not easily moved to enthusiasm, exclaims in joyful words: "He walked in Judea eighteen hundred years ago; his sphere melody flowing in wild native tones, took captive the ravished souls of men, and being of a truth, sphere melody, still flows and sounds, though now with a thousandfold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them."

Lidden, in his "Bampton Lectures," quotes Napoleon I. as saying, "Alexander, Caesar, Charlemagne, and I myself have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. I think I understand something of human nature, and I tell you all these were men; and I am a man: none else is like Him! Jesus Christ was more than a man."

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.
If Jesus Christ is a God—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!
—*Richard Watson Gilder.*

"Peruse the works of our philosophers, with all their pomp of diction—how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of a man? If the life

and death of Socrates were those of a sage, the life and death of Jesus were those of a God."—*Rousseau.*

After all the lapse of the years, the life and the work of Jesus exerts a greater influence today than ever before. His monuments are schools and colleges, asylums and charitable institutions, happy homes and beneficent laws, upright rulers and nations actuated by the teaching that he gave to the world. Trusting childhood and wise philosopher alike are glad to look to Him as Guide and Teacher.

The name of Christ—the one great word
Well worth all languages in earth or heaven.
—*Bailey.*

And so the Word had breath, and wrought
With human hands, the creeds of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.
—*Tennyson.*

Jesus has withstood all assault from atheist, from agnostic, from unbeliever, and is stronger in His hold upon the world as the years pass away. Nothing can supply the needs of mankind that He so completely fills. Of Him alone can it be truthfully said that He is the Saviour of the world, and the only hope of earth. Knowledge and science alike pay tribute to Him, and to the truth of his doctrines. Puny man opposes, and passes to forgetfulness; the figure of Jesus looms larger upon the horizons of the years as the centuries drop into eternity. His followers base their lives upon His life, and without fear go to meet Him in the great unknown.

Take from the world all who have lived for the last two thousand years, and who have accepted wholly, or even in large part, the teachings of Jesus, and you would rob the world of its greatest names in every department of man's activity. The sturdiness and stability of civilization today depends upon an acceptance of Christ and Christian doctrines. We would look with suspicion and distrust upon any one who would even seriously deny this. We may lay aside all creeds and all doctrinal differences, but we must hold to Christ as the world's one Teacher of proper personal and national life. Many a great man has become convinced of the truth of Christ who began with doubt and demanded the fullest investigation. Grotius, the lawyer, was an able thinker; he demanded the fullest evidence, and he became thoroughly convinced; again, there was Sir Isaac Newton, of whom Dr. Johnson says that he "set out an infidel, and became a very firm believer."

"No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind."—*Lord Bolingbroke.*

"Christianity is the companion of liberty in all its conflicts—the cradle of its infancy and the divine source of its claims."—*De Yocqueville.*

The religion of Jesus began in Asia, spread radidly throughout the Roman empire, and swept on among the barbarians. When adopted by the empire in the fourth century, it was soon carried throughout the western world. It became the religion of Europe and of the nations founded by the European races. The religion of Mohammed, who lived about five hundred years after Christ, may even be regarded as founded upon Christianity, as may be seen by a close study of the Koran, the sacred book of the Mohammedians. Its three great divisions are the Roman, the Greek, and the Protestant. It does not trace to the dimness of antiquity, but is "individualistic," in that it looks to the individual, Jesus, as its Founder. Jesus Christ of Nazareth, in ancient Galilee, is its head and source. All Hebrew literature centered in the idea of God, and the mission of Jesus is only properly understood when studied in view of his relations with Judaism. The abstruse things of ritual and of theology were looked upon by Him as minor points, and His Father's will incarnate in Him for the redemption of the entire race was His sole thought, written into the concrete conception of love for man and love for God. His personality was infinitely greater than any mere words of His. While what He said was often misunderstood, still in His presence men felt themselves cured of sin and of fear and swayed by the mighty influence of a divine power. Protestantism, in its fundamentals, is a return to the primary concepts of primitive Christianity, freed from the ecclesiastical doctrinal systems. Christianity need have no fear of time to come; it has passed successfully through too many unheavals and attacks to suffer any fear as to its perpetuity.

"Blot Christianity out of history, and what would man's law have been? There is not a law that does not owe its truth and gentleness to Christianity; not a custom which cannot be traced in all its holy, healthful parts to the gospel."—*Sir J. A. Park.*

"Since the revelation of Christianity, all moral thought has been sanctified by religion. Religion has given to it a purity, a solemnity, a sublimity which, even amongst the noblest of the heathen, we shall look for in vain."—*Prof. John Wilson.*

"The influence of Christianity has been very efficient toward the introduction of a better and more enlightened sense of right and wrong, of justice and injustice, among the several governments. It taught the duty of benevolence to strangers, of humanity to the vanquished, of the obligation of good faith—of the sin of murder, revenge, and rapacity."—*Chancellor Kent.*

"I am the Light of the world."—*Jesus.*

IS A LEADER WORTHY OF RESPECT WHO DODGES BETWEEN MODERNISM AND THE BIBLE?

Here is an article which presents a most practical question, and we are giving it to our readers, not as our own, but believing it is a practical matter, it is important that our readers have their attention called to the thought which his article presents for consideraion. The first thing to do is to answer the question at the head of this article. It will do good to give a real answer to that question; it will do any reader good who has a leaning that way, as indicated in the heading. What is the use of dodging an issue of truth? A thousand times, let me urge you not to dodge any truth, and especially a truth which hangs about the salvation of your soul. You cannot afford, for the sake of popularity or for any other reason, to dodge between questions of right and wrong. If a thought is wrong, it seems to me that any man who belongs to our Lord ought to be braver than to barter truth for a mess of popularity. Mr. Wood asks this question, and believing it deserves a square answer, we submit it to our readers and beg them not to dodge it—face it squarely and answer it bravely.

By J. Edwin Wood.

I was much attracted by the publication of "Ingersoll's Last Poem" in a recent issue of the *Western Recorder.* It may not be remembered by some that the production quoted by you was revised within the few hours immediately preceding his death. The following is the changed poem as published by the prominent newspapers at the time, viz: July 26, 1899, no change being made, however, in the last section:

We have no falsehoods to defend;
Not the facts.
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie.
The simple truth is what we ask;
Not the ideal.
We've set ourselves the noble task
To find the real.
If all there is naught but dross,
We want to know and bear the loss.

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.

This brilliant man was naturally and justly censured during his lifetime, but if we are to take these last thoughts, just before he was ushered into eternity, as a criterion, who can say that his influence was more harmful than that of many present-day prominent Church members, educators and even preachers of high standing?

The above semi-recantation—not unusual as death approaches—was at least to his credit. Every sentence of the last stanza is a quasi-recognition of the great beyond, upon which his lectures and writings had cast such doubt, and a pathetic, though belated, plea for a lifting of the veil. And then, in an apparent cry of anguish, he added the last four words—"We hope and wait."

Do certain distinguished men of letter and theology of today realize the far-reaching effects of their "liberal" teaching when they shake the foundation of Scripture by denying the truth of some portions of the divine Word, of the immaculate conception, deity of Christ, His substitutionary sacrifice, bodily resurrection and all other miracles? Are they cognizant of the fearful results of such work? There are many thousands who are beginning to say with Ingersoll: "If all there is naught but dross, we want to know and bear the loss." These thousands may soon be added to those who have already decided that the Scriptures are a myth. Can any thoughtful man fail to see what a different world we are living in today from that of even ten years ago? Will any one of them say that the world of today is a better one?

Now, the responsibility of the teacher is great, but that of the preacher is infinitely greater, for he is both teacher and preacher. He is our spiritual guide. He is God's representative. If he is a teacher-preacher, then he is doubly responsible.

And now, another class. This includes many laymen and some preachers. I will describe them as a prominent friend of mine described himself; as one who likes to move along the lines of least resistance. Oh! what a multitude of these there are! People who know a thing is wrong, but dare not say so because it is unpopular. If I am in error in saying there are some preachers in this class, I humbly beg pardon. But if there are any, I want to know if they can ask God's blessing upon such a course. I admit that it smooths over many rough places in this world and enables one to live a peaceful, placid existence; but it makes more ragged the road of those who follow. And then—is it right?—*Western Recorder.*

WHO WAS HE?

The Christ-Child unto the stable came
'Twixt the midnight and the morn;
His mother laid Him softly down
By the beasts of hoof and horn.
And, little brother of all the poor,
The friendly kine a-near Him stood
He slept in the fragrant hay,
In the frost of the early day.
—*Margaret E. Sangster.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

OUR CONQUERING CHRIST.

Text.—(Read Zech. 4:6; Dan. 7:13, 14; Rev. 3:21; 1 Jno. 5:4, 5; Rev. 2:7-11, 17, 3:5-12, 21:7.)

In a Rome-ridden country, amidst poverty, sensuality and vice; in the worst of cities, to the lowliest of parents, a child was born. He possessed neither name nor wealth, training nor education, and He associated only with the common people and sinners—when not with them, He dwelt alone in solitude. He was more familiar with the solitude of the hills than he was with the halls of fame. He knew the valleys and the gardens better than the palaces. He spent his life this way and finally came to His death friendless; and his last message was, "Be of good cheer; I have overcome the world." How did He do it?

He had no knowledge of disease or medicine, but He healed all manner of diseases. He was not a lawyer, but he amazed the world with His laws. He wrote no books, but He inspired the best literature of the centuries. He was not an orator, but He was a master in interpreting the human heart. He was no statesman, but he founded the greatest government known to man. "He that believeth on me, the works that I do shall he do, because I go to my Father." "We shall be like Him." Think of it!

Prayer.—Oh, Lord, make perfect our love toward Thee and toward our Lord Jesus Christ? Make us truly virtuous and godly. Increase in us the strength of the character of our Lord, and give us the victory over our temptations, that, according to Thy promises, we may not be tempted more than we are able to overcome. This we ask for Jesus' sake. *Amen.*

TUESDAY.

CONQUERING GRACE.

"Where sin abounded, grace did much more abound."—Rom. 5:20.

(Modern speech version) Sin reigned the reign of death, grace did also reign with a righteousness that ends in life eternal.—Rom. 5:21.)

Dr. Meyer, of England, says that "grace" is the "love of God in the repair of a soul that has been stricken with sin." The love of God in a painless, sinless, sorrowless world, is heaven—glory; but the love of God in a world of sin, pain, misery, and sorrow, is the overcoming power of the world, and converts the human soul from what it is in its misery to what it should be in glory.

For example, at the end of the war, Flanders country was so battle-scarred that practically everything was destroyed and even the earth was torn up by its roots. Now, nature has repaired it, and it is abloom in gardens and green fields, grass and forestry. It was nature's grace that did it. This man upon this bed was in an auto wreck. Several bones were broken, his nose was cut off, and one ear was taken away. The bones have grown back together, the nose looks like it did before, except the slight scar-seam, and the ear is there, too. You would never know anything had happened to him. Nature's grace has restored his body. What these things are to our life, God's grace is infinitely more to our souls.

Prayer.—Our Father, defend us against sin and grant that all our days may be ordered by Thy spirit. If we should fall, we pray Thee that, as the day is flooded with sunshine, so cause Thy love to abound in us; and as the season brings forth fruitage, may we so live that the abundance of Thy spirit may abound in us to bring forth fruit to Thee. Now and forever. *Amen.*

WEDNESDAY.

A VISION OF VICTORY.

"I behold Satan as lightning fall from heaven."—Luke 10:17-20.

The seventy, whom Jesus had selected and sent forth on a mission of evangelism and healing, had returned and were jubilant over their success. "Why," said they to Jesus, "when we mention your name, even the devils are subject unto us." We may be sure their naive exuberance was not altogether displeasing to Jesus, but He sees deeper than they do and knows that a victory so absolute was not won in so short a time. So quietly He looks up and says, "I beheld Satan as lightning falling from heaven." The task of all tasks is that of making the world Christian in fact as well as in name.

What has this vision of Jesus to say about this warfare and its outcome? It seems at first to rebuke any shallow optimism. The seventy mistook a preliminary skirmish for the decisive campaign. The conquest of entrenched sin is a slow business, but this saying of our Master's is a ringing assurance of ultimate victory. Jeus had no illusions about the end of the conflict. He saw Satan falling. One of our troubles is that we do not possess such an inspiring vision. We take evil at its own estimate of its strength. We forget how often in the story of mankind one man, armed with faith and vision, has won battles that armies could not achieve.—*Rev. H. D. Ranns.*

Prayer.—Lord's Prayer (all the circle joining).

THURSDAY.

THE SPRINGS OF JOY.

"Rejoice in the Lord."—Phil. 4:4.

Our vital joy is to be found in the Lord. In Him are the abiding springs. Then how near they are! We have no pilgrimage to make, no tedious, wearing journey to take! The springs are as near as our necessity, and we can stretch forth our hands and drink.

What a long way some people go for their happiness! They take long voyages in the hope of finding the springs. And the waters they find are often brackish, stale, stagnant, without any powers of vital renewal. And they come back home sadder and more weary than they went! But the springs of vital happiness demand no pilgrimage. The sad at heart need not go on uncertain journeys. The springs are in God the Father, and therefore they are as near as any one of God's children. "All my springs are in Thee," and when any one seeks the Lord, he is immediately at the springs. And he does not leave them as the years speed by, and summer ripens into autumn. The springs go with him. "They drank of that rock that followed them, and that rock was Christ."

And the waters are bright with unfailing joy. They are not like the waters of the world—a poor, a shallow happiness, which dries up in the day of the fierce heat. There is something deeper than happiness, which is a thing of outer circumstances. God's joy is vital joy, which is as independent of circumstances, and as enduring as the divine love itself. It is the joy of God, and when we share it, we share His very life. "These things have I said unto you, that my joy might be in you, and that your joy might be full." Yes, it is full in the day of life, and full in the day of death, and full in the blessed dawn of eternity. It is full, but ever fuller, for our capacity will be forever increasing, and with increased capacity we shall enter with ever-deepening wonder into the hidden secrets of God.—*Rev. J. H. Jowett.*

FRIDAY.

TAKE CARE OF THY SOUL.

The soul is like the body. It exists amidst contagions and death; but, like the body, it does not always yield, if it is well fortified with grace within.

Disease cannot easily befall our bodies unless there are conditions about us which will receive it. Disease demands prepared conditions. We have been inoculated with vaccine; therefore, we do not take small-pox. The same is true with typhoid. No typhoid can happen to him who takes the antitoxine every four years. It fortifies the body against it. There is no congenial atmosphere within for the disease; therefore it does not take. And this can be said of any disease which science has successfully combatted. Therefore, healthy bodies consist in the exercise of preventives, physical exercises, proper adjustments of the entire organism, blood flowing freely to all parts, with all the elements of healing. Such a person rarely gets sick, and may "die in the harness." But impoverish thy body by the lack of this exercise, and immediately disease sets in somewhere.

So it is with the soul. Defense is resistance. Resistance is maintained by the healthy exercises of pure soul food, soul cleanliness, soul exercises in love for God and humanity, and in keeping the life-blood of Jesus Christ flowing freely throughout thy existence and thou shalt be well. Weaken on these and the microbes of sin immediately find lodgement in spiritual depletion, spiritual defenses are dispoiled, and we are victims of moral degredation.

Prayer.—Dear Father, help us to care for and exercise our souls so that no sin may find lodgement within. Help us to inculcate in our lives the principles of our Lord Jesus Christ which are sufficient to protect us. May we be willing to sacrifice and abstain from the very appearance of evil so that we may obtain this. Forbid that we shall admit defilement lest the enemy triumph over us. This we ask for Jesus' sake. *Amen.*

SATURDAY.

GLORIFYING IN THE LORD.

"But he that glorieth, let him glory in the Lord."—Cor. 10:15-18.

Make your boast your love and service for the Lord. Do not be troubled about your own authority and consideration. If you are seeking to commend yourself, God will surely not approve. This is the burden of Paul's retort and advice to his opponents.

For himself, he intends to glory in nothing that he is or has, but in God alone. On another occasion he declares: "God forbid that I should glory, save in the cross of Christ my Lord." What a fine, commendable spirit is here displayed! How worthy of our emulation! How it rebukes our self-seeking and shames our boasting!

Preachers, Sunday School teachers, Church workers of all kinds: curb your boasts and listen to this master worker for Jesus. If you want to open heart and voice in triumph, see that you utter forth the praise of your wonderful Lord, not of yourself. That will check your envyings and jealousies and increase your power to work with others for the glory of God and the spread of His kingdom.—*Rev. H. D. Ranns.*

Prayer.—Our Father, we pray Thee that we may be redeemed from the beggary of living for ourselves. May our prayers be exalted above simply getting something for ourselves and mere earthly bread, but may we live, pray and serve for the good of others; and give Thee all the praise. For Jesus' sake, we ask it. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mk. 2:27.

Plucking corn from the fields, though it was but to satisfy their hunger and permissible by the law, to the Pharisees it was an awful desecration of the Sabbath law. They tolerated nothing but devotions and the reading of the law on that day. But they had something to learn, which was there is a spiritual content of things, and the following is the method the Lord took to teach them: First, He calls their attention to what David did when he, hungering, ate of the show-bread from the altar. Second, he takes a wider ground and points out that the Sabbath stands for the good of man and it is to be used for his good. Christians so relate the Sabbath and man that one is eternally tied up to the other, and that there are things, while not deeply religious, for the good of His children, may be done religiously, and from this principle no man can escape.

Therefore, the Sabbath and its observance is a means to an end, and in no case is the end to be sacrificed to the means. Having done this, He then declares his own relation to it, affirming that he is the head and representative of it, sent from God for that purpose, and as such He has a right to control it. This was a tremendous claim. Certainly, only the Son of God—the God-man—could do such a thing without blaspheming. What is its spiritual content to us? Let us strive never to miss it.

Prayer.—Oh, Lord! our Heavenly Father, we bow low and veil our faces in shame, for we have not lived for Thee as we might. This day sanctify our hearts and enlighten our minds by the power of the Holy Spirit, that the simplest observance the day may bring forth may be for the good of Thy children, may give us keenest pleasure, may cleanse us from all selfishness and covetousness, and help us to seek Thy glory. This we ask for Jesus' sake. *Amen.*

POUNDED TWICE.

Two happy experiences have come to me of late in the form of two splendid "poundings." On the fourth Sunday in December, at the regular Sunday morning service, Pleasant Union people almost filled up the hind part of my Ford. The good things are too numerous to mention, for there was some of most anything for the pantry.

On the first Sunday (or rather, Saturday before) in January, the people of Catawba Springs gave me a second surprise, with a large pounding of a great variety of good things to eat and some to wear. I appreciate all these good things, for they help a fellow along a good deal. But more than the help, I appreciate the love that prompted the gift. I only wish I could show my appreciation by better service. I wonder if any pastor ever had a finer field, a more generous people to serve than I!

May our gracious Heavenly Father reward them (according to Phil. 4:19) and keep them ever dedicated (according to Rom. 12:1).

J. LEE JOHNSON.

Fuquay Springs, N. C.

Controversy never built up the Church or saved the souls of men. The passion of controversy is often not of heaven, but rather delights the enemy of our souls. Many a man of controversial gifts has sometimes won a victory in controversy that was his soul's undoing. The infidel has always been a great controversialist. A man who is sure of creed is not always trying to prove it.

A revival of Church activities is coming. Subscribe for THE CHRISTIAN SUN and keep informed. Ask your neighbor also to subscribe.

Christian Orphanage

DEAR FRIENDS:

We want to first correct errors in reports. In a report several weeks ago, we, through error, gave credit for a box sent to us by the Ladies' Missionary Society of the New Hope Church, Ala., to the Ladies' Aid Society, Abanda, Ala. We also gave Mrs. N. M. Crowder, of La Grange, Ga., credit for a quilt which should have been credited to the Bible class of the East La Grange Christian Sunday School. We also gave Holland Sunday School and Church fifth place on the list of honor for the Thanksgiving offering, with $165 to its credit. Durham Church and Sunday School should stand fifth, with $175 to its credit, and Holland sixth on the list. We are hoping all the Churches will get at the top of the list in the next Thanksgiving offering.

We want to thank all the Churches, Sunday Schools and friends for their loyal support during the year 1923, but our children still eat and wear, and we will need your loyal support during the year 1924 also. Let us all bear the fatherless in mind, and be liberal in our offerings toward the support of the Christian Orphanage.

What shall our goals be for 1924? Help us to do a greater work each year. Help us to make our orphanage plant a complete and up-to-date plant, with an opportunity for the children to have trades to fit them for a life of service. To help us carry out the ideas we have in view, let us set the following goals for the year 1924:

Easter offering	$ 3,500.00
Thanksgiving offering	10,000.000
All other offerings	13,500.00
Total for 1924	$27,000.00

Let everybody begin now to help us reach our goals by the end of the year. Pray for the success of the work. Back up your prayers with your offerings.

CHAS. J. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 24, 1924.

Sunday School Monthly Offerings.

North Carolina Conference:		
Reidsville	$ 1.00	
Mebane	1.00	
Ramseur	2.87	
Pleasant Hill	1.25	
Berea, Alamance County	1.72	
Catawba Springs	3.75	
Randleman	1.20	
New Providence	1.04	
Ingram, Va.	5.00	
		$ 18.83
Eastern Virginia Conference:		
Holland	$ 8.83	
First Church, Richmond	4.75	
Berea (N.)	10.00	
First Church, Portsmouth	33.45	
Bethlehem	4.00	
Suffolk	25.00	
		86.03
Valley of Virginia Conference:		
Timber Ridge	$ 5.50	
Leaksville	2.50	
Dry Run	3.50	
		11.50
Georgia and Alabama Conference:		
Richland	$ 1.00	
Kite	3.42	
Rock Stand	3.00	
Lanett	8.20	
East La Grange	1.60	
Rose Hill	3.51	
		20.73
Baby Home Pledges.		
S. F. Coghill	$ 5.00	
A. L. Jolly	25.00	
H. B. Everett	20.00	
O. W. Mann	10.00	
Miss Celestia Penny	15.00	
Miss Sarah E. Boyd	20.00	
Mr. and Mrs. C. H. Edmondson	20.00	
		115.00
Lawrence S. Holt Endowment.		
Bi-monthly interest		150.00
Thanksgiving Offerings.		
First Church, Huntington, Ind.	$ 21.06	
New Hill Church, N. C.	17.75	
Greensboro, First Church, add'l	25.00	
Union, Surry County, Va.	14.60	
		78.41
Special Offerings.		
L. L. Tilley, Durham	$ 30.00	
G. E. Lingle	20.00	
A Friend, Durham	15.00	
W. W. Brown	15.00	
Little Lights Class, Franklin Ohio.	2.00	
Irene Reiber, Pleasant Hill, Ohio.	15.00	
Chas. L. Rawles	10.00	
		107.00
Total for week		$ 587.50

THE WEAVERS.

[NOTE.—The following poem was written by Mrs. H. E. Lewis, who is eighty-four years of age, living in the Old People's Home in Philadelphia. Her early life was full of comforts and relatives and friends. Now she is all alone in the world, and her simple occupation is that of weaving.—*J. E. McCulloch.*]

Yes, we are weavers, and each day
The threads of life we spin;
And be the colors what they may,
We still must weave them in.

When morning light there comes the thought
As we our task begin:
Our thought for us new threads hath wrought
And bids us weave them in.

Sometimes he gives us threads of gold
To brighten up the day,
Then somber tints, so bleak and cold,
That change the gold to gray.

His love, alas! we may forget
When these dark threads we spin:
That cause us grief and pain, but yet
He bids us weave them in.

And so our shuttle swiftly flies
With threads both gold and gray,
And on we toil till daylight dies
And fades in night away.

O when our day of toil is o'er
And we shall cease to spin,
He'll open wide "our Father's door"
And bid us rest within!

There, safe at home in heavenly light,
How clearly shall we see
That every thread—the dark, the bright—
Each one had need to be!

They that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee.

1,500,000,000, and Canada, on the Scottish scale, a population of 600,000,000. When you think of all this you cannot help feeling that, in visiting these regions, you are making the acquaintance of the future."

It will take "great, big, eternal fellows" to cope with such a world as that! What statesmen we must have, what layyers, what educators, what business men, what farmers and builders, what mighty prophets of God and ministers of the gospel!

The most urgent question of today is where we are to get men adequate to such a colossal tasfl|

There can be only one answer:

They are to be made by the Church and by the Church college. The university and the higher ranges of intellectual training can only continue what has already been commenced.

First, we must turn the faces of our youth in the right direction; then endue them with the proper spiritual resolutions and give them vision and tasks. This is the work of Church and the Church school.

Those who have the highest type of education, which is the Christian kind, already have the reins of the future in their hands, and their feet in the stirrup ready to mount.

It follows that the premier place in our brotherhood, next to the Churches themselves, is held by our colleges. The master-key of the future is in their hands.

They train both mind and heart.

They are democratic—teaching the students to believe in the people, to love the people, to wish to serve the people.

They are within the reach of the poor man's son and daughter; they can satisfy the rich.

God is welcome in *our* colleges.

But whether our own colleges, or some other, produce it, the future is in the hands of those who have the highest and truest type of education and are accessible to the people.

The man who knows, and knows that he knows, and who loves and is known to love, is always trusted by the pilgrims to pioneer them through the jungle.

You, young man, can control the future if you will get the right kind of an education.—*Christian-Evangelist.*

"AMERICA AND BRITAIN TOGETHER CAN—"

Only a few weeks ago, Mr. Lloyd George, former Premier of England, was visiting in this country. On his return home he gave his impressions of the future of America and England if they work together as they should. He says:

"I came back more convinced than ever that the hope of mankind in the immediate future depends on the extent to which the two greatest commonwealths on earth can be persuaded to work together in world affairs. I know that everything to be said about America not being Anglo-Saxon. Neither are the British Isles, and the British Empire has a greater variety of races and tongues than ever the United States of America. All the same, the empire is governed by the same mixture of Celt, Teuton and Norseman that rules America. The identity of the language must lead to an absorption of the same literature, for the great name of the people. The same literature, in the end, means the same ideals. In the course of years, Shakespeare, Milton, Bunyan and Wesley will count more than Lafayette and Rochambeau. The influence of the former more and more into character, and that is what determines the destiny of the people.

"All the greatest men of America are of British stock, and their ideals and lives were fashioned by the same prophets and same priests, whose thoughts were conveyed to America through the medium of the same tongue as influenced the minds of the great leaders of Britain. Today, British literature flows naturally into American channels, and American literature, in the ever-increasing flood, is pouring into British channels. The association between the powerful Protestant Churches on both sides of the Atlantic is becoming every year closer and more intimate. The fact that over two-thirds of the population of the States receives the same spiritual training as the people of Britain, not only weaves bonds of brotherhood between them, but must have its effect in giving the same direction to the outlook and vision of the two nations.

Memories of outrages perpetrated by a king on the road to insanity have too long kept these two mighty nations apart. The oppression of Ireland kept these memories alive by giving a sense of continuity to the policy of wrong. These wrongs are now all dead and buried. There is no sense of artificially keeping alive the evil passions they germinated. They have ceased now to have any political significance or value, and therefore there is every prospect that they will be allowed to subside.

The peace of the world is at stake. It is a question of the path along which the human race elects to travel. One leads to peace, prosperity and unlimited progress. The other leads to bloodshed, desolation and infinite ruin. America and Britain together can shepherd the world along the right course."

SINCE MOTHER WENT AWAY.

By F. M. Dunaphant.

I do not have much time to play
  Since mother went away.
I stays at home an' works all day;
  I never goes away.

May an' Jane jes' plays, an' plays,
  An' runs an' hollers loud
Out in th' park in the warm sunshine,
  Where th' boys an' girls jes' crowd.

From th' kitchen winder I watch them
  While I washes dishes an' cooks,
Except when I steals a little time
  To read my picture books.

I let th' bread burn yesterday
  As black as it could be,
An' then I cried, an' cried, an' cried
  Until I couldn't see.

I took it out on th' kitchen porch
  To scrape it with a knife,
Like mother used to do when she
  Was daddy's "darlin' wife."

But daddy met me on th' porch
  An' said it wuz all right;
An' then he put his tool-box down
  An' kissed an' hugged me tight.

He wipped th' tears out of my eyes,
  An' held me on his knee,
An' said I wuz his darlin' girl,
  An' then he cried like me.

I know what he wuz cryin' 'bout,
  'Cause he can't fool me still—
He thinks that mother won't come back,
  But I do b'lieve she will!

The angels came on a cold, dark night
  And took 'er far away
To live in God's house 'way up high,
  Where all th' time it's day.

I didn't see th' angels come,
  'Cause I wuz sick in bed;
They tip-toed in an' took 'er out,
  An' not a word they said.

Next day it rained, an' rained, an' rained,
  An' th' nurse she kept me in,
An' tole me God loved mother lots,
  'Cause she did never sin.

She said that mother wuz with God,
  Where it wuz warm an' dry,
An' said for me to lay right still,
  An' not to talk an' cry.

I minded 'er, an' mother came
  An' sit down on my bed,
An' then she kissed me lots ur times,
  An' bathed my hurtin' head.

I want to see 'er now so bad!
  I wish I would get sick,
So she would come down from th' sky
  To see me right now—quick!

I don't know why she stays so long
  Up in the big blue sky.
When daddy says we'll see 'er 'gain,
  He always has to cry.

My book says God loves chilun lots;
  But I don't b'lieve it's so,
'Cause ef He did He'd let mother come,
  An' wouldn't be so slow.

'Cause I loves mother more than He,
  An' needs 'er jes' as bad;
An' ef he don't let 'er come home,
  I'm goin' to be mad.

I do not have much time to play
  Since mother went away.
I stays at home an' works all day;
  I never goes away.

GRAHAM CHRISTIAN CHURCH.

Just now we are very much encouraged over the bright prospects for the year in our Church and Sunday School.

January 13th we enjoyed the best attendance we have had in more than two years. There was much interest shown on this date by pastor, superintendent, teachers and scholars, and I assure you there were none that felt the keen interest and cooperation of the Sunday School more than the superintendent. Our Church and Sunday School seem to have inhaled the spirit of "do something," and for this spirit we are due our pastor, Rev. S. L. Beougher, who has labored unceasingly, untiringly, willingly and patiently with and for us and our success. He has always something new and interesting to lay before us at our monthly meeting, which is composed of six or eight different commissions of the Church and Sunday School, to-wit: spiritual, visitation, financial, publicity, music and decoration.

We are very proud of our teachers, which we think are best in any Sunday School, and especially do we mention those who have charge of the graded lessons. They are so much enthused over their work, for which we are so thankful.

We enjoyed a very good and helpful sermon on Sunday morning, January 13th, by our pastor. Although this is not unusual. His subject, "The Other Side of the Road"; theme, "Who is Thy Neighbor?" We do believe in advertising. You can't light a candle and hide it under a bushel and enjoy its light. We do not do successful business without advertising. Where the twelve were sent out, and later the seventy, they were advertising to the world the Saviour, Jesus Christ.

John B. Farrell.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 3, 1924.

Subject: "What Israel Learned at Sinai."—Ex. 19:1-24:8; Lev. 19; Deut. 4:32-40. (Print Dt. 4:32-40.)

Golden Text: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might (Dt. 6:5). Thou shalt love thy neighbor as thyself."—Lev. 19:18.

"And this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain," said Jehovah when He called Moses. And here they were "upon this mountain." It is always thus. When God finds a man who, by faith, takes Him at His word, He always fulfills His promises, sometimes moving in mysterious ways His wonders to perform. The lesson teaches this truth if it teaches no other.

The children of Israel had been fed on the physical food which came down from heaven in the form of manna and quails. Now, they were to be fed on the moral and spiritual food which came down from heaven in the form of the law. Centuries later their descendants—and we—were to be fed on the living bread which came down from heaven in the form of Jesus Christ and which continues unto this day in the person of His Holy Spirit. Wherefore do we spend our money for that which is not bread?

The giving of the law was rather dramatic. Sinai was a high mountain towering above the broad plain at its base. It looked like a huge altar, and begat in the hearts of a people who had been living in a low, flat river-bottom a feeling of reverence. In addition to the sublimity of the mountain itself, there were striking phenomena—thunders, lightnings, mighty blasts—which induced a feeling of awe and solemnity, and made the people know that Jehovah was about to speak to His people. But, as in later days, it was not in the earthquake or the fire that Jehovah spake; it was in "the still small voice." Jehovah gave the world His message through Moses. And He did it "as a man speaketh with his friend."

The Ten Commandments, or "The Words," are an immortal masterpiece. Except for the words of Him who spake as never a man spake before, there is nothing in all literature that compares with them. They are few in number—they can be counted on the fingers of the two hands—and they are few in words, but they comprehend in this brief compass the rights of God, the rights of man, the relationship of God to man and of man to God, and the relationship of men to each other; in other words, the whole gamut of human life in its social, moral, and spiritual relations. There is set forth here in a few words the fundamental principles of all law, and the basis of all enduring civilization. They are so lofty in ideals that today—centuries after they were given to the world—"they are still so far beyond us that we have dropped into the habit of thinking that we are beyond them." But we can never outgrow them, and unless we make marked progress we shall never realize them.

As few as they were, Jesus made them fewer. For He summed them up in two great laws—loving God with all the heart, and soul, and mind, and strength; and loving one's neighbor as one's self. And as vital as they were, He made them more vital by infusing a new spirit into them. The letter itself killeth; the spirit maketh alive. It is not enough to have the law written on tables of stone, or in a book. It is not enough to have them merely in our minds. They must be written in our hearts. Love is the fulfilling of the law.

A Few Lessons Which Israel Learned ot Sinai.

(Perhaps it would be better to say, "A few lessons which were taught at Sinai." For Israel did not learn—nor have we learned—these lessons.)

1. God demands first place in our hearts. As Ruskin says, "There are many things which God will put up with in a human heart; there is one thing He will not put up with—a second place."
2. Idolatry—of any kind—is forbidden.
3. God's name is to be held in reverence. (This does not apply merely to profanity.)
4. The Sabbath is a necessity in human life.
5. The home—and respect for the parents in the home—is not only the basis of a sound national life, but also of a good personal life.
6. Human life is sacred. This has a wide application to present-day conditions. There are countless ways of murdering people.
7. Purity in wedded life, and out of it, is a divine imperative.
8. Property rights should be regarded.
9. Truth, and especially respect for a man's name, is a necessity for individual and national well-being.
10. Beware of covetousness.

A Few Truths that Come from the Giving of the Law.

1. People must be prepared for God's revelations.
2. It usually takes time to get insight into great moral and spiritual truths.
3. The main office of religion is to train men to do right in all their dealings with their fellowmen.
4. Principle and motive, not detailed rules, are important.

CHRISTIAN ENDEAVOR.

February 3, 1924.

Topic: "One Hundred Per Cent for Christ and the Church.—Rom. 12:1-13; John 9:4.

(Christian Endeavor Day. Decision Day.)

Sacrifices played an important part in the life of the Jews. He who reads the Old Testament, especially the priestly codes, can readily see how vital a part they played in the religious life of the Hebrew nation. They were often, alas! too often, offered in a formal way, and they were denounced at times by the prophets who saw their inadequacy from a spiritual standpoint. But the spirit of sacrifice is an essential part of religion, and it found its highest expression in the person and work of Jesus Christ, who lived for us, and died for us. Just how far this idea goes can be seen from the fact that we often speak of Christ as the Great Sacrifice for our sins.

It is not surprising, then, that in this lesson on this consecration day, we find Paul asking his converts—and us—to present ourselves as sacrifices unto God. For Paul himself practiced what he preached, and he had first of all given himself. He knew, therefore, whereof he spake. It is significant, however, that he enjoins Christians to present their bodies, a living sacrifice, wholly acceptable unto God, which is our reasonable, or spiritual service. He shows us "a better way." As Christian Endeavorers, we are to give to God, at their best, every talent and every capacity we have. They are to be living sacrifices, wholly acceptable unto Him.

Think what that really means. It means that we are "to set apart—that is what consecrate really means—exclusively for God's use, our bodies and our spirits, which, as he says, "are God's." For instance, our ears are to hear only that which will glorify God; our eyes are to look only on that which is uplifting; our lips are to speak only such words as will glorify God; our hands are to be used exclusively for doing God's work; our feet are to carry us on God's errands, and also not to take us into ways forbidden—in short, our bodies are to be presented a living sacrifice, set apart to the service of God. An important factor in this consecration is our minds. They are to be renewed by the grace of God until we are actually transformed. This is only another way of saying what Jesus had in mind when He said that it was out of the heart that proceedeth the things that defile a man, for "as a man thinketh in his heart, so is he." And all of this consecration is to be 100 per cent.

Would this not be a wonderful world if all men were absolutely consecrated, a living sacrifice, to God! Think of living in a world in which every living person was committed to the noble task of doing what God willed in his life and in his relations to his fellow-men! Talk about heaven in the world to come! That would be heaven here in this world. And yet that is Christ's ideal for us. As Christian Endeavorers, we are to make it the rule of our lives that Christ shall have us, all of us, at our best, for His service. "And He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again" (2 Cor. 5:11). This is decision day. Choose ye this day whom ye will serve.

To Think About.

1. What hinders consecration to the uttermost?
2. Why must we continually reconsecrate ourselves?
3. If you were really consecrated to God, would it make any difference in what you look at; in what you hear; in what you say; in where you go; in the company you keep; in what you do; in how you use your money; in the service you do for God?
4. Daily readings.—Luke 9:57-62; Acts 20:28-35; 1 Cor. 9:19-23; Rom. 15:1-6; 2 Thess. 2:13-7; Dan. 6:1-11.

THE REINS OF THE FUTURE.

We must make the most of today, first for its own sake, and then for the sake of tomorrow and the long, long future.

The forward-look is an essential part of the sacrificial life at the heart of Christianity.

Shall the near and the far, far tomorrows of the world be God's?

Who shall control the future?

That question staggers us when we get even a glimpse of the coming immensities.

Take a calculation like the following by Lloyd George after he had visited Canada and the United States:

"As you think of all this, you reckon up on a piece of paper what the population of the United States will be when it equals that of England per square mile and what the population of Canada will be when that great dominion is peopled as Scotland is today. The United States, on the English scale, ought to maintain a population of

RESOLUTIONS OF RESPECT.

November 14, 1923, was a sad day for the Ladies' Benevolent and Social Union of the Suffolk Christian Church, for on that day Mrs. Mattie Harrell, daughter of Mr. and Mrs. Josiah Wilkins, of Cypress Chapel Church, and the faithful wife of Dr. D. L. Harrell, a member of Lakeview Hospital staff, was called suddenly from her happy home on earth to the happier home in heaven.

When the call came, she was in her flower-garden, directing the gardner in the planting of flowers. No death could have been sweeter, and no shock to loved ones could have been greater. The family was soon called together—Mrs. R. A. Carlisle, husband and baby from Roanoke, Va.; Lemuel and Lillian from Elon College; Edgar, Joshua and papa, in Suffolk. They all crowded the chamber of sorrow.

The 16th filled Suffolk Christian Church with a great and sympathetic congregation, where flowers and music, Scripture and prayers, mingled in spiritual harmony with the spirit of her life and the devotion of her loved ones.

We, therefore, hereby express our sympathy for the bereaved, and our own esteem and loss, in words that imperfectly picture our real feelings:

1. That as wife and mother, as friend and Christian, as Church member and worker, all the relations she filled suffer irreparable loss in her departure.

2. That as a member of our society, she was willing and faithful to perform any task that claimed her service. Her companionable fellowship, her even temper and interest in the work, her modesty and faith, combined to make her life a model and her memory precious.

3. That we offer the sincere condolence of our hearts to the sorely bereaved family, and pledge our continued fidelity to the principles and activities which engrossed her life.

MRS. SUSIE HOLLAND.
MRS. A. T. HOLLAND.
MRS. J. E. WEST.
W. W. STALEY.
MRS. J. W. ELY, Chairman.

GARVIN.

Cephas N. Garvin was born November 9, 1851, and died December 9, 1923, aged 72 years and 1 month. Bro. Garvin was widely known and very popular in his community. A large congregation of neighbors and friends attended his funeral service at Timber Ridge, December 12th. Deceased was quite successful in business, and accumulated quite an estate during his lifetime. He lived near the Timber Ridge Christian Church, and was a member of that Church. He remembered his Church and other Churches in the community in his will.

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But the compensation accorded the great majority of them is inadequate.

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THE SOUTHERN SERVES THE SOUTH

McCLOUD.

On November 23, 1923, little Jennie Mason McCloud left us and went to be with Jesus. Three years only had she entwined her little life about papa and mamma, sister and brothers, and many, many friends, but oh how hard when we suddenly knew that the hands and heart had lost their fleshly grip.

Two days of illness, two days of life's cruel storm, was too much for the little clayed house in which Jennie lived. It fell, but Jennie felt no hurt. Well, as I see it, angels were there and rescued her and took her to the home, not made with hands; to a city that hath foundations that will stand the wreck of worlds; to a city whose Builder and Maker is God, where tears are found only in bottles, shelved in the museum of the eternal city.

Jennie was lame and sore; now she leaps as an heart.

Funeral services were conducted at the funeral apartments of E. Lee Cox, Berkley, Va., by the pastor.

We laid the body to rest in the family plot at Rosemont. The little mound was covered with beautiful flowers, placed by tender hands and loving hearts.

Jennie leaves to mourn their loss, father and mother, Mr. J. H. and Mrs. Bessie Campbell McCloud; one sister and four brothers, and a host of friends, all of Portlock, Va. Earthly families must be broken to form heavenly families. Some day we shall understand, though we should understand now, for Jesus said, "of such is the kingdom of heaven—suffer little children to come unto me and forbid them not."

These hands that write have felt what they are writing. May the Lord comfort the bereaved. B. F. BLACK.

GILLILAND.

Mrs. Rebecca Cox Gilliland, wife of J. F. Gilliland, died December 25, 1923, at the age of 69 years, 1 month and 7 days. She was a life-long member of Pleasant Grove Church. She is survived by her husband and six children, besides many friends and other relatives who mourn her passing.

Interment was made at the family cemetery following burial services by her pastor, assisted by Rev. John Kidd, of the Baptist Church. May the Heavenly Father comfort her loved ones.

T. J. GREEN.

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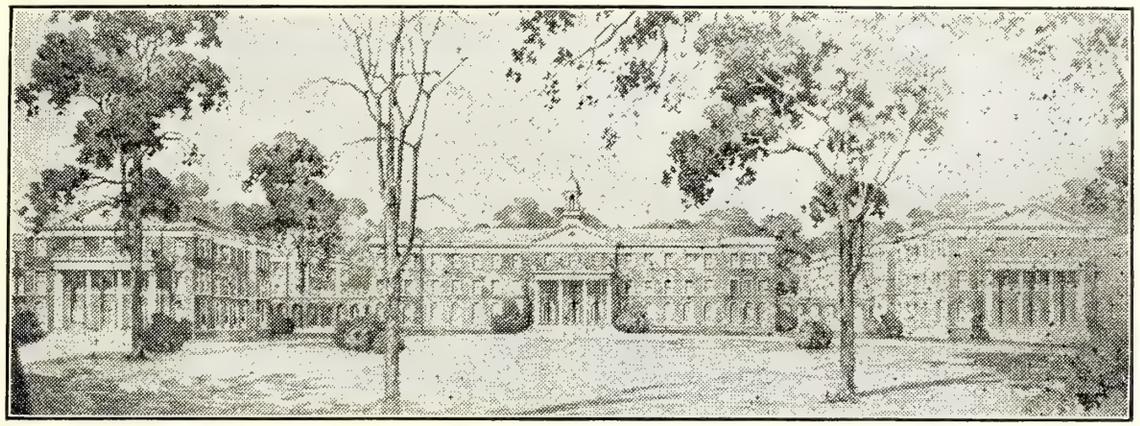

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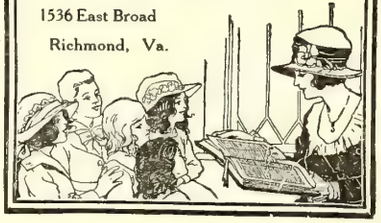

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LUCK.

Carey Luck, son of Paul and Mary Luck, was born in the month of December, 1859, and died December 19, 1923, age 64 years. In 1883 he was married to Miss Esta Glsscock, who survives him. To them were born twelve children, nine of these are living—Thomas, Dora, Johnnie, Sallie Bet, Cora, James, Maybelle, Charlie, Bessie, Drewry and Estelle; one brother, Richard Luck, survives.

Bro. Luck had been a member of Union Christian Church for thirty years. He was a quiet man, hard worker, met his every obligation to his fellow-man and to his Church. He had been a great sufferer for years, but during his years of affliction his faith grew stronger, and before the end he assured his people of his readiness to be with his Saviour.

My prayers are that the surviving children may always be as faithful in life's duties as their sainted father was in life.

C. E. NEWMAN.

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Official Organ of the Southern Christian Convention

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THE SUN'S OBSERVATORY

Missionary Feeble-Mindedness.—

Did the reader ever hear any one use the expression "Charity begins at home?" Some time ago a critic of foreign missions, speaking of the needs in the home land, used that expression to Dr. Arthur J. Brown. Dr. Brown then very laconically replied: "Yes, charity begins at home," and so does education begin with the alphabet, but it ends there only with the feeble-minded." There are many people in the world who never seem to get beyond their alphabet in grasping the missionary message. J. O. A.

Dangerous Attractiveness.—

The argument is made by superficial people, to catch other superficial people, that because a man attracts a good many persons to the church where he preaches he must be doing a great deal of good. This does not follow. They would be better off if they were not attracted and led to disbelieve the truth of God. Colonel Ingersoll was very attractive as an orator, but instead of doing good, he was a constant influence for evil. Attractiveness in a speaker is one of the gifts of God which has often been perverted to the destruction of souls and the breaking down of the work of the kingdom of God. Where much has been given, much will be required. He who winneth souls is wise, but he who misleads and perverts and destroys is immeasurably worse than foolish.—*Herald and Presbyter.*

Can a Man be a Christian and an Evolutionist.—

It is not our purpose to discuss this question, but to raise it. While there is an evolution that is very largely believed by the scholars of the world, there is a growing feeling that the Dawinian theory of evolution ha lost its place in the science of the world. It is largely a discarded doctrine. The great masters realize it has not been proven; indeed thaa it cannot be proven, and so they have turned to other explanations of the biological fact. The seminaries have taken up theistic evolution. The universities have ethical and social evolution. Dawinian evolution is inconsistent with an inspired Bible and the teachings of Christ, and we wonder if a college can be called Christian that teaches that man has ascended through ages and milleniums from a microcosm. Why does this thing persist in the biological departments of Christian institutions? —*Methodist Protestant.*

Enforcement of the Eighteenth Amendment.—

A dispatch from Washington to the Boston *Evening Transcript* gives the substance of a report presented to President Coolidge by Attorney-General Daugherty on the enforcement of the eighteenth amendment since it went into effect on January 16, 1920. More than 90,000 cases have been disposed of, of which 72,489 were convictions. Fines totalling $12,367,600 have been assessed in criminal cases, and jail sentences for violations during the last twenty-three months aggregate more than three thousand years. Here on the Atlantic seaboard, with Canada on the north and Jamaica to the south of us, we hear a din about bootlegging designed to make people feel that drink is very freely distributed. But thoughtful men know they do not see one drunken man on the streets or cars where they saw dozens before prohibition went into effect. They also observe that the price of whiskey is reported as high as ever, notwithstanding the floods supposed to arrive.—*Zion's Herald.*

The Faith of Students, Religiously.—

Statistics from 80 state institutions in 1921, show that out of a total student enrollment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when, even though the colleges were church institutions, practically all the students were outside the church. In Princeton, from 1778 to 1782, there was but one professor of religion. At Bowdoin College in 1807, there was only one Christian. At Yale for four yeasr there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel, or at least outside the church. Bishop Meade of Virginia said, in 1811, that William and Mary College was a hotbed of French infidelity and that for many years in every educated young man whom he met, he expected to find an infidel.

The Number of Drinking People.—

In a report submitted by Major Sullivan, superintendent of police, to the District of Columbia commissioners, it is stated that during the past eighteen months 4,892 persons had been arrested charged with violating the prohibition law.

The facts are not as bad as they appear. This number is largely composed of rounders arrested many times a week. Seventy-five such persons being arrested once a week would account for the above somewhat startling total of arrests. It is well known that the liquor fraternity are doing their utmost to boost the number of arrests for all causes, especially for drunkeness. In this way they hope to discount the success of prohibition enforcement. These 5,892 represent largely the ald soaks and persons whose drinking habits have so far progressed that tissue degeneration is well advanced, with many of whom all sense of honor and propriety is gone. Those who have stopped drinking are largely those less advanced in alcoholism, who have not lost sense of decency or honor and are glad to avail themselves of the assistance that the prohibition law affords them to free themselves from the toils of drink. Very few of this class are to be found among the 5,982 arrests in the Capital city.

Chuckling, Are You.—

As we have been reading the story of the exploits of some of these modern ministers in the Episcopal church and of other churches with their modernism and their stage play in the pulpit, in which they are falling over each other to deny the old and established faith of the church, we have imagined that our Unitarian friends are chuckling with glee. While it is not true of all modernists that they have practically gone over to Unitarianism, it is true of many of them. The denial of the Virgin birth will eventually necessitate their adoption of the creed of many of the followers of this ancient creed that Jesus Christ was perhaps the most perfect man that ever lived —a man of superlative genius, a man whose life was practicaly spotless, but He was only a prophet, not a God, only a man of Godlike endowments. This is Unitarianism. It is the throwing over of the resurrection, which naturally follows the atonement and the adoption of the moral influence theory of atonement. All of them are in the line of Unitarian theology.—*Exchange*

Getting In Somewhere.—

A little girl was talking to her grandfather one day about the church. She said, "Grandfather, are you a Methodist?" He said, "No, my darling." "Are you a Presbyterian?" "No, my darling." "Are you a Christian?" His answer was, "I hope I am." She quickly responded, "Grandfather, I 'vise you to get in somewhere." Somebody asked Billy Sunday a little while ago if a man could get to heaven outside the church, and his answer was, "Oh, yes, you can swim cross the Atlantic Ocean without a boat, swimming's good." Both of these deal with the man or woman who tries to serve Christ outside of the church. We would not say that this could not be done, but we will say very freely that it is not dealing fairly with God or the church. If God in His grace saves a man's soul, he ought to be fair enough to stand by the forces in the world who are banded together to make God's will the law of life, and if he has received from God the blessing of salvation, he owes it to those who are fighting the battle of faith in this world to line up with them and help them to battle to the gates of death. It seems to us a coward's attitude to accept the blessing of the church and the blessings of God and then refuse to become a member of God's great army that is fighting the battle of righteousness in the world.—*Exchange.*

NOTES-PERSONALS

Dr. W. A. Harper was in Richmond on business for the college the first of this week, and called at THE SUN office to say good morning.

President Harper is rapidly regaining the use of his throat, and we are hoping that he may soon be entirely well. This will be most gratifying news to his many friends.

Rev. R. F. Brown, pleasant Hill, Ohio, is writing a series of articles on "The Miracles of Jesus" for the *Herald of Gospel Liberty*. Bro. Brown is a vigorous thinker and writer. He belongs to Dixie, but is laboring for a time in Ohio. We wish him great success in his labors in the Buckeye State.

Rev. M. W. Butler is sticking to his field at Munsie, Ind., in a most commendable way, not that his field does not have problems and difficulties a-plenty, but he believes in meeting them in the help and wisdom and courage which God gives—and that is the way out and the way to victory, and he is right about it.

We had a pleasant day with the First Church at Greensboro, N. C., the third Sunday in January. We had good congregations, especially in the morning, and good attention. We had the kind entertainment in the homes of Bro. and Sister Cotton and Bro. and Sister Johnson. The weather was cold, but we were comfortable.

Rev. C. H. Rowland is expected to take up his work at Greensboro, N. C., if we understand correctly, the first Sunday in February. That is an inviting field, a field of large usefulness, and we believe the Church feels that Dr. Rowland is the man for the field. Our Virginia brethren will give him up reluctantly, but they wish him great success.

We speak of the humiliation that came to Jesus because He was born in the manger, but, in fact, no humiliation can come to the Son of God from a human environment. There is a glory in a manger that no palace can boast of, when it holds the form of the Son of God. The cross was the emblem of humiliation for a thousand years until Jesus hung on one. Ever since, the cross has been the emblem of glory.

Rev. H. S. Hardcastle, Suffolk, Va., is furnishing Sunday School lessons for THE CHRISTIAN SUN, and he is doing his work very well. One or two omissions have occurred, which was, especially in one instance, the fault of the United States mail. He mailed it in itme, but it was not received at the editor's office at all, presumably lost en route. But this will rarely occur. His work will be most helpful to our Sunday Schools and Christian Endeavor Societies.

Rev. G. C. Crutchfield, who now expects to graduate at Elon next May, is working both for his graduation and for his pastoral work down in Eastern Virginia Conference. He preaches at Wakefield, Burton's Grove and Barretts. He makes one visit a month to the field and then in North Carolina he has one appointment a month at Seagrove. You may think all that work is a mere play, but if you will try it for one month you will soon see that it is work and not play. Bro. Crutchfield is a worker.

Rev. J. O. Atkinson, D. D., is a busy man. He looks after the missionary work in the Southern Christian Convention and then answers many special calls to be here and yonder, preaching special sermons, funeral sermons, or delivering special addresses. If you think he is having an easy time, you had better undertake to follow him just for one week. It may be before the first week is out you will ask to be excused from following him any further; but he keeps up that sort of life year in and year cut. His is a great work, and he needs more than human strength to keep it up. Give him the help of your prayers.

The watch-night service of the Dover, Del., Christian Church was one of unusual interest, well attended and considered a great success. Dr. Helfenstein is a hard worker, and when he puts his hand to an enterprise, he keeps it there till it is accomplished. As showing their appreciation of his labors, his people have recently (at Christmas time) given him a very fine Hamilton gold watch as a token of esteem. This was the gift of the Young Men's Bible Class which is taught by Dr. Helfenstein. The class is not yet quite two years old, but has a membership of eighty-three. At a recent meeting of the Church, the reports from the various departments were made and showed the presence of much thrift in the work of the Church. Dr. Helfenstein must feel very much gratified to see his work in such a state of thrift.

Here is a fine sentiment from the pen of the Rev. W. P. Fletcher. In his comments on the Sunday School lesson for January 27th, he says: "God's plans are progressive; He is calling His people on. Because their fathers have lived there (in Goshen) four hundred years, is no reason why they should stay. When the conservative would hold us in Goshen and the liberal would run on before, God help us to recognize and follow the Pillar." That is a fine sentiment—the desire to follow the Pillar, but we must not forget that when you follow the Pillar you will follow the Bible, and that is the safe way after all, for where the Pillar leads, you may be sure to find Jesus. There are many professed guides for people who are in the wilderness, but the safe one is Jesus and the Word, for they are both agreed, at least when rightly understood. Before you make up your mind to leave the Pillar or Jesus, be sure that you understand them both, for when they are rightly understood they are both right.

We have not yet heard from any of the brethren to whom we gave the subject of "The Budget System" as a theme for discussion through THE SUN. As we understand it, the budget system will be presented to the approaching session of the Southern Christian Convention for consideration. Now, as it seems to us, since it is coming up for consideration with a view to adopting it as the finance system of the Christian Church, we feel that it ought to be discussed before the Convention meets so as to give the people all the light in its favor or as against it. If we go up to the Convention with no light on the system, then the great body of the people will not be ready to give it an intelligent consideration, and we shall stand a chance to get something we do not wish, or lose something we ought to have. It is from this standpoint that we make a plea for the study of this question through the columns of THE CHRISTIAN SUN. If we shall discuss it fully and freely before we go to the Convention, then if we want it we shall have the chance to accept it intelligently, or if we do not wish it, we may reject it intelligently. THE SUN columns are open for any of our brethren to discuss it in full.

NOTICE.

The next session of the Southern Christian Convention will be held April 29 to May 2, 1924, inclusive. The place is to be selected by the executive committee. Any Church wishing to entertain the Convention will please communicate with I. W. Johnson, Secretary, Suffolk, Va.

BILLY SUNDAY NOT FOR SALE.

"One of the most common criticisms of Billy Sunday is that he gets too much money. Maybe he does. We are not passing on that. But here is a refreshing report: 'Paul Berg, manager of the State Theater at Cleveland, offered Mr. Sunday $2,500 and expenses for himself and family if he would make two six-minute talks every day for a week at his theater, permitting him to choose his own subject.' It is needless for us to tell our readers that 'Billy' turned this offer down. That is what they would expect him to do. He said that to accept would contradict his attitude and activities in religious work. There is another angle to this incident, too. It illustrates what is generally true of the theater. The theater exists as a money-making institution, and anything good or bad, that 'will pay' is suitable to theater managers. We are glad to believe that there are a few exceptions to this rule."

AN APPRECIATION.

The sad news of the death of Rev. W. R. Knight reached us early yesterday morning. Six years ago his companion preceded him, and since that time he has made his home with his daughter, Mrs. W. F. Horton, of Roanoke, Ala. It was in their home he departed this life on the night of the 16th, about 9 o'clock. Uncle Billie had been as well as usual and had spent much of his time the day before his death in town with his friends, and with the family enjoyed the evening in the usual manner.

He was eighty years and fourteen days old and leaves a record of a busy and useful life. He spent forty-five years in the gospel ministry, and during that time he did some most effective work, and organized some Churches that stand to this day as monument to his labors.

He was kind to the people of his charge and was affectionately known as "Uncle Billie" in his range of acquaintance. He was sincere and kind in his dealings and always considerate of the welfare of others. In his ministerial work he was unassuming and sympathetic, giving to those, old and young, the best advice and was ready at any moment to do what he could for the comfort and assistance of any who might call.

One of the last efforts he made toward the growth of his Church was by a very liberal donation for himself and one of his daughters for Bethlehem College. He did it for the sake of the children, as he said, those coming after him. So far as I know, he never did get to see the building, but he had a vision of it as an institution for the strength of the Church and the glory of God.

In his example, his family has a rich legacy, and of his memory a heritage that should inspire them to "look for a city whose builder and maker is God." May the Lord comfort the bereaved and encourage the Church, which was the pride of his heart.

The ministers attending his funeral were Rev. J. D. Dollar, his pastor, who conducted the service; Rev. C. D. Hunt, who preached the funeral, and Revs. C. W. Carter, G. H. Veazy and the writer. After the services in the house, his Masonic brethren took charge and conducted a very impressive commitment service at the grave in the cemetery at Mt. Zion Church.

E. M. CARTER.

CHRISTIANITY NOT A CREED, BUT A LIFE.

Today there is a renewal of the discussion about creeds. What are they worth? Are they worth anything at all? Why do people have any creeds? And, above all, what use are they in worship? In reply to these questions I would say that Christianity is a life, and not a creed. To be a Christian means that God is Father and we are children, and that is precisely what the Saviour tells us: to come to God as children, sure of His present love; with the fixed certainty that the Father is with His children now.

Christians should welcome every token they find and every word that they hear which insists on that gospel to which Jesus gave up his life, namely: that the Holy Spirit of God is with us whenever we seek it; that we are God's children and must go about our Father's business; and we need not talk if we do not do. Jesus protested against this when he said, "Why do ye say Lord, Lord, and do not these things?"—action rather than talk. The religious attitude of many Christians in the day which is forever passed, thank God, was to withdraw themselves into quiet dwellings, sing their hymns, chant their prayers, look out from their Cathedral windows and domiciles, and see the wicked; see the slums of their cities; bandits on the highways and soldiers marching to war; renouncing the world; with little or no concern, because they were Christians. Hundreds of religious organizations flourished, and hundreds of magnificent Churches were erected; many great Christian convocations were held, but where are they today? Other religions have long since driven them out and taken their place, and the Churches have gone down in ruins. Modern Christianity has no idea of renouncing the world, but instead boldly claiming it for Jesus Christ. Religion of today is not that of the cloister, but rather of the street and market-place. We have developed in this generation the highest type of ethical Christianity that has ever dominated any country, and the deepest consciousness of responsibility—"We must be about our Father's business."

For a generation after Christ died, Christianity was simply called "The Way." This meant not the manner or method, but literally, the road in which the people were to travel, and they were to be judged as to how well they had kept in this road. As Paul declares proudly, "The Way, which men call heresy," is derived from the Greek word hodos, the road, the path or road in which people walk or ride, and our word "road" comes from the same root. The history of Christianity through the nineteen centuries shows that the majority of ecclesiastics have insisted that what Christianity needs is a good verbal statement of its purposes and system, and so because of this we have the Apostles' Creed, Nicene Creed, Athanasian Creed, canons of fifteen councils, decrees of the Council of Trent, thirty-nine articles, five points of Calvin, Westminster confession, and, literally, a thousand more such "symbols"—symbols is the fashionable name just now—as monuments of the interest which the ecclesiastics have taken and now take in such historical or verbal statements.

All this time these formal statements never advanced one man or one woman an inch in The Way, or in the Christian or divine life, but instead have engendered separation and schism. The creed-test makes a cleavage along the line of mere opinion and so pushes excellent people apart and splits into ineffective fragments what might be united, vigorous body of earnest workers. The creed is indifferent in its bearing on character, for the emphasis is not laid on religion, where it belongs, but on mere opinion, where it has no business.

I am not a believer in the doctrine of extreme, radical fundamentalism, neither do I endorse extreme liberalism or modernism, but I see in true liberalism a prophecy of the final abolishment of creeds and confessions; the spirit of the Reformation which threw off the yoke of the hierarchy; that the same reformation will itself be reformed; that Christianity will some day break loose from the bondage of creeds and ecclesiastical tyranny, so each human soul will have a free atmosphere for thought, and conscience, and will equal to the play and scope of all its energies and ever-expanding life.

There is no valid or permanent reason why fundamentalists and modernists should divide and form two separate and distinct organic factions or communions, for their aims, purposes, hopes and ends are the same—to love God and love man; to serve God and save men. Their religion is the same, but their creed is different, and God knows that we can well afford to sacrifice every creed but the Bible, if we can preserve the union of the Church, so that together they may work for a common good. As far as individuals are concerned, the Church is already divided and always will be, for every person is a law unto himself—God does not duplicate. His interpretations of the Scriptures, of life, of duty and destiny, his theology and creed, is different from that of every other person in their various details, but Christianity consists in these things—it is not expressed in creeds, but is a life.

A sufficient definition of a Christian is following Christ, and if any man makes the effort to follow Christ, whether he expresses this in any formula of words or not, he is a Christian. If pressed to give a verbal definition of Christianity, it could be expressed in four words: "love God, love man." Paul's definition was still shorter, consisting of three words—faith, love and hope, "these three abide and continue forever."

It is important to notice here that when our fathers re-established the Church on its primitive basis, they saw the folly and danger of attempting verbal statement of opinion. They, therefore, abandoned written statement of doctrines. They had no creeds, as we call creeds, for a hundred and twenty years. They had covenants, in which they pledged themselves "to walk together in Christ." "It is not in our belief in a set of words; it is in our action—following Him." And here they did but follow the Master's own great example, who when parting, gave them the symbol of union which has in fact united his followers from the beginning. What did He ask them to do; to repeat the same confession, make the same profession, say the same answers to the same catechism? Alas! there is no catechism and there are no answers. The symbol of communion united Thomas who doubts and Peter who betrays. If only they can eat bread together, that is all. If they can pass the cup from hand to hand, that is all. They confess their weakness, yes; they would fain remember him, yes; and then, if they can recognize the mutual dependence of him who gives to his brother a bit of bread, of him who takes from his brother a cup of cold water—these are the Saviour's tests of discipleship. Take that most pathetic conversation with the young nobleman of Edom. So far as a verbal expression went, he and the Master were one. The young man says, almost sadly, "I have kept the Ten Commandments"—that is, I have obeyed the written law "from my youth up." Jesus tells him what is the one thing he needs, and that is action. "Follow me; do as I do; lift up that which is fallen down, bring comfort where there is no comfort, make men see and know that the kingdom of God is at hand."

What we mean when we say that Christianity is a life, and not a creed, is that our Christianity must be avouched, illustrated and extended by action. Christianity has no defensive armor; it must be on the aggressive, or it is lost. What are called the evidences of Christianity become the defenses of Christianity. If the Church had shown herself in intense action during the past two hundred years, saying nothing about the past nineteen hundred years, we would not have Christianity divided into orthodoxy and heterodoxy, as it is today, for this departure from the commonly accepted standards of faith has not been for the simple reason that men wanted to be original, but to approach the world from a different angle in order to reach the masses and bring them back in "The Way," for it is a sad travesty to Christianity that after nearly two thousand years of gospel preaching and teaching two-thirds of the population of the earth have not even heard of Christ. There is nothing to be gained by throwing the plain teaching of Christ overboard, but the suffering of an eternal loss; neither is there anything to be gained by holding on to our antiquated traditions—the true battle cry is not backward, but onward with Christ!

Some one asked Dr. Wayland, of one of his distinguished friends, if he thought that he were a Christian? His answer was: "Can he drive out the devils? If he can, he meets all my requisitions, or the Master's." The passage in the gospel where the disciples saw a man casting out devils in Christ's name and they rebuked him, was what he had reference to. They rebuked him as ecclesiastics rebuke such people today, "because he walketh not with us." And Jesus said: "Forbid him not. No man can work a miracle in my name, and lightly speak evil of me." The Master is willing that His Church shall stand the test to which He leaves fisherman, apostle, young nobleman, and repentant sinner. It is the same test for kings and emperors and fishermen, for preachers and blacksmiths, for artists and dressmakers—that simple test of thistles and vines and fig trees. All of them, the emperor like the blacksmith, shall be judged by their fruits. The fishing net and the Church will be judged by what they do. The doctrine will be judged by the life, and not the life by the doctrine. To live as one lives who knows that God is here has not proved to be easy. But to say, "I believe in God, the Father Almighty, the Maker of heaven and earth," proves very easy. Millions of men and women will say it in Church next Sunday. And millions of them will go out, and in the street and at home and on Monday in their day's work will act as if there were no God, no Father, and as if the earth had no Maker. The Saviour of mankind was not pleased with such lip service, and He said so. It is easy to say in rapid utterance, "I believe in His Son Jesus Christ, conceived of the Holy Ghost, born of the Virgin Mary." Millions of men will say this next Sunday in the Church and will go out to borrow and lend, to earn money and spend it, to eat, to drink, to work, and to play, in such wise that no man who sees them could guess that Jesus Christ ever lived, that He ever said, "Blessed are the pure in heart" or that He ever said that "all the law and all the prophets hang on the words, love God and love man."

God is not pleased when men say and do not. Let them show their belief, not by their words, but by their fruits. Religion is not a creed, but a life. By their fruits ye shall know them.

S. L. Beougher.

Graham, N. C.

One month of your good intentions is gone. Will you let another slip by before sending in your renewal to The Sun?

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

IT IS NOT SURPRISING.

Any man or set of men who wil deliberately fight the Constitution of his own government may be expected to do many other bad things. The time was when it was looked upon as a crime to speak against the Constitution of the United States, and that was right. It ought to be so regarded now, for we have a company of men who are opposing a part of the Constitution and thereby rendering themselves unfit for the work of living in our country. It seems to us that a good Amendment to the Constitution would be to send out of the country any person known to speak against the Constitution, or any part of it.

We have said that any man who is known to speak against the Constitution may be expected to do many other bad things. Well, here is proof in at least one instance. The wet men are against the Eighteenth Amendment to the Constitution. Now keep this fact in mind, and then remember that they do not hesitate to lie in order to make it appear that prohibition is a failure and that we have more drunkeness now than ever before. That is not true, and yet they keep up the cry as if it were the truth. On any and all occasions when it suits their wishes they are proclaiming the failure of Prohibition, and not only its failure, but that it is responsible for many of the ills in our country, not the least of which (as they see it) is keeping them from making as much money as they want. Well, that may be, but they had a long time at selling liquid damnation and ruin to the many homes of our land whose heads were crazy with strong drink. Even now, there are hundreds and thousands of homes which have not and, never will, fully recover from the effects of strong drink. Thousands are now ignorant and can never have an education, just because the heads of their families to which they belonged spent all of the living in drinking and carousing, so that the children in that home had no chance to get an education, and all because their fathers were a set of drunken sots. We regret to use the term, but no other will set forth the truth of the facts in the case. It is no wonder that men who will spend their living in strong drink and cut their families out of the necessaries of life and deny to their children the privileges of an education, to say nothing of warm clothing and good wholesome food. It is no wonder that such men will fight the Constitution of the country and lie in an effort to make people believe that prohibition is a curse to the people, and especially the young people, only that they may get the chance again to make themselves sots and to rob their people of what is justly theirs.

Indeed, it is not surprising that such men are clamoring for the return of the privilege of making themselves worse than the brute —by making themselves drunk and thereby pauperizing their families and denying them a place in decent society. God help these benighted men to see to what extent they are seeking to bring ruin upon them to whom they have promised to give protection and comfort. No, there is no occasion to expect anything else but that these men will do all in their power, even to tearing to pieces the Constitution of our country, in order that they may do their best to destroy the comfort and happiness of their own families. Whatever does this is an enemy to the home and to the larger life of the nation, an das such deserves to be put out of the way of decency and righteousness.

The liquor business is outlawed—it has not and cannot have any place in a true and noble life of worthy mortals. It has been banished from the country and it must remain banished that our country may be free from its awful work of destruction. The Eighteenth Amendment is here to stay, and the men who fight it must go—go to oblivion where the inhabitants are left in darkness to be forgotten forever. Prohibition must live and continue to bless the world with soberness and purity and a larger life of service and usefulness. Liquor must have no place in such a world as this. Too long it was permitted among mortals, but in this day of light the people have learned better and they have decreed that it must be banished, and banished forever.

Prohibition is prohibiting the liquor business, and when a man says it is not, he is either speaking in ignorance, or he is wilfully lying, that he may deceive and thereby get a chance to put upon the public the awful curse of strong drink.

IS THE SUPERNATURAL IN CHRISTIANITY FUNDAMENTAL?

Much is said nowadays of what is fundamental in the Christianity of Jesus. Now and then we see that some man has found that only Jesus is really fundamental. Is that so? How did you find it out? And how does it work?

Imagine some one accepting Jesus, but rejecting what He taught. Is it a fact that Jesus and what He taught are independent one of the other? Can a man accept Jesus while he repudiates what He says? Can that be done? For instance, can a man accept Jesus as his personal Saviour and at the same time repudiate the teachings of Jesus, as set forth in the New Testament? How can He do it? If what Jesus taught is not fundamental, then on what plea can we make Jesus Himself fundamental? That is a fair question, and we should like to have it answered.

If what Jesus taught is not fundamental, then upon what evidence do we claim that Christianity is a supernatural religion. And if we reject the teachings of Jesus, then we reduce our religion to a man-made religion, and in that event, we have a religion that may well be said to rank with the many man-made religions so common in the East. A man-made religion of the East is no better than a man-made religion of the West, and as a follower of Jesus Christ, we do not want a religion that is not from above—not supernatural. We do wish a Saviour whose teachings give us assurance of the truth of the religion that we profess. If His teachings are not reliable, then how can we know that He is our Saviour? If we accept Jesus as our Saviour, then we must of necessity accept what He taught.

We have no sympathy for a religion which teaches us that we have a Saviour whose teachings cannot be accepted. If they can be accepted, then they must be fundamental, and if fundamental, then all who believe Him ought to believe His teachings. If this view is correct, then we are sure that the religion of Jesus is fundamental, and as such we ought to accept His teachings. If these teachings are fundamental, why not class them as supernatural; and if supernatural, why may we not believe them as a fundamental factor in our religion?

Referring to this return to the supernatural, the *Wesleyan Methodist* says:

"What is needed in the religious world today along with an adherence to correct Bible doctrine in relation to the fundamentals, is a return to the supernatural in personal experience and Church activities. We need correct doctrines, but we need a supernatural regeneration and sanctification and the manifestation of the power of the Holy Ghost in our ministry more. When Peter and John were arrested and brought before the sanhedrim for preaching in the name of Jesus Christ, it was the fact that there stood in their midst the man who had been miraculously healed from a life-long infirmity which won the day for these fearless preachers. 'And beholding the man which was healed standing with them, they could say nothing against it' (Acts 4:14)."

If any teach that there is nothing supernatural in Christianity, then either such teacher does not know what he is talking about, or teaching, or else we do not. To say Christianity has not in it the supernatural is to place Christianity on a level with other man-made religions. For one, we have no part in a Christian (?) religion which leaves out the supernatural, nor have we any sympathy with the teaching that Jesus is fundamental, but we have consideration for what He taught. We cannot separate Jesus from His teaching. If Jesus is true, then His teaching must also be true, and we have no sympathy with any teaching to the contrary. Jesus is fundamental, and so are His teachings, for no man is authorized to take from the Book anything He taught. So important were His teachings considered that in the closing of the last book of the New Testament, it was definitely announced (Rev. 22:19) that if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. If any one wishes to risk taking away a part of the book of prophecy, or any other part of the Bible, that may be their business, but we can have no part in any such work of destruction of the Word of God. If any feel disposed to do the contrary, that must be his or her responsibility. We must follow the Book as of divine authority in obedience to the command of the Holy Spirit.

WHO WILL CROWN OUR NEW ELON?

Yesterday we were passing from room to room in our new Elon College administration building. We found the main building approaching completion. It is very attractive, and most inviting. The administration department is not only beautiful and well arranged, but it is a credit to our people and the Alamance people who made its construction, as a whole, possible. The administration department is on the first floor and in the southeastern end of the building. Then there are a number of recitation rooms on the first floor, even THE CHRISTIAN SUN'S editorial rooms are on the first floor. Then on the second floor are other recitation rooms, and among them is one dedicated to missions, and Dr. J. O. Atkinson is in charge. Then, on the third floor, are still other recitation rooms, the hall of the literary societies, the domestic science department (and it is splendidly fitted up), the stenographic hall, the bookkeeping hall and the bank (a place where our young men and women may be taught banking). This is hardly half of what may be said truthfully of this great building, which is more than 200 feet long and about 60 feet wide, and three stories high. Just a year ago (January 18th), the old administration building was burned. It seems quite a wonder that in so short a time a new and greater building should have taken its place, and now so near completion. Then along with this building there are four other buildings in process of construction, and in due time these will be completed, making Elon one oft he best equipped institutions in the State of its class. It is not the largest, but it is better adapted to its purposes

than any institution in North Carolina. Indeed, great pains and not a little cost have been the price of the adaptation of these buildings to work to be done. And now as these draw nigh to completion, we all feel that its future under the blessings of God will surprise the people not only of our own Church, but the people of other Churches and of the State at large. We have a plant which, for its adaptability to the work to be done, will command, as we believe, the high appreciation of the people generally.

Just one thing is lacking. As we stood and looked upon this magnificent bunch of college buildings, we could but say: "There is just one thing lacking, and that is the *crown of the physical* plant. And what is that? It is the *campus*. Necessarily it has been overlooked. Nature has made it a beautiful place, well suited to the site of a college, but of course it must have the skill and work of a landscape gardner and much effort must be put forth in order to bring it to its best and to be in keeping with these magnificent buildings, but it will take money to put it in order and make it one of the beauty spots of North Carolina. A number of men have been very generous in giving money to erect these buildings, but now we need one more upon whom God has generously bestowed with a liberal hand the good things of this life—some man who is blessed with ample means—to take in charge this campus and make it a thing of beauty. It will indeed be the placing of the crown of beauty on this plant, now giving such earnest promise of the highest usefulness in the near future. The man or the woman who has the money can crown his or her life of generosity with a beauty that will place a lasting halo of appreciation in the hearts of of our people, and indeed of the people of North Carolina, for it will be to this plant just what the painter's brush is in the finishing touches on a great picture. There are people among us who are able and who may count themselves highly honored in having the privilege to do this much-needed work on the campus.

Think of it, brother or sister. If you have the money, can you tell us what good that money will do you when you are no more among mortals? But if you will let a generous impulse move you to furnish the money that is so much needed to beautify the Elon campus, you will enshrine your generous act in the lives and hearts, not only of the people of our Church, but in the hearts and lives of the young people of the two states of North Carolina and Virginia, as well as others. Great things have been done at Elon College, and yet greater things will be done under the blessings of God in the coming future. Will you not allow this opportunity to grip your heart and mind till you shall come to the help of this great work and do a noble part to put the crowning touch of beauty on this institution and its campus? May God help you to do His will in this matter! Think and pray that your eyes may be opened to see this great opportunity now at hand.

SHORT NOTES ON BOOKS OF THE BIBLE.

Second Samuel, or the Book of the Kingdom.

Some one has said that the First Book of Samuel has marked in the persons of Eli, Saul, and even Samuel, the failure of man in his relation to the kingdom of God. While this seems true, may we not claim it is also true thatt he Second Book of Samuel marks an upward tendency and the beginning again of the restoration of order through the putting on the throne of God's choice of men to be king over His people, David? As a part of the program in the new order was the recognition of Jerusalem as Israel's political center. So also was her religious center in Zion.

Then God established the Davidic covenant. This Davidic covenant became a strong arm of God with His people. It was a center of truth among the people of God. While there were some unfavorable turns in the government under David, there was in fact much success and a new day dawned. In 3 Sam. 23:1-7, we find David's last words in which he sets forth the character of the millennial kingdom.

The Second Book of Samuel opens with a lament over Saul and Jonathan. Captain Abner proclaimed Ishbosheth, son of Saul, king, and for seven and one-half years David's reign was limited to Judah; then Abner went over to David's side and stood with him till he was slain by Joab and Ishbosheth was assassinated. David had in the meantime made such an impression on the people as a ruler that he was by common consent made king over all Israel, with his capital at Jerusalem. That points us to the man who hd been content to be faithful in what was under his supervision and await the coming of events which should give him his rightful place as king of all Israel.

One lesson we see in all of the lives of these great men in the service of God, and that is that retribution follows close on the heels of men who dare to forget God in service. Did it not come surely and, in many instances, quickly to the men who undertook to fill places of great responsibility and at the same time betrayed the trust God had given them? This is enforced in the lives of these men. Especially do we find it plainly set forth in the history of David and his family. David left the path of honor and true rectitude and then the return, measured to him in sin in his own life and in the members of his family. He betrayed Uriah, and then came fast the misdeeds in his own family, deeds never to be forgotten. Think of the sin of David and then put along side of it the child of his crime in death. Think of Ammon in incest, bringing grief and shame upon all who were near and dear to David; then think of Absalom, rising in rebellion against his father's kingdom and the trouble he brought upon the gray hairs of the man who first put in motion sin in his own family.

Implicit obedience is the only safe rule for the life of the people of God. Jehovah had commanded that the ark should be taken to its proper resting-place upon the shoulders of the Levites, but instead of doing as he was commanded, he undertook to carry it upon an ox cart, and when the ark was severely shaken, so that Uzzah, to save it from falling, rushed up and put his hands on it to save it, if possible, then Uzzah was stricken and died. To do things as God had directed is the surest way to success. Three months later, the ark was carried on the shoulders of the Levites, as God had originally directed, and all was well. The same lesson needs now to be learned. How many, even professing Christians, think they can do the Lord's work in any way which may suit them, rather than do it as God has directed. There are people who seem to think it makes no difference how the Lord's work is done, just so it is done. History of God's hand in human affairs does not seem to justify that thought. If a thing is to be done, let it be done as God has commanded it, for then the responsibility is upon God. If we take the work in hand and do it as we please, regardless of the commands of God, then we may expect His displeasure upon us. When God told Moses how to build the tabernacle, Moses went and did the work as the Lord had told him, and when he came to report, he reported his work by departments, and as he closed what he said of each department, he took time to tell the Lord that He had done it as He had commanded. That being true, it ended the responsibility of Moses. So when we do things as God has commanded us to do, if the thing should fail, no blame can be attached to to, for we have done it in God's own way, and therefore the responsibility is His. David had been guilty of murder, treachery and adultery, and when Nathan came to him with the parable of the ewe lamb, David could only stand speechless, for he saw himself all wrapped up in disobedience and sin.

The Second Book of Samuel is in four parts, as follows:

1. From the death of Saul to the anointing of David as king over Judah, in Hebron.—2 Sam. 1:1-27.

2. From the anointing in Hebron to the establishment of David as king over united Israel.—2 Sam. 2:1, 5:25.

3. From the conquest of Jerusalem to the rebellion of Absalom.—3 Sam. 6:1, 14:33-4.

4. From the rebellion of Absalom to the purchase of the temple site.—2 Sam. 15:1, 24:25.

Certainly, the Lord's dealings with Israel are full of the shadows and the lights of His leadership in Israel. The events covered in this book extend over thirty-eight years, and enable us to see that man in the days of David was much the same in his moral character as is man today. Even in his loyalty to his Lord, he is much the same—sometimes he is very true, and then, without any notice of any change, he is very false and unsteady.

For all of David's folly and sin, he had to pay. Turn to the last chapter of Second Samuel and you will see how God required him to choose his own punishment. How awful David felt it was, that he must choose his own punishment! And what was worse, if possible, David must not only suffer himself, but he must see others suffer, even the death of 70,000 men. If in our sins we should bring suffering only upon ourselves, that would be enough, but sin sweeps a wider swath through humanity than the individual—many others must suffer the sins of the leaders.

"But" is a word that is frequently in use. How could we get along without it? There are so many occasions when it is needed, and especially with some people. There is a class who like to say good things and then follow it with a "but." He is a fine fellow, "but" he is this or that. Let us learn to leave off this but except when there is some real call for it. Do not throw it in just to limit the good word some one has said of a certain party. *Forward* puts the thought in this shape when it says: "Every nature that knows any depth has a 'but' to its friendship. There is the outer court where many come—business acquaintances, neighbors with their cheery gossip and harmless small talk, people with kindred interests. Even many a pleasant family tie goes no further than this outer court, and yet does not feel defrauded, because the inner chamber is denied it.

"Indeed, there are but few privileged to enter the inner chamber, and neither they nor you may quite know the reason or the order of this spirit intimacy that goes so much deeper than any ordinary acquaintanceship, and that need not always be on its guard. Topics that never come to the surface in common conversation are safe here, confidences that slip out of their hiding-places naturally, understanding that calls for few words. A pure, strong, helpful friendship is one of God's greatest gifts, not only because of what it is in itself, but because it helps us to understand the one perfect friendship that links the human with the divine."

Pastors, this is to be a busy year. Line up a list of new subscribers for The Sun.

CONTRIBUTIONS

SUFFOLK LETTER.

The meeting of the Anti-Saloon League of America in its twenty-first annual session of its history, and the fourth anniversary of the passage of the eighteenth amendment to the national Constitution, was held in Washington, D. C., January 12-17, 1924. All the States were represented, and there were more than a thousand delegates present. It was a simple, but certain endorsement of the eighteenth amendment by the citizens of the republic. All ranks of men and women thronged the First Congregational Church three times a day with a faith and enthusiasm characteristic of true Christians and loyal citizens. At heart it was a jubilee over what had been achieved within thirty years, and a purpose that the whole world might some day be under prohibition.

When the Christian Endeavor Society in Convention in Atlantic City in 1914 announced as its slogan, "A dry United States in 1920," friends of the saloon ridiculed the youngsters, and the semi-prohibitionists expressed grave doubts of its accomplishment in so short a time; but it came two years sooner than their prophecy. Young people may be counted fools, but they are sometimes good prophets. They are rising up in their majesty in colleges and universities of the country and organizing great bodies for the enforcement of the nineteenth amendment by obedience to all law. They were provoked to this action by the false propoganda that students were drinking more than ever, and that even girl students were learning to drink as never before. It is the old drinkers and those who have money interests in liquor who try to persuade themselves and others that more liquor is used than ever. If they can get all they want and pay no tax on it, they would really favor prohibition. Nobody believes it, and the nation will not permit it. The nation is dry and it will remain dry.

Great addresses were delivered by Governors, Senators, Congressmen, ministers, educators, lecturers, women, and business men; and all agreed that the eighteenth amendment is here to stay, that the people stand for enforcement, and that the weakest support is from the secular press. The great dailies pay little attention to religious or temperance conventions. That is the experience of the Federal Council and the Anti-Saloon League; but spiritual and moral forces can succeed in spite of such indifference. Dry movements do not expect the support of wet papers.

Rear Admiral Sims said that "the age of machinery cannot exist without prohibition. The navy could not exist unless the men were sober. Ford and Gary can do much for prohibition because they operate so much machinery. Delicate parts of powerful machines require sober men to operate them." Railroads are prohibitionists. Congress is dry. Schools are dry. Business everywhere is dry. The nation is dry, notwithstanding the wet propaganda put out by the press.

Rabbi Simon said: "The whole tendency of athletics is toward sobriety"; and he might have said that Greece knew that three thousand years ago. It was reported that 360 prohibition officers have recently been killed, and that shows the attitude of the wets toward obedience to law.

The chief points emphasized through the convention were: obedience to law (all law), and a process of temperance education that will make the world for prohibition. In the violation of law the buyer is equally guilty with the seller, and the eighteenth amendment is as binding as any other part of the Constitution. Five thousand students of the University of Illinois have pledged themselves to the support of the eighteenth amendment, and the girls of Cornell have pledged themselves not to keep company with men who drink. When the present generation of makers, dealers, and drinkers die, the trouble will end.

W. W. Staley.

ELON LETTER.

For the first time in six weeks I have today been privileged to attend public worship. What a pleasure it was! I can now understand better the grounds for the feelings of the psalmist when he declared: "I was glad when they said unto me, Let us go into the house of the Lord." It is a good and wholesome spiritual topic to attend public worship.

Reading sermons and other good books, listening to religious discourses over the radio, calm and uninterrupted meditation, are excellent experiences all of them and eminently worth while, but they are incapable of taking the place of public worship. Those who do not attend public worship, whether from choice or from necessity, have an area of their spiritual experience uncultivated. They are poor whether they realize it or not.

From my earliest recollection, I have been a regular attendant on public worship. Two of my most impressionable experiences out of childhood's days are an inordinate affection for cherry pie and attending public worship in Old Providence Church, in Norfolk County, Va. I still crave cherry pie, and the love of public worship abides. Aside from the habit of public worship which comes out of the practice of my parents in taking me to Church even before I was able to understand, as the years have come and gone and thought has reacted on experience, I have certain very definite reasons for going to Church. Among them, I would enumerate the following:

1. Jesus went. I understand it to be my privilege as a disciple of His to follow in His steps. It was His custom to attend the services of the synagogue and the temple. There were practices in both which His soul abhorred, yet as the best available method of registering His allegiance to God, He went. This leads me to say that no man has a right to absent himself from public worship because he does not like the preacher or the kind of music or the place appointed for worship or some officer of the Church. Public worship is social acknowledgment of God, and has an inalienable claim on every person. We should follow our Saviour's example and go to Church.

2. I enjoy it. I enjoy it sometimes more than others. The sermon is sometimes better than at other times, and sometimes I am in a more spiritual frame of mind than at others. But I have never been to public worship when there was not something for me to enjoy. I have attended Church where the service was in a foreign tongue. I felt I was in God's presence in a special sense, and I enjoyed it. My experience coincides with Peter's at the transfiguration, when he said, "Lord, it is good to be here." That's the way I feel at public worship, whether it be on our campus under the over-arching trees, in a theater, in a private home, in our temporary chapel, when I worshipped today, or in a Church building. I do not think it selfish to enjoy myself at Church. I go as a sense of duty, but I am glad I enjoy it.

3. It gives me spiritual insight into my daily, routine life and its problems. I frequently find myself during public worship applying the spiritual measuring-rod of the Christian life to some problem that has been perplexing me. Some word of the sermon, some phrase in a prayer or song, some "still small voice" out of the encircling spiritual realm starts a stream of thought, and what was before uncertain becomes as the brightness of the noonday. I do not go to Church to withdraw my mind from my daily problems, but to seek light and leading in their solution. There is nothing unspiritual about our daily life. We need to spiritualize every duty and all experience. I can joyfully testify that such ability has frequently come to me from public worship. That it does not always so result is my misfortune, and no fault of the Church or its services.

4. I want always to throw my influence on the side of the uplifting institutions of the social order. As a citizen, I feel that I should vote because that is the most effectual way I have to support good government. As a neighbor, I make it a rule to visit the sick because sympathy is the balm in Gilead for a stricken friend. I try to support in a personal way the institutions and organizations that promise uplift to lfe. And, therefore, I support the Church which is to me the finest institution I know. I always aspire to support the best things and causes with my life and influence, and so I must support the Church. Let those who for one reason or another fail to support the Church by their presence, consider how poor and desperate life would be without the Church and its ministering service. Then let them consider if it is honest to profit by such an institution without supporting it. Whatever else I may be, God being my helper, I have resolved never to be a spiritual parasite. And confident that God approves this resolution, whatever influence I have shall be registered on behalf of the Church and its services of worship.

I covenanted anew today with God as I sat in the place appointed for His worship.

W. A. Harper.

BETHLEHEM LETTER.

It will be a happy time on this earth when war is done away, and men and nations resort to the plan "of all the earth" to settle difficulties. We do not expect men to think alike. There is to be differences of opinions, even if their actions are similar. The most prevailing character and the most striking feature of human history is war, though it may be ancient, savage or civilized. It is proof also of the sinfulness and imperfections of mankind; and, that its passions are not bridged by justice or ruled by love. One of the most interesting topics of the present day is: "will the time ever come when the nations 'shall learn war no more'?"

We have consulted science, but that does not teach men to love one another; it results better in those methods, how to destroy. Commerce has failed, for some of the most cruel wars have resulted for the sake of trade and revenue.

So it is in the case of education, progress and civilization. War does not originate from without, but its source is from within. There needs to be something applied that will overcome the lust for gain and of power, glory and revenge. Then to overcome the ravages of war it can only be done by the love of God and the Golden Rule. That cannot fail. Let us hope that the substitute plan that is being agitated by the press at the present may be a means of a final conclusion. It was the article, "What Should Christian America Do?" in the last copy of the *Christian Missionary* that stimulated and brought forth these lines.

Consider the position of one sent to teach Christ, the Prince of Peace and an impression upon the

minds of the people whom he is trying to instruct, that our nation is most interested in commerce; even to that of furnishing arms for battle. It is too absurd. Those who love God and put their trust in Him can understand that some blessings may come in disguise, but it is hardly expected that the heathen would consider such. The purpose of the missionary efforts in the heathen lands is to instruct its people how to meet and successfully attack the enemy of man with no idea of killing or the destruction of property. Let the Christian's idea prevail and happiness in all the earth will reign. E. M. CARTER.

SANFORD LETTER.

So swiftly has time passed that it seems but a few weeks since we came to our present field. Yet more than a year has passed since then.

It has been a year like all the years of the past, and yet different. The same sun has warmed and brightened our days; the same moon and stars have gleamed through the darkness of the night; the same Heavenly Father has watched over us and protected us.

And yet each day has brought to us new conditions, new problems, new responsibilities, new friends, new opportunities for service.

Among the blessings that we enjoy, our friends occupy in our hearts a place of deep and earnest appreciation.

Their kindly consideration of our needs and comfort has been expressed during the year, but especially during the period following Mrs. Williamson's operation in the hospital.

They ministered to us in many ways, including words of sympathy, flowers and visits. We shall ever hold in most appreciative memory all these tokens of kindness.

Early in the year, Shallow Well Church gave us a good, old-fashioned pounding. This was followed some time afterwards by a "visitation" from Turner's Chapel; and then by Sanford. In addition to the above-mentioned donations, we have been the recipients of private donations too numerous to mention, including a fine Christmas turkey from a friend of the Poplar Branch community, and a nice lot of sausage from a friend of the Grace's Chapel community—these coming at Christmas. We received also as Christmas presents a nice percolator, given by the Shallow Well Sunday School, and a cash donation from the Turner's Chapel Sunday School.

These remembrances have been very much enjoyed, and in addition have very materially reduced our living expenses, and at a time, too, when it was most needed. We trust that these kind friends who know the circumstances, will forgive this tardiness of recognition. We very much appreciate every act or thought of kindness, whether of things temporal or spiritual. We feel under renewed obligations to render them the very best service possible.

It is our intention in our next letter to report matters possibly more directly concerning the kingdom interest.

R. L. WILLIAMSON.

OUR RICHMOND LETTER.

We scarcely have time to write a letter, and yet we know that Richmond ought to be heard from, especially now that we have a sure-enough Christian Church in our city. And the Church we have is worth yof our best. If you had been present last Sunday morning to have witnessed the service, we are sure you would have thought so, too. We had a good service and fine music. Some of our Richmond people are wondering how we do it and how we have accomplished so much in such a short time. Well, if you will hear Dr. Walters preach and then hear our choir sing, you will begin to think there is a reason why we are getting along so well. At night, Dr. Walters stood up like a man and told us of a block to law enforcement. He stands his full height for law enforcement, as all good people ought to do.

Our pastor is giving us a weekly talk on the "Principles of the Christian Church." It will continue for five weeks. The friends of the Church in Richmond are urged to come out and hear what he has to say. We dare say that there are many in Richmond who, if they were to come and hear him on this subject, they would go away with a new idea of what the Christian Church stands for. If you do not believe it, just try it and see.

Just now we are starting a teacher-training class. It will meet each week at the close of the prayer meeting. It will be taught by the pastor. It is expected to open with a membership of twenty, as that number has ordered books.

We also have a Wellons' Brotherhood Bible Class, which holds its regular meetings in the Sunday School hour and its business meetings in the Sunday School room on Friday, February 1st, at 8 P. M. All adult members of the Sunday School are invited to attend.

Our regular meetings are held as follows: On Sunday—9:30 A. M., Sunday School; 11 A. M., morning preaching and regular service. The evening service is held at 8 P. M. If any of our people should be in the city, we wish them to come and worship with us and hear a good sermon by our pastor, Dr. W. T. Walters.

Dr. Walters declares that we spend six days in making a living, and he thinks we may well afford to spend at least a part of one day in making a life. That is good doctrine, and we th inkall decent people might at least go to Church on Sunday and give God a chance to see what He can do to lead us out into a larger and better life. Try it! SUSAN.

TORONTO AGAIN.

Toronto is shivering in the grip of the coldest weather of the winter thus far. Yesterday morning (January 21st), the mercury registered several degrees below zero. It is a little warmer today, and it is snowing. We get it colder sometimes than the temperature this cold wave has yet brought. But it is cold enough now for a Southerner.

Sometimes I have heard people who had been in the Canadian northwest say they don't feel it when it gets down to thirty-five and forty below zero. There is a certain amount of reason in this. I am of the opinion that I should soon get so that I shouldn't feel anything in a temperature like that!

I wonder sometimes if people don't make remarks like that merely because they have heard other people make them, and not because they really feel the truth for themselves. I wonder also if the same doesn't hold true of a great amount of our talking and thinking. After all, there is very little originality in our thinking and our manner of expression. We think in a certain way because others have thought in that way. We say things because others have said them. Men vote in a particular party because their fathers voted that way. We join a certain Church because our parents belonged to that Church. In the religious controversy which is now raging over this continent, we often hear the expression, "The faith once delivered to the saints," I wonder if, when we sift the meaning of that expression, it isn't merely saying, "The theological opinion which our forefathers have held."

The majority now don't take the time to think things through for themselves. They simply accept as true that which is told them. In all ages they who dared to think ahead of their contemporaries have been branded as dangerous characters.

It isn't always a credit to one, neither is it a sign of real thought, to forsake the teachings of childhood and early life. Often they are right, and it is best for us to follow them. But we do need to think them out and digest them for ourselves, just as we must do the food which we take into our physical bodies.

But I started to talk about the cold weather. I notice there is at least one advantage in it. The girls I see on the street now have roses in their cheeks without having to resort to the drug-store variety. And this may be taken as symbolic of the real contribution which the cold weather makes to manhood and womanhood. It increases the struggle to make a living, but in doing so it makes a contribution to ruggedness of character that is indeed worthwhile.

There are, you see, advantages even from shivering in zero weather. Then don't forget that Canada doesn't always have a zero temperature. It is far from being a country of perpetual snow and ice. It is a place of birds, flowers and abundant crops. Like every other country, it has its advantages and disadvantages, its bad people and its good ones. And like most other countries, the good are in the majority.

The interests of Canada and the United States are so interlocked that they are inseparable. Though living under different governments and paying allegiance to different flags, we are the same people and we must work together, not only to advance our common interests, but to make a common contribution to the good of mankind.

Toronto. CALVIN J. FELTON.

DR. HARPER'S BUDGET SYSTEM.

DEAR DR. BARRETT:

Complying with your request for an open discussion of Dr. Harper's plan for financing the Christian Church, I wish to submit the following. For some time I have been wondering what we would do to finance our cause when our Men and Millions drive should close.

We must have some plan or method whereby we can support, nourish and strengthen the good work we have put our hands to in the name of the Lord.

We have in the last few years made much progress. We have enlarged our borders, lengthened our cords and strengthened our stakes, as we believe in harmony with the Lord's promptings. We must not, we cannot, allow any retrenchment. Therefore, something definite must be done to maintain and advance our cause. I believe Dr. Harper's budget system is a good one. To my mind it is fair, considerate and systematic. He has suggested a board be elected and a budget secretary be chosen by the General Convention, which is our highest authority. He also suggests that each regional Convention, each Conference, and each Church, though the most lowly and the weakest in our midst, be vested with the same power. The regional Convention, each Conference and the local Church having received their budgets outlined from their authoritative source, have the right to accept, modify or reject the plan therein specified. I cannot conceive of anything fairer, more legitimate than this. Therefore, I readily, heartily and gladly approve of Dr. Harper's budget system until some other of our worthy leaders be able, can and will, suggest and offer a better plan or system.

Portsmouth, Va. M. W. HOLLOWELL.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

CHRISTIAN EDUCATION.

We are hearing much now of Christian Education. Evidently a man by the name of Kennedy had a mental grasp of the term when he recently addressed the Student Volunteer Convention at Indianapolis, if the papers quote him correctly. His words remind us of those by the wise man, Proverbs 1: 7, of which we need to be reminded in these days, "The fear of the Lord is the beginning of knowledge." This man Kennedy is reported as saying: "Religion and worship are the heart of knowledge. The search for truth is as much a matter of heart and character as it is of brain activity. Men are not rational by nature. The conduct of men in the past decade has been savagely irrational. It is because we want men to think that we ask them to worship."

At the heart of all education and going before all education is, or should be, worship. Power to reason logically and convincingly will do us little good unless our reasoning is tempered with a sympathetic heart, a benevolent, a moral, a spiritual attitude. J. O. Atkinson.

A MULTIPLICATION TABLE FOR CHRIST.

Mrs. E. C. Cronk says: "If you cannot go to the foreign field in person, do not feel that the door is closed to you. God may be keeping you at home as a unit in order to send you out as a multiplication table. Multiply the efforts of your life by training a whole Sunday School, by quickening the interest of a whole missionary society, by leading a mission study class. The doors we would enter in foreign lands, we cannot because we fail so utterly in getting the people here to realize their part of the work."

Another writer adds the following: "Years ago a woman in a little Western town volunteered for missionary work. Her age and lack of education made it impossible for her to be accepted. Sewing by the day to support herself and her mother, she has yet found time for a large service. Missionary stories told a Sunday School class, a monthly missionary program in the Epworth League, lessons on missionary giving, and mission study classes have all come as an expression of her missionary spirit." J. O. A.

SUFFICIENT MISSIONARY LIFE IN THE HOME LAND.

Many, many people, professed Christians, still say there is sufficient work in the field of missions at home. When we shall have converted the folks at home, it will be time to try to convert those in non-Christian countries. These who say this do not consider, surely, the fields of service and the opportunity afforded in those fields. Mr. Sherwood Eddy puts it this way: "Remember, that of every four thousand Christians, three thousand nine hundred and ninety-nine are remaining in this country; that of every thousand of our Christian young people who are most free to go, nine hundred and ninety-nine are staying at home; that of even those who are specially fitted by a college training to go, more than twenty-nine of every hundred are staying in this country; and that, though we have so many thousands of Christian laymen pouring from our colleges to meet the needs at home, sixty-four of every sixty-five of even our ordained ministers are staying in this Christian country. *.* * Jesus taught to leave the ninety and nine in the fold and go out to the wilderness and find the one; but we leave the ninety and nine in the wilderness and crowd to the fold to feed the one."

In the United States there is one Protestant minister for every five hundred and thirty-five persons, one Christian worker for eighty-seven, and one communicant for four. Abroad, counting missionaries of all classes and missionaries' wives, Africa has one for each 24,000 population, Japan one for each 52,000, India one for each 62,000, and China one for 65,000. According to the most conservative estimate, there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. These figures do not include the people of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only those people living in the areas where there are no missionaries at all.

J. O. Atkinson.

THE REASON OF OUR SLOW GROWTH

The writer has often contended emphatically and knowingly, that the one reason of our slow growth as a people was because of the meagre support and little heed we have given to missions. He knew he had history and the Bible and the words of Christ to sustain his argument, but he had not fully comprehended the situation until a speaker on missions revealed this to him recently. In a great address by a distinguished Canadian, this sentence was used: " If we do the harder task it will then be easy to do the lighter task." Now is not that plain enough? The harder task is out yonder. It is more difficult to reach and to convert the heathen than it is those close at home and in Christian lands. We Christians have been content with undertaking the light job, the easy task, in Christ's name. We have forgotten or failed to remember that Christianity grows by doing the harder task. Its most rapid growth has always been among the greatest difficulties. Her triumphs have always arisen from her trials. We have some how not given ourselves in full candor and earnestness to the trial of the harder task. As long as we are able to content ourselves with doing the light work and the easy task we shall not thrive nor prosper in our growth. It never has been God's way. When we undertake in His name to do the greater work and the harder task, then this easier shall go rapidly, lightly and readily. When we get ready to undertake in earnest to reach with the gospel in pagan lands, in the course of a year or a decade 100 000 souls for Christ, then in that year or decade God will give 200.000 souls at home. This is the Divine way of working. We might as well learn that our human way and will cannot carry against His way and will. From the beginning until now God never allowed a non-missionary people to grow strong and to increase in His might and majesty. It is reasonable to conclude He never will. He bids us undertake the difficult task, the harder thing. He will then quickly accomplish the lighter and easier task through us. J. O. Atkinson.

BUT THEY WILL NOT BELIEVE.

I am just in receipt of a personal letter from Miss Miriam Goodwin, who last August sailed for Japan to do work in Korea, as a missionary sent out by the Southern Baptist Mission Board. In this letter, which was never intended for print, are these words: "In regard to the needs of Korea, the half has never been told. I wish people at home would believe what the missionaries tell. As a rule they think it is too awful to believe. There are three things that I think touch me most; the utter ignorance of what Sunday means; the absolute lack of home life; and the pathetic condition of the women here. As we walk through the streets on our way to the tiny church where the little handful of Christians has gathered, we see no difference between Christmas or Sunday and any other day. Most of the conditions cannot be exaggerated. I only ask that you include our work in your prayers. I imagine the need for more workers is as great in other missions as it is in ours. We could easily use several more workers right here in this station."

But the people will not believe what the missionaries tell us. The Mission Secretary has sometimes been accused of exaggerating conditions on the mission field, where the saving power of our Christ is neither felt nor known. His reply has always been that where Jesus is unknown, moral and spiritual conditions cannot be exaggerated. They are worse than can be told. Christ is the world's Saviour and Redeemer; and while sin abounds in countries where he is taught and known, it abounds more exceedingly and abundantly and beyond all powers to describe, where he is neither preached nor known. This is why it is urgent that we who know Him, shall carry the gospel of Him to peoples who know Him not. One of the ways that Satan himself uses in preventing the spread of the Gospel is that of making people think that conditions are not so bad as represented in lands and places that know not Jesus. With Miss Goodwin, we exclaim, Oh! if the people who call themselves Christians would believe what the missionaries tell them. J. O. Atkinson.

GIVE THE CHILDREN A CHANCE— AND THEY WILL NOT BE SELFISH CHRISTIANS.

Frederica Beard says, and truly: "There is a growing realization that if children are to be trained as Christians in our Sunday Schools, it is impossible to omit the missionary element; that this is the heart of the Christian spirit, and that in the broad sense of the word a Christian and a missionary are one and the same." For how can one be a Christian who is unwilling to obey our Lord's final and supreme command: "Go ye into all the world and preach the gospel to every creature."

The late John Franklin Goucher wrote: "Contributions to the expenses of the Sunday School by those who are to receive the direct benefits of their own gifts are not acts of benevolence. In fact, for the Church to pay the expense of its own Sunday School is no more an act of benevolence than it is for a father to pay his family's living or educational expenses. For the child to be taught to give primarily to anything which centers in himself, or to anything in which his personal relation is the determining factor, or to give simply to relieve his Church of its duty to give, rather than to supplement the giving of the Church, that it may enlarge its work, is to strengthen the principles of selfishness. The Church should provide for the expense of its own Sunday School, and let the children and youth have the culture, influence, the character-developing privilege of contributing to the world's evangelization."

What do you think of a Sunday School that will not even give one offering a month for the spread of the gospel, but spends all its offerings on itself?

Should not every school give at least as many of its offerings per month to others as it spends on itself?

The reason why a Church is missionary is be-

cause it has taught its youth in Sunday School to be missionary.

Thank God this Christian Church of ours has made a beginning, for the Sunday Schools in the Churches of the Southern Christian Convention contributed to missions in 1923, through a monthly offering for that purpose, $5,348.50, and most of these schools had a talk or paper on missions at least once a month. And not one of these schools is poorer for the offering.

The only hope of making our Church missionary is to get its Sunday Schools to hear about missions and then give to missions. Reader, is your Church, your Sunday School, doing thi?

J. O. Atkinson.

A GREAT CONFERENCE

The writer was permitted, by the invitation of our General Mission Board, to attend the North American Missionary Conference, which convened at Atlantic City, January 8th to 11th, inclusive. In this Conference, one is aware of the presence of men and women who are not only interested in world problems, but are grappling intelligently with them. If the Congress of the United States could and would discuss these problems with as much intelligence as one sees displayed in the Foreign Missions Conference, it would not be long till our government and the other governments would be on the sure and safe road to world peace. Having attended previous Conferences, we have given the readers of this paper in previous years what we thought, and felt, and learned while in the Conference. A different course is persued this year, and in a few instalments we will transcribe from our notebook that which speakers on the floor said in their own words. There will be lack of connection, since the writer does not take short-hand. However, the salient points and outstanding thoughts of the Conference will be presented.

First Session.

(Tuesday Night, January 8th.)

Address by Dr. Wm. I. Chamberlain, "Outstanding Problems of Foreign Missions." The first problem is the preparation of the message and the messenger. Every institution is to be judged by its power to realize its ideals. A bank is not being judged by its power to produce poets, nor a mill by its power to produce painters. Both may have poets and painters in their employ. The Church is to be judged by its power to produce disciples. Redeeming men and making them disciples of Christ is the high aim of the Church. The Church is and must be judged by its success as a redemptive agency.

Victor Hugo said there was one thing stronger than an army, and that was an idea which has come to its time. In times of economic and political chaos and distress, we have the strongest expression of the spiritual. The Book of Revelation was written in the darkest time of political history. Yet that book is aflame with spiritual force, vigor and a note of triumph. The darkest periods of political distress, and of economic despair or upheaval, occasion the arrival of great spiritual light and expression. In the seething caldron, the overflow and the outgo, something remains.

The greatest need today is (1st) a deepened sense of the reality of the Almighty and Transcendant God; (2nd) our discovery that God is dependent upon our explorations for Him and in His name. The deepest ground of our missionary message is not based on the great commission, but on the nature and being of God. If there be any God for me, and there is, then He is the God of all men. Two infinites would be mutually exclusive. There can be but one Infinite and Omnipotent God.

God, in announcing who He was to Moses, said, Tell the Children of Israel "I am." In that simple enunciation there is unity, personality, eternity, characteristics of the true and loving God.

God moves toward men rather than man toward God. God is seeking now; He has ever been seeking to reveal Himself to man. There is more in revelation than in discovery. Through Jesus Christ, God is revealed in a person. Christ stands supreme today as the Word made flesh—even the Word of God as it speaks to man and endeavors to find and reach man.

(3rd) A third and great need is the discovery of the indestructability of truth. Great spiritual truths are absolute and complete. Christianity is not an experiment; it is an experience. Neither is it an abstraction nor a syllogism. It is a definite, vital experience. "Religious education is to serve the divine and rest in it."

Jesus Christ is the herald of God. He alone of all men lived in the full light of the unseen and invisible. A man somewhere relates that he was condemned to hell and was on his way there. But in the darkness of his journey he stumbled over the heart of God and fell into heaven. The outstanding problem of the missionary today is to lead men and women to stumble over the heart of God—that they may fall into heaven.

Dr. Endicott: "Outstanding Problems on the Mission Fields."

There are great areas of folk who have been robbed of their rightful privilege to know God. What greater curse can come to any people than to be born in paganism? And yet there are great areas of people, millions, untouched with the opportunity of knowing the true God and His Christ. We disguise the great need by placing one or two missionaries in an area where a thousand could be used and could not then do the work. Then there are areas within areas which have not been touched—as Islam. "Master, we have toiled all the night, yet at Thy command we let down the net."

What is the trouble? Can we mediate the gospel to Islam? We cannot issue an ultimatum to Islam to accept Christ. Maybe we have not yet learned the secret of our religion. Can Jesus reach them? Then, can't we? Yet, after all our preaching to Islam, we have not reached them.

Then, what about conditions in the University of Tokyo? About 98 per cent of the students there are agnostics or atheists. What matters it that we are increasing 2,000 a day in our Christian forces in this country! Have we a task yonder we cannot do for Christ? If we do the harder task it will be easy to do the lighter task. The harder task is out yonder in pagan lands. Until we learn to do the harder tasks for Christ, even the easy ones will remain difficult and hard.

Chinese are saying we Christians have carried into our Churches our ideas of government. Has God given the order for His people to divide up in China? Dividing up areas into denomination districts only delayed and enlarged the difficulty. Christianity only religion preaching unity and fail to practice it. Buddhism, Mohammedism, etc., preached unity and practice it. But Christianity that spoke of unity does not practice union.

One hundred and twenty different mission boards. Explain this to Chinese. Is there a reason why I should carry China the news that I am with the Presbyterian, M. E., etc.? If we could solve this problem of unity, many others would solve themselves. When we speak of Christ we speak with authority. One reason why we get no more results out yonder is because of the multiplication of denominations. We have many denominations here. One wishes we could keep them here and not export them—or that which helps to make or keep them alive.

J. O. Atkinson.

(To be Continued.)

STUDENT ATTENDANCE DISCOUNTED.

A man, the Rev. Frank E. Burkhalter, writing in a Baptist paper, says that of the 93,000 Baptist students attending the Baptist and State colleges in the South last year, fully 60,000 of them did not attend Church. He makes this statement on the authority of Frank H. Leavell, who is the executive secretary of the Interboard Commission on Student Activities, and he made this statement, we are told, after he had made a thorough survey of this situation. That is a strange proceeding, now, isn't it? Again we ask: What is at the bottom of this situation? We believe it is due to the shallow work of our teachers and preachers in giving the people the truth. Shallow work will not do. It is said that the farmer who knows how and does plow deep, gets the best results. We believe a great deal of the present conditions of Christian experience is due to shallow work on the part of the teacher and the preacher. Brethren, beyond all question, the present heart and spiritual conditions of a vast number of people is due to the character of the teaching and preaching of the truth. If we want a more viril experience, and therefore a stronger Church, spiritually speaking, we must feed the people on stronger food, and the feeding must be done with a stronger heart—life. No ordinary or indifferent work will produce such results spiritually as we are looking for. It is no use to blame us for stating the case, unless you can show that we misrepresent the facts. Just think of it—nearly two-thirds of the students sent out from Baptist homes in this land of ours did not attend Church during the year 1923. That alone tells a story that is enough to make the Churches in this country ashamed to life up its face in the presence of truth. How is this state of things to be remedied? It is hard to say, except we must feed them on stronger truth and lead them in the Lord's way. This state of things is not true only with our Baptist brethren, but we can find an intimation of the same tendency in our own college at Elon. Here the students were required to attend Church services on Sunday. Some did not think it was necessary to require them to attend religious services on Sunday—that they would do so without being required. This has been proven to be a mistake. Since the burning of the administration building, January 18, 1923, for the lack of proper accommodations, they have been unable to require Church attendance, and the facts, so I am told by good authority, show that a large per cent of the students do not attend Sunday services. So we are afraid, if the facts were accurately given, we should be compelled to take a stand with our Baptist brethren as to the attendance of college students on religious services on the Sabbath. Brethren, there is no use in disputing the matter; there is something "out of whack" in our religious teaching. We may be orthodox, but we do not give the truth out to the people in the power of the Holy Spirit, and even though we be orthodox, we are lacking in power. Somebody has said that evangelicalism is the truth on ice, but evangelism is the truth on fire. That makes a big difference in our work—a difference we ought to recognize, and try, by the help of God, to seek to give the truth to the people, not on ice, but let us seek to give it to them all aflame with the fire of God. This would make a wonderful difference in the effect the truth will have upon the hearts of the people. Let us try it; it will pay compound interest at a high rate and be the means of giving the Church power, such as she cannot have under existing circumstances. The Church and its ministry need to wake up and get to their work under the power of the Holy Spirit, for then we shall see our young people faithful and loyal to their profession as Christians. So may it be for us all.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 10, 1924.

Subject: "The Failure at Kadesh."

Golden Text: Jehovah is with us; fear them not.—Num. 14:9.

Lesson: Num. 13:17-14:45; Deut. 1:26-40.

Devotional Reading: Rom. 8:31-39.

The children of Israel spent about a year at Sinai. They had to learn that great principles must be applied to the every-day facts of life. Hence, we have all the detailed laws regarding food, clothing, worship—everything that concerned life. Regardless of what we think about the efficacy of these laws now, they had a large place in God's plan for His chosen people, and the year at Sinai was well spent.

And then they moved on to Kadesh. This place was on the southern border of Canaan, about fifty miles from Beersheba. It was an attractive oasis in the desert, and was a strategic point, for a journey of seventy-five or one hundred miles, over a country that offered no strong, natural barriers, would bring the minto the heart of Canaan. Canaan—the land of their dreams! Canaan, with its fertile fields and its perennial spring! Canaan, the land of their hopes! What a thrill they must have had as they saw the promised land, not afar off, but actually at their feet. It would seem that all that remained for them to do was to go in and claim the land that flowed with milk and honey for their own. And this they made ready to do.

Moses sent out twelve men "to spy out the land of Canaan," and told them to "see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, many or few; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds. And what the land is, whether it be fat or lean, whether there be wood therein or not." They were "to be of good courage, and to bring of the fruit of the land." Like any wise leader, he wanted to know what problems confronted his people. The Lord's work puts no discount on common sense.

The spies did as they were told. And when they returned with first-hand information and concrete illustrations, they made their report. Ten of them said that it was truly a land that floweth with milk and honey, a land greatly to be desired. "Nevertheless," said they, "the cities were walled," and "there were giants there," giants so large that they felt like grasshoppers in their sight. No, "we be not able to go up against the people, for they are stronger than we." Thus read the majority report.

But there was a minority report. It was returned by only two men. By a strange coincidence it agreed almost word for word with the majority report, except for one thing. It reported the "goodness of the land" and also "the walled cities and the giants." In "findings," it was the same;the difference was in the recommendations. Whereas, the ten men said, "we are not able to go up against the people," the two men said, "Let us go up at once and possess it, for we are well able to overcome it." The ten men had seen the difficulty in the opportunity; the two men had seen the opportunity in the difficulty. The ten men had counted up only human resources; the two men h adadded to human resources the divine resources. As men of vision and faith, they had seen that they that were for them were more than they that were against them. And they taught to men of all time that "genuine seeing is not so much a matter of eye-sight as of insight."

The majority report was adopted. There was then—and there is now—magic in numbers. People still follow the crowd. But then, as now, the majority is not always right. An appeal to the masses as to the respective merit of "Jazz" and "Bethooven" would corroborate this statement. It was only a little over eleven days from Sinai to Canaan by way of Caleb and Joshua; it was nearly forty years by way of the majority. Blind leaders of the blind.

There is a touch of the pathetic in the lesson. When the people mourn, and rebel against Moses, as was his custom, he went unto the Lord. His appeal is as touching as it is eloquent, and every Christian worker should read it for its revelation of the heart of a man who loved his people. In the heart of this man of God we find the spirit of the Good Shepherd, who layeth down His life for the sheep.

Teaching Points.

1. Foresight has a legitimate place in God's work.
2. They can who think they can.
3. Argument should be weighed, not counted.
4. Not "Can I make it succeed?" but "Is it God's will that I undertake it?"
5. Crises are opportunities.
6. People often retreat when religion becomes too costly.
7. "Pray not for tasks equal to your powers, but pray for powers equal to your tasks."
8. Followers of Christ should give a good report of the land.
9. The men who enter the promised land are the men who see things in the light of God.
10. Encouragement comes not from minimizing foes, but from magnifying allies.
11. Religion would fare badly if there were not a few men and women of faith.
12. A good test of manhood is to be found in the response which it makes to the difficult.

CHRISTIAN ENDEAVOR.

February 10, 1924.

Topic: In His steps. II. How and what Jesus taught.—Matt. 5:1-12, 11:3, 13:3.

They called Him "Rabbi," that is "Teacher." And they did well, for such He was. In fact, so great a teacher was He that He is known as "The Great Teacher" or "The Mastrr Teacher," and today, after nineteen centuries, all of our sound educational programs are based on the principles which Jesus used in His teaching. We talk much about modern education, psychology and pedagogy, but as a matter of fact we are simply discovering or applying the methods which the Master Teacher used in Galillee nearly two thousand years ago. When we remember the fact that Jesus never had any special training in a "normal school," nor took "a summer school course," we stand in awe, or rather bow in reverence, and say with the centurion, "Truly this man was the Son of God." And then if we are wise, we will sit at His feet and learn of Him.

Jesus was a great teacher because of His intimate knowledge of God, and of man, and because of His ability to employ all known literary devices in presenting the truth as He knew it. Parable, metaphor, simile, question, paradox, hyperbole, proverb—all find a place in His teaching. And, in addition to a deep earnestness, there was also satire, irony and humor. He who would be a great teacher should study the methods of the Great Teacher.

I. How Jesus Taught.

1. Informally. He did not have a school; He simply gathered a group about Him, or taught them as they resorted to Him by the lake, on the road, on the mountainside.
2. Simply and directly. He put great truths in simple language.
3. Concretely. He taught them in parables—that is, in pictures.
4. Earnestly. There was always an earnestness and a passion about His teaching. And this earnestness gave His teaching power.
5. Positively and not negatively. Jesus said, "Thou shalt!" He invoked faith, rather than talking about doubts.
6. Helpfully. Jesus always had in mind to help men.
7. Authoritatively. He taught them as one having authority, and not as the scribes and Pharisees. But it wa snot dogmatism; it was conviction born out of personal experience.
8. By example. Jesus lived what He taught.

II. What Jesus Taught.

1. About God.
He was all-powerful.
He was the Father.
He loved men.
He would forgive men who were penitent.
He was a Spirit.
He was holy.
2. About Himself. He was the Son of God, the Friend of sinners, the revelation of God, the revelation of man, the center and circumference of man's spiritual life, the Saviour of the world.
3. About Man. He is a son of God, capable with God, made for eternal life.
of infinite possibilities, created for fellowship with God, made for eternal life with God, a brother of all other men, and instrument through which carries out His will in the world.
4. About religion. An essential of a good life, pre-eminently a matter of personal relationships, a spiritual and not a formal thing, a force that should affect every phase of life.
5. About life. It was good, a measure to be filled and not a cup to be drained, does not consist in the abundance of things which a man possesseth, to be used for the glory of God.

"There are many other things which Jesus did, and taught, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21:25.

FIVE GREAT DAYS—FOR FIVE GREAT REASONS.

By Lucy M. Eldredge.

Just as the old year closed, and 1924 began, a host of young people, more than 6,000 strong, spent five great days at Indianapolis. These days, in the great Student Volunteer Convention, were days never to be forgotten. The real story of the gathering cannot be written now. It will only be fully recorded as lives are lived. The power of the Indianapolis Convention will be revealed in all corners of the world. This is true for five outstanding reasons. Five simple words may sum up the experiences of those five days.

Worship.

The spirit of Jesus Christ was there. From the moment when the youth from many lands first joined in "All Hail the Power of Jesus' Name" and "Our Father," until of one accord they joined in "Blest be the Tie that Binds," after the last benediction, there was a spirit of worship. The great Cadle Auditorium, filled to its limit, was quiet as men and women bowed to really pray together. The great hymns of the Church, rich in melody, association and meaning, expressed the desires of those gathered there. A period of united intercession was a feature of every session. Each night the "Morning Watch" cards were distributed, and all urged to join in this morning period of personal devotion. A desire for continued intimate fellowship with the Father, and comradeship with Jesus Christ was created at Indianapolis in these worship periods. Here is found the real secret of the power generated, of the birth of new resolutions, and of the strengthening of many lives.

Example.

Thirty-seven years ago, the Student Volunteer Movement was born in the consecrated hearts of students like John R. Mott, Robert P. Wilder, Robert E. Speer and others. To their vision expressed in the watchword of the movement, "The Evangelization of the World in this Generation," they have given their lives. Their presence and their addresses to the convention were living messages of God's power in consecrated lives, and through men surrendered to Him. Their challenge rang true because of their own lives.

Men and women from all lands were an inspiration. They had come because they had heard the story of Jesus. They had felt His power in their own lives, and wished their people to share the blessed story. One could not listen to Dr. Y. Y. Tsue and Dr. Chung and L. K. Chang, to Dr. King and Dr. Aggrey with their messages from the black man's point of view; to Dr. Keller who had traveled 5,000 miles to bear Europe's story; to Prof. Osuano, of Mexico, and Rev. A. Thaker Dass, of India; to the missionaries like Dr. Paul Harrison, of Arabia, and Kingsley Birge, of the Near East—without feeling that their lives had been in touch with God. You just knew they were "saved to serve." And you wanted to share their vision and their task. Living examples like these inspired the youth in Indianapolis to "Go and do likewise."

Information.

A great exhibit aided the program in furnishing gripping information. This information revealed first knowledge from God's Word from Canon Woods in great messages concerning what we believe about God, about sin and the cross, about the kingdom of God, about power. The delegates came first to know God. Every national representative brought startling facts about the needs of his land. Dr. Speer and Sherwood Eddy just back from wide travels, brought news of a world which is dissatisfied and eager for something better. Four great basic problems were discussed from the platform and in smaller groups, and portrayed on the posters of the exhibit: the race problem, industrial conditions and problems, the Christian student's attitude toward war and the youth movements in various lands. The information given made people think. The knowledge imparted carried with it a challenge to thought and action. It was information which would lead to the transformation of lives and the reformation of the world.

Association.

Indianapolis brought the young people of our Church together. They came from Defiance and Palmer, from Union and Elon, to know each other better, and to interpret their college life. On Sunday afternoon, in the denominational rally, a group of fifty or sixty gathered to hear from the colleges and words of counsel from mission leaders of the Christian Church. Monday night the group came together again to discuss informally the real vital meaning of the convention. In the hotel, informal group meetings for discussion and prayer were held daily. These are some of the young people upon whom our Church must depend to make its missionary progress. How fine for them to come to know each other under such inspiring conditions! And also profitable and pleasant was the association with State groups, with returned missionaries, with foreign students, and with many others of kindred purposes and desires.

Optimism.

Great problems were faced, but without discouragement. Needy situations were presented, but always with the challenge and possibility to relieve them. A world in chaos, but with a great hope, was pictured. It was a happy crowd which thronged daily three times to the Cadle Auditorium. Doors were shut at the opening hour, but few were left on the outside. They had come to Indianapolis for a purpose, and they were interested and eager to fulfill that purpose. It was a picked group from many institutions and lands ready, as Dr. Judd said in opening, to "seek for the Jesus-way out" of the problems before them. They were joyfully looking to a future in which they could play a helpful part. They had faith in the power of Jesus Christ. The older leaders were hopeful, as well, as they faced again and this vast sea of youth with such possibilities and talent and consecration. They trusted the youth of this generation with their challenge, feeling that they could be counted upon.

The Indianapolis convention closed on the first day of this year. It closed with Arthur Rugh's challenge to students to go back to their campuses as changed men and women to stir other lives. It closed with Sherwood Eddy's challenge still ringing clear as he called: "1-9-2-4! Those are your signals. For God's sake, do not fail us now!" It closed with students still pondering over John R. Mott's great message. It closed with Jesus Christ both the conscience and the will of the convention. Formally, the convention ended, but it cannot really ever end. Under God, it was a convention for all time, as young lives were consecrated to the program of His kingdom. In changed lives, shall the record of the Indianapolis convention be written as it is lived.

Erie, Pa.

ELON COLLEGE DOINGS.

Yesterday was fittingly observed as "Greater Elon Day" on the campus, a date that will be made an annual feature of the college calendar. One year ago the heart of Elon College was destroyed by fire, and today five buildings have raised their walls where one stood before; and to commemorate the event, the college authorities have set January 18th aside as a holiday to be known as "Greater Elon Day."

The exercises of yesterday culminated in a banquet for the students and faculty and visiting friends in the college dining-hall at the dinner hour, and a debate with Emory and Henry College in the evening.

The question under fire in the debate was: "Resolved, That the Defeated Bonus Measure for World War Veterans Should be Passed." A two-to-one decision from the judges—J. H. Harden and J. L. Scott, of Burlington, and W. S. Crawford, of Mebane—defeated the soldiers' bonus measure and gave the victory to the negative team represented by P. J. Viall and F. M. Matthews, of Emory and Henry College. G. C. Mann and O. C. Johnson represented the affirmative argument for Elon.

The affirmative attempted to prove that the soldiers' bonus was not a gift, but only adjusted compensation of a just debt long overdue; that veterans from other wars and other nations were paid adjusted compensation; and that the present stable condition of the government justified the measure without further taxation.

To offset this, the negative team brought forward the facts that the bill made no practicable plan for payment of this money; that this enormous amount put into circulation at once would raise commodity prices; and that a bonus was against the principle of a democracy and would injure the high standard of appreciation of patriotism and citizenship.

During the course of the special dinner, a very appropriate program was carried out under the direction of Dean Savage. W. T. Scott spoke of the dark outlook on January 18, 1923, which had on January 18, 1924, changed to one of light and hope. During the twelve months between those dates he brought out the fact that the endowment of the college had been increased $100,000; that $400,000 had been raised for new buildings and equipment; and that a finer spirit of co-operation had been developed between the college and the constituency of the Church denomination.

W. B. Terrell followed with a toast to the present head of Elon College, Dr. W. A. Harper, and spoke of his leading activity in the campaign that had been waged throughout the State and nation for rebuilding Elon. To him, Mr. Terrell attributed the material prosperity that had been Elon's good fortune in the past twelve months.

Dr. W. S. Long, founder and first president of the college, journeyed up from his home at Chapel Hill to be at the college on this memorial day. President Harper, in a short address, told something of the sacrifice and labor Dr. Long had devoted to the college in its early days.

Music was furnished by a quartet of students —Misses Mary Lee Foster and Della Cotten, and Leon Watson and Gordon Grymes, with Miss Madge Moffitt as accompanist, who rendered pleasingly one of the college songs.

Dr. Long spoke briefly of his appreciation of the progress of the college and of his deep interest in all that occurred here.

C. M. Cannon.

The battle over the Bible goes on, and while the Lord our God is in charge of things in this world, that battle will likely go on until it is finished, and we hope it will, for the Bible is worth fighting for. Let us not be driven by some false idea to abandon the defense of the Word of God. On the God-ward side, the Bible is perfectly safe—the hands of its enemies cannot touch it—but on the human side, we must give attention to this battle, and for the reason that there are so many men and women who may lose out in the divine life if we do not see that the truth is kept before them inviolate. The Bible, in its purity and power, is the need of every living soul. Let us do our best to see that the great Book is kept before the people for their benefit in finding the way back to God. The Bible is the greatest Book known to man.

There is one good sign of the times—the fact that lynching is on the decrease. During last year there were twenty-eight lynchings in the United States, and that is twenty-eight too many, but it is twenty-nine less than last year.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PRAYING AND LIVING.

"As a man thinketh in his heart, so is he."—Prov. 23:7.

If prayer is "desire of the heart," as we understand it is, and the heart is made up of and engrossed in thought, in the last analysis then, our thoughts are prayers. It is true that our thoughts determine our characters; therefore, it is through thought of God, that we shall know Him and attain His character. Christ Himself has set us the supreme example of this. While He was praying often and long, it was not how much He prayed, but it was the quality of His prayers. Listen how He talked to the Father in this chapter. The very loftiest of ideals seem to be born into His life as He speaks, and an indomitable will power is bestowed upon Him to carry out His plans.

Isn't this true of us—the loftiest ideals come to us when we are offering our sincerest prayers; and our most powerful determination comes when we thus dwell with Him? Then pray. Don't neglect it, for out of it will come your greatest service and joy in life. Pray, for by it you pass into your richest personality. Pray, for of it comes the greatest sanctity of life. Pray, for from it will blossom the flowers of lovingkindness and the fruit of greatest usefulness in life. "For their sakes," said Jesus Christ.

Prayer.—Our Father, as little children look to their father for the answer to the questions of life, and for their help in life, help us, as Thy children, to look to Thee for the love that never faileth, for the faith that is enduring and reaches heaven and takes us clear through. Forbid that we shall waver from this in all our living. This we ask for Jesus' sake. *Amen.*

TUESDAY.

THE BUILDER.

"Others have labored, and ye are entered into their labors."—John 4:35-38.

Jesus is discoursing on the place of service in the kingdom of God. He tells the disciples that personal and well-directed effort is necessary. Christianity is more than a mystical religion; it is social, active and aggressive. There is reaping to do for today and sowing to do for the future. The word "labor" has been a term of derision in the past; Jesus lifts it into spiritual meaning.

"Others have labored." Yes, we are all debtors to the past. Others have toiled and suffered for us. Our existence, our liberties and our religion all are the result of the work of others. There is a oneness in the work. One soweth and another reapeth, but both are one in the cause. There is an invisible comradeship, and vast hosts of illustrious workers are with us as we toil. We have picked up their unfinished tasks and their ideals and must carry them on. Jesus did not say "ye have entered into their gifts and blessings." He said: "their labors." If we would take the harvest and all its blessings, we must also take the labors. We must leave something for the future workers to reap—*Rev. A. E. Gregory.*

Prayer.—Unite our hearts and teach us the joy of the Christian faith when it is unsullied and unstained with jealousy or narrow definitions. Help us to gain new thoughts of Thee, and new love for one another, because of Thy love for us even when we were yet sinners. *Amen.*

WEDNESDAY.

JOY IN THE WORD OF GOD.

"The statutes of the Lord are right rejoicing the heart."—Ps. 19:8.

The law of the Lord is perfect converting the soul.—Ps. 19:7.

Whoso keepeth the commandment (of the Lord) shall know no evil thing.—Prov. 13:9.

Great peace have they that love thy law; and nothing shall offend them.—Ps. 119:165.

Blessed are they who are perfect in the way, who walk in the law of the Lord. * * * That do no unrighteousness.—Ps. 119:1-3.

His mouth talketh wisdom,
And his tongue speaketh justice.
The law of His God is in His heart,
None of his steps shall slide.—Ps. 37:30-31.

The light of the righteous rejoiceth. But the lamp of the wicked shall be put out.—Prov. 13:9.

Prayer.—Our Father, we thank Thee for every day, so fresh and new with life, for every good thing we have, for Jesus who saves us completely and forgives us entirely of all of our sins. We thank Thee for the rich joy of Thy word. Grant us increasing joy in it, and forbid that we shall neglect it at any time. *Amen.*

THURSDAY.

A SPIRITUALIZED MIND.

(Read Dan. 10:7-12.)

Daniel had a vision and saw things of God which nobody else ever saw. Stephen, when stoned to death, saw glories on the other side which others had no conception of. When Paul was converted on the road to Damascus, he heard a voice and saw a vision of his Master which were not revealed to others. Such things have not ceased to be to the few or the many who have the spiritual mind and put themselves in a position of revelation.

A young friend, not long ago, when passing from the earthly to the heavenly, did so with calmness and greatest deliberation, and for several days before he breathed his last, even up to his last moment, he saw heavenly things in the kingdom above and was able to tell his parents about it before he left them. Many such experiences have come to the observation of the writer, and no doubt to you. How is it?

Some have said that certain ones have been endowed with spiritual gifts more than others. This can't be so. Those who have spiritual gifts are those who have cultivated them, and thus received the endowment, and if they see things that we do not see, that is the reason. We have no doubt been negligent and have dwarfed our spiritual powers. Spiritual faculties can be trained until we can see as Daniel, as Stephen, as Paul, as John on Patmos, and as my friend.

Prayer.—Our Father, this hour we lift our hearts at the altar of our souls and pray for a will to resign our whole being to the daily habit of listening to spiritual things, cultivating and training our spirits unto Thy spirit lift, that the glories of heaven, as far as Thou wouldst have them, may come to the earth. This we ask for Jesus' sake. *Amen.*

FRIDAY.

GOD'S VISITS AND SEEING HIM.

"Thou knowest not the time of Thy visitation."—Luke 19:44.

God visits us in opportunity. The dawn of opportunity is the unveiling of His presence. When the door opens upon the way of sacrifice and enlargement, He is there! No longer does He visit us in bodily form; He comes in the form of circumstance. He speaks to us in the voice of events. We may behold His comings and goings in the movements of our day. We may see Him in a tendency, we may hear Him in a challenge, we may find Him in the midst of upheaval and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and He comes to us in the shadow of some chilling disappointment, visiting us "in the night seasons."

It is, therefore, a fine attainment in grace to be able so to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we know the time of His visitation.

To recognize the divine visitation, and to discern the visitor! To know Him as He comes to the door! "Behold, I stand at the door and knock." How may we know His knock? "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear, and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for they shall see God."—*Rev. J. H. Jowett.*

SATURDAY.

THE WORSHIPING SPIRIT.

"Worship the Lord in the beauty of holiness."—Psa. 29:1-2.

Atmosphere is hard to define, even though it is something of which every one is conscious. We know we are glad to be in some places, and glad to be out of others. It is a certain indefinable air of cleanliness, comfort, beauty and home-likeness that makes us love one spot above another, and makes us return to it from time to time with special pleasure. How is it in the Church in which you worship? Does the sweetness of the place hold us? If it does, it is likely to hold others also.

A youth standing in silence on the shore of a lake, encircled by the forest trees and watching the moonlight on its surface, said: "Surely God must enjoy beautiful things, to put here this beauty, where for years no one has seen it but Himself." That is worship. That same youth sits in Church now, as a man. The tones of the great organ quiet him; the prayer of the minister makes him search his heart. Hymns and sermon make him feel that God needs his life in carrying on His great work in the world. That is true worship.

According to the strength of the desire, we bring to worship will be the amount and quality of the blessing we take away. Charles Dickens, on his first glimpse of it wrote to his wife: "It is such a beautiful place in which to worship God, you would shed tears to see it."—*Rev. W. S. Stranahan.*

Prayer.—Our Father, though we be absorbed in business, day by day, prepare our hearts and minds for the calls of the Sabbath tomorrow, and let not business keep us from this, nor from the proper spirit for the Lord's day. This we ask for Jesus' sake. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

When manna fell upon the earth to the children of Israel, it marked the Sabbath day, and we are told that for forty years after this it marked the separation of the weeks for them. The day after the manna was a day of rest and worship for them. It was after this that the law concerning the observance of the Sabbath was given. Associated with this law are a few things which reveal to us its meaning. The first is that we shall "keep it holy," "have no other God," "take not the name of the Lord in vain," "honor thy father and thy mother," "thou shalt not bear

false witness," "thou shalt not stead," "teach these things diligently to thy children," and "all flesh shall come to worship before me" at "his foot-stool for He is holy."

Prayer.—O Almighty God, grant, we beseech Thee, that we may always place our trust under the shadow of Thy wings, that we may dedicate our lives and all those placed in our charge to this course. May we spend this day in cultivating this spirit in ourselves and all others with whom we may come in touch. This we ask for Jesus' sake. *Amen.*

THE HUGHES PLAN.

A year ago Mr. Hughes made a speech in which he suggested thatt he problem of reparation could be solved by having a disinterested committee, composed of the best business men of several countries, make a thorough investigation as to Germany's ability to pay and report their findings to the nations to which indemnity is to go. France would not hear to this for a long time, but at last she has agreed to go into such a conference with certain limitations. This conference is to be simply advisory and is to operate under the condition of the treaty which was signed after the armistice. France takes this position for two reasons. In the first place, she thinks she will secure a larger amount in this way, and in the second place, she does not want to invalidate the treaty agreed upon or weaken the authority of the League of Nations.

The total amount originally demanded of Germany was 130,000,000,000 gold marks, of which France was to receive 32,000,000,000. France some time ago agreed to reduce the amount coming to her to 26,000,000,000 gold marks, provided the nations to which she is indebted would relinquish all claim upon France.

When the amount of indemnity was first fixed, Mr. Wilson said $15,000,000,000 would be as much as Germany was able to pay. Lloyd George urged thatt he amount be made much larger, and at his insistence it was fixed at $130,000,000,000. Now, Mr. Lloyd George is saying that Germany is not able to pay the amount asked. It would see mthat he was playing politics when he stood for the larger sum, and is now greatly embarrassing the situation by pleading for a reduction. Had Mr. Wilson's suggestion been acted upon, we believe a much larger amount of the indemnity would have been paid before now, and the world would be a long way toward the peace which all the nations profess to desire.—*Biblical Recorder.*

A REJECTED CANDIDATE.

A young man applied to one of the British missionary societies for service in the foreign fields, but his medical examination showed he was unfit, much to his disappointment. "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's," he said, "and all the profits shall be devoted to His work."

He entered business life. His first year's profit was $300. This he sent to the mission board. The next year he sent $1,920; the third year $4,096; and the years that followed, $10,000, $12,000 and $14,000.

During six years this consecrated, sickly man paid $42,316 for the personal service abroad which he was not permitted to render.

The obligation to give the gospel to others is as universal as the privilege of receiving it. Why should not tens of thousands be willing to pay for a substitute at least if they cannot go, or invest as a minimum the tithe plus free-will offerings for the various benevolence causes.—*Telescope.*

Christian Orphanage

Dear Friends:

Flu and pneumonia seem to have had a good inning at the Christian Orphanage for two weeks. We have had about fifteen cases of flu and six cases of pneumonia. One little boy was critically ill with pneumonia for a week. The doctor and those who were nursing him almost gave up hope for his recovery, but we are thankful to say that he is improving now and we have much encouragement as to his recovery. All the other cases we have are very much improved and will soon be out again.

When we have so many sick at one time and some critically ill, the responsibility of the work grows very heavy, but as they begin to recover and we feel they are out of danger we can feel the burden get lighter. They feel mighty close to you when you sit by the bedside of a little motherless child and look for every breath to be the last one and wonder if you have done all that could have been done for it and have been as tender in nursing it as a mother could have been, could she have been by their bedside. It is a responsibility, a task, a privilege and a duty. May God help us to be faithful.

Our January offerings have been good, and we will soon pass the first mile-post in our offerings for 1924. Twenty-seven thousand dollars to raise, twenty-seven mile-posts. Watch our total grow. If it grows too slow, mail us a check to make it grow. We want the Orphanage to grow and glow this year, and we want you to help make it so.

The following have been sent in since our last report: 1 box, no name; 12 pr. hose, 2 towels, 1 handkerchief, 1 box, Richmond, Va.; 12 pair little pants; Ladies' Aid Society, Arthur, Ill., 1 quilt, books and pictures; Mrs. S. W. Wright, Franklin, Ohio, suit case containing books, toys, gingham, etc.; Missionary Society, Pinqua, Ohio, 3 comforts; Jr. Christian Endeavor, Springboro, Pa., 1 quilt.

Chas. D. Johnston,
Superintendent.

REPORT FOR JANUARY 31, 1924.

Amount brought forward		$ 587.50
Sunday School Monthly Offerings.		
North Carolina Conference:		
Monticello	$ 1.00	
Sanford	7.52	
Durham	9.94	
Burlington	56.60	
Mt. Auburn	7.80	
Liberty, Vance	3.14	
New Elam	4.18	
		90.18
Eastern Virginia Conference:		
New Lebanon, Surry County	$ 5.00	
Holy Neck	24.00	
Mt. Zion	5.82	
Elm Avenue, Portsmouth	2.35	
		37.17
Valley of Virginia Conference:		
Lineville		1.25
Georgia and Alabama Conference:		
Pisgah	$ 2.70	
Rock Spring	1.00	
		3.70
Northern Church.		
Pleasant Hill, Ohio		5.35
Thanksgiving Offerings.		
Bethlehem, Ala. Co., N. C.	$ 13.01	
New Lebanon, Surry County	21.00	
Ocean View, Norfolk, Va.	8.00	
Merry Oaks, N. C.	7.00	
Twentieth Century Class, Suffolk.	60.00	
Oakland birthday offering	20.71	
Sara E. Phelps, Marlow, N. H.	5.00	
Y. P. M. S., Dover, Del.	5.00	
Concord, N. C.	6.35	
		146.07
Baby Home Fund.		
T. F. Aysceue		20.00
Special Offerings.		
Mrs. H. A. Culver	$ 30.00	
G. L. Gwinn	10.00	
Rent	15.00	
		55.00
Grand total		$ 946.22

KINDS OF CHRISTIANS.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class—those who live chiefly by emotion—remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class—those who live chiefly by faith—remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine. "We live by faith," says the apostle. And those who learn so to live are stable, joyous and triumphant. It is the New Testament mode of life. Happy those who can say with the psalmist: "My heart is fixed, O God; my heart is fixed"; or, with the noble apostle, "The life that I now live in the flesh is by the faith of the Son of God, who loved me and gave Himself for me."—*Prof. Upham.*

THOUGHTS FOR THINKING MEN AND WOMEN.

Many a supposed giant has turned out to be only a shadow.

All love asks is the privilege of doing its best.

A "green old age" is generally the proof that man has lived well.

When this new star appeared, these, the magi, were already gazing skyward. They were starwise long before. The revealing Light came to those who had eyes to see!—*Rev. E. M. Cross.*

We must remember that the earth itself is every now and then among the stars. Everything about us should partake of this uyward tendency.—*H. Macmillan.*

"Are we limiting God by asking for only what our small vision sees to be possible, or are we remembering that with God all things are possible—things that we cannot even think of?"

"Would we hear the message, we must at least be still; would we see the angel host, we must at least turn our eyes heavenward; would we find the Redeemer, we must at least seek the Child."

"So good it is for us that we cannot see into the future, and that under such conditions the dear Lord extends His hand to guide us through darkness and uncertainties. I am now wondering thus early in the New Year if this is to be an eventful year to me as the past several have been. The Father only knows, and I am sure He cares."—*Indiana.* To leave it all with the Father is the thing to do, especially when in faith and love we may leave it in His care.

IN MEMORIAM.

Whereas, it has pleased our Heavenly Father to take from our Woman's Home and Foreign Missionary Society another beloved member, Mrs. Willie Harris Edwards, who departed this life December 25, 1923, aged 17 years; therefore, be it resolved:

First, That we, in faith, humbly bow in submission to the will of Him who can make no mistakes, and record our appreciation of her Christian life, though short, and patient in suffering.

Second, That to the bereaved family, especially her faithful husband, we extend our heartfelt sympathy in her early passing, and commend the bruised and broken hearts to the Supreme Comforter.

Third, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of our Woman's Home and Foreign Missionary Society, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
MRS. A. D. BRINKLEY,
MRS. B. D. CROCKER,
MRS. BURWELL RIDDICK, JR.,
Committee.

MORGAN.

Mrs. W. A. Morgan, Apex, Route 4, died very suddenly in her home December 24, 1923, at the age of 58 years 11 months and 6 days. She leaves a husband, two sons, W. A. and Leon D., of Apex, and two daughters, Mrs. A. B. Wilder, Raleigh, N. C., and Mrs. E. J. Castlebury, of Apex, Route 4. She was the daughter of the late William Goodwin, of Raleigh.

It was on Christmas Day that her funeral was held in Martha's Chapel Christian Church. She had been a faithful member of that Church for several years. Scores of relatives and hundreds of friends were there to pay last respects to all that was mortal of one of the most godly and most widely known and highly respected women of that community. She not only believed that with Christ is the word of life, but she sought to know His teachings and to be governed thereby.

"You and Mrs. Howard pray that we may be as true to God as mother was," is a quotation from a recent letter by one of her children.

B. J. HOWARD.

POND.

Catherine Lee Pond, daughter of Mr. and Mrs. Harry Pond, was born March 19, 1914, and died December 13, 1923.

Called in the bloom of childhood,
Just in the prime of life;
Away from this world of sorrow,
To the land where all is bright.
In my heart a memory lingers,
Sweetly, tender, fond and true;
There is not a day that passes
That I do not think of you.

I miss you, dear Catherine; miss your sweet and loving smile, but we'll meet again in heaven, where no farewell tears are shed.

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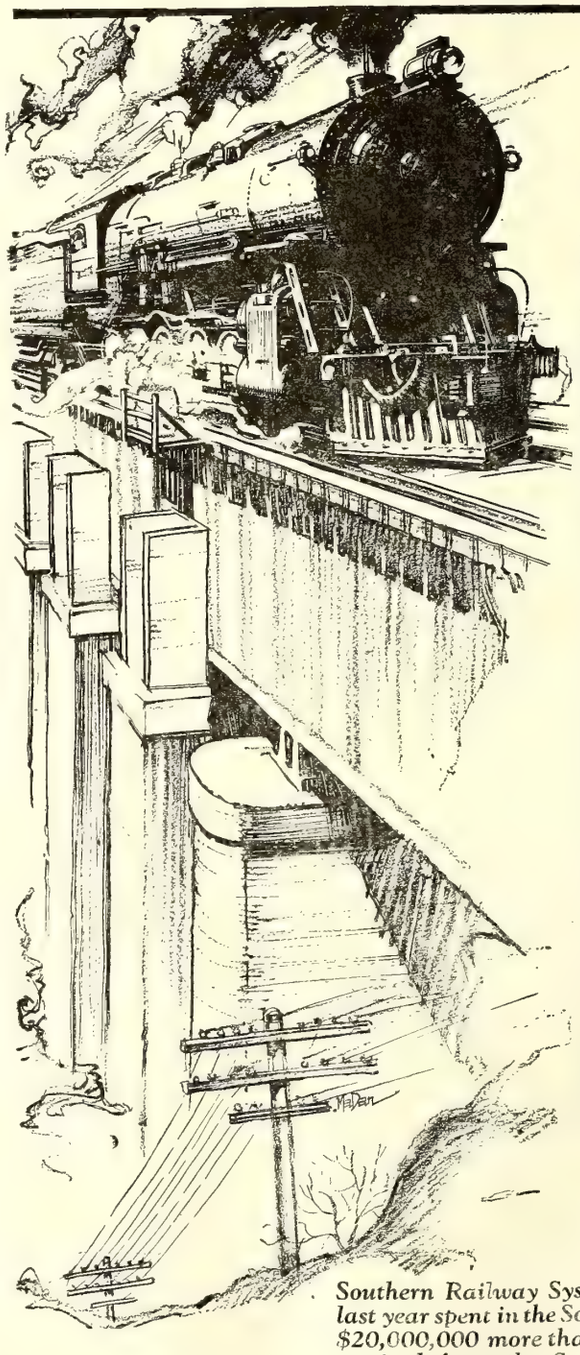

Keeping pace with the South

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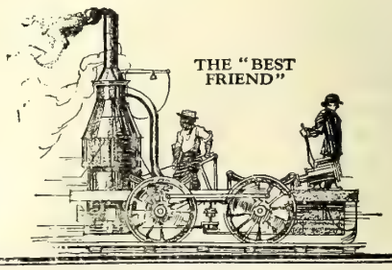
The Southern serves the South—from the northern gateways at Washington, Cincinnati and Louisville—and the western gateways at St. Louis and Memphis—to the ocean ports of Norfolk, Charleston, Savannah, Brunswick and Jacksonville—and the Gulf ports of Mobile and New Orleans.

Operated by men of the South, who have been bred in its traditions to understand its problems and its needs, the Southern keeps pace with the South. The investment in its properties is now more than $710,000,000, of which $285,000,000 has been expended in the past two decades.

With the continued cooperation of the people of the South, we will be enabled to command the capital for the greater transportation facilities that Southern development will inevitably demand.



Southern Railway System last year spent in the South $20,000,000 more than it received from the South.

THE SOUTHERN SR SERVES THE SOUTH
The SOUTHERN SERVES THE SOUTH

WICKER.

Mrs. Delitha Thomas Wicker, beloved wife and ever-helpful companion of Rev. J. D. Wicker, quietly fell on sleep Friday evening, January 11, 1924 at their home, near Sanford, N. C. She was born March 12, 1842, and so only lacked two months of being 82 years of age. She was married in 1864 to Bro. J. D. Wicker, and to this union were born eleven children, nine of whom survive, namely: Cora Agnes, now Mrs. N. A. Dowdy, Durham, N. C.; Walter Crump, now Rev. W. C. Wicker, Elon College, N. C.; Russell B., of Sanford, N. C.; Clara, now Mrs. S. M. Watson, Sanford, N. C.; Hattie, now Mrs. George Timberlake, Wake Forest, N. C.; Edgar Pope, Sanford, N. C.; Flora, now Mrs. Evanda Cole, Sanford, N. C.; Maggie, now Mrs. J. D. Hill, Sanford, N. C.; Bessie, now Mrs. Robert Nelson, Troy, N. C. These, with a most devoted husband, gave every care and comfort possible to a loving mother and fond wife in her affliction for the past eight years.

Stricken with paralysis years ago, and already suffering with rheumatism, she showed her loved ones and all who knew her how to be patient, and even cheerful in suffering, and how to be brave and hopeful in the throes of pain and affliction. Her favorite words, which she not infrequently sang in her affliction, were—

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one
And there's a cross for me."

In the face of such patient suffering, and victory in affliction, one is reminded of 2 Tim. 2:12: "If we suffer, we shall also reign with Him."

The funeral services were conducted by the pastor, Rev. R. L. Williamson, from the Sanford Christian Church, at 2 P. M., Sunday, January 13th. The writer assisted.

Sister Wicker had been a faithful member of the hCristian Church since early years, and in her days of health and strength was active in all that her Church undertook. A true and loving wife, a fond and devoted mother, a kind and gracious neighbor, a faithful follower of the Lord Jesus has gone to her rich reward. A great concourse of people who knew and loved her attended the funeral at Sanford and the burial in Shallow Well Church Cemetery. The beautiful and abundant floral designs more than covered the mound beneath which she sleeps. These tokens showed how her friends and neighbors respected and loved her. J. O. ATKINSON.

FRANKLIN.

Mrs. Caroline Franklin, wife of the late Gus Franklin, died January 8, 1924. She was for many years a member of Piney Plains Christian Church. Having made profession of faith in Christ at an early age, she remained faithful to her trust till death.

A good woman, we believe, has gone on to glory. She was buried in the Church cemetery beside her husband. May the rich blessings of our Lord rest on those that remain of her loved ones and prepare each of them for the reunion. J. LEE JOHNSON.

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J. PRESSLEY BARRETT, D. D..Editor
P. J. KERNODLE....Managing Editor

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ALLRED—ALLEN.

Mr. Raymond Allred and Miss Minnie Allen, both of Asheboro, but formerly of Ramseur, were united in marriage by the writer at his home in Ramseur, N. C., December 23, 1923. They were accompanied by Mr. Hobert Leonard and Miss Florence Allred, sister of the groom.

They are splendid young people, and many friends wish them a happy married life. T. J. GREEN.

BROOKS—ANDREW.

At the home of the bride's parents, Mr. and Mrs. C. M. Andrew, Liberty, N. C., Mr. Lynn Brooks and Miss Mattie Andrew were happily married in the presence of a few friends and relatives on the evening of December 22, 1923.

These are popular young people, and many are wishing for them happiness through life. Ceremony by writer.

T. J. GREEN.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, FEBRUARY 7, 1924. | NUMBER 6.

THE SUN'S OBSERVATORY

Welcome, But No Change.—

The papers are announcing that the Archbishop of Canterbury is making overtures for the union of the Roman Catholic Church with the Church of England. This is not new, for the Episcopal church in many places has been traveling toward Rome for many years with rapid strides. In many Episcopal churches in our own country they have the confessional, prayers for the dead, and a celibate ministry. We read sometime ago a book by an episcopal writer who claimed that his church was the mother church and that Rome was a child of and not a mother to his church. We were rather amused when reading the evening paper to see that Archbishop Curley, the successor of Cardinal Gibbons of the diocese of Baltimore, has not heard of this great thing, but if the Church of England wants to come into the mother church, he says, she will be welcome, with the understanding that not one iota of the doctrine or practice of the church will be changed, the doctrine and practice being two thousand years old. Archbishop Curley has stepped into the shoes of a very wonderful character, but so far as we have seen he has not had the wisdom of utterance of his predecessor, nor does he have a tithe of the courtesy and diplomacy that made Cardinal Gibbons a world character. And we are very sure that when the question of union between the Church of England and the Roman Catholic Church is settled Archbishop Curley will not be called into counsel.—*Exchange.*

Seven Year Experiment in Tuberculosis Work Ended.—

An epoch-making enterprise in the field of health promotion and disease prevention has just been concluded in the Framingham health and tuberculosis demonstration. This experimental piece of health work, which was started in 1917 and ended January 1, 1924, has proved that a community can determine to a more or less degree its sickness and death rate. Through the Framingham experiment, most valuable research and demonstration in life conservation has been made. Special emphasis was placed on the prevention of tuberculosis.

The demonstration was made possible through a contribution of funds to the National Tuberculosis Association by the Metropolitan Life Insurance Company. Dr. McBrayer endeavored to get the Metropolitan Life Insurance Company to do this demonstration in Roanoke Rapids, and Dr. Lee K. Frankel, third vice-president of the company, in charge of this work, was favorably impressed with the opportunities, but thought that a larger place should probably be selected for the study. After a careful study of many communities, Framingham, Mass., was selected for the work, first because of its excellent beginnings in the health field; second, its typical character as an American semi-industrial community; and third, the assurance of co-operation. On account of its success in the undertaking, it now serves as an example to communities from Maine to California and from Washington to Florida.

The most important single discovery for disease prevention in the demonstration has been the consultation service offered to the physicians for the diagnosis of early illness. So valuable has this been found to the community that it is to be carried on in 1924 under the auspices of a local health committee.

The Annual Meeting of the New York Bible Society.—

The annual meeting of the New York Bible Society was held this week in the new Bible report presented by the General Secretary, Dr House, No. 5 East Forty-eighth Street. The George William Carter, showed a large increase in the distribution of the Scriptures. During the year 1923 about 800,000 copies of the Scriptures were distributed in 66 languages. This number is larger by over 300,000 volumes than ever before distributed by the Society in any one year of its history. Most of the distribution was free and the balance sold at cost or less. Over 82,000 volumes were distributed to immigrants arriving at Ellis Island, and 70,000 to sailors and seamen from all parts of the world. Hundreds of Bibles were donated to the American Merchant Marine Library Association in order that one Bible may be in each Library furnished the ships by that Association. The Society is occupied with one work, and that is the circulating of the Bible . It handles no literature of any kind but the Scriptures. A portion of the report presented to the Society is as follows:

"In these times of strain, stress and uncertainty there is need for a larger free distribution of God's Word. There is wide-spread mental activity which is in opposition to the teachings of Revelation and seeks to cast dishonor upon the Divine Record. There is a social program being promulgated that would blot out the Sabbath, nationalize property and destroy the government. With all this and perhaps springing out of it there is a growing disregard of human and divine authority, a spirit of restless unbelief and often aggressive infidelity. Human life with many has lost its sacredness and there is a frightful indifference to spiritual truth. No human expedient and no human philosophy can avail to save us and our beloved country from the storms of atheistic socialism and anarchy. There is one bow of promise that spans the dark background. It is the divine assurance, that, though heaven and earth pass away, the Word of God shall not pass away. Coming through nineteen centuries this assurance is as true today as ever.

"The best way to meet the storm of pernicious literature is by a larger scattering of Bibles, 'the leaves of which are for the healing of the nations.' The need of the world is more Bibles."—*G. W. C.*

Concerning Taxes.—

Reduce the taxes? Everybody says yes. Yet a growing number of citizens recognize that something more than that is needed—the whole tax situation calls for revision and establishment upon sound foundations. Given authority, it is easy enough to lay a tax. Given political prestige to be enhanced or harmed, it is easy enough to get at least the intention of laying taxes fairly. But taxation itself, as a principle and a practice, is in a most chaotic state, which accounts for the virility and increase of various tax philosophies among which the most virile perhaps is the single-tax idea.

The central fallacy of our system is that it taxes *people* instead of *things*. Would that some statistician could take a specific taxable amount of $200 in a small income and trace the number of times that $200 is taxed—not once, as $200, but 200 times if that amount becomes part of the taxable income of 200 persons. It is the person who is taxed, not the wealth. You received that $200, and paid on it; also you paid it out to a physician for an operation, and he paid taxes upon it, too; the physician paid it out to the surgical instrument manufacturer, the latter paid taxes on it also; and so on until it becomes a question whether the $200 exists at all at the end of the process. Citizens are taxed, not their wealth.

Flowing from the central fallacy are others, principally the resulting inequality. There may be large concerns who share the tax levied upon them, but if so they should make themselves known to avoid the haunting suspicion that there are none such; it is generally believed that the working-public pays all the taxes, just as it is the working-public that supplies all the capital upon which our enterprises are built. Taxes are shifted to the last man who has no one else upon whom to shift them. Tax property; the tax appears in the rent. Tax commodities; the tax appears in the retail sales price. And so on.

Taxation is one of the profounder mysteries of the political organization of the peoples, and may be used to their help or their hurt. The time has come for a wider public thoughtfulness about taxes, not as sums of money inconveniently demanded from us, but as representing a national power whose right principles have not yet been discovered, or if discovered not recognized, by government.—*Dearborn Independent.*

NOTES-PERSONALS

The Convention, meeting April 29th, in the city of Norfolk, with the Christian Temple, will have some great questions to consider in its work.

Rev. Jas. W. Wellons, D. D., is feeling a good bit better for the last few days. His many friends will rejoice in this improvement in his physical condition.

The work on the Bethlehem College, Wadley, Ala., is moving nicely and encouragingly. They need money very much, and they very much deserve it.

Dr. W. A. Harper is gaining in health conditions and is able to be regular in his attendance upon his official duties. His many friends rejoice in his recovery.

Lieutenant-Governor West of Virginia is dealing some telling blows in favor of the Men and Millions. Read what he says and act on his suggestions as far as you can.

Rev. C. B. Riddle, Burlington, N. C., has had a rather protracted spell of indisposition this winter, but he is becoming well and strong again, as his many friends will be glad to know.

The next session of the Southern Christian Convention goes to the Christian Temple, Norfolk, Va. That is a good selection and will, we believe, be a fine place for the meeting. See official notice elsewhere in this issue.

Mrs. M. A. Atkinson, wife of Mr. Moses A. Atkinson, of Elon College, is very ill, causing her friends great anxiety. She was a Miss Hobby, of Raleigh, N. C., and is a sister of Mrs. W. L. Wells, wife of Rev. W. L. Wells, of Portsmouth, Va. She has been growing quite feeble for quite a while, but in the last few days her condition has become alarming.

The *Journal of Christian Education* for February, 1924, is on our table. It has as a special feature a sketch of the Boy Scouts, showing what they are and what they are doing. It also has a tribute to the Camp Fire Girls by Miss Lucy M. Eldredge, together with much more matter along other lines. It is a creditable magazine, and shows much work is done on its pages.

Bro. Chas. D. Johnston, superintendent of the Orphanage, has the sympathy of its many friends because of the illness of a number of the children. If they were his own children he could scarcely do more for them than he is doing. He needs not only the sympathy—for sickness brings expense—he needs other help: a few dollars for the children would come in quite handy just now.

What are you doing for Men and Millions? The five years are out next year, and if you do not pay it before, all unpaid subscriptions will be due at the end of the fifth year, and that time is not far away now. Save while you can, and be ready against the day it is due to pay it. It is a debt you owe because you promised it, and having promised it, be sure to make the promise good. This we should do because it is right for all people to make good a promise, especially if it be a good promise, and then because the Lord's work will, on the human side, languish if you do not pay it.

Rev. W. C. Wicker has an office in the administration building along with The Christian Sun and our Mission Board. Dr. Wicker was so long connected with the college as a teacher that it seems quite natural to see him in and around the building.

And what are you doing for the Orphanage? With 100 fatherless children to be cared for, Bro. Johnston needs our help. Let us not be slow to give it. We must not grow careless about what we do for the fatherless children? Bro. Johnston has made a wonderful success of it, but that only shows how we should do more to help him carry the burden. See that you do help him and that early.

The visit on Friday of last week to Elon College of Prof. L. A. Weigle, the head of the department of religious education at Yale University, was an occasion to be remembered. His address was an unusually fine one, so far as we could judge, and was in every way worthy. It was true to the Bible, and seemed to breathe the spirit of Christ. His subject was: "Jesus the Ideal Teacher." See letter of Mr. C. M. Cannon (Elon Notes).

Hon. William Jennings Bryan is delivering some mighty blows against the unbelief of modernists. He is writing a series of articles for the *Sunday School Times,* and they are valuable. Here is a sample of his writing on the virgin birth of Jesus Christ: "The supernatural element cannot be eliminated from the account of the birth of Jesus except by the application of rules that will strip the Bible of everything supernatural," and of course he is against that as most of us are.

Dr. C. H. Rowland leaves Franklin, Va., with flying colors, after having served the Franklin Christian Church for more than twenty-three years. It must be gratifying both to himself and family, as well as his many friends, to have such a host of admirers and devoted friends after such a long service. All four of the Churches united at the Christian Church on last Sunday, January 27th, at night, in a farewell service. The occasion was one that is not often seen, and it was an expression of brotherly fellowship and goodwill on the part of the people for Dr. and Mrs. Rowland and their children—for all of them seemed to have gotten a stronghold on the community. The coming together of the four Churches of the town to pay a debt of love for this family was indeed a high tribute of respect and affection. See the account of it all elsewhere in this issue or the next.

Some one has said that a man's spirituality must always rise above his mentality, and we believe that is the way it ought to be. Who knows but that all this error that is abroad in the land today is the outcome of allowing the mentality to rise above the spiritual? When the mental rises above the spiritual, then you have a wild horse with the bridle off, and no wonder no one can hold him. If you will keep the mind under the spiritual, then you have a source of great power and the good will dominate the evil, and for the reason that God gave the spiritual to keep the mental in its place. The mind of man is a wonderful gift for good, so long as it is under control—God gave it to us to be used in just such a case. The mind of man, no matter how keen it may be, no matter how well-developed it may be, just so it is dominated by the spiritual, will be a great power on the human side.

Did you ever think of it in this way? An exchange says: "When a Church ceases to be a clinic for distressed souls, it becomes a center for wrangling minds." Oh, that explains the matter. The business of the Church is to look after bringing lost souls to Christ, and when it does not do that it gets to be idle, and an idle mind is the devil's workshop. So when a Church no longer looks after lost souls, it becomes an abiding-place for the devil, and the result is he sets the Church to fussing and quarreling, and then it is that the Church becomes the agent of the devil, and by its quarreling and fussing it is at work for the wicked one.

Rev. H. Russell Clem, the new pastor of the First Church of Fall River, Mass., was formally installed as pastor of that Church on Tuesday, January 29, 1924. Among those present and taking part in the installation services we note the names of Rev. W. S. Thomas, Rev. H. M. Hainer, Rev. W. G. Sargent (who preached the sermon of the occasion), Mr. Harry Sherwood, Rev. W. J. Martin, Mr. William A. Gifford, Rev. H. Arnold, Rev. F. H. Gardner, Rev. E. J. Bodman (who as president of the Rhode Island and Massachusetts Conference, presided), and the now pastor, Rev. H. Russell Clem, pronounced the benediction. The occasion was no doubt a very pleasant one, and we trust it is the forerunner of a great work to be accomplished under the united labors of this Church and its new pastor. Bro. Clem and his good North Carolina wife must feel much at home, for there were three addresses of welcome. We wish our brother abundant success in his new field.

Bro. J. A. McAdams, of our Elon Church, is a gifted teacher in the Sunday School. Recently he was called to teach a Bible class. We happened to be present, and we do not know when we have been so surprised as we were because of his ability as a teacher. He knew his lesson so well that he did not have a Bible or a Quarterly in his hand. He seemed perfectly at home in the lesson, and taught it with apparently the greatest ease, and he knew what he was talking about. We could wish that the Christian Churches all had such a teacher as Bro. McAdams, for then they could hardly help being interested in the Bible. Send for him to come to your Church and have him teach a class and then get him to talk to the Sunday School on "How to Become a Fine Teacher in the Sunday School," and we believe you will always thank us for giving this advice. Have a Sunday School rally in your Church and have Bro. McAdams to be there and take part in it, and your school, we believe, will move up in the matter of real interest in its work.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. Holland,
L. E. Smith,
I. W. Johnson,
Executive Board.

January 31, 1924.

SHORT NOTES ON BOOKS OF THE BIBLE.

THE KEY-THOUGHT OF THE CHRONICLES IS THE THEOCRACY.

A theocracy is a people governed directly by the administration of God, or by priests as representing God. The first and second books of Chronicles is some account of the people of Israel during the time when they claimed to be under his control. The two books were originally one book, and set forth the obligations of Israel to the people—when the people were supposed to be under the rule of God. The people were more than theocratic, and looked forward to the day when they would be able to get all Israel to submit to this theocratic rule, but really it does seem to be more than could be done under ordinary circumstances. The secret of this prosperity, extraordinary prosperity, of a people is in their Ruler. When a people will devoutly follow God in humble submission to His will, we must expect great blessings upon such a nation.

The word "chronicles" has a peculiar meaning to it—words of days, journals. The Septuagint calls it "things omitted, or supplementary." Neither name exhausts the purpose and purport of these books. The people, now returned from captivity, have rebuilt the temple, but their national fabric is still wanting. It is not definitely known who wrote these books, but many believe Ezra is the author. He seeks to base his work upon Judah, and the end he hopes to gain is to reconstruct a nation which had fallen to pieces and have a nation that is truly given to the theocracy.

It has been suggested that the writer traces the redemption line from Adam to David, and from that point to Judah's last king. The division of families and possessions, together with the Levitical courses, as they existed before the captivity, are here recorded possibly with a view to their restoration, when Israel should again be prosperous. These records contain much that is recorded in the Books of the Kings, but much is also omitted because not needed to meet the author's purpose. The things which are specially emphasized are the points bearing on the preservation of the temple, its restoration, its purity in worship, the orderliness of its services. On the other hand, it makes plain the displeasure of God toward idolatrous rites and relics from heathen sources. These are hateful in His sight. The author also places much stress on placing God on His throne, especially in the hearts of his people. It also shows the attitude of the kings of Israel toward the King of kings. It is the key to Israel's prosperity, and shows not only the rewards of the same, but also its penalties.

One great fact that we need to note, viz: the fall of the temple and the long exile of the people followed the successive rule of three wicked kings. It really brought upon Israel a great moral plague. A crisis was thus thrust upon the people, a crisis that must be handled or it would destroy the national hope. It was in this time of trouble that every true reformer of national prominence and every act of true religious worship was held up as a power in staying the plague.

Some have thought that the Books of Kings and Chronicles were much alike, but as a matter of fact, in many respects they were much unlike. The Books of the Kings concerned both kingdoms, Israel and Judah—both were political and kingly—whereas the Chronicles concerned only Judah, and it was ecclesiastical and priestly. The Kings was a record of history, and that *analizes;* the other was a philosophy of history, and it *analyzes,* as Dr. Pierson puts it. Some one has said that in the Kings we find wars, idolatries and offenses; in Chronicles we find deliverances, repentance and reformation. In one, idolatry is treason against the Supreme King; in the other, apostacy from the Covenant God.

The temple is naturally uppermost in the minds of the people. In the first book we have an account of David's preparation for building; in the second, we have an account of Solomon's erection and dedication of the temple. The service of song is fully set forth. It was conducted by 288 trained singers and players, with a chorus of 4,000, led by Asaph, Heman and Jeduthun. Its aim was not to display the art of music, but to worship Almighty God. What a lesson for many of our congregations in this day!

Four great deliverances were wrought from Judah, viz: under Abijah, against Jeroboam; under Asa, against the Ethiopians; under Jehoshaphat, against the Moabites, and under Hezekish, against the Assyrians. In each instance the success is attributed to God. What a lesson for Christian workers of today!

If the Lord leads in the battles, victory is sure, for where God leads, we know the right will be found. When it is truly said that God fights for a people, two things are assured, viz: the people with whom and for whom God fights is in the right, and for them victory is certain.

The two Books of the Chronicles fall into four divisions, as follows:

1. The genealogies, as given in 1 Chron. 1:9.
2. The kingdom under David.—1 Chron. 10:29.
3. The kingdom under Solomon, as given in 2 Chron. 1:9.
4. The kingdom from Rehoboam to Zedekiah, as given in 2 Chron. 10:36.

There is one very interesting fact brought out —certainly more than one, but one seems to be an outstanding fact in the history of God's people—and that is that wherever God went with His people, no matter how difficult the place, blessing followed and prosperity crowned their work. On the other hand, when they went into sin, God retired from their midst, and disaster followed. What a lesson for the Church of the Living God of today! How often does the Church of today fail in its great undertakings for God and truth, and all because we enter the battle without God?

FROM WALTERS.

I left here on Saturday, July 28th; reached Moncure in the afternoon of the same day. Bro. T. E. Ferrell took me out to his house for the night. On Sunday morning he sent me to Lee's Chapel. Here I met Bro. J. E. Franks, pastor of the Church, to begin a meeting at that place. I preached here in the morning, and in the afternoon we went to a school-house about three miles away. Bro. Franks had been conducting a meeting here for some days. So I preached at the afternoon service. Bro. Franks opened the doors of a new organized Church, and between twenty and thirty presented themselves for membership.

We returned to the Church and began a meeting on Monday, preaching morning and afternoon for two or three days, then morning, afternoon and night. The Spirit soon began to work in great power, the Church was revived, and we had about twenty professions of faith in Christ, mostly grown people. Lee's Chapel has some fine people, and seemingly a bright prospect for the future. Bro. Franks is pastor here; he is a good one, and very much loved by the people.

I came home on Sunday and preached at Mt. Carmel; Bro. Franks went over to Zion and began a meeting on Sunday. I went back on Monday; Bro. Franks met me at Moncure, and we returned to Zion on Tuesday. Zion is an older Church than Lee's Chapel; in fact, Lee's Chapel is a branch from Zion. Here we continued the meeting until Friday afternoon, morning and afternoon. Here we had a very good meeting, many of the people were very earnest, the Spirit convicted in answer to prayer. The Church was very much revived, and sinners saved. As well-informed man as Bro. Franks thought there was not many people here but what were Church members, but we had twenty professions of faith in the Lord Christ, and then it seemed there were more left than we first thought. Some were converted here that had been waiting for a long time. Bro. Franks is pastor here; may God lead pastor and people to His glory.

Bro. Franks took me from Zion to Raleigh Friday afternoon. This was the first time that I had a real good conversation with Bro. Franks. We had been together for almost two weeks, but we had talked spare moments about getting Christians revived and sinners saved. On this trip, he related to me some of his experiences as God chastened him before he would submit to preach the gospel. Thank God that he yielded to His call.

I reached home Saturday, left Sunday morning for Fuller's Chapel, preached Sunday afternoon, left for Clayton Monday, reaching there about noon. Bro. Franks came in the afternoon and we began a meeting that night.

When we reached Clayton, things seemed a little cold, but there was some that believed in God. The pastor, Bro. Franks, believed in God, and the writer believed in God, so in answer to prayers, the Holy Spirit soon began to do His work, the Church was revived, and sinners saved.

I remained at Clayton until Friday night, August 24th. When I left, there had been twenty-five or more professions of faith in Christ, many backsliders had been restored, and the Church very much revived. Here, they are building a new Church; they truly need a man here for all time if the work grows as it should. I think Bro. Franks was going to preach for them this year, for they like him.

Bro. Franks, as I saw him, is a Spirit-filled man and a tireless worker. The trouble, as I see it, is he has too much to do, or too large a field. He is doing the work two or three men should do. While I admire his spirit and earnestness, I fear he will go beyond his strength and shorten his life. But again I am sure God will take care of His own, so I just pray God's blessings upon his efforts, and bid him godspeed in His service. As I see it, he is a great man in God's hands for righteousness.

The Lord willing, more will follow soon.

Yours in the Master's service,

ELISHA BRADSHAW.

Walters, Va.

AN ACKNOWLEDGMENT.

We wish to acknowledge by this means the following items: Nice pork, sausage, sweet potatoes, molasses and about sixteen pounds of sugar. This was given us during Christmas time by the good people of Concord Church and community. We hereby express our sincere thanks to all, and may the gracious Lord bless those who had a part. We are grateful to our Heavenly Father for good friends. May the Lord show us how to serve Him better and be true to Him who doeth all things well.

L. L. WYRICK AND WIFE.

Elon College, N. C.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

WHAT WILL BE THE OUTCOME OF THE LABOR MOVEMENT?

For many years there has been a movement on the part of what we ordinarily called the laboring people. The effort has been to secure better wages for the men who do the work of this country. That the laboring man has a right to what is just and fair, we must admit—we are glad to admit it, and for the reason that the best authority we have among men says: "The laborer is worthy of his hire." There can be no question that the man who wields the tools deserves what is fair, in the way of wages, as it is that the men who have the money to pay for labor has the right to realize a fair compensation on their property.

There was a time when the capitalist got more than his share of the product of the labor of the man who gave his time and strength to producing what the capitalist desired. Of late, the scales have turned and the difference is looking to the other side of the question. The situation is a serious one, and in the final outcome it is the average man who is to be the loser.

Even now, it is with great difficulty that a man of ordinary means can get a house to live in. In the first place, he is not able to build such a house for himself, and for the reason that he cannot command sufficient money to put up such a structure. In the second place, if he abandons the thought of building a house and proposes to meet his urgent need by renting, he is confronted by such a high charge for rent that he cannot afford that. He may go to the man who owns the house and undertake to reason with him as to the price of rent, but he will be met with the fact that the owner declares that the cost of building is so high that he cannot rent it for less, and there you are between these two extremes. The rich man does not lose. He refuses for one moment to consider such a thing as low rents. The laborer who built the house will not agree to make the cost less by working for lower wages, and there you are—it looks as if the poor man in need of a house in which to keep his family may have to go to the tropics, where people do live in mere shacks or under shelters, or it may be in the open, since he cannot pay the rents which are charged for houses of comfort for a family.

Only a little while ago we met a man, a fine carpenter, who was working for something like $15 a day, at least his men who were working under him were getting $14 a day, and it is to be supposed that the boss was getting more than was the regular workman. He was complaining because in order to get a house for his family to live in, he had to pay $50 a month for a small house. He could afford it, but what of the poor man who had to work on the farm for a dollar and a half a day? Whon he went to rent a house, he did not have enough money to pay the rent on his house because he had to work for a very small wage.

Now as we see it, the laboring man is responsible for the situation. He has managed, in an effort to get a reasonable wage, to learn how he can get a big wage, and he says: "I have worked long enough for small wages, and now I can get big wages, and I am going to do it regardless of who has to suffer for it." He gets his $14 a day and wants more, and if organization will help to get it, he is going to have it regardless of the men and women who have to suffer because they happen to be so unfortunate as to have to work for low wages. But that is not the most serious side of the question. A day is coming, and it cannot be very far away, as we think, when the man who is furnishing the money and the man who is furnishing the muscle to do the work are going to feel the pinch in a way which they do not now seem to realize.

The high prices of this day cannot last always, and for that fact there is an economical cause. The people of the United States are now the highest payers for labor of any country in all Christendon. Other countries have their work done much cheaper, and so they can sell it much cheaper. What does that mean? Why, it means that soon there will be no market in the world for production in the United States, and for the reason that other countries can undersell us, and then there will be no market for production in this country, and for the reason that things made in other countries are sold much lower, because made much cheaper. And what then? Why, stagnation will come, and then there will come a panic in the trades and in business, and then the men, who have made high prices a necessity, will have to help themselves the best they can, for there will be no one else to help them. Then they will be glad to work for low prices, and for the reason that work will be hard to get at any price. And who is to blame for such a situation? Why, no one except the man who forced prices up to a point where they could not be given, and they could not because there was no market for the labor, and with labor down below zero, and the foreign markets so far below us that we cannot sell to other countries, well, in that case we shall be helpless and then the laboring man will be glad to get anything he can for his work, and for the reason thatt here is no market abroad for his high-priced labor, and none at home because stagnation has come upon the country. With no market abroad and none at home, what can the laboring man do? What can any one do? We are shut up to be our own market, and our own market is so overdone with production for which there is no demand that no one can ask for a high price, and possibly for no other price, high or low, just because other markets can undersell us, and with stagnation in our own productions we cannot sell, and when we cannot sell then somebody will have to suffer, and as we see it, the men who are now getting such high prices will not then be able to get any price for the products of our labor. Here is the situation which is even now confronting us and which we will not only have confronting us then, but it will be forcing us to cry for help. It is coming just as surely as effect follows cause. Now, while we can, we will do wisely to consider it well, for the day is coming when we cannot manage the situation.

Just remember that you cannot have a house, nor an automobile, nor a suit of clothes at a reasonable price when the men who made them charge an unreasonable price for the work they have done on them. Reasonably high labor is all right, but when it gets to be unreasonably high, then we are facing dangers in the economic situation, and these dangers will hit the high-priced men just as surely as they do other people. If all men would truly learn to live and let live, then might we be able to handle the situation which even now is confronting us, but all men will not do as they would be done by, and the result is that sooner or later we shall all face a most perplexing situation, and for it the laboring man will be largely to blame. Remember the prediction!

A VERY QUEER CHURCH.

We do not like to seem to find fault with a Church of a different denomination, and yet the time has come when we feel that to keep quiet is to be unfaithful to truth and right.

It is reported in the papers that the Rev. Lucian Johnston has written a lengthy article for a paper called *The Truth,* and the paper has been published, in which the clergyman named above has said some very queer things to come from the heart of a minister of the gospel. He writes against prohibition and seeks to show that the American people are about to lose their liberties through the passage of the eighteenth amendment, making our country dry by the prohibition act.

It is a fact. The American people have lost their right to get rich with blood money; it is a fact that they have lost their liberty to get drunk; hey have lost their liberty to spend their money for strong drink; it is a fact that they have lost their liberty to robe the children and their mothers of the money which ought to be theirs for the daily needs of the home; they have lost their liberty to burden the State and the nation with the heavy taxes which liquor business imposed upon the good and honest people of the land in which we live; they have lost their liberty to make hogs of themselves by wallowing in the mire and dirt of a drunkard; they have lost their liberty to pauperize children and bring them up without education and without the ordinary comforts of life; they have lost their liberty to rob and murder their fellows, and for the reason that sober men rarely do such things, besides these they have lost many other bad things which are usually found in the life and doings of drunkards.

We suppose Mr. Johnston is a Roman Catholic priest, for he calls on every one—and especially Catholics—to set themselves against the curse (blessing) of prohibition. He asserts that it is his opinion that the Roman Catholics will be the last to defend liberty here in the United States. By that he means that the Roman Catholics will stand for this liberty when all others have given it up. May it be that every one in this country will come to stand for the liberty that prohibition vouchsafes to the people, and this includes the Catholics, and even Mr. Johnston himself. It is a pity that such men give the world a chance to hold the Church responsible for support of the liquor business. Oh, Mr. Johnston! how can you look at the people after you have tried to enlist them for the support of the liquor business? We feel that blushes ought to cover your face until you would become truly ashamed to stand among your fellows. How can a man who claims to preach the gospel, take such a stand among for the most awful curse that has swept our land in a hundred years? A minister of the gospel standing for the liquor business! Before we would do it, we would lay aside the ministerial garb and give up authority to proclaim the gospel of the Son of God.

But Mr. Johnston is not satisfied with his own stand for the most awful curse that has ever afflicted a civilized people. He declares that he sees no one else who has brains enough to stand against this awful tide, no one but the Catholic Church. Let it be said here and now that we do not believe the Roman Catholic Church will ever stand, as a Church, against prohibition. It is true that a small part of that Church is for liquor, but the men of brain in that organization are too deeply set for the good of humanity to have part in such an awful work as the undoing of prohibition. No, sir; the Catholic Church has too high an ideal of some things to throw itself into the swim for ruin. It has

its follies and its wrong ideas, but we do not believe it will ever be guilty as a Church of doing an effective part to bring to this country the liberty of the whiskey business again.

Referring to what Mr. Johnston has said in regard to there not being brains enough in any other man or institution to stem the tide of prohibition, the *Presbyterian of the South* makes answer this way:

"It does seem a pity that there are no brains in the heads of the millions of Protestants in this country. If the 96,000,000 non-Catholics in the United States had the same proportion of brains that the 16,000,000 Roman Catholics have, we wonder what kind of a country this would be! Would it be as illiterate as Mexico and Brazil were before Protestant missionaries began to lift the people out of their ignorance? Would it be as illiterate, as ignorant, with as large a proportion of its people savage as were the Philippines when they were practically ruled by the Roman Catholic Church and no other Christian religion was taught there? Would the people know as much about liberty as those of Spain and Central and South America knew before they were contaminated by contact with those who held and taught Protestant religion? We cannot help wondering!"

AN EXPERIMENT AND ITS FRUITS.

Man naturally is fond of experimenting. He likes to try a thing out now and then, and often he does so to his sorrow. He is often of the opinion that he can do it better and that he can prove it by trying it out.

In human society there seems to be an inordinate desire to get things done purely by the strength and wisdom of man, and forthwith an effort is made, but so far as we know without much success. It does seem that discouragement would induce a cessation in this sort of work. It is not so, however; at least, it is not so in many cases.

The one outstanding instance in this class is the effort to do without God. How anxious are many people to get through this world without God's assistance! Whenever any effort has been made to this end, the plan has invariably fallen through, as it ought to have done. There are, we think, only a few men who are daring enough to make an effort, and yet now and then some person assumes that he or she can do thus and so without any help from God. It is a pity that men and women (some men and some women) are so thoughtless.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3:6.

No man has ever lost anything by acknowledging God in all his ways. This applies to great and small alike. No matter how small one may be, or how great he may be, he loses nothing by acknowledging God as the help of his life.

It is related that in the days of Sir Henry Havelock, when he was one of England's great men, and a general of the army of England of marked ability, when he entered Persia at the head of the British army he wrote to a friend: "I have good troops and cannon under my command, but my trust is in the Lord Jesus, my tried and merciful Friend. To Him all power is entrusted in heaven and on earth. He daily seeks for me, as I seek Him without the shadow of doubting." Again, after a battle, he wrote:

"We must be ever thankful for the preserving mercies of the day. The cannonade was warm, and my steamer, the Bernice, crowded with Highlanders, led the troop-ships to the point where we landed. I felt throughout that the Lord Jesus was on my side."

When the tidings of peace came, he wrote: "The intelligence which elevates some and depresses others, finds me calm in my reliance on that dear Redeemer who has watched over and cared for me, even when I knew Him not, these three-score years and two."

That is the kind of a life, love and devotion which means so much to the people who can thus show forth the true character of God's children. It is not often that we hear such expressions from the rulers and military leaders. It would be much better for our country if we did. All men who are worthy the name are kings in the little circle in which they move with authority, and kings need to be humble before the Lord, just as truly as the humblest man or woman. Both men and women need to learn to acknowledge God in all their ways, and when that is done, the Word tells us God will direct our paths.

There are many men and women who have found out that it pays to acknowledge Him in all their ways, and for the reason that He becomes a guide to them who truly and devoutly acknowledge Him their ways, even as in the case of sir Henry Havelock.

It may be from an unwritten chapter in the history of the League of Nations, but it has force in it all the same. It is said that the name of God nowhere appears in all of the document of that institution. It may not have been any intention to exclude His name, but it was left out, probably in deference to the whim of some man who was an unbeliever, or it may be a Jew, who dislikes to seem to believe in God; but what has become of that instrument which had not the name of God in it? What? Well, you know the answer in the main. The constitution of the League of Nations is on a book page, but it has so far ended in accomplishing practically nothing. God was left out in its consideration, and now God has no use for it in His great and world-wide plans. It has become a means of confusion, and it stands a helpless agent, which had been intended for the good of the world. And would not God be interested in such an instrument? Most certainly He would, but He was left out and then He left that out. When you leave God out, you leave out usefulness among men.

Acknowledge God in all your ways, and He will direct thy paths.

We see in one of our exchanges that a brother says the Church is arranging to carry a warm, tactful and personal invitation to every non-Church member to accept Christ and unite with the Church. That is fine, only it gives out only half of the truth, and perhaps the smaller half at that. When we invite unconverted persons to accept Christ, do not forget to put in the other half of the same truth, that is to urge the member coming into the Church on such an invitation to make sure that Christ accepts him (or her). That is the way we get many poor Church members, by receiving persons who say they have accepted Christ, while they know nothing of the other side of the question—they do not seem to know that Christ's acceptance of them is the vital point and that they cannot become Christians till Christ does accept them, no matter how much they have connected themselves with the visible Church. Suppose a man is persuaded to join the Church, saying that he has accepted Christ. So far, so well, as it may seem; but suppose, through a lack of genuine repentance (and we fear that often happens), Jesus had not accepted the man who thinks he has accepted Christ. Then can Jesus accept one, as redeemed, who has not repented of his sins? We think not. There is, we think, no sort of doubt but that many persons, being overurged to join the Church, do so without repentance, and in that event, we think nothing has been gained, but much has been lost. We have an idea that many whose names are on the Church roll, but never show any active interest in the Church, are of this class. It is important that a man accept Christ, but it is also important that we let this man know hat accepting Christ is but half of the question. Let him not think that the matter of his being a member of Christ is not settled till he is assured that Jesus accepts him. The two sides of this question ought to be intelligently given to every man and woman who is invited to come to Church.

HATS OFF TO MY FRIENDS.

Truly, mercy and goodness have followed me all the days of my life, and I have tried to dwell in the house of the Lord—that is, under His protecting cars—always. THE SUN readers can easily imagine that I have been greatly blessed all my days, but especially in these latter days of my life. Truly I can say I was once young, and am now old, and yet the Lord has never forsaken me. How grateful I am for all of His lovingkindness to me.

I am thinking of the many dear friends of THE SUN family who remembered me at the close of my ninety-eighth year. Many sent me cards and letters of friendship and affection, and some sent me some material tokens of love in the way of presents for the oldest minister in our brotherhood. I thank them all and would love to write to each one individually in acknowledgment of his or her thoughtful kindness in remembering me. I am just now beginning the ninety-ninth year of a long life. The Lord has been near me through all of the journey of a long life. He has brought me thus far on the journey in safety, and for the time that remains, I fear not to trust Him implicitly and truly. Help me to praise Him for all of His goodness to me, not merely for a long life, but especially for the good He may have used me to accomplish along the way as I have come.

Your devoted friend and brother,

Elon College, N. C. J. W. WELLONS.

One of Many Letters Received.

Dover, Del., Dec. 10, 1923.

Rev. J. W. Wellons, Elon College, N. C.:

Dear Uncle Wellons,—The children of the junior and primary departments of the People's Christian Church, of Dover, Del., are getting acquainted with you this morning through your picture in the *Herald of Gospel Liberty,* and wish you a Happy New Year and a joyous birthday, and hope God will give us as many years to serve Him and teach us to do it well.

Faithfully yours,

Mrs. A. G. Massey, superintendent; Mrs. R. C. Helfenstein, president; Mrs. Ella R. M. Benson, Mrs. Florence E. Ford, Mrs. Ella Warrington, Dorothy Helfenstein, Anita Ford, Dorothy Raymond, Marie Grampp, Gladys Nissen, Beatrice Moore, Frieda von Reider, Sara Rebecca Clement, Pauline Helen Dixon, Mildren Still, Edna Still, Mildred Messick, Esther Krouse, Clarence M. Dyer, Granville Snyder, John H. Satterfield, Robert Reed, Stephen Schneider, Christian Grampp, George Morgan, Sara E. Garrison, Virginia Webb, Beatrice Moore, Ruth Webb, Bettie Deery, Mabel Driver, Clara Mattern, Charles Mattern, James Raymond, Marion Ford, William Webb, Olyn Snyder, Cauffield Reed, Rebecca Keith, Frances Handy, Anna Krouse, Maynard Reed, Benny Cartright, Romaine King, Phyllis Dixon.

(What a fine greeting from the young folks making up such a class to the oldest minister in the Christian Church. God bless the young and the old together.—EDITOR.)

CONTRIBUTIONS

SUFFOLK LETTER.

Housekeeping is the care of a house and a family. It is endless in its demands and in its duration. It is never finished. It may be classed as a fine art, though it is not named with the fine arts—architecture, painting, poetry, music and sculpture—but it is a fine art more universal than any of those classified as fine arts. It falls to the lot of women, in the main, and opens up a field for the exercise of a talent the most useful; in fact, the most beautiful. It is ethical and aesthetic. It is for a day and for life. It is a care and a pleasure. It is chiefly for others, as all fine arts are. Mother and house seem to be correlated. Housekeeping is the ideal art. The house may contain the rarest furniture, the most artistic decorations, the finest pictures, and the loveliest surroundings; but it is not complete without the touch of the housekeeper. A fine art cannot be described; it must be seen.

Think of breakfast, dinner, supper, all to be planned, prepared, and served. No artist ever had more delicate selection of material for painting than the good women who feed the world. The work is only partly done when the family retires from the meal so much enjoyed. Dishwater is no perfume, and the sink is no fountain of purity; but the after-service is a necessary part of housekeeping. What of making beds, sweeping floors, dusting furniture, and hanging curtains! Home is woman's dominion. Here she is supreme. Viewed only as work, it is a hard life; but it is more: it is the greatest service in the world. No place like home. It is the only place where men rest. It is the only place where love reigns. Other buildings may be larger, more costly, but here tired nature is restored by rest and sleep. Here, religion is most genuine, and character is at its best.

Folks who are bad at home, are awful away from home. There is nothing so bad as a bad home, and nothing so good as a good home. Good housekeeping is a large factor in a good home, for it includes the family as well as the house. It involves great responsibility as well as great service. The hand-service in the home is no more than the heart-service. Home is the altar of the Church, the heart of the State, the seat of education, and the fountain of social life. The good housekeeper does not see her work alone in floors, tables, beds, pictures, and yards; but in behaviour, friendliness, honesty, Christian character and obedience to law. Her work creates an atmosphere that is clean and wholesome, and it reflects the reign of love. Nobody but mother knows what it means to spend a lifetime in the narrow circle of home, with its daily repetition of work and cares.

Memory holds in store the treasures of the housekeeper, or rather homekeeper, and appreciates it all the more as the years go by. The backward look of age is as bright as the forward look of youth. There is no barren spot in the path of true life. It is all bright with hopes or memories; and the housekeepers of the world hold the highest place in the happiness of mankind. Christian women keeping house do not wear crowns; they crown the human race. It may seem like drudgery to the thoughtless and unwilling, but it is aesthetic and artistic to the lovers of home. Love is the greatest artist, after all. It was God who adorned the heavens and beautified the earth; but it was left for woman to make a new Eden for the world.

W. W. STALEY.

ELON LETTER.

The financial problem would appear to be an engrossing one for our Southern Christian Convention when it assembles this May. There are other problems, to be sure, but they all root back in the financial program to be inaugurated. A little examination will clearly demonstrate this.

The subject of missions will certainly claim our attention. We will be told of the situation in Japan and Porto Rico, and of the plans to go forward there. We will rejoice over the growth and expansion of the work in the home field. But immediately the question of meeting obligations already incurred and of raising funds for the enlarged program will claim our best thought.

Christian education will be given earnest, prayerful consideration by our leaders when they assemble. We will rejoice in the rebuilding project at Elon, in the encouraging outlook at Bethlehem, in the promise of the correlated program of our Church for our whole educational work. We will be made to see, however, the outstanding need of our colleges, not only for buildings, but for endowment, necessities which must be supplied or they will pass from the stage of action. The financial program for Christian education will loom large.

The Orphanage always makes a good report, and we can see Bro. W. K. Holt reading it now. But the fact is that last year current expenses outran current income, and a large group of worthy children are knocking at our doors for admission in vain. Here again the financial key is needed to unlock the door of our opportunity.

Perhaps THE CHRISTIAN SUN is our most urgent financial problem. The Men and Millions fund has been supplying thousands of dollars for the past three years to keep our paper going. These funds will soon be exhausted. Then what of the future? We have never, as a Church, been fair with our Church paper. We have expected it to be the agency of publicity to all other Church enterprises *and* to be self-supporting. This is not honorable dealing for a great Christian brotherhood. We must this session adopt and put into execution a statesmanlike plan of supporting THE CHRISTIAN SUN.

The budget plan I have suggested may not be the best plan for solving these problems. Discussion of this plan ought to clear the way for consistent and constructive action. We ought not to wait till we assemble in Convention to voice our convictions. Our discussion should be devoid of personal preference and entirely dispassionate. The good of the kingdom should be our only quest. We ought not to keep silence respecting so vital an issue. We ought not to try to side-step it. We ought to face it fairly and reverently, as our major avenue of service to the kingdom at this time. If a man's financial affairs are in jeopardy, no matter how good he is, he cannot do his best work. The same is true of a local Church and of a denomination. We must settle this matter.

One other word—the disposition of this problem is not with our leaders. They can legislate, but the members of our local Churches will accept or reject their action, and so either make or mar our future. That is why we need the most incisive public discussion of this issue. We are too prone to run our local affairs well and leave our general enterprises to the persons we have placed in authority to act for us. We expect Uncle Charlie to make the Orphanage go, for example, and Dr. Atkinson to cause mission to succeed. This is a false and indefensible attitude. These enterprises are ours. Every act of our Convention is ours to ratify or to nullify. Unless we support these measures, our cause cannot prosper.

Come, let's face our duty! Let's help solve these problems as our Master would wish us.

W. A. HARPER.

BETHLEHEM COLLEGE.

We had a very sweet Christmas in our country. Everybody was quiet and orderly and seemed to enjoy the occasion in a very fitting manner. Our work since Christmas has been going slow on account of the inclement weather and almost impassable roads. We are considerably hedged in. I am under many obligations to the Church at Pleasant Grove for a nice raincoat given to me for a Christmas present, and also to the new Church at Roanoke for a nice purse of ten dollars, presented for the same purpose. I sincerely appreciate these gifts and I pray God to bless these good people with the richest of His goodness. I have entered upon the New Year's work with hands and heart full. I surely must be busy this good year, and yet I feel the need of the prayers and co-operation of the brethren in all my work.

Surely this new year will open up for us good and great opportunities. Let us press forward to the goal of greater success. We must do more as the years pass by, for the time grows shorter with us and opportunities close with the passing.

Let every member of our dear old Church get ready for sacrifice and service for our Master's glory. I have Antioch, Beulah, New Hope, Roanoke and Pleasant Grove Churches, and an immense amount of other work this year, so when you have occasion to think of me please think of the work I have and pray for me. Our college will need our increasing interest as time passes. We are engaged in a great task, and therefore we "cannot come down from the wall now."

If our people could only see what we have done at such a small outlay of cash, I think they would hasten with their contributions. I am writing all subscribers whose pledges are due, and asking for a small remittance.

Please don't put off this matter, for we need the amounts due, and I know that our dear Heavenly Father will bless you if you seek to do His will.

Wishing every one a Happy and Prosperous New Year, I am,

Yours in His service,

G. D. HUNT.

BOOKS AND LIBRARIES—THE TREASURE HOUSES OF MANKIND.

By WM. THORNTON WHITSETT.

THE ORIGIN OF BOOKS.

"My library was dukedom large enough."—*Shakespeare.*

"That place that does contain my books, my best companions, is to me a glorious court, where hourly I converse with the old sages and philosophers."—*Fletcher.*

Our word "book" is derived from the Old English word "bok," which is closely akin to the Anglo-Saxon word "boc" and the Gothic word "boka." Among the Gothic tribes the beech tree was known as the "boc," and as they used slips of the beechwood for writing-tablets, the word "boc" became the origin of our English word "book," and also of the German word "buch." As these slips of wood could not be rolled, they were naturally gathered together like the leaves of modern paper. One of the very oldest manuscripts in existence—"the Upeala copy of the

Scriptures"—is written on sheets of vellum, arranged as a "book." Early in the Christian era this form was adopted in Rome, while Northern nations used rolls down to a recent period. The word "volume" comes from the Latin noun volumen, which is derived from the verb "volvo," meaning to roll. The ancient volumen was a roll of papyrus or parchment written without any division of chapters or paragraphs. It further had many abbreviations of syllables and words and even of paragraphs which tended to make it almost illegible to the average reader. In all Teutonic tongues we find this word "boc" with many variations of both form and gender.

In ancient Babylon 2500 B. C., there were clay tablets in cuneiform characters for the preservation of important records. These were stored in jars on shelves with a form of index to show their contents. In old Ninevah, in the year 700 B. C., there was such a library founded, perhaps, by the great Sargon. The British Museum still has what is called the "Creation Series," and in the Musee de Louvre, at Paris, is a roll running back to 2500 B. C., with the sayings of Ptahhetep.

Papyrus made from the pith of a reed is as old as 4000 B. C., and was even used as late as 1000 A. D. It was about the tenth century that paper from linen rags began to be used, and in the twelfth century paper mills were beginning to be set up. It was near the end of the nineteenth century before papers made from wood-pulp, grass, and clay came fully into use.

As parchment took the place of the old papyrus, the modern form of the book began to take shape. The best-known examples of the volumen, or roll, are the Scriptures known as the Codex Sinaiticus and the Codex Vaticanus, which date back to the fourth century after Christ. Of course, the invention of printing made many changes in the form of books. Many important improvements were introduced by certain famous printers such as Aldus, the Elzevirs, Croxton, William Morris and others well known in the development of the "art preservative." The development of bookbinding followed the growth of the art of printing, naturally. The fifteenth and sixteenth centuries saw a wonderful advance in the art of fine bindings, with exquisite hand-tooling done in gold, showing the influence of the skilled artists of the East and reaching Europe through the workers of Venice, who took unusual pride in their fine work.

"Employ your time in improving yourselves by other men's documents; so shall you come easily by what others have labored hard for. Prefer knowledge to wealth; wealth is transitory, knowledge is perpetual."—*Socrates.*

The Treasure Vaults of Intellect.

Our libraries preserve the accumulated wisdom of all the ages. In a material-minded civilization we are prone to forget what books may mean to us. The world's first libraries were kept in temples, and were cared for by the priests, and a lover of books amid his treasures may minister, like a priest of old, to the needs of mankind. Petrarch says: "Some books relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live, others how to die. Some by their vivacity drive away my cares and exhilarate my spirits, while others give fortitude to my mind and teach me the important lesson how to restrain my desires and depend wholly upon myself. They open to me, in short, the various avenues of all the arts and sciences, and upon their information I safely rely in all emergencies." Books should be as carefully selected as one's friends, and it is the largest part of a man's education to learn a few books well, and to learn how to find others that he needs, and to cultivate the power to draw from them for his needs in life.

Great lawyers must live near great libraries; great preachers must abide under the shadow of the great books of the world; great physicians must ever have their hands upon the medical lore of the past and the present; great teachers should live in an atmosphere of the great books and be on the alert constantly to introduce their pupils to the great thinkers of earth, past and present. It is the glorious heritage of the present day to every intelligent person that the great literary reasures of mankind are now available for all. The lack of serious reading and serious attention to libraries in our homes, our schools, our towns and cities, is one of the most serious indictments of present-day civilization. In the age of Charlemange, the gift of a copy of the Scriptures to a city or State was regarded as a princely donation, and was celebrated with great festivities; today we often overlook the inestimable blessing that books may bring to us, and seem to forget their presence. In his Areopagitica, John Milton says: "Books are not dead things, but do contain a potency of life in them as active as the soul whose progeny they are. * * * who kills a man kills a reasonable creature, but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye. A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose in a life beyond life."

Every home should have its library; not necessarily a large one, but such a collection of books as is consistent with the means of its inmates, and this library and its constant use should be a part of the daily life of the inmates of that home. This is both reasonable and possible, for daily mental and spiritual food is even more important than the supplying of bodily food for daily physical needs. The great library at Thebes bore this inscription: "Books are medicine for the soul."

"Golden volumes! richest treasures,
Object of delicious pleasures!
You my eyes rejoicing please,
You my hands in rapture seize!
Brilliant wits and musing sages,
Lights who beamed through many ages!"
—*Disraeli.*

With the spread of learning, and the coming of universal education it is a shame that books do not occupy a higher place of honor in the daily lives of our people, and claim more attention than they now receive. A serious charge may be laid att he door of our schools and colleges for this state of affairs. Remember the enthusiasm of Fenelon for books, which led him to exclaim: "If the crowns of all the kingdoms of Europe were laid down at my feet in exchange for my books, and for my love of reading, I would spurn them all." If we are to be remembered by future ages, and if we are to perpetuate ourselves along our higher lines of thought, we have much still to do in the matter of forming the habit of universal book-reading, and the building and supporting of ample public and private libraries.

"No casket is rich enough, no casing sufficiently durable to honor and keep safe such a jewel as a precious book."—*Charles Lamb.*

Libraries, Past and Present.

When the great explorer, Layard, made his wonderful discoveries in ancient history, some seventy-five years ago, he came across the remains of the library of Assur-bani-pal, the Assyrian patron of learning. Oven ten thousand works on various topics were therein. These clay tablets were grouped and catalogued. Before this day even, there were libraries in ancient Babylon. Ancient Egypt, 6000 years ago, preserved her records of religion and science. The Alexandrian libraries were among the best known of all ancient times. Rome's greatness rose to its height only when libraries were built, and books cultivated and preserved. Constantine set up a library as an important part of his new and splendid capital city. The monastic libraries of France, England, Germany, and other countries show the growing interest in books during the middle ages.

The advances in methods of caring for books, and in making them more accessible to general readers, have so improved during the last few decades that the work of the skilled librarian is now ranked as one of the learned professions, and its great importance duly acknowledged. It may be of interest to glance at some of the world's finest collections of books.

The Bodleian Library, at Oxford, England, was founded by Sir Thomas Bodley in 1602. It now has about 1,000,000 volumes, and is the great European treasure-house in Oriental manuscripts.

The British Museum, founded in 1753, is in central London. It is one of the world's finest collections of books, maps, manuscripts, and ancient records.

There are important libraries at Cambridge, Edinburgh, Dublin, and other places, and in connection with many of the English cathedrals.

There are in the United States over ten thousand libraries with over 1,000 volumes each, and nowhere has the movement for the collection of books had more attention, although it has not even then received the aid due its just demands upon public appreciation. We have nearly forty State library commissions in our country. It is their duty to encourage the formation of libraries, and to offer helpful suggestions looking to this end. The State of New York is the pioneer in the matter of circulating libraries in this country. New York City also has the finest municipal libraby system in the world. This resulted from the consolidation in 1895 of the Astor and Lenox libraries with the new library foundation of several million dollars that was a bequest from Samuel J. Tilden. Andrew Carnegie, in 1901, added a large sum which enabled the library commission to establish sixty-five branch libraries. The present number of volumes under the control of the organization is about one and one-half million books. The Boston Public Library is one of the finest in the country and is housed in a magnificent building that in its art features surpasses many other well-known libraries. The Boston library is built in the Romanesque style, costing nearly three million dollars, with windows by La Farge, Burne-Jones and others, bronze doors by French, and paintings by Sargeant and Abbey. It must be seen to be appreciated.

The wonderful Library of Congress, at Washington, cost over six millions; is in the Italian Renaissance style. It is built of white granite, and its decorations and furnishings are superb. With its fountain, portrait busts, bronze doors, allegorical figures and mural paintings, it ranks as among the world's most notable buildings.

Our nation has grown to be the greatest and richest in all the world. Our material development has attracted the attention of all the earth. It is incumbent upon us to see that in our inellecual and spiritual life we rise to the heights made possible by our great material prosperity. Otherwise, prosperity will become a mockery, and our riches our shame.

"Of all the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things we call books."—*Carlyle.*

News reaching us concerning the work of the Elm Avenue Church, in Portsmouth, Va., is most gratifying. The work is looking up.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE NORTH AMERICAN MISSIONARY CONFERENCE.

(Continued from Last Week.)

Wednesday Morning Session, January 9.

Mr. W. C. Pearce, noted Sunday School man, was the first speaker today, his subject being, "Religious Education for Children and Youth in Mission Fields." Frances Willard and the German Nietsze were contemporaries. While Willard was writing temperance into the thinking of the United States, Nietsze was writing military tactics into the thinking of Germany. From the former came a saloonless nation; from the latter a World War.

There were 1,700 vacation Bible schools held in China last year. The very kind and type of Sunday School we have here in United States seem to fit and are popular in all lands. One person in Brazil went thirty miles to start a Sunday School with one pupil. Now that school has over one hundred pupils. Sunday Schools, Christian Endeavor, Y. M. and Y. W. C. A.'s have won their thousands to Christ in pagan lands. We ought to have a department of religious education in all our Church colleges, and in this department there should be trained teachers.

To reach the "kiddies" of the world will require time, patience, co-operation, many lives and much revenue; but it is worth the effort. "Suffer the children to come unto me, and forbid them not," applies to the children of Japan and Africa as much so as it does to the children of America. The most important need now in foreign lands is co-operation in Sunday School work. Dr. Pearce stressed the importance of teaching missions in all our Sunday Schools and then of planting Sunday Schools in all our mission fields.

Rev. Chas. W. Iglehart, of the Methodist Episcopal Church, came to America and to this Conference to represent the needs of Japan as occasioned by the recent earthquake. He was in Tokyo at the time of the earthquake, but could not describe the horrors that followed that awful catastrophe. He could only give experience and impressions. First, sorrow had come as a pall over all Japan. It had produced a certain sort of inertia. The people did not think anything but of preserving life. On the other hand, all Americans then had a plan. Not one-half of one per cent of enough provisions for relief came, but what did come inspired optimism. There was nothing but kindness everywhere on the part of Japanese and Americans. Any who had provisions, facilities or essentials divided them with others. Second, a common and universal suffering made brothers and friends of all. Divine human nature asserted itself. There was no looting, no robbery in Tokyo. But in Yokohama each took all he could; there was no government, no army, no place for three days. There was a lack of loyalty in Yokohama not witnessed in Tokyo. This was because so many nationalities dwell in Yokohama. Third, the whole Japanese horizon has been enlarged by the earthquake. They regard America especially in a broader, better, brighter light. They are saying: "We have misinterpreted the American spirit, for when they could have hurt us, they helped us."

There is now no yellow journalism in Japan in regard to the American spirit. The earthquake has blazed the way for a new day in the missionary life of Japan. The better elements of human nature had gained the ascendency in Japan following the earthquake, and Japanese are saying everywhere that there is something strangely good and wholesome and helpful in the religion of Christianity.

Bishop Tucker spoke of "The Influence of the Earthquake on the Evangelization of Japan." As Christians, we cannot see the place of such calamity, death and ruin; but in it we may now see an opportunity to advance. It has done much to drive away suspicion and hatred and prejudice. The Japanese did distrust our advances. This doubt and distrust have largely been wiped out. Many Japanese doubted if Christianity was anything more than a name—a new, useless, untried religion. But suddenly there has been opened up a state of mind favorable to the preaching and teaching of Christianity. Japan has never been so open and so ready and so susceptible to our religion as it is today. Reconstruction in Japan calls upon us to consider many things. Japan realizes that it needs a faith, a stabilizing faith. They must believe something. In her university centers there is lack of faith. There is even now a great effort to revitalize some native or pagan religion. We should now be ready to present Jesus Christ whom they should seek. Christianity has not failed, but has won a victory in Tokyo. In the first ten years of mission work there, only eleven converts were won. Now there are many self-supporting Christian Churches, and Tokyo is equipped with many benevolent and philanthropic organizations—all the outcome of Christianity. In Tokyo there is a complete answer to the criticism that Christianity can't adapt itself. It has done this in Japan and is working.

Many Japanese have been asking, "Is not Christianity a spent force?" Christianity is not a dominating force or power in Christian lands. Many of our schools, colleges, business houses, have persons with no passion to save souls. The influence from our country must be such as to show that Christ is as able to save now as He was 2,000 years ago when on earth. The earthquake has called for and emphasized the need of unity among Christian forces at work in Japan.

Japan has had compulsory education for forty years, and now 98 per cent of her population of school age are in school. Japan is now one of "the big four" nations of the earth. It is a compact mission field. Travel is quick and easy, and her people are alert to learn. It is today the most strategic mission field on the map. Shall we enter and do the work to which God is surely calling us, and which He has so wonderfully opened up and made ready for the gospel? The spiritual regeneration of Japan is the most essential need today. Japanese ideals have been greatly influenced by Christ, and in a measure Japan is moving Christward today. Men, women and money are needed in Japan for carrying the gospel as never before. In compact, solidified Japan, we Christians are divided into many denominations. This ought not to be so. We must have a unifying force in Japan. As Jesus looks upon this, the greatest aggregation on earth, He says: "I have compassion on the multitude: give ye them to eat."

J. O. ATKINSON.

(To be Continued.)

FOURTH QUARTER OF THE FOURTH YEAR.

February 1, 1924, began the fourth quarter of the fourth year of our Men and Millions pledges, and April 30, 1924, closes the fourth quarter of the fourth year. All of which means that after the present quarter we will only have one more year in which to collect and pay up our Men and Millions pledges before the five-year period will expire. This five-year period will expire April 30, 1925. It is hardly to be supposed that those who have made no payment by next year will be in position to pay up for the entire five years. It is to be supposed, however, that those who make an effort and a real sacrifice to pay something during this quarter of the fourth year will be in a position a year hence to make another payment, if not to pay up in full. The longer we delay this vital matter, the more difficult it will be to pay the pledges.

A recent statement went out to all the pastors and all the captains showing what per cent of amounts pledged had been paid at the end of the quarter November 30, 1923. A statement will be issued in a few days and sent to all the pastors and all the captains showing what each Church has paid up to January 31, 1924. We feel, with this statement in hand, that the pastors can make announcements and appeals to their people that will count tremendously for this great cause at this crucial time.

Other churches which put on such movements, are reporting progress in these last months of their campaigns and somehow or other, the writer has faith in his Christian brethren and sisters to believe that they will not neglect nor be indifferent to the most beneficent, worthy, meritorious and holy Movement our dear Church ever undertook. Brethren and friends, in the name of Him whose we are and to whose Church we belong, we cannot fail our obligations in such a time and in such a matter.

Lieut.-Gov. J. E. West, the Chairman of our Board and of our Movement, printed in last week's SUN a list of the churches which have made rapid strides in meeting their quotas. We are exceedingly anxious to see this list of honor increase very rapidly. Any and all who care for our dear Church and this great Movement can aid materially in increasing the list. I sincerely trust that the next statement sent to our Chairman, after the present quarter is all in, will make a much better showing than that which he printed last week.

J. O. ATKINSON.

MISSIOARY OFFERINGS FOR JANUARY.

Wakefield, Va., $2.70; Ambrose, Ga., $3.50; Henderson, N. C., $5.28; High Point, N. C., $1.25; New Lebanon, Wentworth, N. C., $2.48; Union (Surry), Dendron, Va., $1.69; Linville, Va., $2.25; Winchester, Va., $7.28; Pleasant Grove, News Ferry, Va., $3; Rosemont, Berkley, Va., $8.22; Holland, Va., $8.70; Reidsville, N. C., $3.93; Rose Hill, Columbus, Ga., $1.53; Leaksville, Va., $3; Portsmouth, Va., $6.59; Winchester, Va., $4.74; Holy Neck, Holland, Va., $16; Pleasant Union, Lillington, N. C., $5.55; Brown's Chapel, Spies, N. C., 55c; New Lebanon, Elberon, Va., $5; Elam, New Hill, N. C., $3.68; Ingram, Va., $4; Elm Avenue, Portsmouth, Va., $3.49; New Providence, Burlington, N. C., $2.19; Beulah, Wadley, Ala., $1.80; High Point, N. C., $1.73; Wadley, Ala., $3.38; Union (Southampton), Franklin, Va., $1.65; Liberty, Vance, N. C., $1.23; Durham, N. C., $20.98; Dry Run, Seven Fountains, Va., $2.35; Turner's Chapel, Colon, N. C., $1.28; Christian Temple, Norfolk, Va., $43.60; Burlington, N. C., $70.10; Burlington, N. C. (special for mountain work), $6.53—total for January, $261.23.

We are grateful to these good Sunday Schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home, in Carroll County, Va., and abroad, in Japan.

J. O. ATKINSON.

MEN AND MILLIONS MOVEMENT.

January 31st ended the third quarter of the fourth year of Men and Millions Movement. We are very happy to report that some Churches have reached 100 per cent in the payment of their quota, several have reached 50 per cent, and many others 25 per cent. This should inspire all of us to do our best. The fourth quarter of the fourth year began February 1st. Here is devoutly hoping that every pastor and every captain will urge their congregation to make most liberal payments on the pledges which ends the fiscal year April 30, 1924. We feel that many can now pay and will pay, if attention is directed properly to this important matter. By personal contact, in group meetings and through individual letters, pastors and captains have been seen and written to and it is now up to the leaders in each congregation to lay the payment of these pledges upon the hearts of the members.

Any one wishing to know how much he owes on his pledge can easily find out by writing the undersigned or by inquiring of his captain or of his pastor. Brethren and friends, the time has come for action in this, the best and holiest, movement our Church has ever put on. We cannot longer defer payment on these pledges wisely. In the language of the inspired writer: "Speak unto the children of Israel, that they go forward." The time has come, the hour has struck when we Christians must go forward in this movement.

Our chairman, Lieutenant-Governor J. E. West, who sponsored the movement from the beginning, has written some most telling and thrilling articles to THE SUN recently. It will be an unspeakable tragedy for us not to respond to his pleas and do our duty in this strategic hour.

J. O. ATKINSON.

ELM AVENUE, PORTSMOUTH.

One of the most loyal and active of our Churches is Elm Avenue, Portsmouth, Rev. W. D. Harward, D. D., pastor. This Church, though young in years, gives liberal support to every interest and enterprise of our Convention. No call goes to it unheeded. It was the privilege of the mission secretary to worship with Dr. Harward and his wide-awake congregation on a Sunday night some weeks since. We were more than gratified at the wonderful progress the work has made under the consecrated leadership of Bro. Harward. The congregation was large, intelligent and attentive. The singing was excellent, and the whole period of worship manifested evident study and effort on the part of all interested, to make the services helpful and inspiring. Dr. Harward is building up in the Church a constituency of intelligent, interested and loyal laymen, as well as faithful and active women, in all that pertains to kingdom interest. This congregation and what it is doing would put to shame many of our older congregations in all that pertains to push, progress and development in kingdom growth and interest.

In the request for a Christmas offering for Japanese relief and reconstruction work, the congregation sent in $22.65, an amount equal to some of our very large congregations. The Sunday School makes a regular monthly contribution to missions and to the Orphanage, has an active wide-awake Woman's Missionary Society and is carrying on in all the activities of Convention and Conference. We heartily congratulate Dr. Harward, his faithful wife and the interested and active leaders who are doing so much to build up a permanent and progressive Church and constituency.

J. O. ATKINSON.

MEN AND MILLIONS COLLECTIONS.

As some Churches oversubscribed quotas and some did not subscribe quota, we publish the percentages of the quota, which we believe is fair to all Churches.

Eastern Virginia Conference.

Churches that have paid 75 per cent or over on the total quota—Berea, Nansemond.

Churches that have paid 50 per cent or more—Waverly.

Churches that have paid 25 per cent or more—Franklin, Norfolk (First), Ivor, Johnson's Grove, Newport News, Rosemont, Suffolk, South Norfolk, Wakefield.

North Carolina Conference.

Churches that have paid 75 per cent or over on the total quota—Elon College, 100 per cent; Pleasant Grove, Va., 100 per cent; Raleigh, 100 per cent.

Churches that have paid 50 per cent or more—Sanford.

Churches that have paid 25 per cent or more—Henderson, Mt. Auburn, Turner's Chapel.

Valley of Virginia Conference.

Churches that have paid 75 per cent or over on the total quota—Timber Ridge, 100 per cent; Washington, D. C., 100 per cent.

Churches that have paid 50 per cent or more—Mayland.

Churches that have paid 25 per cent or more—Antioch.

Georgia and Alabama Conference.

Churches that have paid 75 per cent or over on the total quota—Wadley.

Churches that have paid 25 per cent or more—Ambrose, Vanceville, Cragford.

Who said the Churches could not pay their pledges? Four years will expire during May, 1924, which means that 80 per cent should be paid by that time. I shall feel greatly encouraged if the Churches pay 40 per cent by that time.

Results todate show progress. Number of Churches out of 190 paying full quota, 5; number paying over 75 per cent, 3; number paying over 50 per cent, 3; number paying over 25 per cent, 16.

All of the Churches in the 25 per cent class can go 40 or 50 per cent by May, 1924.

J. E. WEST, *Chairman.*

VIRGINIANS ALSO HAVE MONEY.

Refering to my recent article, "An Appeal to North Carolinians," a Suffolk friend calls my attention to the fact that 76,257 Virginians paid on incomes of $208,331,751, and 44,161 North Carolinians paid on incomes of $127,992,951. Of course, I knew that, and everybody else who reads a daily newspaper. I was not comparing the individual incomes or wealth of Virginia and North Carolina. I was trying to show the industrial growth of North Carolina, and in doing so gave the corporations credit for paying one hundred million dollars of taxes. I am satisfied that North Carolina has made rapid strides industrially, without reference to any other State. If memory is correct (data not before me), all the taxes paid to the United States by North Carolina was over one hundred million more than that paid by Virginia. North Carolina was one of four States in the Union to show an increase, while Virginia was included in the forty-five States which showed a decrease. Readers can draw their own conclusions. Do not let an incidental matter withdraw attention from the main issue, which is: pay up pledges to Men and Millions.

J. E. WEST.

PRINCIPLES OF THE CHRISTIAN CHURCH.

I find in the bulletin issued by the First Christian Church, Richmond, Va., Dr. W. T. Walters, pastor, an item that seems to me of deep significance and of real worth. The item referred to appeared under the head of notices in the January 27th bulletin, and reads as follows:

"The principles of the Christian Church will be the prayer-meeting topics for the next five weeks. The subject January 30th will be 'Jesus Christ the Head of the Church.' If you are interested in the Church we want you to come."

One wonders why these very topics are not more often used in our Christian Churches by much older in years and richer in experience than the Richmond Church. One wonders if we Christians do not take it for granted that all our members know just the principles, position and polity of the Church. Is there not danger that we take too much for granted in this particular? The writer chanced to be on a committee before whom a candidate for the ministry, from one of our own Christian Churches, appeared for examination. On being asked if he had ever read the principles of the Christian Church, replied in the negative. Being further questioned if he knew what the principles were, his answer was in the negative. No doubt the pastor of that Church had for years taken for granted that this young man and others knew of the principles of the Church. I wonder if the example of Dr. Walters is not a fine one for many of our Churches to follow.

J. O. ATKINSON.

THIS SOUNDS GOOD.

"Dear Bro. Atkinson,—I herewith enclose $6. which amount is the final payment on my Men and Millions pledge, which pledge was made as a member of Zion Church. I wish you great success in your good work."

The writer of that was a good sister who has been prompt and loyal from the beginning of the movement. Her letter reveals her joy, and also imparts joy.

Another: "Dear Bro. Atkinson,—Enclosed find check of $10, same being amount to pay pledge of my wife and self the quarter ending November 30th. Please, with your receipt, write me amount of balance due to pay the pledges of my wife and self in full to the end of the five-year period, April 30, 1925. We wish to pay it all up now. With best wishes for this good movement."

Such letters are hopeful and helpful, and indicate the feeling many are experiencing these good days. May their kind multiply.

J. O. ATKINSON.

A CORRECTION.

In the list of Sunday Schools given, page eight, CHRISTIAN SUN, January 17th, New Lebanon, Va., occurs twice. One should have been New Lebanon, N. C., Bro. E. R. Moore, Madison, N. C., superintendent. There may have been others errors which we ourselves or the printer got wrong. We will certainly be glad to make any correction, as we are anxious to keep this list correct and for all to know the Sunday Schools that are proving loyal to the Southern Christian Convention and to their own Christian Convention and to the great work of home and foreign missions.

J. O. ATKINSON,
Mission Secretary.

Who waits to see what is going to happen, still waits. Subscribe for THE SUN and learn what is happening.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 17, 1924.

Subject: "Joshua and the Conquest of Canaan."—Lesson Joshua 1-11; 23, 24.

Golden Text: "Not one thing hath failed of all the good things which Jehovah your God spake concerning you."—Josh. 23:14.

Devotional Reading: Psa. 47.

"Moses my servant is dead." And there was something pathetic about his death. For many years he had been leading his people to the promised land. He had faced insubordination and ingratitude, but by virtue of a self-sacrificing spirit and heroic measures, he had at last brought them to the very border of that land. And yet he knew that he could not enter with his people; he could only see it afar off. Somehow or other, we linger over that scene where he climbs to the top of Mount Nebo, and there sees spread out before him the land of his hopes and the goal of his dreams. And then he dies in faith, not having received the promises, but having seen them afar off. What a parable of life!

"Moses my servant is dead." The worker dies, but the work goes on. And in this case, as in most other cases, it goes on through others who have been trained and who are ready for the work. "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him." Here is a lesson for both old and young. Leaders can do no better than to train younger men and women for the work; younger men and women can do no better than to prepare themselves for the work. Let no man decry the lack of opportunity. Let him prepare himself for the opportunity which will come. The world is always waiting for the man who can deliver the goods.

"Now, therefore, arise, go over this Jordan, thou, and all this people unto the land that I do give unto them." It was not a time for weeping; it was a time for action. The land was before them. It had been given them. But they must possess it. They were to have only such land as they subdued. It is the divine way. What an insipid thing life would be if we did not have to earn things!

The lesson covers thirteen chapters, and they must be read if the full significance of the movement is to be learned. He who turns to these chapters with an open mind will find that they will be rewarding beyond measure, for they are as interesting as they are inspiring. This is especially true of young people, who in this day face great challenges in their lifework. There were never so many lands to be possessed. And the same principles that made it possible for Joshua to go in and possess the land will make it possible for young people to go in and possess the land today.

The lesson includes Joshua's commission to service, the crossing of the Jordan, the capture of Jericho, the failure and victory at Ai, the conquest of the land—the division of the land is omitted—and Joshua's farewell address. The thoughts given below are drawn from the entire thirteen chapters.

1. God's work requires different kinds of workers at different times. Moses was an organizer and a law-giver Joshua was a warrior.
2. It takes courage to do the Lord's work.
3. Courage comes from a sense of divine sanction and presence.
4. No man is able to subdue external enemies until he has subdued the enemies within himself.
5. Because a man fears God, he need fear no man.
6. Godliness is profitable unto all things.
7. Joshua was selected because Joshua was prepared.
8. God exerts His power to bring men out of the land of bondage. He also exerts it to bring them into the land of promise.
9. God helps men who help themselves. And He usually helps men to help themselves. ("The manna ceased on the morrow after they had eaten of the old corn of the land.")
10. Victory is not always to the strong—it is to the pure.
11. Victory has its dangers.
12. Blessings depend upon obedience to God's law. (Spiritual blessings.)
13. It is a good thing to recall God's dealings with us.
14. The loss of a leader is not a time for weeping; it is a time for action.
15. Reading the Bible is not enough; we must meditate upon it.
16. Spiritual blessings are ours only as we appropriate them.
17. Righteousness exalteth an individual as well as a nation.

CHRISTIAN ENDEAVOR.

February 17, 1924.

Topic: "What is sin? How does it affect character?"—1 John 3:4; Rom. 3:9-20.

Daily Readings: Ex. 5:1-9; Rom. 1:18-25; Isa. 1:1-9; Rev. 3:14-22; 2 Tim. 3:1-9; Rom. 6:1-14.

Some modern folks deny the fact of sin. They say it does not exist, except in the mind. It is just a form of error. Again there are those who give half-hearted recognition to sin, but they give it other, and less harsh-sounding names. They call it weakness, mistakes, wild-oats sowing, and other misleading names. Still others recognize the fact of sin, but do not realize its real nature or effect. They speak of "little sins"—as if there were any such thing as little sins. In short, there is much evasion and much confusion in regard to sin.

The Bible calls a spade a spade, and it emphasizes the fact of sin throughout. In fact, the theme of the Bible is, in a general way, the problem of a good God saving men from sin. A noted Japanese preacher has a three-hour sermon on "Man, Sin and Salvation," and he is getting back to fundamentals when he discusses these themes. Sin is a fact in the Bible, a tragic fact.

And it is a fact in life. Ignore it if you can, call it what you will, but the fact of sin remains. We have only to look around us to see the fact of sin, and its terrible effects. Marred bodies, crippled minds, enslaved souls, broken lives, wrecked homes, ruined characters—a hundred and one things bear testimony to the awful fact and effect of sin. It is one of the great facts of life with which we have to deal.

So far as I could find, the Bible defines sin as sin in only four places. Rom. 14:23: "For whatsoever is not of faith is sin." Jas. 4:17: "To him that knoweth to do good and doeth it not, to him it is sin." 1 Jno. 3:4: "For sin is the transgression of the law," and 1 John 5:17: "All unrighteousness is sin." But there are numerous references to sin throughout the Bible. An interesting insight as to the forms or nature of sin is given by the different terms that are given to it in the New Testament. I quote from Trench: "Sin may be regarded as the missing of a mark or aim; the overpassing or trangressing of a line; disobedience to a voice; the falling where one should have stood upright; ignorance of what one should have known; diminishing of that which should have been rendered in full measure; non-observance of a law." Thus we see that there are sins of omission as well as of commission. Not to do is sometimes a bad, or worse, than to do. So much for what sin is. Now, for what it does.

Sin may express itself in many forms. Immorality, covetousness, impurity, irreverence, unbelief, selfishness, disobedience, willfulness, lying, stealing, indifference, etc., are manifestations of sin. But whatever the form, the effect of sin is eventually the same—death. The wages of sin is death. Be not deceived, sin involves death, physically, mentally, morally, spiritually.

1. Sin has *blinding* power. It has a subtile way of deceiving people. It makes good sometimes appear as evil, and often makes evil appear as good. People who live in sin usually do not see things straight. Having eyes, they see not.

2. Sin has *binding* power. Some men—most Americans take pride in the fact that they are free. But Jesus says that whosoever committeth sin is the bond-servant of sin. Many men are not free at all. They are abject slaves of sin. Sin has a way of binding people and rendering them less and less free.

3. Sin has *blighting* power. Name any virtue or worth-while quality of life, and reflection will show that sin will blight it. It is no respector of persons. One of the most tragic things about sin is that it blights the finer things of life. It violates virtue, distorts truth, deadens conscience, smothers sympathy, kills self-respect, weakens will-power, destroys powers, impairs usefulness, and makes happiness impossible. It causes disease, suffering and death, not only on the guiltyt but on the innocent. Sin is the arch enemy of all mankind.

Jesus said that sin had its roots in the heart or inner life. Thus it is that men and women must have Christ in their hearts. It is not enough to be reformed; a person must be transformed. And it was for this purpose that Jesus came. "Thou shalt call His name Jesus, for He shall save His people from their sins."

THE HOLY SPIRIT.

We do not all agree as touching the work of the Holy Spirit, or sanctification, or sin. There is monotony in a conversation in which there is no disagreement. And when all the Church was forced to agree, the dark ages arrived, thought became flabby, and the Church sinned terribly. However, on the great fundamentals, all Christians should agree. One of the great fundamentals is the fact that there *is* the Holy Spirit. Without Him our work would be in vain. Without Him we could not read the mere material pages of our English Bible in such understanding manner as causes us to believe Him to be the Word of God. As touching the manner of our receiving the Holy Spirit, I believe He works how and when and where He chooses. He prepares us in His own way for His coming into our hearts. One devout follower looks for Him at an altar in the house of God in a set and definite manner, and the Heavenly Father gives the Holy Spirit to them that ask Him, even as earthly fathers give good gifts to their children (Luke 11:13). Another devout follower looks for Him in some hour of crisis, sorrow, or when he faces a stupendous task or lesson, and he finds Him. The disciples were not in the Church or synagogue, but were herding together in hiding from the enraged Jews when Jesus came through closed doors and breathed on them and said unto them: "Receive ye the Holy Spirit" (John 20:22). After this, at another time, when they were feeling little, lonely and incompetent before the greatest task ever undertaken by mortal men, when they had prayed many days they were all filled with the Holy Spirit (Acts 2:4). So we see, God gives the Holy Spirit as He wishes. There is no confining Him to human plans, times, or places. He is God and His ways are as high above our ways as the heavens are above the earth.

If one or more persons feel they face a particular task, a mighty undertaking, and seriously mean to do something with the special empowering of the Holy Spirit, and can be agreed and in one accord at a set time in any definite place. Pentecost did not come to an established synagogue, although the apostles used the synagogues as meeting-places, just as Jesus did, whenever convenient. I see no good reason for not praying for a special anointing of the Holy Spirit, but I am as ready to advocate asking for Him continuously for the no less great task than that of living a personally pure and consecrated life. He is no doubt a "second blessing" to many, but to others—and I believe to the former class also—He is a continuous well of water springing up unto eternal life. Some receive Him one way, some another, some receive Him at one time, some another; but all who receive Him receive Him for the sanctifying of their souls, *i. e.*, for the "setting apart" unto some definite task.

Jesus was born of the flesh once, suffered for our sins once, died on the cross once, was resurrected unto life once, in order that He might establish once and for all the Christian Church upon the earth. As He came once at a definite time and predicted place, so also He has sent once and for all on the Day of Pentecost the Holy Spirit to the Church He died to establish. This is the great fact of the Church, as Christ is the great fact of Christianity. This is a fact we cannot overlook, and we dare not ignore, because He comes in the name of Jesus, He teaches the Church all things, and brings to its memory all that Jesus has said (John 14:26). All who are a part of the Church have been made so under the power of the Holy Spirit, even at the price of the blood of Jesus. And every where the gospel has been preached and men have heard it, the Holy Spirit has fallen upon those who have heard the Word.

"While Peter yet spoke these words, the Holy Spirit fell on all them that heard the Word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10:44, 45). That is to say, these Christian Jews were surprised to see that God honored believing Gentiles also, so that they too became a part of His Church. When they became children of God they became possessed of the Holy Spirit.

Sanctification in one sense of the word is a growing process in contrast with regeneration, as a special act—being born is a special act. Growing in grace is a process. Now for emphasis, and in order that there be no seeming contradiction, I repeat that there is a receiving of the Holy Spirit in becoming a child of God—a part of His Church, which has the Holy Spirit without measure—and also a special empowering of the Holy Spirit which is a mysterious thing coming as He does when and where and how He chooses. Some natures are more susceptible to spiritual growth than others—gaving different gifts—but we are all members of the same body. So those who have grown more holy than we, should learn from our common Lord to be patient and loving and kind even to those who might doubt. Lord Christ was compassionate and saw that Thomas received all he required for his doubting mind. Another found comfort in confessing: "I do believe; help thou mine unbelief."

And finally Jesus Christ Himself taught His disciples to pray daily for the forgiveness of sins. "Give us this day our daily bread," and in that same prayer, "Forgive us our sins." Now, they could not pray the whole prayer daily—in keeping with its word "daily"—without praying every day for the forgiveness of sins. I believe Jesus instructed His disciples aright, and always with an humble, penitent heart, we should approach our sinless Saviour in prayer.

There have been at times bitter dissentions between devout students over these sacred things—overemphasis of either side is harmful; dogmatism without love is Church-dividing; and the day is too needy, the Church is too hungry, for brethren to quibble and quarrel over the degree or manner of their experiences in Christ Jesus.

The great question is: Have you had an experience at all in Christ Jesus? If so, "As ye received Christ Jesus, so walk in Him." "And they shall walk with me in white, for they are worthy" (Rev. 3:4).

JOHN G. TRUITT.

Norfolk, Va.

ELON NOTES.

Prof. Luther A. Weigle, dean of the school of religious education at Yale University, who is now conducting a course of lectures in Greensboro, visited the college this morning and spoke to the students on the subject, "Jesus the Ideal Teacher."

J. Foster Barnes, who came with Dr. Weigle from Greensboro, favored the students with several song selections—"Vale," by Russell; "Mah Lindy Lou," by Strickland, and "On the Road to Mandala."

President Harper presided over the chapel exercises, and introduced Dr. Weigle. In opening his address, Prof. Weigle declared that Jesus taught with authority, and that the source of that authority came from the fact that He knew how to teach.

In summing up the high points of the address, Prof. Weigle declared that Jesus was an ideal teacher, because—

First, He had the ability to make His pupils understand; that He always had examples to illustrate and figures of speech, and used the story method.

Second, that He was able to stir folks to think for themselves, and that He was a master in this respect.

Third, that Jesus led His pupils on to clear, clean-cut, essential conclusions. He chose to use extreme cases so as to leave no doubt of the proper conclusion.

Fourth, the genuinely live way in which He taught. He used no formal method because He was not teaching subjects, but men; and

Fifth, that He had a supreme faith in His pupils.

These outstanding principles in the success of teaching, Dr. Weigle said, in closing, are applied today in all modern teaching.

At the close of the chapel exercises, Prof. Weigle met with the Elon students who were planning to attend Yale University after graduation here, several expressing their intention of taking graduate work there.

While Prof. Weigle was at the college, he looked over the buildings and plans, and expressed himself very heartily in his praise of the work that was being undertaken here. Especially was he impressed with the promise of service by the new Christian education building.

C. M. CANNON.

NOTES FROM THE FIELD.

Sunday, January 13th, was very pleasantly spent with the people of the Seagrove Church. On Saturday, Rev. J. T. Klapp, Rev. G. C. Crutchfield, and Miss Essie Cotten and I went down on an automobile. While there, we were entertained in the homes of Mr. D. A. Cornelison and Mr. O. D. Lawrence.

At the regular Sunday morning service, Rev. P. T. Klapp preached. At a special meeting just after preaching services, a Woman's Missionary Society was organized, with Mrs. D. A. Cornelison, president; Mrs. A. C. Harriss, vice-president; Miss Lizzie Lawrence, secretary-treasurer. While the new society is small in numbers, a great, good work will no doubt be done by these women, who are so interested in the work.

In the afternoon, an every-member canvass for the Conference and local Church budget was put on. This is a very progressive step and will mean renewed interest and growth for the Church. There are only about thirty-five members of the Church, but they are all interested and work together for the kingdom.

At 7:30 a Christian Endeavor meeting was held, with Howard Auman, leader. There was a large number of young people present, and several of them took part in the meeting.

At the evening service, Rev. Crutchfield, pastor of the Church, conducted services, followed by Communion service.

PATTIE COGHILL.

BEGINS NEW PASTORATE.

Dr. C. H. Rowland is leaving Franklin this week for Greensboro, N. C., where he will immediately assume the duties of pastor of the First Christian Church of that city. Having finished his pastorate of twenty-three years here, we are deeply grieved at the loss of him, and congratulate the people of Greensboro in securing his services. He is being accompanied by his family to Greensboro, where they will reside. We shall miss them.

J. L. ROUNTREE.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

LIVING FROM THE HEART OUT.

"Love avoids doing wrong to one's fellow-man, and is therefore complete obedience to law."—Rom. 3:10 (Mod. Sph. Ver.).

One of the best men it is my privilege to know is a Roman Catholic—a fact one would never guess unless one should see him at mass. He lives like a child of God, in his home and everywhere else. He is always helping somebody and making things easier for those around him. He seems to love everybody, and everybody who knows him seems to love him.

This friend said to me one day: "My father's motto for his children was, 'Love your neighbor, and set nobody a bad example. Remember, that everybody is a soul, and woe be unto the man who harms a soul.'"

Saith the Scriptures: "Carry out these injunctions, because you know the critical period in which we are living."—Paul.

Prayer.—O Lord, come quickly and reign on Thy throne in our hearts, lest the evils of selfishness, covetousness, pride and uncleanness come in and stead them away. Forbid that anything shall abide within to work against us, but give us strength to resist and cleave to our Saviour. This we ask for Jesus' sake. *Amen.*

TUESDAY.

THE CONQUERING SPIRIT.

"Be of good cheer, I have overcome the world."—Jno. 6:33.

To all who believe and follow Christ, He is courage, hope, truth and life. These things are better than medicine to a sick person. He is the basis of all justice. Cruel and inhuman practices fall before Him. All judgment seats are His, although He Himself was a victim of the most cruel injustice the world has ever known. He set in motion influences which will strip the world of its injustices and lift law above the reach of might and hate, greed and graft. He was not a lawyer, but He was infinitely more.

There were only thirty-three years from the manger to the cross, but in that brief time, though not a governor nor a king, He founded an empire of righteousness for all eternity and won a love for His people before which all else pales away. He never commanded an army, nor stormed a fortress, nor led a charge, but He conquered and won the greatest victories of the world. His was a warfare of love against sin, and He won by purity, gentleness, goodness, self-denial, moral worth and dignity of character, and established the eternal brotherhood of man. Quality of soul was His chief defense. With this He conquered the devil, and He has promised that we shall be conquerers, too, through Him. Shall we?

Prayer.—Dear Father, we love Thee for Thy love, and for Thy all-conquering strength. It is better than all the riches of the world to know Thee and to have Thy overcoming power for our salvation. Hold us steadily in Thy presence. Let nothing weaken our faith nor our hold on Thee. Be our strength and give us the mastery over all things pertaining to our life and character. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

MY SHIELD AND MY GLORY.

*"But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head * * * I laid me down and slept; I awaked; for the Lord sustained me."*—Psa. 3:3-5.

That is a sweet and heartening song, and all the sweeter when we note the estate of the songster. It is the song that rises out of dreariness that exercises such a fascinating ministry: "At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them." And here is the singer of this psalm, not dwelling in luxurious ease, in the inspiring warmth of a glorious summer; with him it is winter-time, and it is night; yet out of the winter and the night there rises the jubilant strain of this triumphant trust in God.

It is a beautiful figure, this figure of the shield! It suggests the all-sufficient protection which comes from the companionship of God. The Lord will be to him a shield against the foe without. The world will not be permitted to pass beyond its threats. Winter-time may breed envy, malice and uncharitableness. I need some defense against these foes within. This re-enforcement I obtain from my God. I claim all real protections as the ministry of the King. Anything which shelters me from the enemy is the armor of God. "The shields of the earth belong to God."—Psa. 47:9. We claim them all.

In the approbation of God, I find my honor. The crown that man can give me, man can take away. There are no crowns like God's crowns. He gives to me "the crown of life." Every faculty in my being shines in the abundance of life.

Happy the man who delights to recall the thought of God before he sinks into slumber! No peace like the peace of him who, when he awakes in the morning, gives first welcome to the thought of God. The man who finds in God his shield, who seeks in Him his glory, and who makes in Him his boast, will have mornings of joy, and evening-times of light.—*Rev. J. H. Jowett.*

THURSDAY.

THE CHRISTIAN'S TITLE-DEEDS.

"In your patience possess ye your souls."—Luke 21:19.

To possess one's soul is an infinitely grander thing than to possess some magnificent estate. There is many a man who owns thousands of broad acres who has never owned the fair realm of his own soul. Ask him for an inventory of his estate, and he will produce one recording the contents of every nook and corner in his wide domain. Ask him for an inventory of his soul! Ask him what sacred powers he has in the world within, and what control he has of them, and whether there is peace and harmony in that mysterious kingdom! He can record his wealth in personality; ask him what treasures he has in personality! In what measure does he possess his own soul? There is something grimly ironical in a man owning many things and yet not owning himself. He has gained the world; he has never gained his own soul.

Now, the secret of self-possession is to be found in Christ. It is through Him that we discover our souls. We find ourselves in finding Him. We never know how much there is in us until we are discovering how much there is in Christ. Our powers remain like sleeping seeds until "the heavenly air is breathing round."

We do not come into these possessions in a day. The title-deeds may be ours in a moment. They become ours by faith in the living Christ, and they are handed to us in the moment when faith is born. But every day of faithful walking with the Lord brings us more and more into the possession of our spiritual estates, as every day we have new surprises in "the unsearchable riches in Christ." Therefore, "in your patience, possess ye your souls."—*Rev. J. H. Jowett.*

FRIDAY.

RIGHT THINKING.

"Be ye renewed in the spirit of your mind."—Eph. 4:23.

Somebody said: "Well doing is conditioned on well being." Right thinking is dependent upon right being. It is not always this way. Right thinking to lots of people seems to be a kind of "think as I do, or you are wrong" standard. It does seem that we are moved to our judgments, decisions and actions by instinct, passion, impulse, likes and dislikes, then we do our thinking afterward. We have an impulse and we act. Perhaps we have struck a blow that brings us into endless trouble, or said an unkind word which we would give the world to take back. We say: "I didn't think." But the worst of it is that when we have acted, whether right or not, we begin to think and summons all our thoughts to justify our action. This is true not only in the little mistakes we make, but also in our little opinions and prejudices in every-day life. We suddenly form our opinion of some one and then we find ourselves searching for thought—reason—to justify that opinion whether it is based on merit or not. We fall in love with a person without considering any of the reasons why. Is this right? Can right thinking ever obtain by this process? Yes, by accident. Action upon our impulses should be retarded until they can be sent around to the mind and reason and seasoned with the salt of good judgment before we act upon them.

Christ's way is to purify the source. Back of the soul is a spirit which Christ says is the source of everything, and must be clean, renewed and set right. If our impulses and passions are clean and right, out of these will come right thinking. Paul did not give up his old life and put on the new because it seemed to be the reasonable thing to do, but he said, "The love of God constraineth me to do this, and woe is me if I do it not."

Prayer.—Our Father, forbid that we shall possess the comforts of this world which Thou hast given us and grow high-minded; forbid that we shall act upon anything without the purity of heart that Thou dost give. Purify the fountains of our hearts, and so will our thoughts be pure, and thus we shall build for eternity. This we ask for Jesus' sake. *Amen.*

SATURDAY.

GOD'S PERFECTING GRACE.

"His work is perfect, for all His ways are justice."—Deut. 32:4.

"If we confess our sins, he is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness."—1 Jno. 1:9.

"His work is perfect." Have we trusted Him to perfect this grace in us? Repent daily of thy sins and turn thy soul to him.

Let Us Pray.

Dear Father, we give Thee thanks for Thy nearness in love and in the blessings of life—health, strength and protection. Thy way is the way of life and holiness.

Help us to come to Thee humbly confessing our sins. Be merciful unto us and forgive us. May our transgressions be as the wind that passeth away, and forbid that we shall ever turn to even the least of them again, provoking Thy wrath. Turn our thoughts to Thee and things divine, and our feet to the light of Thy path.

May we draw from Thee constant respect for our covenant with Thee, that it may be light when we reach the dark places. In all our musings on Thee, make us to drink abundantly of the depths of Thy refreshing. Protect us from the fault of Israel who followed too much their own desires, but may we compare our desires with Thy will, and, as we set our watches by the

standard time, may we set our wills to Thine, lest we be estranged from harmony with Thee and our souls be denied the blessedness of Thy table; our days be vanity and our years a terror. But grant our prayers, Lord, and so shall our lives yield an increase in Christian fruit, and thine be the glory, world without end. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mk. 2:27.

It was on the sixth day of creation that man appeared, just before the Sabbath. All other work had been accomplished. God now creates His highest workmanship—man, who is to be His representative on earth throughout the ages. To be the proper representative, he must be one with God, have knowledge like Him, a righteousness like His, and a love like His,etc., and it must have been a question with the Lord, "How is this to be done?"

How is man to be made to realize his spiritual existence and relations, his mission and his dependence? How shall he be made to be like his Creator and constrained to keep in communion with Him? How must he develop his spiritual nature above the purely physical and material? How shall he be saved from sin, moral lapses and lifted up unto true holiness? The Lord said, "I will make the Sabbath, a day divine in its sanctity and human in its opportunity. To keep this day true to his mission as a representative of God, he will be like me." It was thus that God gave man the Sabbath as a symbol of his greatest need; and it is thus that it has been handed down to us as a reminder of our relation to Him and our mission to the world; and to be used faithfully as a means of obtaining the best gifts of the soul. It is a day of training for the dominions of righteousness and holiness over the things of this world, and for the glories of heaven.

Prayer.—Our Father, grant that we shall never compromise or parley about the claims of our Lord's day. Forbid that we shall ever permit a break of conscience in the observance thereof. May we be willing to part with our right eye, even that which is the most dear to us, rather than to suffer our souls to be ensnared. Grant us Thy spirit, Lord, this day. In Jesus' name we ask it. *Amen.*

HENDERSON STILL ACTIVE.

Since taking over the Henderson work last November, the interest and willingness of the members and the activities of the various organizations has been most encouraging and inspiring to me. During the few months in which they were without a pastor, interest had lagged to some extent, but all seemed glad and anxious to get back into the full swing of work once more.

The Junior Christian Endeavor Society is as full of life and enthusiasm as ever, and the Senior Society seems to be catching some of the spirit and vigor of the children. It recently joined the newly formed Vance County Christian Endeavor Union, which we feel will aid it in forming a larger and more progressive program. A new Sunday School class of young girls has recently been formed who call themselves "The True Blue Class." This class, which is being taught by the pastor's wife, has already become an active part of the Sunday School. A junior congregation has also been organized, in which the little folks seem keenly interested. Their story each Sunday morning gives them a real part in the morning service.

On the Sunday night before Christmas, the evening service was turned over to the Sunday School, at which time they gave the beautiful service "White Gifts for the King." Each class took an active part, from the cradle roll up. The Church was tastefully decorated with an appropriate lighting effect, and each one seemed to execute his part to perfection. Many thoughtful and useful gifts were sent to the Christian Orphanage and elsewhere, but perhaps the greatest white gift of the evening was the offering of $18.10 for the Japanese relief and reconstruction work. Directly after the service, the pastor and his wife were much surprised and pleased when the Gleaners Class presented them with a clothes basket full of white gifts, all of which were very useful and greatly appreciated. Another pleasant surprise was the gift of a handsome mahogany rocker from one of the members and his wife.

Sunday night, December 30th, a union service of the Protestant Churches of Henderson was held in the Methodist Episcopal Church, at which the pastor of the Christian Church preached. The audience was large, and a spirit of unity prevailed which was very gratifying and inspiring to all followers of Christ.

A. H. HOOK, *Pastor.*

A RECORD OF A COUNTRY SUNDAY SCHOOL

The Shallow Ford Sunday School is located two miles north of Elon College, N. C., in the center of the Shallow Ford public school district, and we are very much gratified with the Church census of the district just completed, as follows:

There are in the district 215 persons. Of this number, there are 119 Church members; there are 175 who attend Sunday School, and 187 who attend Church services.

There are in the district 13 persons over 21 years of age who do not attend Church or Sunday School, and 14 children under the age of 14 who do not attend Sunday School.

Out of 215 people living in the district, there are only 27 who do not attend Church or Sunday School of all ages. There is only one family in the district that has no Church membership in it. On our public school roll we find the names of 85 children, and of this number there are only five who do not attend Sunday School. Sunday School members attending Church services 100 per cent.

We would be glad to hear from any Sunday School who can beat this record. We are going after those who do not attend Church and Sunday School and hope to have a 100 per cent Church and Sunday School attendance for our district.

You are always welcome at the Shallow Ford Sunday School, which meets at 10 o'clock every Sunday morning; O. B. Pitts, superintendent. Prayer meeting every Sunday at 6:45 P. M.

A visit from you will help us, and when you help us we hope to help you, and by helping one another we may be able to help those out of the Church and Sunday School.

W. E. WALKER.

Burlington, N. C., R. F. D. 6.

JAPANESE RELIEF FUND.

Previously acknowledged through The Sun.		$620.49
Berea, Norfolk	$10.00	
Miss Lois C. Lawrence	10.00	
Durham, N. C.	12.50	
Christian Light, N. C.	10.26	
Union Ridge, N. C.	15.73	
Mrs. Sallie E. Holland	2.00	
		60.49
Total		$680.98

We are grateful for any amount the Churches or individuals may send for the relief and reconstruction work in Japan.

J. O. ATKINSON,

Christian Orphanage

DEAR FRIENDS:

Twenty-seven thousand dollars to raise in 1924! Twenty-seven mile-posts to reach and pass! The first one reached and passed! Help us to raise the second one in February. One hundred and five little children calling for bread! You can give them bread by contributing in your Church and Sunday School when the offering is taken for the Orphanage. Will you help feed them?

Flu and pneumonia still hold fast and seem to like to keep us company. At this writing (January 30th), we have four in bed, all have pneumonia; three are getting better, one is very ill and has the old-time pneumonia. We are uneasy about his condition. Don't forget to remember us in your prayers. We are a great believer in prayer. We received a letter from a lady in Atlanta, Ga., a few days ago, stating that the Church people in that large city had special prayer in behalf of the sick children here. We are happy to be remembered in our trials, and when we see some of our little fellows near death's door.

CHAS. D. JOHNSTON,
Superintendent.

Jan. 24, 1924.

DEAR UNCLE CHARLEY:

I am a little girl, eight years old, in the third grade. My teacher is Miss Hardy. I have one brother. We help mamma clean up the Church. So I am sending you fifty cents for the Orphanage. I will close, with love to you all.

ELEANOR GERTRUDE NEWTON.

Rt. 1, Henderson, N. C.

REPORT FOR FEBRUARY 7, 1924.

Amount brought forward		$ 946.22
Children's Offerings.		
Eleanor Gertrude Newton		.50
Sunday School Monthly Offerings.		
North Carolina Conference:		
Liberty, Halifax County, Va.	$ .86	
Shallow Well	4.32	
Hopedale	3.86	
New Lebanon	1.00	
Baracca Class	1.00	
Bethlehem	4.34	
Wake Chapel	5.70	
Shiloh	1.20	
Palm Street, Greensboro	5.25	
Pleasant Hill (H)	3.36	
Danville, Third Avenue	5.31	
		36.20
Eastern Virginia Conference:		
Wakefield	$ 2.46	
Rosemont	6.68	
		9.14
Georgia and Alabama Conference:		
Beulah	$ 1.03	
Wadley	2.95	
Beulah	3.34	
Baby Home Pledge.		
Jas. G. Faulkner		5.00
Special Offerings.		
R. W. Thompson	$ 25.00	
Antioch Church, C. Endeavor	60.00	
Cash	5.25	
Jas. Wagoner, balance on pig	14.24	
R. T. Glass	1.00	
W. H. Thomas	25.00	
		130.49
Grand total		$1,134.87

RIPPY.

Leonard Dennis Rippy was born July 15, 1864, and died January 18, 1924, making his stay on earth 59 years 6 months and three days. He was married to Sudie F. Waynick, August 18, 1892. To this union were born three children—Mrs. W. A. Mitchell, Mr. Leonard Philips and Joseph Michael Rippy. He leaves to mourn his loss his family, one grandson, W. D. Rippy; three sisters—Mrs. Bettie Ross, Miss Alice Rippy, and Mrs. O. P. Shelton—one brother, Mr. John Rippy, besides a host of relatives and friends. He made a profession of faith and joined Bethlehem Christian Church in early boyhood, of which he was a faithful member and Church-worker up until the death-angel called him from the labors of earth to his reward in heaven.

The funeral and burial were at Bethlehem Christian Church, Altamahaw, N. C., conducted by his pastor, Rev. J. F. Apple, assisted by Revs. G. O. Lankford, P. H. Fleming, J. P. Barrett, and Rev. W. T. Scott.

The attendance was great, and the flowers were many and beautiful. A faithful husband, a loving father, an earnest Christian, a good friend and neighbor has gone to his reward, where loved ones are waiting. Yes, we weep, but not as those who have no hope. Our souls cry out for the touch of a vanished hand and the sound of a voice that is still.

God comfort the loved ones. May the entire family again be united.

A FRIEND.

MILES.

Robert S. Miles was born June 10, 1866, and departed this life January 18, 1924, his age being 57 years 7 months and 8 days. He professed faith in Christ when about 21 years of age, and lived a consistent life thereafter. Bro. Miles joined Concord, and later moved his membership to Bethel Church, where he was a member at death.

He leaves to mourn, a loving wife, four children, two grandchildren, five brothers, three sisters, a number of relatives and a host of friends. Two sisters preceded him to the spirit world.

The deceased was held in high esteem by his neighbors and friends. He will be missed. He was a member of the Junior Order, where he was highly respected. Bro. "Bob," as he was usually called, was conservative in his views of various questions of the day, but there was a brotherly spirit in him that was discernable to all who became acquainted with him. "He carried his troubles to the Lord," he said, and he lived it, for you never heard him complain.

Burial services were conducted at his home and at Concord Christian Church by the writer, and assisted by Rev. G. C. Crutchfield. His fraternal order paid their tribute of respect and had charge of the service in the cemetery at Concord, where interment of his body was made. Peace to his ashes. May the good Lord comfort the bereaved.

L. L. WYRICK.

RESOLUTIONS OF RESPECT.

There was a gloom cast over Bethlehem Christian Church and community January 18, 1924, when it became known that the death-angel had taken out of our midst our friend and brother, Leonard Dennis Rippy. He was a loyal member of Bethlehem Christian Church. For a long time he served as Sunday School superintendent.

Therefore, be it resolved:

1. That we bow in resignation to the will of God.

2. That the Church and Sunday School have lost a faithful and generous member and the community a good citizen. Let us cherish his memory.

3. That to his wife and children and their families, those to whom he was nearest and dearest, we extend our heartfelt sympathy and commend them to the Heavenly Father, who loves and cares for those that commit themselves to Him. By and by, may they be reunited and form an unbroken circle around the throne of God.

4. That a copy of these resolutions be sent to the family, a copy be placed on the Church record, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
MISS FANNIE PASCHAEL.
MRS. R. A. THOMPSON.
C. A. SUTTON.
J. D. SIMPSON.
J. F. APPLE.

SCOTT.

Mrs. Rosie Ellen Scott, beloved wife of W. P. Scott, was born on June 2, 1875, and fell on sleep on December 20, 1923. She was the daughter of Mr. and Mrs. R. H. Cox, and leaves three sisters—Mrs. L. M. Loudermilk, and Mrs. Mary Loudermilk, both of Greensboro, and Mrs. Mily Brady, of Pleasant Grove—also four brothers, namely: Mr. A. I. Cox, of Climax; F. T. Cox, of Ashboro; J. T. Cox, and E. A. Cox, both of Greensboro, N. C.

She was married on March 26, 1896, to W. P. Scott, and to this union were born seven children, five of whom survive, namely: Lettie, Ida, Lulu, Della and Nelda.

Sister Scott, in her early years, joined Pleasant Grove Christian Church, and remained a loyal member and faithful worker until four years ago, when she moved her membership to Palm Street Christian Church, continuing there until she received the call to her heavenly home. She was tenderly laid to rest on December 23, 1923, at Pleasant Grove Christian Church, mourned by a large circle of relatives and friends. Funeral services were conducted by the writer.

"Until we meet again before His Throne,
Clothed in the spotless robe He gives
His own;
Until we know even as we are known—
Good-night! Good-night! Good-night!

H. B. HALL.

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"Whenever I have a patient come to me who says he gets up feeling tired in the morning, is nervous, irritable and easily upset; when he can no longer do a day's work without being all fagged out at night, has pains across the back and pale drawn looking face, I at once put him on a course of Nuxated Iron. In many cases I believe that this has prevented a state of nervous collapse or a condition so weakened that it would be an easy matter to contract some serious disease.

'If you are not strong or well, simply try taking Nuxated Iron for two weeks and note the amazing change in your health, vigor, energy and endurance. You should be astonished at the results in even a few days time. The manufacturers guarantee satisfactory results or the druggist will refund your money.

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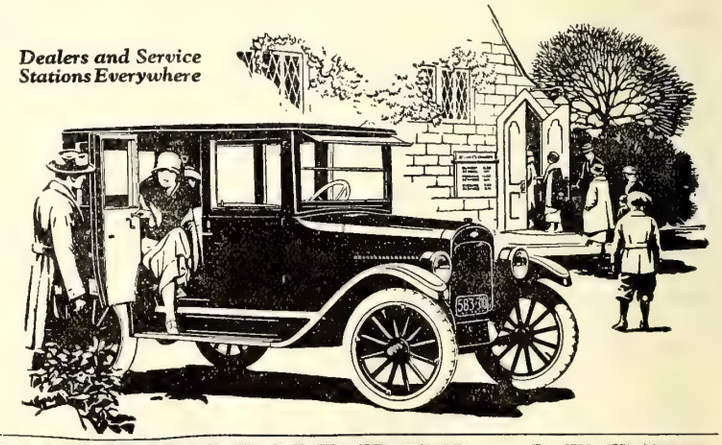

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HOLDER.

James W. Holder, of Randleman, N. C., passed away at his son-in-law's, Mr. Brookshire. He was within three days of 91 years old. He died January 13, 1924, and was laid to rest in the cemetery at St. Paul's M. E. Church. He was a member of the Christian Church at Randleman. He leaves several children and grandchildren to mourn their loss. Funeral was conducted by the writer, assisted by Rev. J. W. Parker.

J. M. ALLRED.

PRUDEN.

At the home of her granddaughter, Mrs. C. W. Smith, near Suffolk, Va., January 14, 1924, Mrs. Mary A. Pruden, aged 86 years and 10 months, passed away. She was one of the oldest members of Bethlehem Christian Church. She leaves two grandchildren, two sisters, Mrs. Malvina Roberts and Mrs. Jennie Stephenson, of Windsor, Va., and many relatives and friends.

Funeral services were conducted at her Church by the writer, assisted by the pastor, Rev. E. T. White, and her remains were placed away in the Church cemetery. God bless and comfort the dear bereaved ones. H. H. BUTLER.

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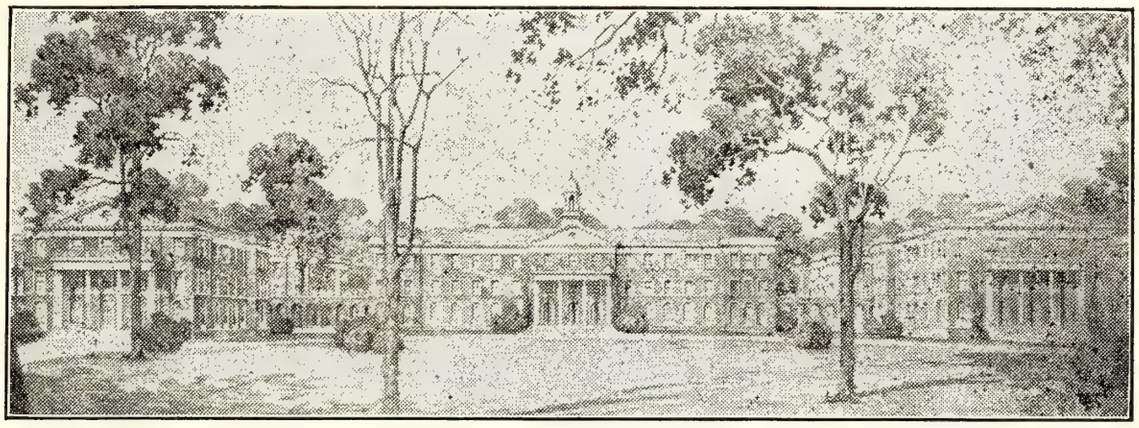

Auditorium — Library Building — Alamance Hall. (Administration Building.) — Religious Activities — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

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HARRIS.

Bro. Aaron Harris departed this life January 14, 1924. Bro. Harris made profession of faith in Christ when young, and united with Catawba Spring Christian Church. He remained a member there for some ten years. He then moved his membership to Plymouth Christian Church, when he was made a deacon and where he held membership till death.

Bro. Harris, according to common consent, was a good man. He had only three children, all of whom are living—Mrs. L. D. Stephenson, of Raleigh; Mrs. R. Y. Smith and Mrs. J. H. Smith, of McCullers.

The burial services were at Wentworth Christian Church, and the remains were laid to rest in the Church cemetery beside his wife.

Services conducted by the writer, assisted by Dr. McC. White, pastor of the First Presbyterian Church, of Raleigh.

May God's richest blessings rest on the bereaved and lonely, and fit them for reunion.

J. LEE JOHNSON.

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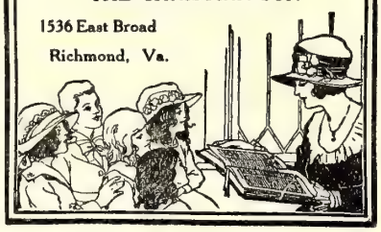

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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THE SUN'S OBSERVATORY

Flying With the Gospel.—

Record of Christian Work reports that two contributors from different sections of New York State recently sent contributions to the American Baptist Publication Society designated toward the purchase of an aeroplane for colportage work in the Northwest.

Too often we have waited until the new inventions have been pre-empted by commercial interests. In this instance, the Church seizes one of the most promising opportunities in sight. The flying machine is in the earliest stages of development. The mastery of the air will push civilization forward faster than anything else, and it is greatly wise to link up the gospel with it, so that the material side of the new order may not outstrip the spiritual.

Soviet Russia Mourns Lenine.—

During many months of serious illness, when he could have little active part in affairs of state, the magic of the name of Nikolai Lenine was sufficient to maintain his dictatorship over Russia. His death from a cerebral hemorrhage has removed the directing, unifying and harmonizing brain of the Bolshevist movement, and all the world is watching eagerly to see what turn events in Russia will take. But for the first few days after his death, the Communists of Russia appeared intent only on their grief and on paying their homage to his body. The honors to the dead chief went beyond those accorded to a czar in the old days, and their extent was indicated by the official announcement that Petrograd had been renamed Leningrad.

Britain Accepts Liquor Treaty.—

The governments of Great Britain and her dominions have unanimously agreed to the terms of the Anglo-American treaty designed to stop liquor-running off the American coast, and it has been announced that the treaty is ready for signature. The treaty, which is only three short typewritten pages in length, and embraces three main points—a special extension of the three-mile territorial limit for the United States; the right of American authorities to search British vessels for illicit liquor within one hour's steaming distance from shore; and the right of British liners to bring legitimate alcoholic stores into American waters for use on the homeward voyage. It is expected that other powers will follow the British example in this matter.

Life Secret of Wilson.—

What was the secret of Wilson? It may be learned from this. He was a Christian from his youth up. One of the physicians who attended him in his last hours says that there was a little black, well-worn Bible on the table, and that Mr. Wilson never retired without reading from it. He always said grace at the table and prayed before he went to sleep. In the great hours of crisis, he prayed before he wrote or spoke. He believed in Christ's teachings with all his heart, and he used his opportunity to put Christ's teaching into the heart of mankind as its controlling principle and power, and as its outward form and practice. He tried to organize the human race on the basis of Christ's life and teaching. When he reached the zenith of his power he tried to do the will of Christ. His last completely phrased sentence was: "I am a broken piece of machinery; when the machinery is broken—I am ready to go." He was ready to go. He was a Christian.—*Ex.*

The Church's Opportunity and Test.—

There is a general feeling that the Church failed as a Christian force to prevent war in the great world struggle. But the fact was that she had no opportunity. Sadly enough, human nature grows so wild at the first whisper of war that it will listen to no counsel, and heed no protest. And when the spark is once lighted it spreads like a prairie fire.

But diplomats are now finding out that it is a far more difficult task to end a conflagration than to start one—to make peace than to declare war. We do not need Lord Birkenhead, or Lloyd George, or Count Apponyi, or Friedrich Nansen to tell us that Europe is a more fiery crater today than it was in 1914. Fighting makes that burn more fiercely.

Now, however, comes the Church's opportunity. If the Church cannot prevent war, she can contribute powerfully to the establishment of peace. Much as the nations may hate each other, they have learned the futility of war. And they are now in a mood to hearken to the Church. The present is, therefore, not alone the Church's opportunity, but her test. Will she lay aside national prejudice and political hates? And in the true Spirit of Christ, exert all her influence in favor of peace? Will she insist on the Christian maxims of forgiveness, reconciliation and good will? This is her hour to regain her influence, and to prove her Christ-like agency in healing the wounds of the nations.

May the Church in this new danger, so ardently, lovingly and authoritatively insist upon the Spirit of Christ prevailing in national councils, that she may prove her power to make peace!—*Christian Herald.*

Woodrow Wilson.—

Great men come, and great men go; but no greater man has ever passed across the stage of America's history, who three years ago laid down the reins of government of the greatest nation the world has ever seen, and who recently gave back his life to Him who gave it. When in 1913 he was elected President, he was recognized as a man of ability and high ideals, but if it had been known the world was about to be plunged into the greatest war of all times, it is very probable that the people would have selected a different type of man. But God knew what kind of a man was needed, and He saw to it that Woodrow Wilson should come to the presidency for such a time as that. A man of strong, clear mind, he impressed his high ideals upon the nations of the world, and he dominated the whole situation until the treaty of peace had been made. Had he received the unselfish support of the people of his own country as he had secured the following of the allied nations, the world today would be resting in peace and prosperity. A son of a Southern Presbyterian minister, he had been well trained in the duty of trust in God and the unselfish devotion to duty. As the years shall pass, the greatness of his wisdom and of his high ideals will become more and more evident. His own country will esteem him as many of other countries now do. He will be honored as he should have been through those years in which he bore the heavy burdens that finally "broke the machine." All the world will eventually rise up to call him blessed. And the day will come when the principles which he enunciated will be adopted, not only by this country, but by the nations of the earth. When he found that his principles were not being accepted, he started on that arduous journey, in which he hoped to educate the people, and which was brought to a sudden close by the collapse from which he never recovered. He was of such a noble spirit that he never laid the responsibility for his calemity where it belonged, but bore with true heroism the disappointment which was so keen to him. His was a Christian fortitude and an unwavering faith that, though God might lay aside the worker, the work would go on. He was ever ready when the call of duty came. He believed in personal preparedness. So, when God called him to come up higher there was no fear or uncertainty, he could confidently say to his friends about him, "I am ready." He was fully aware of his condition, for he said to his physicians, "The machine is broken." Broken in body and even his mind somewhat weakened by the fearful strain of his eight years of leadership, such as had never been demanded of any other man under any circumstances, he fought a brave fight, and many of the wisest men of earth say that the time will come when his principles will triumph gloriously. Generations to come will rise up to call him blessed.

NOTES-PERSONALS

Are the pastors doing their duty in regard to their Church paper?

Bro. Wicker comes out for "The Budget System." See his article and then think for yourself.

Dr. C. H. Rowland is reported as having fine services in Greensboro last Sunday. The work moves off in good shape.

"Only One Faith" will bear a close and careful reading. See if you can find the truth in it; and if you cannot, then see if you can find error in it?

Rev. J. W. Wellons has not been quite so well of late, but we trust there is no serious change in his condition. He is able to be up and around a part of the time. He spends much of his time in prayer.

Rev. W. C. Carpenter, Cullman, Ala., in this issue is talking to Rev. J. Lee Johnson, and he does it in a kindly way, which is very commendable. Bro. Johnson is a man of thought, and will no doubt have something further to say. See if he does not!

Rev. L. E. Smith, D. D., pastor of the Christian Temple, says that the Christian Temple, of Norfolk, Va., is practically completed, except the pews and some of the furniture, which had not arrived when he left home. He was in Elon College on Monday. They confidently expect to open the Church building for public services now in a few weeks, probably some time in March. Due notice will be given through the papers.

We wish our readers may give special attention to the other goals set by Bro. Chas. D. Johnston for the Orphanage. Help him reach the same in good time. Think of what patience and continuous watching it takes for 105 children and from two to ten sick at a time and some of them very ill. Let the Orphanage not only have your contributions, but your prayers as well, for such an institution needs both, and it needs them all the while. Do not forget!

Thanks to Rev. B. F. Black, R. F. D. 3, Berkley, Va., for a list of subscribers to THE SUN. How our pastors can help when they make a special effort! Bro. Black shows what a little effort can do. Let us try to make THE SUN a real helper to the Church by greatly increasing the circulation. It can be done; a good, square effort will prove that we are right. Try it! Again, Bro. Black, we thank you, and wish you would tell our pastors generally how you do it.

From Miss Alice True, formerly one of our missionaries to Japan, we have received a copy of *The Friend of Japan,* a quarterly organ of the Japanese Rescue Mission. We take it that it is the Rescue Mission with which Miss Christine Penrod was during the latter years of her life connected. *The Friend of Japan* is an interesting publication. It is printed in English and is mailed, postage free, to subscribers for 25 cents a year. Send subscriptions to *The Friend of Japan,* Tokyo, Japan.

Dr. Atkinson sends in the monthly report for January for the collections in Men and Millions in the Southern Christian Convention, and he says while it is not as much as it ought to be, yet it is the best report we have in quite a while. Now, that we have gotten it started, let's keep it up and make it better as each month comes and goes. It has been a great help to the enterprises of the Church. What could we do without these funds? Well, we erally cannot tell what we would have done without the help of Men and Millions funds. Let us stick together and do our best for this helping-hand of the Church. Let us pull together and see what we can do for the month of February. If each one will but do the best he or she can do, we shall have a big report for February.

What is the matter with our brethren? So far, only one brother has written on "The Budget System," as presented by Dr. Harper. If it is the thing our people need, let us do like Bro. Hollowell did—just come out and say so. If it is not what we need, then let us say so and look for something that is better. That will be worth the effort we put into this discussion. There is no one, so far as we know, to be afraid of. If the brotherhood should favor it, an early discussion will help to make the matter clear, and if it will not do what is needed, why this same discussion will help our people to see it, and seeing it is not for the good of the cause, they will lay it aside and go to look for some other plan. Tell us what you have got to say, and say it in a Christian way, but make it talk right to the point.

Rev. W. C. Wicker, treasurer of the Southern Christian Convention, has written an article on "The Budget System." We are still waiting for other brethren to express themselves. Bro. Kerr, of the *Herald of Gospel Liberty,* from a recent editorial, seems to take a stand against the budget system, but if we have read his thought aright, he misses the breadth of scope which our Dr. Harper's plan seems to include. Now, the question is: "Is Dr. Harper right, or is Dr. Kerr right?" Our people ought to read these thoughts carefully. We confess we have not yet studied the question thoroughly, but we do wish our leaders would give it a fair and square discussion for the benefit of our Church people. While we are not ready to commit ourselves to this plan, we do wish it to have a fair hearing on all sides, and so enable us to get the best plans for financing the Church and its work. Let others speak out. Meantime, Bro. Kerr, with many others, will have time to reconsider the facts in our budget system, and make a real effort to get at the best possible system of financing our enterprises. Read what Bro. Wicker says, and as you read, consider what it means, and then make its meaning plain to the people, so that they can decide whether they wish it or not.

Do you enjoy the "Family Altar," by Chaplain Rountree? If so, write to him and tell him so. He furnishes his own paper, envelopes and does the work for the privilege of doing it. If you get good from it, we think you might afford to tell him so, as an encouragement. Do you read and study the lessons prepared by Rev. H. S. Hardcastle? He works on the same terms as does Bro. Rountree. If you enjoy his lessons, do write him and tell him that you appreciate his labors! Do you appreciate the many little articles and a few big ones of Dr. Atkinson? Then, write him and tell him how you appreciate his efforts to interest our people in the great question of missions. You might do so also with the "Suffolk Letter" and the "Elon Letter," and with the weekly news from the Orphanage. Why not? These brethren are at work for the cause we love, and we believe as little as we can do would be to tell them how we appreciate their labors. It would encourage them and do you good, we believe.

Dr. Harper's letter this week is a tribute to the late former President Wilson, who passed away on Sunday, February 3, 1924. Mr. Wilson was one of the great men of this country—if not the greatest. We believe he was, and we ask our readers to give Dr. Harper's letter this week a careful reading. We admired Mr. Wilson as a great man. It is true, we did not always approve what he did, but he did most of his work so much better than the rest of us could have done it, that it is poor taste to lay the stress on his failures. Mr. Lloyd George, of England, thought he stuck too close to his own ideas, and so lost much that he might have gained. Even so, but we wonder if he did not gain much by sticking to his own ideas of right and wrong. If he is to stick to anything, to what could he stick better than to his own matured conclusions? We have heard it said that all great and unselfish men, who dedicate their best to the wellfare of the country, sooner or later have to be crucified. That may be true. We sometimes think it is. Indeed, some one has said that Mr. Lloyd George was crucified by the English people after he had stood by them in the hour of peril and led them safely out of the most threatening situation that ever confronted the English. If that be true, and we do not doubt it, then Mr. Lloyd George was handed political martyrdom for his loyalty to the very people who broke his influence. The same may be said of Mr. Wilson. At the height of his life's usefulness, led by a few enemies, the people of his own country killed him, not in an outright act, of course, but they killed him; and as we see it, they did it because he had in a most unselfish way given himself to the cause of his country. He was a great man, and his political crucifixion will add some day to the greatness of the man and to the honor of his life. As we see it, the men who were responsible for his downfall are also responsible for his death. Not one of them was fit to stand in Mr. Wilson's place, for they could not have done his work. Even the man who led in his political martyrdom is not worthy to unloose his shoe-strings. But Wilson will live on as the greatest man of his day, while his enemies will be forgotten. The editor of this paper does not write from the standpoint of a politician, for he was not of Mr. Wilson's political persuasion, and yet we honored him for what he was—he was bigger and greater than any political party. God bless all that was right in his life, as it shall live on for the good of the men who crucified him in his efforts to bless not only his own country, but the world, for he was a world figure in the world's doings.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. HOLLAND,
L. E. SMITH,
I. W. JOHNSON,
Executive Board.

January 31, 1924.

BUDGET PLAN FOR CHRISTIAN CHURCH.

A study of the proposed budget plan for raising the finances of the Christian Church commends itself to the favorable consideration of the Church for several reasons. In the first place it combines the best elements of the two plans in use in the North and the South. It provides for certain standards or obpectives to strive for and to undertake as a worthy goal. This is characteristic of all intelligent methods. It is the very nature of intelligence to act for a purpose, to have an end in view, to aim at some objective. Mind acts for ends rather than from antecedents. These considerations would commend the budget plan to the intelligence of all our people.

While intelligence acts for ends, it never acts without an impulse, an inner urge, a psychic drive which arises from the emotional nature and forms the felt need or motive power for action. For this reason, the educational, enthusiastic, sporadic methods used occasionally for special calls will commend itself to those who are accustomed to the special-call method of raising finances. When we combine these two methods as suggested by the proposed budget plan, we have the two great principles of education combined. The first principle of an educative plan is that of the impulse, the inner drive, the psychic urge to satisfy a felt need. Out of this felt need is formulated a motive force. Then the intelligence goes to work to formulate a purpose to satisfy this need. Through the creative imagination, the mind first reviews methods that have worked well in previous situations. Through observation, present conditions are studied, present problems formulated, and those solutions that have worked well in the past in similar situations are approved. Purposes are evolved out of the need; plans are formed out of the situation, aims are set before the mind as an objective, and means are selected in terms of the conditions and the proposed aim.

In the budget plan of raising finances, the Christian Church, in its General Convention, will determine the goal to be reached and the percentage of distribution. This goal will be distributed to the regional Conventions according to their several abilities as determined by numbers, value of buildings, salaries paid pastors, and previous records, all of which have been fixed by the constituency of the several conventions. The regional Conventions will exercise the democratic liberty of modifying, changing, adopting, or enlarging the allotment as they see fit. Then these Conventions will in turn allot the distribution of the budget to the several Conferences composing the regional Convention. The Conferences will exercise the liberty to modify, change, adopt or enlarge the allotment. The local Churches composing the Conferences will exercise the same right to modify, change, adopt, or enlarge the allotment. This will give unity with liberty to the plan. It will focalize the entire membership of the Church on one goal and still safeguard the liberty and freedom of each constituent member of the several subordinate divisions of our organization. Unity with diversity, co-operation with liberty, and freedom with unanimity are the characteristics of the Christian Church.

The smaller units of the organization will be allowed to retain a certain percentage of the money raised for the prosecution of their own work. This is as it should be, for the success of the plan will depend on the well-being of the constituent members of the entire organization.

The educational value alone of such a system of raising our finances would be a large asset to the efficiency of the organization. Habits of thought will become standardized, responses to worthy aims will become systematic, tendencies to larger growth in benevolence will be stimulated, the mechanization of administration will become smoothe-running, and the children and the young people will become educated from their early years in loyalty, devotion, and consecration to the financial support of the kingdom.

W. C. WICKER.

ANSWER TO BRO. JOHNSON.

Some people seem to be afraid to talk on a subject—at least, if there be much chance for controversy and division. I love an earnest discussion, but not a hard-boiled argument. If a question is discussed in a right spirit, it tends to reveal truth and bring us together on the true meaning of Scripture.

My last article was written, and out of my hands, when I read Bro .Johnson's article relative to my quotations from Scripture, showing, as I think, the possibility of apostacy; hence, the necessity for another.

I will not say just how far Bro. Johnson won me by his explanation (for I am always open to conviction), nevertheless, I have somewhat to say on the passages he quotes. I am not a theologian, but I take these passages to mean somewhat different from the explanation. Since I fired the woods by my questions, I presume it is my duty to help quench the fire.

First, I am a stickler for the Bible as we have it written. We do not need, as I think, to have it rewritten, at least not nearly so much as we need to have it reread. There is far too much tampering with it nowadays. When a passage fails to coincide with my ideas, I either hunt another passage or change my ideas.

When Bro. Johnson inserted *away* into Gal. 5:4, so as to make it read: "Ye are fallen away from grace," he neither helped me nor hindered. The only way to salvation is through faith and repentance under grace. Paul made it clear that the law was a curse and a burden that neither we nor our fathers were able to bear. He spent his life in one ceaseless effort to get the people out from under the curse and burden of the law, and instead to accept Christ as the Rock of Salvation. So, then, if the law is a curse, and we choose it by rejecting salvation through grace, it must mean a lost hope. We read in holy writ: "The law was not made for a righteous man," as is shown in 1 Tim. 1:9, but for sinners. All sinners are lost, unless they meet the conditions of salvation. Therefore, all who are under the law are sinners and doomed, so long as they remain there. I prefer the grace of Christ, for if it were not for His intercession, we would all be lost. We are too weak to withstand the law, but where we are weak He is strong. These foolish Galatians had just rejected Christ—that's all—and I can't see how Bro. Johnson makes it equivalent to one changing his Church affiliations.

In 2 Pet. 2:20-22, Bro. Johnson says the people referred to were not saved, but only had a knowledge of the Lord, and were still hogs. But notice the twenty-first verse says it had been better for them not to have known the way of righteousness, etc. Is it possible for one to know the way of righteousness unless he has walked therein? Do you know the way to a given place unless you have traveled that way? You may have the direction, but you do not know the way. One reason for a deferred salvation is a lack of knowledge of God. When we come to know Him fully, we love Him, and if we love Him we will keep His words (John 14:23). If we fully know the truth, we are free, for this includes a knowledge of forgiveness.

He says that Luke 11:24-26 and Matt. 12:43-45 is a plain case of self-reformation, and that while the evil spirit was out, there was no Holy Spirit within. Now this looks unreasonable, as Luke 11:23 will show. Nothing better illustrates the two spirits than light and darkness. When light comes in, darkness must scamper away. When light recedes, darkness creeps on—just like the devil sneaks in. But note one significant fact—light is master. That which causes the devil to leave when we open up the door of our heart, is the fact that Jesus, the Light of the world, has come in. I can defy the devil when I have Jesus in my heart. We know that Jesus had been in this man's heart because it was swept and garnished. That is a characteristic peculiar to Him.

Alas! for the man who loves Jesus. The devil re-enters seven-fold stronger. I have never known the devil to leave a man of his own accord. Neither can I conceive of a man, especially a sinner, casting him out by his own strength. He may clean up some, but he is liable to creep out, but he is still there and just as active as usual. Can you conceive of the consequences if God should have called for that man when neither the good nor the evil spirit was within him?

The people referred to in Heb. 6:4-6, Bro. Johnson says, advanced almost to the point of receiving Jesus, but did not. Well, read verses 4 and 5, and analyze each phrase: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance." May I ask: "What else do they lack?" Is the Holy Ghost given unto sinners? In Heb. 10 there seems to be two classes, viz: those who endure and those who fall away. Verse 39, quoted by Bro. Johnson, shows that clearly, I think. The entire passage from verse 19, through the chapter, is a continuous exhortation to hold fast. Why necessary to hold fast, if we are eternally saved?

Now, beloved reader, settle the question for yourself, but in the meantime live an upright Christian, abounding in the work of the Lord, remembering that after all we are rewarded according to our works. We must not injure one another with our meat. Your strong meat might give me spiritual indigestion. To one and all, pro and con, I bid you godspeed in all active Christian service.

W. C. CARPENTER.

Cullman, Ala.

MONTICELLO GAVE A PAGEANT.

Rev. Carl E. Gerringer, pastor of Monticello Church, was at the Woman's Conference at Burlington when we were discussing furnishing a mountain home for preacher and teachers. He had an idea that Monticello would give something, and he presented the matter to the Christian Endeavor Society.

On the night of December 31st, the society put on a pageant. This pageant was very much enjoyed by the whole community. The offering taken was $12.01, which we acknowledge with pleasure. This comes in at a most opportune time, as we are still needing funds to help equip the home. We are now under necessity of securing water for the home and putting under-pinning under the house. We are going to need funds for this necessary work, and every dollar sent in will be appreciated. We are certainly grateful to Monticello and trust that other societies will follow their fine lead.

J. O. ATKINSON,
Mission Secretary.

THE SUN'S subscription list must be increased, and you are asked to lend your services for the next two months.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

A GREAT QUESTION IN MINISTERIAL WORK—CAN YOU ANSWER IT?

Often we give a great deal of time and thought to questions of little significance, and leave untouched some question that is infinitely important. We have such a question before us now. The *Presbyterian Standard* of January 23rd gives us one of its best editorials on the question—

What Is a Good Sermon?

It struck us as a most vital and important question for the minister, to say nothing of all the people who are interested in sermons. May it not be possible that the great body of our ministers give too little time and thought to an honest effort to get for themselves the right answer to that question. If a minister does not have a clear idea of what a good sermon is, he can hardly be expected to give to his people *a good sermon.* Some person has said that the greatest thing the minister has to do is to prepare himself for his work. We believe that is highly important—very important—but it is also very important—most important—that he should himself have a good and clear idea of what a good sermon is. It is because of this fact that we are republishing the article of the *Presbyterian Standard,* for as we have read the thoughts of that editor, we have felt that he has a pretty good idea of what a sermon is—we mean a real gospel sermon, such as the people need! Brethren, giving your people sermons which are really good—good for the people to whom they are preached—is the greatest thought for your consideration as a minister. Will you take this matter seriously? Will you take it to God upon your knees, and there plead with Him to show you just the kind of sermon your people need, and then ask Him to give you the good sense and the courage to preach it in love, but fearlessly? If you will do that, we believe that you will find a revolution in your study and a new life in your sermons. The following is his answer to the question. Read it and study it thoughtfully and prayerfully:

A good sermon is not necessarily a popular sermon. It is not uncommon to hear a congregation pay a warm tribute to a sermon that had none of the elements of a good sermon. They had enjoyed the performance, and that was the sole basis of their judgment. The preacher who can bring tears is certain to be rewarded with compliments. People enjoy the luxury of pathetic emotions, and fancy that they have had a very pious experience. A good sermon does not necessarily make the hearers feel good. That was a splendid sermon which Nathan preached to David, using the little ewe lamb as an illustration, but it left a very bitter taste in David's mouth. Charles Spurgeon, that prince of preachers, said the next best thing to converting a sinner is to make him mad. From which we gather that he thought a sermon might be a good sermon even if it provoked hostile criticism. This saves Jeremiah's reputation. His sermons provoked persecution. As this seemed the only result, he decided to stop preaching; but the Lord would not let him stop. Doubtless his sermons were good. The judgment of the hearers is not a correct standard. What they like is not always what they need. Some of our Saviour's preaching was very unpopular. The same is true of some of Paul's preaching.

Here is a subtle temptation to which the preacher is exposed. He is human, and compliments are sweet to his taste. Naturally he is concerned to please his audience, and he may persuade himself that the more he pleases, the more he benefits. He is the physician of souls. A physician often has to give medicine that is not palatable, and sometimes must use the knife. But this does not exhaust the preacher's mission. He should not be always administering nauseous doses. He is the shepherd of the flock. Christ did not say "beat my sheep, wallop my lambs." Most of the shepherd's ministrations should be a kind that the sheep will enjoy. Still the feelings of the people are not the test by which to measure the sermon.

What is a good sermon? A cotemporary gives this: "The purpose of a sermon is to explain and enforce a part or passage of the Bible in a way that will help men to think and live in line with Bible principles." This is not bad, and yet one might fulfill this purpose and never preach anything but the ethics of the Bible. Another definition: "The object of preaching is to convey truth by a person to a person about a person." This may seem too narrow, but it covers about as much ground as the apostle's determination to "know nothing among you save Jesus Christ and Him crucified." Inasmuch as Christ is the sum and substance of Christianity, preaching should never get very far away from Him. One of the old divines said he had never found a text in the Bible that did not have a pathway leading to Christ; and he further said that if he should find such a text he would make a pathway, "I would jump over a ditch or a hedge to come to my Master, for no sermon is worth anything that does not lead to Christ."

It is the preacher's business to explain and enforce the Scriptures, and no sermon is a good sermon that fails in this respect. But to make the definition adequate we must add, "For man's salvation." Always the preacher should keep this end in mind--the salvation of man. He can never have more than two classes of hearers—the saved and the unsaved, saints and sinners. The need of the one class is sanctification, of the other conversion. Both of these are parts of the one salvation. If the sermon is to the unsaved, the preacher's aim should be to lead them to Christ; if to the saved, the aim should be to deepen their consecration. We doubt if the preacher should ever use the Bible merely as a source of instruction in good morals, merely to show men how to make better citizens, to be better men and women. He should ever use it to show men and women how to be Christians, and then how to be better Christians. The Bible is able to make one "wise unto salvation," and the preacher should ever use it to this high end. If it stops short of this, it has done nothing worth while.

Of course, there are degrees of merit in good sermons—there are good, better, best. All sermons that explain and enforce the Scriptures with a view to man's salvation are good sermons. But such sermons may vary as to the methods used. Some are more lucid in their explanations and more forceful in their applications. Some are more logical in their arrangement, and are so constructed as to aid the memory. Some are more felicitous in the choice of language and more skillful in the use of illustration. A really good sermon is one that unfolds the meaning of the text with crystaline clearness, clothes the truth with appropriate language, illumines it with apt illustration and then drives it home with invincible logic and tender persuasiveness. Such a sermon should be the preacher's ideal, but he need never hope to attain perfection. However earnestly he strives, his ideal will ever go before and beckon him from a distance. The preacher with a high ideal is likely to suffer frequently from discouragement. Dr. Jeter, at one time a great preacher of Richmond, Va., is quoted as saying in his old age, one Sabbath afternoon: "Well, I must get ready to preach tonight. But I can't preach—I never did preach. Oh, I never heard anybody preach." A good sermon is like the good speech of the lawyer—"It is the one that wins the verdict," not the verdict of popular applause, but the verdict of the one or the many, who say, "I will arise and go to my Father."

THE UNMATCHED PHILOSOPHER AND PREACHER OF VIRGINIA.

AN OLD-TIME CONVERSION.

Some years ago we read Hatcher's "Life of John Jasper," and it profoundly impressed us. John Jasper was a slave of the old time, before the war. He lived in Richmond, Va., and worked there as a slave of Mr. Samuel Hargroves. It was while he was a slave that he became a Christian. He had been born a philosopher, and after his conversion he became the foremost colored preacher of Virginia, establishing one of the largest and most useful of the colored Churches of Virginia. He was a plain negro, with but little education. He was very gifted in the use of the negro dialect. At times it is difficult for one who is accustomed to the negro dialect to understand him, but when you do understand him he will give you something to think about. Yes, he was a plain black negro, but he became God's negro, and he did a great work in his day. He became somewhat famous by his celebrated sermon on "The Sun Do Move." He was laughed at, he was ridiculed, he was criticised, but John Jasper stood by his guns and insisted that "the sun do move." He may not have understood the scientific side of his own thought, but he believed what he said, and then he stood by it. After reading his sermon on "The Sun Do Move," we were so impressed with his sincerity and his faith in what he said that we wrote to three distinguished astronomers and asked them if the sun does actually move. The answer from each of these distinguished scientists was to the effect that the sun does move, that it has been doing so from the beginning, and moving at a rapid rate. When we read these letters we could but say: "Hurrah! for John Jasper, the unmatched philosopher," as Dr. Hatcher, his biographer, called him. He did not understand the scientific side of the question, but he was morally certain that the sun do move, and in the face of ridicule he dared to say so, and after he said it, he was brave enough to stand unfalteringly by his statement, and he did so to the end of his life. That is braver than some of his fellow-men have done—for there be not a few among mortals who can be laughed at till they will surrender anything for which they may have stood. When the educated colored men laughed at him and ridiculed his thought, he called them "the new ish," and went on his way as if he had only heard the croaking of a frog. He had the most perfect contempt for any effort to discredit the Bible as the Word of God.

But what we wished to do was to give our readers some account of the conversion of John Jasper. He was a Baptist and pastor of a large colored Baptist Church in the city of Richmond. The Methodist *Quarterly Review* for July gives a graphic account of his conversion, and we commend a careful and prayerful reading of the same to our readers, to one and to all. You may think you do not care to read of a negro's conversion, but you will be the loser spiritually, we believe, if you refuse or fail to read it. The following sketch was prepared by Dr. H. H. Smith, and we ask for your careful reading of the same. We believe it is genuine and true. The following is the sketch:

"I was seeking God six long weeks—jes' 'cause I was sich a fool I couldn't see de way. De Lord struck me fus' on Cap'tal Squar', an' I left thar badly crippled. One July mornin' somethin' happen'd. I was a terbacker-stemmer—dat is, I took de terbaker leaf, an' tor'd de stem out, an' dey wan't no one in dat fact'ry could beat me at dat work. But dat mornin' de stems wouldn't come out to save me, an' I tor'd up terbacker by de poun' an' flung it under de table. Fac' is, bruther'n, de darkness of death was in my soul dat mornin'. My sins was piled up on me like mount'ns; my feet was sinkin' down to de reguns of despa'r, an' I felt dat of all sinners I was de wust. I tho't dat I would die right den, an' wid what I supposed was my las' breath I flung up to heav'n a cry for mercy. 'Fore I kno'd it, de light broke; I was light as a feather; my feet was on de mount'n; salvation rolled like a flood through my soul, an' I felt as if I could knock off de fact'ry roof wid my shouts.

But I sez to myself, "I gwine to hol' still till dinner," and so I cried, an' laffed, and tore up de terbacker. Pres'ntly I looked up de table, an' dar was a old man—he luv me, an' tried hard to lead me out de darkness; an' I slip roun' to whar he was, an' I sez in his ear as low as I could: "Hellelujah! my soul is redeemed!" Den I jump back quick to my work, but after I once open my mouf it was hard to keep it shet any mo'. 'Twa'n' long 'fore I looked up de line ag'in, an' dar was a good ol' woman dar dat knew all my sorrers, an' had been prayin' fur me all de time. Der was no use er talkin', I had to tell her an' so I skip along up quiet as a breeze, an' started to whisper in her ear, but jest den de holin-back strap sof Jasper's breechin' broke, an' what I tho't would be a whisper was loud enuf to be hearn clear cross Jeems River to Manchester. One man sed he tho't de fact'ry was fallin' down; all I know'd I had raised my fust shout to de glory of my Redeemer.

But for one thing thar would er been a gen'ral revival in de fact'ry dat mornin'. Dat one thing was de overseer. He bulg'd in de room, an' wid a voice dat sounded like he had his breakfus' dat mornin' on rasps an' files, bellowed out: "What's all dis row 'bout?" Somebody shouted out dat John Jasper done got relig'n, but dat didn't wurk 'tall wid de boss. He tell me to git back to my table; an' as he had sumpthin' in his han' dat looked ugly, it was no time fur makin' fine p'ints, so I sed: "Yes, sir, I will; I ain't meant no harm; de fust taste of salvation got de better un me, but I'll git back to my work." An' I tell you I got back quick.

'Bout dat time, Mars Sam he come out'n his orfis, an' he say: "What's de matter out here?" An' I hear de overseer tellin' him: "John Jasper kick up a fuss, an' say he done got relig'n; but I dun fix him, an' he got back to his table." De devil tol' me to hate de overseer dat mornin', but de luv of God was rollin' through my soul, an' somehow I didn't mind what he sed.

Little aft'r I hear Mars Sam tell de overseer he want to see Jasper. Mars Sam was a good man; he was a Baptis', an' one of de hed men of de old Fust Church down here, an' I was glad when I hear Mars Sam say he want to see me. When I git in his orfis, he say: "John, what was de matter out dar jes' now?" and his voice was sof' like, an' it seemed to have a little song in it which played into my soul like an' angel's harp. I sez to him: "Mars Sam, ever since de Fourth of July I been cryin' after de Lord, six long weeks, an' jes' now out dar at de table God tuck my sins away, an' set my feet on a rock. I didn't mean to make no noise, Mars Sam, but 'fore I knowed it de fires broke out in my soul, an' I jes' let go one shout to de glory ob my Saviour."

Mars Sam was settin' wid his eyes a little down to de flo', an' wid a pretty quiver in his voice he say very slow: "John, I b'l'eve dat way myself. I luv de Saviour dat you have jes foun', an' I want to tell you dat I don' complain 'cause you made de noise jes' now as you did." Den Mars Sam did er thing dat nearly made me drop to de flo.' He git out of his chair, an' walk over to me and giv' me his han', and he say: "John, I wish you mighty well. Your Saviour is mine, an' we are brothers in de Lord." When he say dat, I turn 'roun' an' put my arm again' de wall, an' held my mouf to keep from shoutin'. Mars Sam well knew de good he done me.

Aft'r a while, Mars Sam say: "John, did you tell any of 'em in thar 'bout your conversion?" An' I say: "Yes, Mars Sam, I tell 'em 'fore I know'd it, an' I feel like tellin' everybody in de worl' about it." Den he say: "John, you may tell it. Go back in dar an' go up an' down de tables, an' tell all of 'em. An' den if you wan' to, go upstairs an' tell 'em all 'bout it, an' den downstairs an' tell de hogshead men an' de drivers an' everybody what de Lord has done for yer."

By dis time, Mars Sam's face was rainin' tears, an' he say: "John, you needn't work no mo' today. I giv' you holiday. Aft'r you git through tellin' it here at de fact'ry, go up to de house, an' tell your folks; go roun' to your neighbors, an' tell dem; go anywhere you want to, an' tell de good news. It'll do you good, do dem good, an' help to hon'r your Lord an' Saviour."

Oh, dat happy day! Can I ever fergit it? Dat was my conversion mornin', an' dat day de Lord sent me out wid de good news of de kingdom. For mo' den forty years I've been tellin' de story. My step is gittin' ruther slo', my voice breaks down, an' sometimes I'm awful tired, but still I'm tellin' it. My lips proclaim de dyin' luv of de Lam' wid my las' expirin' breath.

Ah, my dear ol' marster! He sleeps out yonder in de ol' cemetery, an' in dis worl' I shall see his face no mo', but I don't fergit him. He give me a holiday, an' sent me out to tell my friends what great things God had dun for my soul. If he wuz here now, I think he would lif' up dem kin' black eyes of his, an' say: "Dat's right, John, still tellin' it; fly like de angel, an' wherever you go carry de gospel to de people." Farewell, my ol' marster; when I lan' in de heav'nly city, I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say: "Mars Sam, I did what you tol' me, an' many of 'em is comin' up here wid da' robes wash'd in de blood of de Lam' dat was led in de way by my preachin', an' as you started me I want you to share in de glory of de salvation." An' I tell you what I reckon, dat when Mars Sam sees me, he'll say: "John, call me master no mo'; we're brothers now, an' we'll live forever roun' de throne of God."

FOUR GENERATIONS OF PREACHERS.

DEAR DR. BARRETT:

I would like to mention a few thinks that I remember from my boyhood about the founding of the Christian Church in Alabama. A few that are living now, remember Rev. Wytch Elder, founder of New Hope Christian Church, which is about seventy years old. He was my grandfather, and I remember hearing him preach. He was followed by two sons who were ministers—Rev. T. H. Elder and my father, Rev. J. D. Elder.

They were the pioneer ministers in the Alabama Conference. I remember well the sacrifices that they made and the hardships they endured. This was the second generation of our family I had heard preach the gospel. Following these, I have two brothers that are ministers—Rev. H. W. Elder, Richland, Ga., and Rev. J. W. Elder, in North Alabama. Naturally, I have heard these preach also, making the third generation I had heard preach. Then the fourth generation is marked by hearing my own son, Chaplain W. W. Elder, at present stationed in Cuba, making four generations I have heard preach without a single omission. It is said that the iniquities of the parents shall be visited upon the children down to the third and fourth generation.

As I think, upon this Scripture, if it had been possible for my grandfather to have foreseen how the work which he helped to begin had lived, and if he could have known that it was helped so by his posterity, I am sure he would have felt amply rewarded for all his efforts to further the cause.

When I was a small boy my father took THE CHRISTIAN SUN. In those days the opportunities of learning were small, and especially so in the country, and well do I remember learning my A B C's from the large black capital letters of THE SUN, and in this way I learned to read THE SUN, and so for fifty-five years I have continued to read it. Well do I remember the morning, being with my father at the post-office, when he received THE SUN which was draped in mourning for Rev. W. B. Wellons.

It is a source of satisfaction to me as I grow older to see the realization of my father's dream coming true, namely: in the erection of Bethlehem College near his old home. I wish to say in closing that I feel as the poet has said:

"I love Thy Church, oh God—
Her walls before Thee stand;
Dear as the apple of Thine eye,
Engraven on Thy hand."

Fraternally,

Columbus, Ga. J. L. ELDER.

Bro. Elder quotes only a part of the promise, and the part not quoted is possible, the better of the two parts, as it occurs in Exod. 20:5-6. The part omitted reads as in verse 6: "And showing mercy to thousands (of generations) of them that love me and keep my commandments. With the wicked, God visits the children with their father's sons only unto the third and fourth generations, and then He says he will shew mercy unto thousands (of generations) of them that love me and keep my commandments." With the wicked, the evil follows only to the third and fourth generations, but with them that love Him and keep His commandments, He will shew mercy to thousands (of generations), for that is evidently what He means by thousands. How far does His mercy exceed the limits of His visitations upon the wicked? To the wicked He follows them to the third and fourth generations, but to them that love Him, to thousands. The difference is marked indeed.

DANVILLE, VA.

The Third Avenue Christian Church held its first quarterly conference on February 2nd. I may say it was a very happy and most satisfactory session. The business was of such a character that we believe it will be helpful to the Church. During the session, two splendid men—Bros. W. W. Perry and J. E. Jones—were added to the board of deacons. The ordination of these brethren took place in the presence of a large audience Sunday evening at 7:30 P. M., after which the sermon and the Lord's Supper was administered to a large number of communicants. One member was received. The Sunday School and Woman's Missionary Society, we think, are doing well. We are praying that God will give us a real revival from heaven, such as will put the Church on her feet in spiritual power, for greater service. The Church has adopted the budget system and put on the every-member canvass. Pray for us. P. T. KLAPP.

CONTRIBUTIONS

SUFFOLK LETTER.

Men and Millions are terms of vast significance. Man is the crown of creation, and there is nothing so great as great men. This, of course, does not exclude great women, for man is the generic for mankind. The greatest of men, historically, were religious. Alexander does not rank with Moses, and Napoleon does not rank with Luther. The meaning of men in the plan of Men and Millions was the discovery and surrender of men for kingdom service. The emphasis, all the way through the campaign and through the vast amount of literature sent out, was placed upon "men." That is what the Church needs first of all—men and women devoted to kingdom service. This emphasis should not be limited to those who enter for life-service as ministers, missionaries, social worker, Chritian leaders; but there is a larger number and even greater need for an army of faithful workers in the local congregations. The call in the campaign for that larger number may have been neglected somewhat, but it is none the less important. The army does the fighting and wins the battle, and "like a mighty army moves the Church of God." Numbers are a mighty force, and all the mightier when obeying God. Under the movement of obedient followers, seas and rivers open at their approach, and Jericho walls fall flat when they shout. The campaign for men should not end in 1925. That part of the campaign should be continued till the "kingdoms of this world become the kingdoms of our Lord and His Christ."

Millions is another big term. It is the big thing in the world of business. What men are among men, millions are in business. The King's business is really the greatest business in the world, because its purpose is the largest and its motive are the bet. The richest men are in Christian nations. The largest industries are in Christian nations. The greatest inventions have been made in Christian nations. The greatest benevolent institutions are in Christian nations. The greatest civil governments are in Christian nations. All these require millions; and the great men in these must control millions. These millions are made up of small contributions, no matter how they are collected. The millions of small buyers, investors, contributors, make up the vast sums we call millions. Think of matches, pills, pins, needles, nails, pens, paper, ink, eggs, and the catalogue is almost endless; yet these items run into millions in the great world of business. Millions are just as important in the Lord's business. It is not the big gifts at long intervals, but the little gifts by many oftrepeated that keeps the work active and hopeful. Men without millions could never build railroads, steamships, and great factories; and millions without men could do nothing. It requires both working together. In the Church, it is the same. Men without millions are powerless, and millions without men even more powerless. It is the bounden privilege of every member of the Church to pay the pledges made to Men and Millions to carry out pledges Church boards have made to Church enterprises and to receive the personal and spiritual benefit of discharged obligations. It is not simply the fulfillment of a pledge, but the discharge of an obligation inherent in Christian life.

W. W. Staley.

ELON LETTER.

Woodrow Wilson sleeps with his fathers. The voice that thrilled the world is still in death. The hand that wielded the pen more deadly than any sword will never indite for us again the words that had in them the inspiration that means immortality. And now that he is gone, we think of him not as a party leader, not even as a great American, but as a world citizen, the man who in the days of his ascendancy spoke for all men as no man ever before spoke, a modern Moses interpreting God's will to a world. We are too near him properly to evaluate his life and work, but we may be sure that the true appraisal of his worth will take into account three outstanding characteristics.

The first of these will be his sympathy with and faith in men—common, every-day, ordinary men. Wilson was a man of innate democracy. He believed whole-heartedly in the rule of the people. He had no commerce with autocrats or plutocrats or aristocrats. When the board of trustees of Princeton wanted to introduce the English atmosphere of cultured aloofness in the management of that institution's graduate school, he opposed it, and when he could no longer withstand the pressure of a large endowment conditioned on the carrying out of that design, he promptly resigned.

With him, democracy was more than a political creed. It was a life-principle, and he backed it up with a sublime confidence in the common man to react wholesomely toward democratic aims and projects when he was properly instructed. When Orlando was about to disrupt the peace conference by insisting on certain selfish nationalistic aims for Italy, Wilson appealed over his head to the Italian people. Their response justified his faith. When our own partisan Senate opposed the League of Nations, though broken in health and contrary to his physician's advice, he appealed to the people. He said before beginning his incompleted swing around the country that he was willing to sacrifice himself in the interest of the cause which he placed above life itself. We know the result. We can never know the aching sorrows of the nearly five years that followed that willing self-sacrifice. He was ready to make such self-sacrifice because he believed his fellow-citizens would react favorably toward the league if they could but thoroughly understand it. Such faith the world will not forget. It approaches the faith of another who resolutely chose the way of the cross, because of His confidence in His brotherman.

A second characteristic of Woodrow Wilson was his devotion to duty. In this respect, he reminds us of Robert E. Lee and of Lee's famous adage: "Duty is the sublimest word in the English language." Wilson translated the word into action. The public generally does not properly evaluate Mr. Wilson at this point. Some thought him weak and vacillating; others equally regarded him as cold and stern, even autocratic. He was both. Before he had matured his judgment on any point, he was the readiest man in the world to listen to any one who had an intelligent grasp of a situation, but when once he had glimpsed the goal of duty, he was invincible in his determination to reach it, no matter what the cost. In such a case, he unflinchingly set his face toward Calvary.

His Mexican policy and his neutral attitude toward the World War prior to our entrance are cases in point. "The note-writer," the comic press represented him to be. He was trying to arrive at a course of action in terms of our duty. When that was settled, though a man of peace, he stirred this nation in the support of war as it has never been stirred before. His notes and speeches during those tumultuous days fired the conscience of mankind and more than ever our military and naval forces broke the Hindenburg line, because they broke the spirit of the German nation. Once he had determined on a course as predicated by duty, no person in the world could balk him or change him. His breaks with Lansing, with Tumulty, with House and with numerous others were in consistent pursuit of duty as his conscience had sensed it. We cannot but respect the man who sacrificed his personal friendships, just as he sacrificed himself, in the cause to which duty's voice called him.

But he will be chiefly remembered as a devout, sincere Christian. The Christian life was something real to Woodrow Wilson. So vital was his religious experience that not once did he ever seem to notice the warfare between modernism and fundamentalism. What a pity that it should be otherwise with our would-be leaders in religious matters! The songs he loved—"The Son of God Goes Forth to War," "Onward, Christian Soldiers," and "How Firm a Foundation"—are indicative of the man's militant faith. No wine was served in the White House while he occupied it. He never ate without invoking the divine blessing, and Bible reading was his unbroken daily habit. These acts were but symbols of his inner life. To him, religion was a living principle and a mockery unless incarnated in all the attitudes of life and conduct.

Well do I remember the last meeting I had with him personally. Our army and navy were not adequately provided with chaplains. Protestants, Catholics and Jews united in presenting him a signed petition. He received the petitions and petitioners in the White House. He read it carefully and then assured us it would have his earnest endorsement. Then he thanked us for bringing it to him and added, in substance, "I wish to take this occasion to express to you and to the country my firm conviction that the war will not be won so much by our guns and other fighting instrumentalities as by the Christian morale of the nation and of the men in uniform who represent us." I cherish that moment as one of the priceless experiences of life.

The war was to make the world safe for democracy, which, to his mind, was but another term for the Christian way of life, for the brotherhood of men and nations. The League of Nations was nothing more nor less than the fruition in proper time of the effort to make the world safe for democracy. To his mind, it was the Sermon on the Mount translated into international law. Since he was ready to be a martyr for his Christian principles, he was ready to die for the League of Nations. He could not accept reservations to it any more than he could to the Gospel of Jesus. He felt that it embodied the principles of that Gospel. The only thing this modern martyr could do was to die with a clear conscience.

He never doubted but that eventually the cause God had given him to espouse would triumph. He had confidence in the rising tide of altruism swelling in the hearts of men, another of his undying phrases. This rising tide of altruism he was sure men would be powerless permanently to resist. Eventually this tide, he believed, would engulf those who undertook to oppose it. He died with this conviction undimmed by the stabs of enemies or the sufferings of his own broken body.

And when the faithful doctor who had cared for him with the tender love of a father for his

son, told him that the end was near, without a moment's hesitation he declared: "I am a broken machine; I am ready to go." And you may be sure he was ready. "A broken machine"—that was the way he regarded himself. The people never knew that he lost an eye from overwork during the terrible strain of the war days. They never knew for a certainty that he was paralyzed until after his death. He considered himself a machine in the factory of life, and when his days of service were ended, true to his fundamental conception, he was ready to be laid aside without a word of complaint. His favorite poem was Wordsworth's "Happy Warrior," and as such he laid down to sleep, confident that he had fought a good fight. In that confidence, we may all confidently acquiesce, and in his beautiful Christian life we may all greatly rejoice.

W. A. HARPER.

THE HAPPY WARRIOR.

(Woodrow Wilson's favorite poem.)

Who is the Happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavors are an inward light
That makes the path before him always bright;
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves,
Of their bad influence, and their good receives;
By objects, which might force the soul to abate
Her feeling, rendered more compassionate;
Is placable—because occasions rise
So often that demand such sacrifice;
More skillful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence, also more alive to tenderness.
'Tis he whose law is reason; who depends
Upon that law as on the best of friends;
Whence, in a state where men are tempted still
To evil for a guard against worse ill,
And what in quality or act is best
Doth seldom on a right foundation rest,
He labors good on good to fix, and owes
To virtue every triumph that he knows;
Who, if he rise to station of command,
Rises by open means; and there will stand
On honorable terms, or else retire
And in himself possess his own desire;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honors or for worldly state;
Whom they must follow; on whose head must fall,
Like showers of manna, if they come at all:
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human-kind
Is happy as a lover; and attired
With sudden brightness, like a man inspired;
With sudden brightness,
And, through the heat of conflict keeps the law
In calmness made, and sees what he foresaw;
Or if an unexpected call succeed,
Come when it will, is equal to the need;
He who though thus endued as with a sense
And faculty for storm and turbulence,
Is yet a soul whose master-bias leans
To homefelt pleasures and to gentle scenes;
Sweet images! which, wheresoe'er he be,
Are at his heart; and such fidelity
It is his darling passion to approve;
More brave for this that he hath much to love:
'Tis, finally, the man who, lifted high
Conspicuous object in a nation's eye,
Or left unthought of in obscurity—
Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not,
Plays, in the many games of life, that one
Where what he most doth value must be won:
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast:
Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must fall to sleep without his fame,
And leave a dead unprofitable name,
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause—
This is the Happy Warrior; this is he
Whom every man in arms should wish to be.

—Wordsworth.

BETHLEHEM LETTER.

Six months ago this morning (February 2nd), Rev. G. D. Hunt performed the ceremony that ushered me into the old married-folks' club. On the evening of the same day, after motoring to Montgomery, Ala., the "Bethlehem Letter" which appeared the week following was written. Since that time the problems of the work have become no less, yet it has been a joy to have some one with whom to share them. Again, this evening, I shall endeavor to tell you something of Bethlehem's progress.

The needs of Bethlehem College are many, and seem to increase rather than diminish. Much work is being done, but the problems and needs seem to grow faster than the support of the institution. As has been said before, many of our Church members seem to have heaved a sigh of relief when they knew that Bethlehem College had begun to function as an institution of learning, and feel that their responsibility has ended. I should like to remind them that Bethlehem is an infant institution and needs the unreserved support of the mother Church, both near and far.

Some good people, however, are showing their interest—some by paying their pledges or making cash donations; some by sending books to the library; some by contributing foodstuffs to the dormitory, and some by furnishing rooms in the dormitory.

The financial secretary has the list of those paying pledges; therefore, I am leaving that part of the report to him.

The following have donated books to the library: Rev. H. W. Elder, Richland, Ga.; Dr. J. T. Clack, Abanda, Ala.; Dr. C. A. Dinsmore, Yale University, New Haven, Conn.; Rev. E. M. Carter, Wadley, Ala.; Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN, and the faculty of Bethlehem College.

Food supplies have been contributed as follows: Mr. and Mrs. J. W. Elliott, four messes of green corn, three pounds fresh sausage, one mess of sweet potatoes; Mr. and Mrs. W. E. Edge, three bushels of sweet potatoes, two gallons of sugar-cane syrup, three and one-half pounds of butter, eleven cans of tomatoes, three large pumpkins, five pounds of pork sausage, eight pounds of fresh pork, and four pounds of pressed meat.

The ones listed below have paid their $50 to furnish a room in the dormitory: Mrs. A. M. Johnson, Norfolk, Va.; Mr. A. S. Peak, Lineville, Ala.; Mr. J. S. Stephenson, Kite, Ga.; Dr. and Mrs. W. A. Harper, Elon College, N. C.; Class No. 2, Wadley Christian Sunday School; Philologian Literary Society, Elon College, N. C.

We appreciate the help of these kind friends, and we hope that many more will follow their example.

M. W. HOOK.

FROM WALTERS, VA.

Some more good things to eat, and then something else. It seems that the pounding mentioned in a previous item became contagious, for soon after that I was out visiting one day and a sister from a Baptist Church gave me a chicken, some potatoes and a dollar in cash. A few days after this, when I was to see Sister Martha Gay, she gave us a nice string of sausage. One day soon after this, while out visiting the sick, I passed Bro. M. T. Barrett's on my way to see Uncle Jim Carr, and Aunt Martha, his wife, she being confined to her bed from a paralytic stroke. I talked with Bro. Barrett and his wife for a few minutes and hurried on to see those that were sick. (These, Uncle Jim and his wife, are colored people, but loved and respected by all; dark of skin, but clean of heart and character, and highly respected by all that know them as good neighbors, and earnest Christians.) I went in to sing, read the Book, and have prayer. I left my Ford in front of the house, and when I returned to it I found two chickens in a bag. I inquired of all at Uncle Jim's as to why they were in my Ford, but no one knew anything. I looked towards Bro. Barrett's, and thought to myself, these chickens did not get in this bag and in this Ford by themselves, so I accuse Bro. Barrett of the offense, so I did, and left with the chickens for their new home.

Bro. Barrett is one of the faithful members of Old Antioch; I would like to give much praise to him, and that community as to the sweet association I had with them while living in their midst, but time and space will not permit it, so will say thank you, if he sees this before I see him. When I reached home, I found that Bro. E. W. Ballard had been and brought us potatoes and fresh meat.

A few days later, I was to see Bro. J. H. Duck, and he gave me a nice string of sausage. We enjoy these good things very much, but most of all the love and good feelings that accompany them. To all we would say, thank you, and pray God's richest blessings may rest and abide with you.

The work at Mt. Carmel, I feel, is taking renewed interest in Church and Sunday School. Bro. Otis Joyner, our superintendent, seems to be interested in the work. We are looking forward to a larger and better Sunday School. We have decided to have preaching each second and fourth Sunday night. We had our first service Sunday night, January 14th. We had a good congregation, an interesting service, and two joined the Church at this service. We are praying and working that this may be the best year in the history of the Church.

Asking the earnest prayers of all who see these lines, that God may use me in His own way to glorify His name and hold up the Christ as the Saviour of man.

Walters, Va. ELISHA BRADSHAW.

Since there are those who do not approve the giving of commissions or prizes for subscriptions to THE SUN, they are now asked to solicit from a sense of duty. It is expected that a large number of such will avail themselves of this opportunity, as but few joined in with those desiring remuneration.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A GREAT CONFERENCE.

(Continued from Last Week.)

(The North American Foreign Missions Conference, Atlantic City, January 8-11, 1924, continued.)

ARTICLE III.

The topic Wednesday night was, "Jesus Christ in the Thinking of the Orient." In this discussion, four nationalities took part—American, Chinese, Japanese and Indian. Dean Hatanake spoke for Japan. There are 4,667 Christian workers in Japan. A distinguished friend of Dr. Hatanaka's, who was speaker of Parliament, said he considered it more honor to be a deacon in a Christian Church than to be speaker of the highest legislative body of the empire, and this friend was as punctual and faithful in his duties as deacon as he was to his duties as speaker of Parliament. Jesus occupies a very high place in Japanese thinking. Many high officials and journalists and scholars are profound Christians—leaders in the thought of Japan. There are over 1,800 Churches and 2,820 Sunday Schools in Japan. These Churches have 200,000 members, and 400,000 people in Japan are receiving Christian instruction in one way or another. Not a prisoner left when the walls of the prison at Tokyo were shaken down by the earthquake. Why? Because the prison-keeper was a Christian and the prisoners remained out of respect to him. Jesus is working outside of the Churches. The best-selling books and the ones most read in Japan are books about Christ. The entire Sermon on the Mount is in one of the text-books studied in all the public schools of Japan. Of the four leading journals of Japan, two last year ran serial stories with devout Christians as their heroes. Four Buddhist priests attended the speaker's Church Sunday after Sunday, earnest seekers after the truth. There is everywhere in Japan a deep interest in Christ—not a Christ to argue about, but Christ as a compelling force! "We are looking for a larger Christ in Japan, one who controls society, State and nation—a Christ who will take interest in all our activities."

Prof. Yohan Masib spoke eloquently and enthusiastically for India. "India is the land of tigers and snakes. Also of 318,000,000 human beings who speak 147 different languages and dialects. The people are sharply divided into 2,000 castes. Some of these castes are so low that to touch them means pollution. There are 50,000,000 of these untouchables in India. There are at present only seventeen missionaries to each 1,000,000 souls. Recently 1,200 young men were condemned and sent to prison. Each one was allowed by law to take with him what he most desired. Three hundred of them took the New Testament. Nowhere on earth is the Church making such headway as in India. We read in the New Testament of the Day of Pentecost when 3,000 souls were converted in a day. This is a usual occurrence in India, where Church members have been received at the rate of over 7,000 a month for the past ten years. India does not need men to show them how to play billiard and bridge, but to preach Christ, baptize and receive them into the Church. It is a change of heart that India needs. We are grateful beyond words for the missionaries America has sent us, and the missionaries, through Jesus Christ, are remaking our land."

Mr. Y. Y. Tou spoke eloquently and grippingly for China. "In China, many Churches on Sunday practice the presence of God. First, Jesus in China has made us see the Father. Only Christ has made us see God. Great Greek and Hindu philosophers sought God and tried to teach us *about* Him, but only Jesus revealed Him to us. The cry of China today is, 'Show us the Father and it sufficeth us.' Second, Jesus has made us see and need our brother. Christianity presents us to our brother and introduces him to us. We can only know brotherhood as we realize it in Christ. We are brothers indeed only as we are filial in Christ. Third, Jesus has let loose in China the main-springs of human sympathy. He has opened up wells of human sympathy in our land. Fourth, Jesus has made prayer articulate in China. All peoples pray, but only Christ has made prayer articulate. My mother, father and grandparents were praying people, but only as one would turn a wheel. They knew not how to pray because they knew not Christ as Lord. Jesus is making religion personal, and God real to us in China. What China needs now is the spiritual message. China is trying to clean up, and if a spiritual message will come she will set her house in order. China, too, owes a debt of gratitude to Christianity which it can never pay." It was a great evening with these statesmen from Japan, India and China.

(To be Continued.)

J. O. ATKINSON.

GOD WAS IN THE EARTHQUAKE.

No doubt, many of us readers are thinking that the loss to our missionary Churches in Japan during the earthquake was a total loss and without recourse. In this we are mistaken. Speakers just from Tokyo and other parts of Japan, at the recent North American Missionary Conference in Atlantic City, reiterated the fact over and over again that the material loss had already been a spiritual gain. Prior to the earthquake, many Japanese were saying that our religion was only a name. They are now saying that there is power and might and helpfulness in it. For when we could have harmed, we helped, and when their need was greatest we of a Christian land were the first to carry food and the necessaries of life. We were assured by these speakers, who had just come from the scene of the catastrophe, that the whole attitude of the Japanese mind had changed and where we were heard before with difficulty we are now heard with sympathetic interest and deep concern. God was in the earthquake.

We Christians may not see how a just and righteous God could slay hundreds of thousands through an earthquake, almost in the twinkling of an eye, and set fire to untold millions of property and carry death, suffering and destruction in its wake. But in all this we may now see an opportunity to advance, for suspicion and hatred and prejudice against us in Japan have been done away. The whole state of mind in Japan is favorable to the preaching and teaching of Christianity now. It is safe to say, according to these eye-witnesses, that Japan has never been in so open and so ready and so susceptible a mind to receive the gospel message as it is today.

Instead, therefore, of relaxing our efforts, we Christians should more than redouble them in our relief and reconstruction work now necessary. Thousands should now be pouring into our treasury instead of hundreds. What man could not do in a century, God has done in a day. Instead of our properties being lost, it would seem from the opportunity now before us that all new work done in the name of Christianity in Japan will have far more weight and influence and worth than all previous undertakings.

Brethren and friends, if we are ever going to put forth an effort for Japan, now is the strategic moment. There should be a most ready and liberal response on every hand to our mission plea and call for Japan this year. A dollar now for Christian activity in Japan may count more, and likely will count more now, than tens and twenties have counted in the past. God spoke to the children of Israel that they go forward. He is certainly speaking to us Christians at this time that we go forward in our work of Christianizing Japan.

J. O. A.

MEN AND MILLIONS PAID IN JANUARY.

The following amounts were paid to Executive Secretary C. D. Johnston during January. Shall we not largely increase this amount in February? It can and should be done:

North Carolina Conference		
Fuller's Chapel	$ 7.00	
Franklinton	13.00	
O'Kelly's	15.00	
Pleasant Grove	20.00	
Mt. Auburn	204.00	
Liberty, Vance	137.00	
Concord	15.00	
New Center	5.00	
Union	49.00	
Zion	23.00	
Pleasant Hill	2.92	
Burlington	30.40	
Pleasant Grove	55.00	
Park's Cross Roads	8.00	
Pope's Chapel	56.00	
Danville, Va.	45.34	
		$ 685.66
Eastern Virginia Conference.		
Berea, Norfolk	$ 54.25	
Antioch	200.00	
Oakland	5.00	
Newport News	10.00	
People's	14.00	
Spring Hill	1.00	
Union, Surry	50.00	
Burton's Grove	38.00	
Barrett's	46.00	
Suffolk	1,130.25	
Franklin	600.00	
Holy Neck	742.00	
Wakefield	63.00	
Waverly	121.00	
		3,074.50
Valley of Virginia Conference.		
Leaksville	$ 28.00	
Antioch	16.00	
New Hope	15.00	
Winchester	30.00	
Joppa	1.50	
Lineville	1.00	
Bethlehem	16.00	
Palmyra	.50	
		108.00
Georgia and Alabama Conference.		
Rock Spring	$ 10.00	
Cragford	10.00	
		20.00
Total		$3,888.16

J. O. ATKINSON,
Mission Secretary.

ONLY ONE FAITH.

Faith is a word of immense significance, a word of constant use in the Scriptures, and filling a large space in all Christian literature; and it has been universally conceded that it is the measure or the test of Christian character—a religious state of the soul; a believing temper or tendency of the mind, taking a spiritual and moral direction. It is that state or tendency by which the soul is disposed or impelled to regard spiritual

existences and moral distinctions as realities and as the surest and greatest realities; to discern a Creator in His works, a Law-giver in the working of His laws, a Father in the tokens of His care and love. It is something that makes the soul feel child-like and trustful, and makes it look up and behold, with devout joy, a being to trust in and to lean upon. It is the spiritual or religious element in man—that which disposes him and enables him to worship and obey, and to trust a something higher than himself, and to do nobler deeds and to live a pure life, and realize higher ideals of right and love than he has yet attained to. It is the element of the human constitution that has produced noble and saintly characters, and lives in every age of the world and under all religious dispensations. All religious systems are but efforts of this believing spirit to put itself into concrete and substantial forms.

Christian faith is that same religious element, or believing and uplooking spirit, as especially called forth, directed, and shaped by Jesus Christ by His teachings and His personal character and history and inspiring appeal and example. And seeing and feeling that He presented the very pattern of a perfect life, that He was true and holy, and finding that through Him there comes to every one that comes to Him and cleaves to Him an inspiration that kindles what is best in man, even the desire in all excellence, of pardon and peace and a better life, imparts strength, awakens hope, quickens love, gives a voice to the prayer of faith, and brings on the repose of perfect trust.

The great error of Christendom has been to regard Christian faith as consisting in the belief of a set of theological doctrines; and then, if faith is, as all admit it to be, the vital principle of the religious life, and if it is the belief of certain speculative opinions, then of course those opinions or doctrines become vital and absolutely necessary to true religion in the soul. The conclusion is inevitable, if we admit the premises; but we deny the premises. We deny that speculative opinions about the historical Christ and his teaching constitute the Christian faith. We have nothing to do but to go back to Christ Himself to clear this matter up. In several instances he strongly commended persons for their faith, who knew nothing about our doctrines which we call fundamental to Christianity, for He had never said a word upon these subjects. He had never said a word about His own nature, never called Himself by any other title than that modest one which He loved best—the Son of Man; had never spoken of His own blood and death, unless it were to give an intimation to His friends that He should not be long with them. He had only spoken such things as the Sermon on the Mount and a few simple parables illustrating the character of good men and the love of God, and gone about comforting the afflicted and healing the sick and telling men of the Heavenly Father and what it was their duty and their joy to be and to do in all simplicity and purity of living, and how He knew that what He said was approved by God and was the very truth. This was all He had taught—nothing that men would now call a theology, or a scheme of salvation—mere goodness and piety. And yet those who had heard nothing else, and knew nothing else, received from Him the hearty commendation of having faith: "I have not found so great faith; no, not in Israel." They did not even take in all that He had said, sometimes only a very little of it, perhaps could appreciate nothing more about Him than some beneficent act; and yet their simple coming to Him in a believing spirit, having so much sympathy with Him, so much readiness to listen to Him and learn of Him any such little bond of union with Him He called faith, and was glad in it, and gave it His benediction, and so stamped it as Christian and a saving faith. I most gladly and whole-heartedly subscribe to the fundamental principles of Christianity as taught by Christ in the gospels, and yet my present and future salvation does not depend upon my faith in a set of principles, but upon faith in a life—Jesus Christ: He is the way, truth and life. Should the test of Christian faith be any different now from what He made it? Was not His good enough and high enough? What right has the disciple, managing His Church in His name, to require such different tests from those of the Master? Jesus was indeed no theologian, in the modern sense of the term; He had no idea of religion, but a simple goodness.

It sounds unkind to say it, but if Jesus were on earth today, there is no creed Church into which He could be admitted as a member by simply repeating anything He said when He was on earth. He would have to add something to that, assent to many doctrines which He never said a word about, or else be excluded as unsound in the faith. Not but that they love and honor Him as much as anybody can, and would fly to Him with rapture if they knew who or what He was; but, if they did not know that, and tried him by their creeds and standards of faith, and He had nothing to say but just what He said there in Palestine, he would not pass—they would have to reject Him. The opinions, and the theology of those Churches may be absolutely true and sound—that is not the question. Supposing them to be so, is it not obviously a great mistake to regard them as a test of faith or religion, and the only test of faith, when we see that such a view would exclude from among Christians the Master of Christians Himself. It martyred its millions during the dark ages, drew the strict lines of demarcation between the numerous sects of Christianity, causing dissension and bitterness among the hosts of the Lord, and has divided Church through the past centuries. Faith in Jesus in all He represented Himself to be and do, instead of in the doctrines of speculative theology would bring about harmony and true fellowship between brethren instead of the branding each other as heretics—there would be no fundamentalists or modernists; they would be simply Christians, all one in Christ. There are many theologies, but there can be only one Christian religion; a diversity of dogmas, but only one faith. The Bible itself contains more than one theology—the theology of John, James, Peter, Paul and others—and yet they have but one faith in common. They all look to Christ as with a single eye, and beneath the theologic veil they saw but one and the same Christ—one who showeth us the Father, His will and His love; one who embodied in Himself all goodness and inspired all goodness. They had no difference of opinion as to the temper their Master would have them cherish, the life He would have them lead, the hope and joy He would have them feel. There was but one tie that bound them all to Him—that of a reverent and confiding love, a believing sympathy which drew them to him, the beautiful and sinless one, whom to listen to and follow and resemble was to have Him for their Saviour, their inspiring guide on earth, their forerunner within the veil. There is at present a great diversity of forms and opinions among Christians, and yet but one faith among them all. There is a loud jangle of disputation, but it is only theological. Most of the discussion which goes on is about theology, while in matters of real religion there is silence and a reserve which seems to put them in the background; and, as a consequence of this, many of them come to think that their theology is their religion or something higher or better than religion, and that correctness of theological opinions is more important than goodness of heart and life. It is the theology that makes the noise and the show, while the faith that works below is silent, unproclaimed, and almost unobserved, because it makes no din or discord. There are times when good men forget their superficial differences, and feel and recognize the deeper unity.

A few years ago one of the great ocean steamers was crossing the Atlantic, with a very large company on board, and among them many clergymen and others eminent in Church affairs, who had been attending the world's convention at London. A terrible storm arose and continued thirty-six hours; all on board expected death hour by hour. They saw their ship dismantled, deluged, and, as they believed, breaking to pieces before the fury of the elements. They gave themselves up for lost. On their last night on earth, as they believed, they held a Communion service in the cabin; all gathered around the table and partook together of the symbols of the Redeemer's body and blood and all felt comforted by the blessed ordinance. They separated, in family groops or alone, to die. How was it that they could all sit down together to observe the ordinance, as if they were of one fold, knowing no differences. On shore, the Baptist would not sit down with the Congregationalist; the Trinitarian could not join the Unitarian in that sacred ordinance. And why? Because on shore, in all fair weather, theology would be uppermost; but there in the face of death, faith was one and made them one. It was no time for quibbles of criticism, or the drawing of artificial lines, or the setting up of speculative tests. In the immediate presence of death, the departing one forgets the distinctions of his theology, and reposes in faith, feeling that it is the same faith that soothes all pious and hopeful death-beds. In all deeds and enterprises of Christian love, when the heart goes forth in disinterestedness, followed by foot and hand in errands of mercy, faith which works by love grows paramount, and theology is deposed; and they who meet and co-operate in such things find they have but one religion, and receive one and the same message and commandment from their common Master. In all the great hours of noble resolve and high aspirations, or cleansing repentance, or heartfelt prayer, and the love of God warms and shines round the soul, and the tie of brotherhood is reknit, and the grace of God is pouring in, and the soul feels itself thereby growing whole cubits of stature in an houre—who then thinks of dividing the lines of doctrine? It is the hour in which faith triumphs and a man discovers that all good men are his brethren in the faith—brethren to help and be helped by, brethren to learn from, to take inspiration and impart it, all dear alike to the one Father of spirits. Yes, faith is everywhere one and the same thing; it is that which all good men hold in common. It is that which yearns toward the glorious and beautiful Christ, and stretches out its hand to take hold of his hand, and sits down at his feet to learn of him. It is that which reveals a brother to pity and to save in every man that lives, and twice a brother in every good and pure and living man. It lies back of all theologies; it breathes in the true worship of all the Churches and runs its fine veins and lovely tints through the skeleton of all honest creeds. Where it is present, it sanctifies all opinions; where it is absent, all opinions are but a sham and a delusion. In the still closet hour it is a prayer; abroad, amid duties and trials, it is a law; in human intercourse it is love; in temptation it is a shield; in suffering it is patience; in sorrow it is peace; in death it is a vision of the heavenly glories. There is but one faith—it is the soul of all goodness.

S. L. Beougher.

Graham, N. C.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

February 24, 1924.

Subject: The period of the judges.—Judges 2-16. (Print Judges 2:16-18, 7:2-8.)

Golden Text: "I will heal their backsliding; I will love them freely."
—Hos. 14:4.

Devotional Reading: Psalm 32:1-7.

The fifteen chapters of today's lesson cover an interesting period of Israel's history. It is known as "the period of the judges," because the main events of the period center about "judges"—eleven men and one woman—who vindicated right and held the scales of justice in time of peace, and wielded the sword against enemies in time of war. "Through judges, Jehovah secured to the people of Israel their rights over against their enemies, and as rulers the judges secured to individuals their rights." Only a few of the judges—Deborah, Barak, Gideon, Jephthah and Samson—are familiar to the general reader.

The period of the judges was a time of invasion from without, and of dissention from within. The Israelites had made only a partial conquest of the land of Canaan at the time of Joshua's death. In fact, the land was not entirely subdued until the time of the kingdom. Thus it was that the Israelites were exposed to two serious evils, the one as great as the other. On the one hand, they are continually harassed by hostile and marauding bands which pillaged their homes, played havoc with their crops, and created such a reign of terror that in some instances the Israelites hid in caves. On the other hand, where they dwelt in peace with their neighbors they were exposed to the degrading influences of Baal worship. There was intermarriage, blending of religion, the monotheism of Moses with Baal worship, and a general moral corruption. Conditions went from bad to worse.

An unnamed prophet saw that there was a causal relation between the compromise and corruption of Jehovah worship, and the disasters which came upon the people. Their sins had found them out. Thus it is that the Book of Judges is simply a story of sin, punishment, appeal, deliverance, peace. Jehovah would raise up a judge; He would deliver the people, there would be peace in the land. But as soon as the judge died, the people would lapse into their sinful ways, and Jehovah would bring punishment on the land and people.

One thing stands out in the lesson. The men who judged Israel were not, in most instances, men who should furnish us with our ideals of character and conduct today. They were the rough, unhewn timber, but they were the best that Jehovah could find, and He used them as chosen vessels for His purpose. We find here a wonderful illustration of the fact that "He remembereth our frame, He knoweth that we are dust."

The lesson as printed is concerned with Gideon and his faithful band of three hundred. And it is well that it is so, for he was about the best of the lot of judges, with the possible exception of Jehovah. He was modest, practical, shrewd, loyal to Jehovah, unambitious for power or position for himself, courageous, and devoted to his people. He was also reverent. Teachers will find in this story material that will grip the boys and girls, inspire the young men and women, and yield wise counsel to the adults.

Some Teaching Points.

1. "Thou shalt have no other gods before me."
2. It is not the number of heads, but the quality of hearts, that count.
3. God usually chooses for His work those who are efficient in their work.
4. Jehovah makes himself known to those who will do His will.
5. It makes a difference as to what kind of companions we have.
6. Many "soldiers of the cross" turn back from faintness of heart when the real battle comes on.
7. It is not by might, nor by power, but by my spirit, saith the Lord God of Hosts.
8. Man by himself is not much; man with God is everything.
9. "Those nations only are blessed whose God is the Lord."—*Lincoln.*
10. A few earnest, consecrated people in the Church are worth more than a large membership of nominal members.
11. God can use rough material to accomplish His purposes.
12. "Piety and patriotism are found in all parts of the country."
13. So-called trifling acts are often a revelation of, or index to character.
14. True leadership seeks nothing for itself.

CHRISTIAN ENDEAVOR.

February 24, 1924.

Topic: One-half the world lacks the gospel. What shall we do about it?—Matt. 9:35-38.

Jesus was a great Missionary—the greatest that the world has ever seen. While He was in the flesh He "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people." He had such an enthusiasm and such a passion for helping others, that on one occasion his friends thought that He was "beside himself," while His enemies often said He was mad. They could not conceive of anybody being so interested in others, especially in those "who were down and out."

The secret of Jesus' missionary spirit was His knowledge of God and His vision of man. He knew God as a Father, and He saw the infinite possibilities of man. Because God was the Father, He loved all men, and no matter who they were or where they were or what they were, God wanted to save them all. Thus it was that "Jesus was moved with compassion" when He saw men as sheep without a shepherd, and living mean, sordid lives because they did not know God or the real meaning of life. He, therefore, gave all that He had and was in a glorious sacrificial effort to tell "the good news of the kingdom" to all men.

He knew that He could not do it all Himself, and He gave to His disciples—and to us—the great commission "to go," and teach all nations to observe all things whatsoever that He commanded. And they—and we—were to go because all power had been given unto Him, and because He would be with those who carried out His commission, even unto the end of the world. The whole world was to have the good news.

And yet today, after nearly two thousand years, the whole world does not have the gospel. In fact, over one-half of the world does not have the gospel! In some cases there are whole sections of the world which have never heard the name of Jesus. In other cases there are literally millions of people who do not have any missionaries. For instance, "there are still 480,000 square miles of territory in China proper with thirty-five to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet, and Mongolia there are eleven or twelve million more forgotten non-Christians." There are approximately 160,000,000 people of non-Christian lands utterly untouched by missionary effort. And there are many, many sections where, although there are missionaries, there is only one missionary for every 55,000 or 65,000 people. Figures could be given which would serve only to impress us with the fact that we have not really taken Christ's command seriously. Why call we Him Lord, Lord, and do not the things which He commands us?

What shall we do about it? For we must, most assuredly do something. I will suggest several things.

1. Seek to learn something of the need. We must know.
2. Try to find God's will for our own lives. No young person has a right to plan His lifework without first of all yielding his life to God to be used where He wills. We will have more missionaries when young people will present their bodies a living sacrifice, wholly acceptable to God.
3. Parents must be willing to give their own children for service either at home or overseas.
4. We must pray. Jesus said that we were to pray the Lord of the harvest to send forth laborers into the harvest.
5. We must pray for the missionaries who are already on the field.
6. We must pray for the student volunteers who are in preparation.
7. We must seek to develop a deep compassion for other people.
8. We must give more liberally. If we cannot go in person, we can go in money.
9. We must be more charitable and brotherly toward all people of other races with whom we come in contact.
10. We must apply the principles of Christ to international problems.

They say that there is, or was, a grand jury in Baltimore who desired light wines and beer and a segregated district for vice. Well, what can be said of that grand jury? They want beer and wine and a district for social vice. We are sorry for Baltimore if it has such grand juries as that. Why, they would most likely be willing to have a place set apart for the wicked one himself in human society. They think more of money-making and the privilege of enjoying (?) sin than they ought to do, even for their own good. Let us keep such men off the grand jury, as far as possible.

"FOLKS IS FOLKS."

By Hermon Eldredge,

Secretary of Administration, Christian Education Department, Christian Church.

Robert J. Burdett, that quaint combination of humorist and minister of the gospel, once said that he had traveled the earth around and had seen the kings and queens and the common run in all lands. He had seen them with rings on their fingers and bells on their toes, and in their noses, and he had preached the same sermon in a fashionable Philadelphia Church that he had preached in Sing Sing Penitentiary, and he had finally come to the conclusion that all the people of all ranks are just "folks" when you get to know them.

And I want to agree with the honorable Robert, for it is a refreshing thing to find real folks everywhere you go. They may eat pie and baked beans in New England, or red meat in Kansas, or chicken in the Southland, or ham in the mountains; but they are "just folks" when you come to know them.

They are interested in the same good and bad things. They eat and sleep and work and loaf and make money and spend it everywhere. But inside, there is something mighty common between us all if we look for it.

Kipling said that "The colonel's lady and Julia O'Grady are sisters under the skin," and Burns said that "A man's a man for a' that," and there is something wonderfully alike in all of human nature if you just dig deep enough.

They used to say that the fellows in "the remount" were different and more like the mules they drove and cared for, but I remember that night with the boys when the "Old Story of Love" was told in a very simple and plain way to them, and I remember and can never forget how quiet they were and how the boys came up to talk about it afterward and how a Roman Catholic "puncher" told me the story of the night his mother died and he sang her to her endless sleep, and I thought again and again since, that if we could only learn to tell the old, old story in the simpler way that Jesus talked and taught, that we would not complain of a lack of a hearing.

The folks need a new presentation of the gospel. It is not a new gospel that their hearts are longing for, but it is a more plain, simple, heart-to-heart presentation of the old, old story.

An acquaintance of mine was soundly converted at forty years of age. He had been attending Church regularly for all his life, and every Sunday morning he was found in the pew of a great Church with his family as a "duty" he owed to the community. But when a plain, practical preacher came to town, this man of great affairs in business came to the mourners' bench and has been on fire for God for the past ten years. I saw him awhile ago and asked him why it was that he had not given his heart to God sooner as he had sat under the preaching of one of the ablest Pennsylvania ministers of the gospel for years, and he replied: "To tell you the honest truth, I didn't know what our pastor was talking about half the time, and I could take but mighty little of his good advice home with me. But when ——— came to town and preached, he used 'newspaper English,' and I knew what he was talking about all the time, and he got me."

The great preachers and teachers of religion in America know how to use simple language, and I submit that in doing it that they are following in the way of Jesus and after the manner of His presenting truth in plain and simple language. You knew what he was talking about all the time, and he lighted it up with illustrations from the common life and "the folks" from the streets and the folks from the palace and the folks from the sea, and the folks from the country and from the town crowded to hear him and went away saying: "Never man spake as this man spake."

I remember the night that "Uncle Billy" was to tell the story of his conversion in the "Old First Church," and the pastor, in announcing the coming of this plain old fellow, who had found God and was so full of zeal in His service, said (apologetically) that of course we couldn't expect much from "Uncle Billy," as he was a diamond in the rough and never had known the schools. But some of that fashionable preacher's parishioners afterward said that they had heard more real religion in Uncle Billy's talk than they had heard in their pastor's sermons in a year. This statement was an exageration, but it was a fact that "Uncle Billy" and his talk were both so plain and simple and heartfelt that he got "under the vests" of those big men of business in a way that their scholarly pastor had not been able to do, and, as one of them said in referring to Billy's being "a diamond in the rough," "Well, he may be a diamond in the rough, but he's a diamond sure enough."

This is not a plea for us all to preach and teach in the ungrammatical way of "Uncle Billy," but it is an appeal for a more simple, plain-worded presentation of the truth. Let us not "put the fodder too high" and make our work a spectacle instead of a feast. Let teachers and preachers of the Word know the language of the people and the incidents of their common day and the message will reach farther and sink deeper than polysyllables. William Jennings Bryan is a great orator and has been paid great sums for his appearance on platforms, and he says that the greatest illustrations that he can find or use are illustrations from the work of the common day. His hold on the people is not only because of his wonderful voice and his reserve power, which is evident, but also because he always talks so the people who hear him understand what he is talking about, and they enjoy it and have come again and again for the last thirty years to hear him. It is probably true that he has addressed more men and women in more places in America than any other man who has lived in the last quarter of a century. And he frankly says that this is one of the secrets of it. And so is it really true that "folks is folks," and that whether they are rich or poor, or town or country, or cultured or unlearned, there is a common bond of interest and the man who preaches and teaches God's honest truth to the cultured alone will get some of them to listen to him with pleasure and profit, but the man who gives the same content to the cultured and to the unlearned in plain, simple, true and sympathetic word and manner will catch the crowd of the unlearned and will be surprised at the number of scholars who will join in with great pleasure and profit—more than the number who came to hear the more elaborate presentation.

For, after all, we are to present the truth to hearts and lives for comfort and inspiration and living as well as to heads for clear-thinking, and we may well take our model and our method from the great Master-Teacher, who used both simple language and common illustration, that He might reach "the folks"—and, lo and behold! the kings and the priests and the "folks were drawn to hear Him and to testify to the power of His message. We are all different and have our different ways, but it will help us all to be as much like Him as He may help us to be. Let us dig deeper into His methods of teaching and preaching, even if we have to neglect some of our rules of elocution and our pet methods of delivery.

Some years ago, I heard the story of a young preacher whose Church was near Lane Seminary and who went to an aged friend and pastor for advice, as he wanted to change his field. He said: "My congregation is too intellectual. If I refer to some historical fact, I feel that professor of history in my congregation knows more about history than I do—a hundred times over; and if I refer to science, I feel like a school-boy—and it is so all along the line, and I have come to you for advice." And the wise old minister to whom he came for counsel and instruction just said to him: "Preach the plain, simple gospel, my boy, in a plain, simple, straightforward way—they know mighty little about that."

Erie, Pa.

QUARTERLY REPORT.

The following is the quarterly report of the treasurer of the Woman's Home and Foreign Missionary Societies of the Eastern Virginia Christian Conference, ending January 15, 1924:

Women's Societies.

Antioch	$ 5.00	
Berea, Nansemond	14.90	
Bethlehem	14.95	
Christian Temple	66.70	
Cypress Chapel	14.80	
Damascus	11.80	
Dendron	11.70	
Dover	11.20	
Elm Avenue, Portsmouth	7.80	
Eures	7.00	
First Church, Norfolk	6.30	
Holland	23.75	
Holy Neck	18.65	
Isle of Wight	9.50	
Ivor	3.90	
Liberty Springs	8.80	
Mt. Carmel	24.51	
Newport News	5.90	
Oakland	11.34	
Portsmouth, First Church	25.82	
Rosemont	66.14	
Richmond	3.60	
Suffolk	2.30	
		$ 467.46

Young People's Societies.

Berea, Nansemond	$ 10.00	
Christian Temple	6.51	
Cypress Chapel	2.50	
Dendron	4.30	
First Church	13.71	
Liberty Springs	13.20	
Richmond	6.58	
Suffolk	10.45	
Antioch	6.45	
Damascus	5.00	
		78.70

Willing Workers.

Berea, Nansemond	$ 3.48	
Holy Neck	7.71	
First Church, Norfolk	13.35	
Rosemont	3.04	
		27.58
Total		$ 573.74

Mrs. M. L. Bryant,
Treasurer.

201 *Poplar Ave., Norfolk, Va.*

Secretaries, please note change from 41 to 201 in street number. I haven't moved, but my home has been renumbered.

Ask your pastor what is being done to increase the subscription list of The Sun. He should have first-hand information.

Get a subscriber for The Sun, and do it as quickly as **you can.**

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE QUIET HOUR.

"But thou, when thou prayest, enter into thine inner chamber, and, having shut thy door, pray to thy Father, who is in secret, and thy Father, who seeth in secret, shall recompense thee openly." —Matt. 6:6.

The purpose of this prayer page is an endeavor to fulfill this Scripture. Thy "inner chamber" is within thee. "Thy door" is the shutting out the world and the shutting in Christ. When this is done, thou art alone with Him. Thou canst pray.

Alone with God for one sweet, solemn hour,
The quiet charm enfolds in peace and power,
And love steals o'er the heart a radiant shower,
Ennobling and enriching by its dower!

Alone with God upon the sunlit height,
When glorious morn dispels the gloom of night,
When evil fades and all is good and right,
When hearts are strengthened for the coming fight.

Alone with God, oh, blessed hour of prayer,
When men with the dear Maker all may share,
And on Him lay the burden of life's care,
Which grows too great for human hearts to bear.

Alone with God, forgetting self, desire,
Laying our lives upon His altar fire,
Lifted from sin and misery's smirching mire,
Growing in grace and soaring ever higher!

Alone with God, oh, priceless gift so rare,
When comes the heartening to do and dare,
Emboldened by the spirit of true prayer,
That speaks the words of life so pure and fair!

—*Louise Hollingsworth Bowman.*

Prayer.—O dear Father, help us to realize just how much we need to be alone with Thee, and may we, in our prayers, draw from Thee peace and power. Drive evil from us and strengthen our hearts for every problem and struggle. For Christ's sake we ask it. *Amen.*

TUESDAY.

REPUTATION.

"A good name is better than precious oil."—Eccl. 7:1.

"A good name is rather to be chosen than riches."—Prov. 22:1.

Reputation is a relentless thing. A good one must be constantly watched; it must be shielded and polished all the time to keep it good. But a bad one is kept so easy that we don't have to worry about it. You won't have to work to spoil a good one—and when a good one falls, mighty is its fall. But once acquire the name of bad and you'll be in a devil of a sweat trying to live it down. The compensation here is that when you have finally convinced people that you are at least sincere they accept you more heartily—with an "I told you so" look at their neighbors. The people seem to love paradoxies and contrasts.

What good is a reputation? Well, it is worth a whole lot more than you think. If you wish to rise in the minds of those above you, if you cherish the thoughts of those that mean the most to you, and if you wish to live in better society, acquire a good reputation. And vice versa.

How to get a good reputation? By showing people that you are honest and sincere, by cutting out borrowing and bumming, and by showing your work to be of a quality befitting an honest man, you will acquire a good reputation. Believe us, it is certainly worth while.—*Catapult.*

Prayer.—Our Father in heaven, in Thee we live and move and have our being, and we praise Thy name for all Thy blessings. We acknowledge our sins before Thee, and we pray for forgiveness. Out of a pure heart, help us to win a reputation and name for honor, justice, peace, love, mercy, kindness, brotherly love and devotion to God. We ask this for Jesus' sake. *Amen.*

WEDNESDAY.

MENTAL LAZINESS THE ROOT OF MANY TROUBLES.

"Study to show thyself approved of God, a workman who needeth not to be ashamed."—2 Tim. 2:15.

You know your own weakness better than any one else. Are you correcting them, or are you allowing them to go on year in and year out, hiding the fact of their existence from others?

Do not make the excuse that all men are failures in some degree or in some particular line, hence you cannot be expected to be perfect.

Such reasoning as this is fatal to ever improving on your weaknesses.

You cannot let yourself down easy by saying merely, "others are worse than I in this or other respects."

Because another is worse than you are does not excuse you at all.

You came into the world alone and you must go out of it alone, and you alone must stand and take the responsibility for what you do, regardless of how much better or how much worse the next man is.

Mental laziness is the root of the matter usually when a man is willing to make the excuse that others are as much of a failure as he in some particular.

It is by thinking, that anything worth while is attained.

Are you not going through life with as little mental effort as you can?

You are mentally too lazy to think—that is the plain fact. Believe it?—*Virginian-Pilot.*

Prayer.—Dear Father, give us this day Thy Holy Spirit, and all through today and every day that follows help us to study to obtain the noble and the true things and to defeat the unworthy. Help us to correct our faults. Strengthen Thou our weaknesses until they shall become strength. Quicken our minds to the alertness of the true inner man. Spur us on to be satisfied with nothing less than the best of life. This we ask for Jesus' sake. *Amen.*

THURSDAY.

KEEPING CLEAN.

"Who shall ascend unto the hill of the Lord, or who shall stand in His holy place? He that hath clean hands and a pure heart."—Ps. 24:3,4.

"The people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me."—Matt. 15:8.

"Not that which goeth unto the mouth defileth a man, but that which cometh out of the mouth." —Matt. 15:11.

"These things which proceed out of the mouth come forth from the heart; and they defile the man."—Matt. 15:18.

"Evil thoughts, murders, adulteries, fornications, thefts, false witnesses and blasphemies, these are the things which defile the man."—Matt. 15:19-20.

"If so be that ye have heard Him (Christ) and been taught by Him, * * * put off concerning the former conversation, and the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 5:21-24.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." —Gal. 5:22-23.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

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How one may wash their robes. (Read Eph. 5:25-6:21.)

Prayer.—Our Father, we lift our hearts unto Thee in praise that there is so much joy in Thy Word, in Thy law, and in Thy cleansing power. And we pray Thee to inspire us daily to search for the wealth of Thy heart and know Thee the true God. *Amen.*

FRIDAY.

THE KINGDOM OF GOD.

(Read Matt. 5:1-16.)

*"The kingdom of God is * * * righteousness and peace."*—Rom. 14:7.

Let Us Pray.

Dear Father, we rejoice that Thou hast created in us Thy kingdom—thine own image, thine own love, and endowed us with spiritual substance, with thoughts that reach through eternity, with a conscience that bears witness of eternal righteousness, and with affections that make life sweet, that reach forth to one another and to Thee. Help us thus to pray as Thou didst teach us "Thy kingdom come."

We thank Thee that we live in these times and have recourse to this world's vastness, riches and glory, and that we are a part of it. May we ever be reminded of our part and keep near to Thee in body and spirit that the kingdom may come nigh unto us.

The world's evils, its delusions and pleasures, life's troubles and experiences, cast us down and easily disquiet us. It is so easy for us to wander from Thee and lose consciousness of Thy presence, and forget what Thy kingdom is. Forbid this, Lord, and teach us how to understand, and to sing and pray, and to know that the deepest yearnings of the soul are in Thee.

May we never forget that nothing less than Thyself can satisfy our hunger, quench our thirst and comfort our souls, with which Thou hast endowed us. Enter Thou into our house today and dwell there forever. This we ask for Jesus' sake. *Amen.*

SATURDAY.

THE COMING OF THE KINGDOM.

(Lesson: Lk. 17:11-21; Eph. 2:1-10.)

"And being asked by the Pharasees when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! The kingdom of God is within you."—Lk. 17:20-21.

Let us turn to Ephesians 2:1-10 and read together. Look at it. This is the finest passage in the Bible. It is a very brief story, but it contains the entire argument of fallen man, his lost condition, and salvation through Christ, which comes not by any good works we may do, but by faith and an humble walk with Him.

Some people have a conception of the coming of Christ as a great day when wondrous things will take place and Christ the Deliverer will come and smite the enemy and bring His children into the possession of the world. This is the kind of deliverer the apostles looked for. They were not looking for one who was to teach the Fatherhood of God and the brotherhood of man.

How do we look for the fruit on the tree? We

must go back to the nursery where the keeper takes the ordinary stalk of any spontaneous growth, sets into it the graft of the cultivated tree, watches and cultivates it for a year or two and then transplants it into thy garden where thou dost watch and cultivate it for a few more years. Then, in the springtime, thou dost watch the bursting of the buds, and the blossoms, the appearing of the little fruit, and thou dost say, "Fruit is coming." For a year yet thou dost wait till the fruit is full-grown and ripe. Then fruit has come. How will Christ come? He will come to thee by the taking of Him into thy very life as a graft; by forcing all the powers and passions of thy being through Him, nourishing His life in thine until thou shalt be like Him. Christ will be fully come to thee.

(All join in the Lord's Prayer.)

SUNDAY.

AN OLD-FASHIONED PICTURE.

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God."—Deut. 29:18.

We were shown about in a great city Church famous for its ministers and prominent families. Verily, it was a great Church, a noble institution of brilliant personnel and public celebrities. Several weeks later, we found ourselves in a country hamlet, and on the Sabbath made our way to "the little brown meeting-house in the dell." The preacher was not known beyond the borders of the country. The members of the Church were just every-day sort of folks, interested in their farm labors, busy raising crops and herds for the market outside beyond the hills. Yet there was an appeal in the service that Sabbath morning that could not be escaped. We saw not the pews of famous men or women, but we saw the family pews of many a godly household. It was a wonderful picture, a picture representative of the nation's strength and suggestive of its righteous progress. As we looked upon the various groups of young men and women, worshiping with their elders, we felt we were looking upon the key to the success and strength of the city Church and the sound and sturdy stuff out of which are built all worthy religious and civic institutions. And we asked God to bless the family pew.—*Rev. Richard Braunstein.*

(Lord's Prayer—all the circle joining.)

JAPANESE RELIEF FUND.

Previously acknowledged through Sun...		$ 680.98
Burton's Grove, Va.	$ 2.65	
Elm Avenue, Portsmouth, Va.	22.65	
Suffolk, Va.	39.85	
Barretts, Va.	3.15	
		68.30
Total		$ 749.28
Plymouth Church, N. C.	$ 6.25	
Windsor, Va.	10.00	
Zion Sunday School, N. C.	6.50	
		22.75
Total		$ 772.03

J. O. ATKINSON,

OTHER SCHOOLS JOIN THE PROCESSION.

Dendron Sunday School, Dendron, Va., has cast its lot with the list of our other progressive schools in deciding to give one offering a month to missions. Because we know that this is the best thing for all our Sunday Schools to do, it rejoices the heart exceedingly when a new school writes of its decision to do this goodly thing. Surely all our schools will finally do what the Convention has decided long since!

J. O. ATKINSON,

Christian Orphanage

DEAR FRIENDS:

Since our last letter, we have had another critical case of pneumonia. For thirty-six hours we nursed the little boy with every attention we knew how to give, and in spite of all the help of the faithful nurses it looked as though death would win the fight and we would lose one from our family; but God was kind and good to us, and spared the little boy and he is now passed the crisis, so far as we can tell at this writing. We have two in bed at this time and truly hope that within the next week we will get back to normal again. The matrons who have had charge of the sick ones and who have been so faithful in giving them every attention possible will be greatly relieved. There has not been a night or day since the first of January that they have not had from two to ten patients to look after, and most of the time we have had at least one critically ill. We pray that the kind Master will continue to bless us and stay the hand of affliction, and good health will soon be our portion again.

We have two other goals we want to add to the goals already set. First, we want to get every Sunday School in the Southern Christian Convention to give a monthly offering to help support the Orphanage. Every Church in the Eastern Virginia Conference made an offering last year except three; let us make that Conference 100 per cent this year. The North Carolina Conference was not far behind; let us make it 100 per cent this year. Second, we want each Church and Sunday School to elect some one to make a talk in behalf of the Orphanage on the Sunday the special offering is taken.

The superintendent of the Orphanage will be glad to assist in any way possible in giving information to help out. Let us make this year the best yet.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 14, 1924.

Amount brought forward		$1,134.87
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Pleasant	$ 1.25	
Mt. Carmel	5.95	
Mt. Carmel, Class No. 6	1.10	
Morrisville	2.00	
Mebane	1.00	
Turner's Chapel	1.55	
Henderson	5.38	
Haw River	5.96	
Pleasant Hill (A)	2.85	
High Point	2.44	
Berea, Alamance County	2.79	
		32.27
Valley of Virginia Conference.		
Bethlehem	$ 1.36	
Dry Run	3.51	
Leaksville	2.50	
		7.37
Eastern Virginia Conference:		
Isle of Wight		2.50
Georgia and Alabama Conference:		
Richland, Ga.	$ 1.00	
Mt. Zion, Ala.	1.63	
Beulah	1.50	
Kite	2.15	
		6.28
Special Offerings.		
Board	$ 30.00	
A Friend, Durham	15.00	
W. W. Brown	15.00	
J. F. Burnett, secretary	9.15	
Mrs. I. G. McCullock, Sec., support of Clallie M. Cauthern	14.00	
Home Mission Board, Omer S. Thomas, Treas.	24.90	
Tawanda Christian Church, Kans.	3.15	
Citizens' Bible Class, Elon	.41	
M. Orban, Jr.	100.00	
Interest	6.00	
		217.61
Total		$1,400.00

ELON NOTES.

Students and faculty of Elon College paid tribute to the memory of Woodrow Wilson in a memorial exercise held here today at the chapel period when a eulogy in the form of a symposium of his life and works was given. By unanimous action the students ordered resolutions of respect and sympathy to be drawn up and sent to Mrs. Wilson from the college.

The memorial service opened with the singing of favorite songs of our war President—"The Son of God Goes Forth to War," and "Onward, Christian Soldiers." The college pastor, Dr. N. G. Newman, read as the Scripture text the thirteenth chapter of Romans.

President Harper presided over the memorial exercises, and in a brief introductory speech stated that the students were met to do respect to the memory of Wilson and the things for which he stood, not as a party man, because he was above that; not as a citizen of this country, but as a world figure.

Dr. T. C. Amick then spoke on "Wilson as a Military Leader." Dr. Amick began by saying that primarily Wilson was a man of peace and that he had become a military leader only by the force of circumstances. He called attention to the many fruitless notes to Germany, the manifold attempts to keep peace. He reviewed briefly the events from the time Wilson went before Congress to declare that the hour had struck to make the "world safe for democracy," until the close of hostilities, concluding with the opinion that Wilson was the greatest war leader ever produced by this county.

Prof. O. W. Johnson gave briefly a biography of the life of Woodrow Wilson. Prof. P. S. Kennett then spoke of "Wilson as a Historian," telling of his interest in history, government and law in his early days of education, mentioning a number of the standard text-books used in colleges of which Wilson was the author, and calling attention to the fact that at the time of his death Wilson was president of the American Historical Society.

Dr. W. P. Lawrence spoke on "Wilson's Idealism," and placed him in the class of the Apostle Paul and Cardinal Newman because of his idealism. He declared that Wilson was the spokesman for humanity, and a practical idealist. Prof. H. Babock spoke of "Wilson as a Master of Expression," stating that to his knowledge Wilson was the Ph. D. man in the White House, and that he was above reproach as a master of composition. Woodrow Wilson and Thomas Jefferson were the two Presidents who excelled in the literary world, Prof. Babcock declared.

Another favorite hymn of President Wilson, "How Firm a Foundation," concluded the exercises.

C. M. CANNON.

Experimenters in a Hudson River tunnel, ninety feet below the surface of the river and 1,600 feet from an exit, tuned in with a radio set and heard concerts as far away as Pittsburgh. This experiment may lead to something of value to entombed miners.

BRYANT.

John W. Bryant was born September 25, 1847, and died January 7, 1924, aged 76 years 3 months and 12 days. Bro. Bryant was a member of the New Hope Christian Church, and was a man well thought of by a host of friends. He is survived by two sons and one daughter. He was the father of Rev. M. L. Bryant, who did such a splendid work in the ministry for a few years and passed from labor to reward several years ago. Funeral services were held at Keezletown Methodist Church, January 9, 1924, and the remains laid to rest in the cemetery nearby. The writer was assisted in the services by Rev. R. P. Crumpler, the new pastor at New Hope, and by Rev. W. D. Eye, of the Methodist Church.

A. W. ANDES.

CLINE.

Maggie Henrietta Cline was born August 30, 1853, and departed to the great beyond January 16, 1924. Her age was 70 years 4 months and 16 days. Sister Cline united with the Timber Ridge Christian Church in childhood, and remained a faithful member until death. She was regarded by all as a splendid Christian woman, and leaves an impression for good by her pious Christian life. Surviving are her husband, Evan N. Cline; one son, and one daughter. Funeral services at Timber Ridge, January 20, 1924. A. W. ANDES.

WHITE.

Died at her home, Hopewell, Va., December 30, 1923, Mrs. Dana M. White, beloved wife of R. B. White, of Hopewell, Va., aged 32 years 7 months and 5 days. She was a faithful member of Antioch Christian Church. She will be missed in her home, community and Church, but our loss has been no doubt her eternal gain. She leaves a devoted husband, two little girls—Erma and Hettie White—a beloved father, Mr. W. H. Boyett, of Hopewell, Va.,; four brothers, two sisters and many relatives and friends. Funeral services conducted at Antioch Christian Church by her pastor on the 1st day of January, 1924, and her remains were placed away in the Church cemetery to await the second coming of her Lord. God bless and comfort the dear bereaved ones.

H. H. BUTLER.

ATKINSON.

Mrs. Minnie Hobby Atkinson, daughter of the late S. C. Hobby, and wife of Moses A. Atkinson, died at her home, Elon College, N. C., February 2, 1924, after a long and brave fight against disease and suffering, aged 48 years. The funeral was conducted at the home by the writer and the body laid to rest in the Elon College Cemetery. There was a large gathering of friends and relatives, and the floral offerings were many and beautiful.

Mrs. Atkinson was a member of Elon College Christian Church and was active in the Church and social life of the community whenever her health permitted. She is survived by her husband, M. A. Atkinson; her mother, Mrs. Elizabeth Hobby, Raleigh, N. C.; three children—Lane, Wilkesboro, N. C.; Homer, U. S. Navy, and Alberta, who remains in the home; four brothers—W. B., John T., and S. M., of Raleigh, N. C., and W. R., Carey, N. C.; three sisters—Mrs. W. L. Wells, Portsmouth, Va.; Mrs. Clarence Beauman, Raleigh, N. C., and Mrs. Ethel Seltzar, Washington, D. C. To all of whom we extend our sincerest sympathy and pray the Father's richest blessings.

N. G. NEWMAN.

RICE—PITTS.

On the 22nd of January, in the Third Avenue Christian Church, Danville, Va., after Dr. J. O. Atkinson had preached us a fine sermon, he united in holy matrimony Fred S. Rice and Bertha Pitts, both of High Point, N. C.

After congratulations, the newly married couple left for their home. May happiness ever be theirs.

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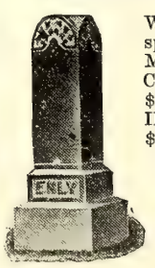

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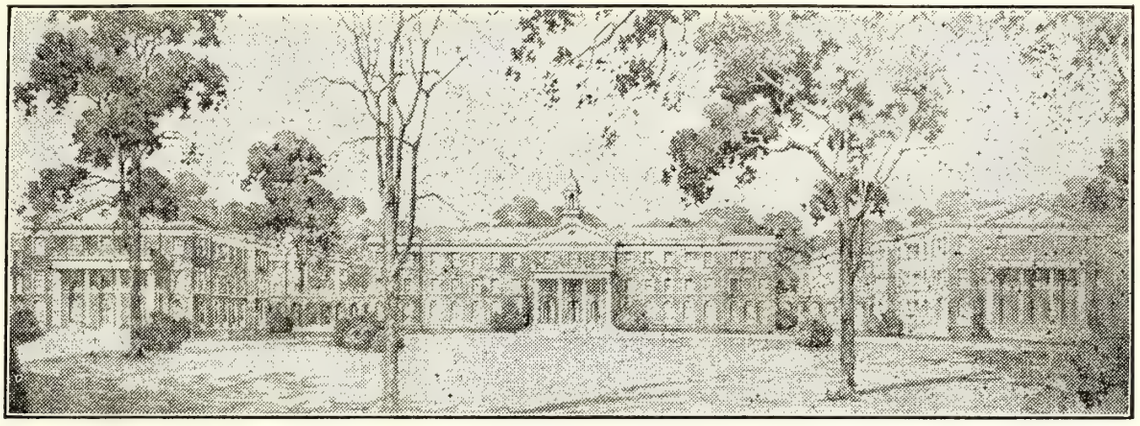

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RESOLUTIONS OF RESPECT.

There was a gloom cast over our community on Friday morning, December 7, 1923, when it became known that the death-angel had come suddenly and claimed one of our beloved members, Mr. N. M. Rodgers. He was a faithful member of the Church and Sunday School at New Hope; therefore, be it resolved:

1. That the Church has sustained the loss of a faithful and generous member, which has brought sorrow to our hearts, but, though there be an aching void, we bow in resignation to the will of God.

2. That words cannot portray the many beautiful qualities that crowned his life as a Sunday School teacher. Our Sunday School has indeed lost a valuable member, but let us cherish his memory and emulate the many virtues he so faithfully exemplified.

3. That to his wife and those to whom he was nearest and dearest, we extend our heartfelt sympathy, and commend them to the God of love and mercy. May this sad hour in life be to them a connecting-link between earth and heaven, where they may be reunited and form an unbroken circle around God's throne.

4. That a copy of these resolutions be sent to the family, and a copy to The Christian Sun and Franklin Times for publication.

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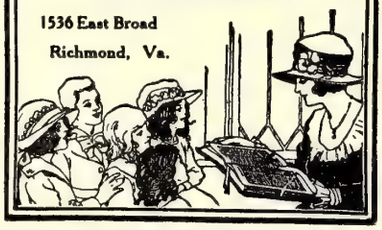

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, FEBRUARY 21, 1924. | NUMBER 8.

THE SUN'S OBSERVATORY

Four Looks.—

If we look *around* like Moses, we will be *afraid.*

If we look *down* like Peter, we will *sink.*

If we look on *others* like Miriam, we will be *envious.*

If we look *up* to Jesus, we will be *transformed.*

United States Recognizes Greece.—

The American government has officially recognized the Greek government, as Great Britain had done a few days earlier, but the appointment of a minister to Athens is to be deferred until Greece determines whether her government shall be republican or monarchial. Despite the added strength which foreign recognition gave him, Premier Venizelos was having a stormy time in straightening out Greek affairs, and after one heated clash with opponents in the National Assembly he suffered a new heart attack which alarmed his followers.

Turkey Repeals Prohibition.—

Turkey's era of prohibition came to an end on January 27th, when Premier Ismet's proposal to restore the production and sale of intoxicating liquors as a State monopoly, was unanimously accepted by the Nationalist party. The repeal is said to have been brought about in part by the difficulties of enforcement, but was principally due to the desire for the liquor revenues. This is not the first time that the matter of revenue has proved the determining factor in the settlement of moral questions. We remember, with shame, that the organized liquor traffic got its stranglehold on our government when it was licensed for revenue.—*Exchange.*
possible.

Dr. Machen Says.—

"The crisis in the Presbyterian Church is whether the pulpit shall continue to proclaim the Bible as true, and the confession of faith as the doctrine taught in the Bible, whether Presbyterian ministers shall be allowed to use their offices to preach anything and everything, regardless of its veracity." This was the declaration of Dr. J. G. Machen, of Princeton Theological Seminary, in an address at Gettysburg Presbyterian Church. Dr. Machen scored the Rev. Percy Stickney Grant, of New York, declaring that Dr. Grant told "a pack of lies from his pulpit," and was not fit to hold his position.

North Carolina's Governor to the Front.—

The North Carolina State Board of Education, headed by Governor Cameron Morrison, at a meeting on January 23rd, voted against the teaching in the public schools of the State any form of evolution which makes it appear that man descended from any of the lower order of animals. The board's position was embodied in a vote to bar from the list of biologies to be adopted by State high schools all textbooks which in any way intimate an origin of the human race other than that contained in the Bible. The Governor, in commenting on the action of the board, made the following statement: "Evolution means progress, but it does not mean that man—God's highest creation—is descended from a monkey or any other animal. I will not consent for any such doctrine or intimation of such doctrine to be taught in our public schools." Which will appeal to thousands of honest souls as good, common sense.

To Shoot the Moon.—

Prof. Goddard, instructor of physics at Clark University, Worcester, Mass., is working on a gigantic rocket which is expected to travel through space to the moon, speeding along by successive combustion explosives. The professor tells us that there is but one more step to be made before he can prepare a model for flight, and this step does not involve any unknown factor. He thinks that a speed of six miles a second would be sufficient to release a projectile from the law of gravitation, or the attraction of the earth, after which it would go on until it was drawn to some other heavenly body. Professor Goddard claims to be backed by the Smithsonian Institution and the United States government, and expects to launch his rocket some time this year. We are glad he has given us due warning of his intentions. For, if at any time in the near future there should be an unusual and unexpected eclipse of the moon, or if the familiar features of the man in the moon should suddenly appear shattered and distorted, we will know that the professor has fired his rocket with deadly aim!

Results of Prohibition.—

At the thirteenth annual convention of the Anti-Saloon League, held in Washington last week, the beneficial results of four years of prohibition are summed up in a series of resolutions which were unanimously adopted by the convention. These resolutions contain the following encouraging facts: More than 873,000 lives have been saved by the reduction in the death rate, giving to insurance companies a "gain in mortality" of $678,769,000. The ratio of arrests for drunkenness to population is 500,000 fewer, or a decrease of 2,000,000 in the four years. Commitments to penal institutions have fallen off by 20,000 since the adoption of the eighteenth amendment. Reports from charitable organizations indicate that $74,000,000 is now available for constructive welfare work from funds formerly used for destitution caused by drink. Industrial accidents have decreased by a quarter of a million annually, lowering production costs and adding to human values. The billions of dollars formerly spent for intoxicating liquors are now turning many mill-wheels of industry and business. More than $5,000,000,000 was expended for automobiles during 1923. Drunken drivers would have made our roads into shambles of death if it had not been for prohibition. More than a billion dollars was added to savings accounts and more than $11,000,000,000 to insurance policies. Home buildings averaged 2,000 more homes per month than in 1919, in spite of the cost of labor. The "wets" are to have a "face the facts" meeting in Washington. We sincerely hope that they will be made to face these just mentioned, among others.

Are the Young the Criminals?—

At a recent meeting in Indianapolis, under the auspices of the Indiana Sunday School Council of Religious Education, Mr. William H. Remy, prosecuting attorney of Marion County, which includes Indianapolis, presented startling figures of youthful delinquency, showing that most major crimes are committed by boys between the ages of seventeen and twenty-one. Mr. Remy pointed out that in the ten-year period of 1913-23, the average age of criminals had dropped from six to eight years, and declared that the court records indicated a striking correlation between the figures he gave and the lack of adequate religious training of the youth. Dean Walter S. Athearn, of Boston University, referred to Mr. Remy's statement in disputing Police Commissioner Enright's charge that the prevalence of crimes of violence in New York recently was traceable to ex-soldiers, who had become accustomed to violence during the war. He said in that connection: The investigation of the Indiana survey of religious education and of Prosecuting Attorney Remy take the blame from the shoulders of the American doughboy and place it upon commercialized amusement, parental neglect and inadequate provision for moral and religious education by State, Church and home. Mr. Remy's figures show thatt he majority of the crimes committed in recent months were the work of persons too young to have been in the recent war when that war broke out. Instead of going to war, these lads went to the movies, where gun-play and crime were burned into young minds. Parents failed to give them proper supervision." Dr. Athearn directed the recent $100,000 survey of religious education in Indiana, which found so many awful things wrong with that unhappy State.

NOTES-PERSONALS

Dr. W. W. Staley, Suffolk, Va., was in Elon last week and made a talk to the students. He also attended the fortieth anniversary of the Burlington Church on Sunday, February 17th. He seems quite himself again after recovery from his illness of last fall.

What are you doing toward paying up your pledge to the Men and Millions? It is time you were doing your best to pay up, for the time will soon be up, and the money is needed. Certain contracts have been made, and the brethren, who, acting for the Church, made these pledges, feel that they must pay or some of our work will suffer. Do your best just as soon as you can.

If you cannot trust the Lord, then what can you expect Him to do for you? If you had a neighbor and you knew he did not trust you at all, what would you do for him? Even so, if you cannot trust the Lord, how much would you expect Him to do for you? If you wish His help, then trust Him all the while. Trust is a great word, and it means a great deal in your life. Do not abuse the Lord by not trusting Him?

Dr. Chas. H. Rowland evidently means to make the First Church at Greensboro a missionary Church. He has already three classes in mission study in his Church? He is teaching one of them. Prof. Myrick is teaching a second, and Mrs. Rowland is teaching the third. A Church that will study missions in earnest after that manner, will have no trouble to become a mission Church, and a growing one at that.

Rev. W. T. Walters, D. D., pastor of the Christian Church, Richmond, Va., begins on February 17th, a series of sermons to be preached at the 11 o'clock service each Sunday morning. The following are the subjects: February 17, "What is Religion?" February 24, "Religious Feeling"; March 2, "Need of God"; March 9, "Knowing God"; March 16, "Worship"; March 23, "Fruits of Religion." A cordial invitation is extended to all, including visitors, to hear these sermons.

The man who gambles shows a little more of himself than he is willing to have the public see, and at the same time wounds himself seriously in two ways: (1) He shows that he is not an honest man himself; (2) he also shows that he is willing to gain through doing his fellow-man a great wrong. If I gamble, then I show that I am not what I ought to be myself, and second it shows that I am willing, in an effort to help myself, to do so by injuring another. Indeed, gambling is the badge of dishonor and injustice. The man who wears that badge needs to be watched when he is where he can get a chance to win from another that which does not belong to himself. Beware of gambling!

"The death of Woodrow Wilson has given fresh emphasis to the greatness of his life and the sublimity of his ideals all over the world. Among foreign tributes to him we quote the following—the *Sunday Express* says: "Woodrow Wilson is the greatest American since Abraham Lincoln. He was a failure like Moses, because he was not allowed to lead Europe into the promised land. But in a hundred years the historian will rank his failure as a peace-maker higher than the success of any other figure in the great war. Already the limelight of fame is dim on the faces of the men who slew Wilson's dream. Five years of disenchantment have restored our lost perspective. Wilson, on his death-bed, dwarfs his betrayers on both sides of the Atlantic. He is more than a politician. He is a seer. His blessings of peace will be the homage of history. The failure of Jesus in Palestine gave the world Christianity; the failure of Wilson at Versailles will give the world the peace of brotherhood."

On Sunday, February 17, 1924, the Christian Church at Sanford, N. C., was destroyed by fire. We have only a brief telegram from Rev. R. L. Williamson, the pastor, stating that the house was burned on Sunday. We have no further particulars. Much sympathy is felt for both the pastor and the people in the loss they sustain. Only last year, if we mistake not, they had remodeled the house and added a number of improvements to it, making it much more comfortable and also more attractive. We hope soon to hear that the Church has decided to rebuild, and at once. Let every one who can, even by sacrifice, give this pastor and people a helping hand.

Dr. Harper has some rather striking things to say in this issue on the financial plan for the future work of the Christian Church. One thing on which he insists, we believe is reasonable, and that is that the subject deserves pre-Convention discussion. If the plan is to be adopted, the discussion will enable the people to act intelligently in adopting it; if it is to be rejected, then the discussion of the merits or demerits of the plan will enable our people to act, in rejecting it, with their eyes open. Dr. Harper is certainly fair in his desire for the discussion of the matter, so that it may be either adopted or rejected in the light of its merits or demerits.

The *Presbyterian of the South* says it is claimed that legislation will not save a man, and that is true; but the lack of legislation has caused many a man to go down in ruin. If legislation will not save, let us do our best to see that no man shall be lost through a lack of legislation. You cannot legislate whiskey out of a man, but you may legislate the man out of whiskey, and that is just about as safe for the man as if you had legislated whiskey out of the man. Law can be made very useful to all, and especially to the weak. We may not legislate good into a man, but we can give strength to the weak and legislate temptation out of his way, and that will be a big thing for the weak man, and it will not do the strong man any harm. Keep that thought in mind, that from the moral standpoint, what helps the weak man in legislation will not hurt the strong man.

Rev. B. F. Black, Norfolk, Va., R. F. D., has been on a visit to Elon for a few days past. He has a daughter in school here, but aside from her presence here, the museum is claiming his attention. He is the custodian of the museum, and has real tact for the work. The old museum was totally destroyed in the fire of last year, so Bro. Black is building, or rather rebuilding, from the ground up. He is doing a lot of work which the public does not see and know about. He tells us that he already has almost enough to fill one of the large rooms in the administrative building. He expects the Elon museum to be a great institution for Elon. It will be finally housed in one of the new buildings, with apartments specially prepared for it. Let us give Bro. Black every encouragement within our reach, for he is doing a work which almost any college in the land would be proud to have as its own. Now, that it is Elon's, let us do our best for it and help Bro. Black to make it grow.

If you would have your Christianity bud, bloom and fruit, then keep it under the power of the Holy Spirit, as otherwise a drought will do much harm, just as truly as a severe drought will destroy one's crops. The weakest point in the life of all Christians, with perhaps a few exceptions, is the absence of the life-giving Spirit. If He is absent, you have a drought. If He is present, you will have a flourishing growth and a fine harvest of the fruits of the true Christian life. At all costs, keep filled with the Spirit.

The sad news comes to us in a telegram from Bro. C. B. Duke, Suffolk, Va., that Rev. H. H. Butler died at his home on Saturday afternoon very suddenly. So far as we are informed, he had been in about his usual health till he was so suddenly called to go. Dr. Staley was called from North Carolina to attend the funeral, which was held on Tuesday afternoon at 3 o'clock, February 19th. Bro. Butler has been in the Christian ministry almost fifty years, perhaps fully that long, and in that time he served in a large territory, covering in part Isle of Wight, Nansemond and Norfolk Counties in Virginia, and Gates County in North Carolina. He had been pastor of old Antioch, in Isle of Wight, for nearly twenty-nine years. Many will sorrow now that he is gone, so that we shall see his face no more in the flesh. We were boys together, we were in school together, we have many a time labored together; but now no more till we meet in the better life. God bless his memory and the many labors of heart and hands. Dr. W. W. Staley will prepare a suitable sketch of his life for these columns in the near future.

RECEPTION FOR DR. ROWLAND.

The First Christian Church of Greensboro, N. C., on Friday evening, February 8th, gave a reception in honor of its incoming pastor, Dr .C. H. Rowland, who came to us from the Christian Church at Franklin, Va.

This reception was given at the lovely home of Mr. and Mrs. A. B. Pearce, 331 Church St., from 8 to 10 P. M., on the date above mentioned. At the front door Mr. and Mrs. R. S. Petty and Mr. and Mrs. S. A. Caveness met the guests. Mr. and Mrs. F. M. Clements introduced them to the receiving line, in which stood Mr. and Mrs. A. B. Pearce, Dr. and Mrs. Rowland, Mrs. F. M. Cook and Mrs. H. V. Simpson. Inviting the guests into the dining room were Mr. and Mrs. W. B. Truitt. Mrs. M. H. Newlin and Mrs. L. M. Clymer poured tea and coffee. Sandwiches were served with the drinks by Misses Lois Dorsett, Tommy Strader, Ellen Shelton, Wyonna Reberson, Callie Burch and Bertha Allen.

Miss Effie Lowe and Miss Christine Thompson stood at the door to the hall, directing the guests into the living room where they were served punch by Misses Louise Caveness, Dorothy Thompson and Lois Tucker. Mr. and Mrs. B. P. Phillips bade the guests farewell at the door upon their departure.

The home was beautifully decorated in quantities of red flowers. Red candles were lighted which added much to the loveliness of the scene.

It was unanimously agreed by the guests present, as one could learn from the conversations round about, that it was one of the most successful receptions given by the church. This being the case, it was nothing more than befitting for Dr. and Mrs. Rowland who have been very highly esteemed from their coming into our midst.

We bespeak for the First Christian Church of Greensboro a happy and successful year with Dr. Rowland at the head and his Christian wife to assist him with her excellent ability for leadership.

F. F. Myrick.

Questions and Answers.

Question.—I understand some do not believe that the last chapter of Mark is genuine. They seem to believe that it was added to that book by some one who had no right to add it. Have we any more right to believe that it was not written by Mark than we have to believe the whole Book a fake. As I understand it, we are commanded to believe the whole Book as the truth. —*Mrs. R. J. N.*

Answer.—We deeply sympathize with honest Christians who hear of such things, and feel most anxious to know if there be any truth in the claim that from verse 9 to the end of the last chapter of Mark is not genuine. It is true, that there are some people who have claimed that the portion of the last chapter of Mark is not genuine, but if you rule out all of the Bible which some scholar has declared not genuine, you will have nothing left, or practically so. There have been a few wise heads (?) who have declared their belief against the last part of Mark 16, but there are strong men, who are first-class scholars, who accept it heartily and believe it is true. Burgon and Miller and Salmon believe it to be genuine, as do many others. The reason which most of the scholars give for rejecting it (we mean most of those who do reject it) is unsatisfactory. For instance, one reason given is the fact that from verse 9 to the end, they imagine that the language is not the language of the man who wrote the other part of the gospel, and so they pronounce it an addition from some unknown source. Alas! for such a reason. The reason, as we see it, is purely imaginary, and therefore not reliable and should not influence any true Christian to think of such a thing as discarding that part of the last chapter. The fact that these scholars imagine that the language is not the language of the person who wrote the other part of the gospel of Mark seems to us absolutely unreliable, and unreliable because the reason given is not sufficient to draw such a conclusion. We, therefore, advise Mrs. R. J. N. and all other Christians who have been troubled over this claim to lay their troubles aside and go on with the same faith which has given them strength to believe the Word of God all the way of life's journey. Have no fears, but trust in God and believe the last part of Mark's gospel just as truly as you believe the first part.

Question.—In Rev. 4:6, we read: "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind." Will you please explain what were these beasts?—*P. T. K.*

Answer.—Let me first explain one thing, and that is that these four beasts were not beasts, but *living beings.* In Rev. 4:6, the word used is *zoon,* and that means not a beast, but a living creature. In Rev. 6:8, we have the word beast again, but it is not the same word in the Greek as the word used in Rev. 4:6, where it really means a beast. The Greek word used is *therion,* and that means a wild beast. The two words are wholly unlike. One means a living creature, and the other means a wild beast. In Rev. 4:6, we get evidence to prove that *zoon* does not mean a wild beast, or any other kind of a beast. The internal evidence which shows that it cannot be a beast at all, we may get by a study of the language used. John had had a door in heaven opened to him. See the first verse of chapter four. As John looked in at this opened door, he saw some very wonderful things, and no wonder, for he was not gazing upon the things of earth, but looking into heaven, and there he saw things he had not seen before. The things which attracted his attention especially were these:

(1) He saw a throne in heaven. (2) He saw a glorious One seated on the throne. It was the seat of honor, authority and judgment. (3) He saw a rainbow about the throne like unto an emerald. (4) He saw four and twenty seats, not vacant seats, but occupied by four and twenty elders. (5) He saw lightnings and heard voices proceeding from the throne. (6) He saw seven lamps of fire burning before the throne, and these lamps, as it is explained in verse 5, were the seven spirits of God. (7) He saw before the throne a sea of glass, and it was like unto crystal. (8) He also saw four beasts, really four living ones, between the throne and the circle of the elders who were occupying the twenty-four chairs. Now, keep in mind that John did not see these things on the earth. They were in heaven, and he saw them through a door which had been opened to his vision in heaven, so what he saw could not have been beasts, and when we turn to the Greek language in which the Book of Revelation was written, we find the word used does not mean beasts at all, but living creatures. Maybe you will ask me, what were the living creatures? They were four servants of the living God, standing in His presence to do His bidding. I do not know any more than what is said of them, and so while I feel reasonably certain that they were special servants of God, I cannot go further and say just what they were, but I suppose they were angels, servants of God. John's description of these four living creatures is most interesting, and conclusively proves that these were not four beasts, as we now understand this word.

(1) He said they had many eyes, denoting, as some think, sagacity, vigilance and diligence. (2) They had a lion-like courage and sublime affections. (3) Their continual employment was praising God, day and night. Each of these living creatures had six wings about them, and they were full of eyes within, they rested not from their employment, day nor night, and the song they sang was "Holy, Holy, Holy, Lord God Almighty," which was and is, and is to come. We are told by the Word that they were giving glory and honor and thanks to Him that sat on the throne, who liveth forever and ever. Perhaps you will ask me why these living creatures were called beasts, if they were not beasts. That is a good question and must be answered truthfully, as much as we regret the necessity. When the King James translators were translating the Bible from the Greek into the English, in some way we cannot explain, they mistook the word *zoon* to mean beasts, but as learning has advanced it was discovered that the word does not at all mean beasts, but *living creatures.* This gives the words a very different meaning. But were they (the translators) not to blame for making such a translation? Perhaps so, but more than likely they did the best they knew, and none of us could do more than that. This shows the wisdom of *consecrated* learning. The men of the nineteenth century were more learned than were those of the seventeenth century, and threfore they delivered the people from this error. The Greek word was right all the time, but the translators did not understand it. Later it was given to men to explain the passage according to the true Word. This does not mean that the Bible has been wrong all this time. It simply means that the English translation was not correct, but the Greek was correct, and these learned men brought out the correct meaning. So keep in mind that the original meant *living creatures*—not *beasts.*

If you have not done so, let us urge you to notice Dr. J. O. Atkinson's report each month of the offerings of our Sunday Schools for missions. Our Sunday Schools are doing more under a little encouragement for the cause of missions than the whole donomination was doing forty years ago. And, so far as we are informed, every Sunday School which has tried the rule of giving the collection of one Sunday a month to missions and one Sunday a month to the Orphanage and the other two Sundays a month to the needs of their own class, have found that the offerings for the two Sundays given to their own needs bring a better collection than did all of the four Sundays when they were using it all for themselves. That is a fine showing. We were in one class not long ago which decided for the first time to follow this plan of giving, and from the start the collections for the two Sundays for their own school was larger than were all four of them before they adopted this plan; meantime, the collection for missions and the Orphanage were very good, better than before, and they actually seemed surprised at such results, but there is no occasion for surprise, for it is the Lord's way to add His blessings to the work we do for others, as well as for ourselves. Perhaps the greatest drawback to the Christian Church through its history is the fact that we have been too much concerned about ourselves and not enough for others. Let us reverse the old order.

Although our Dr. D. A. Long is out of his pastorate for the winter months, it is evident that he is not out of work, as he has been called to teach a large Bible class in Tampa, Fla. The *Tampa Daily Tribune* of January 26th says: "Teaching from personal experience in the Holy Land has proved a marked success in the Bible class of the Hyde Park Methodist Sunday School, there having been a marked increase in attendance since Dr. Dan Long took over the class a few weeks ago. Dr. Long, a native of North Carolina and a veteran of the Civil War, made a long stay in the Holy Land, and his manner of imparting his information to his class has proved highly interesting and entertaining. He is a man of broad vision and high mental attributes, having been for many years president of the university at Yellow Springs, Ohio. Dr. Long has been a winter visitor to Tampa for a number of years, and only recently consented to take over the Bible class during his stay in the city. Officers of the Sunday School are E. H. Robson, president; Hewitt Hill, vice-president, and Henry Johnson, secretary. Sessions of the class begin each Sunday morning at 9:45 o'clock, and the public is invited to attend."

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. Holland,
L. E. Smith,
I. W. Johnson,
Executive Board.

January 31, 1924.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

THE INFLUENCE OF THE BOOK.

Some one has said that there is no arithmetic by which the value of the Bible can be calculated; there is no rule by which its influence for good can be measured, or even approximated. That is well said, for the Bible is the most influential Book in the world. It has been the guide of millions and the strength of nations, and it stands today as the bulwark of virtue and the light of the world.

It is said that a distinguished heathen visited Queen Victoria on one occasion and asked her to what did she attribute the success of the British empire, and at once she pointed to the Bible and affirmed that the influence of the Bible had shaped the high ideals of the greatest empire in the world. No doubt, she said what was true—the Bible has been the greatest civilizing and Christianizing influence that ever entered the British empire, or any other, as for that. There are no truly great nations which are not Christian, and that seems to declare that the Bible—for that is the Book of Christian peoples—is the mighty agent for exalting and perpetuating the greatness of any people in the world. Indeed, is it not a fact that every nation on earth, every strong and mighty people, have had as the foundation of their life and faith the high ideals and far-reaching principles of the Bible—the Book of the true God?

It is hard to believe that such a Book of far-reaching influence had no place in civilized society, in a printed form, till 1456. It seems that it cannot be of such recent availability for the people. Even though it was very limited in its opportunity to reach the people before that time, yet its influence was felt long before that day. The Bible kindled the fire of truth long before it was given to the world in printed form, but in its limitations it had enough influence to work wonders among the people. While the Bible was known and used and loved in the dark ages, it did seem to be unequal to the great task of giving the people the light of God in sufficient power to awake them to their high privileges, not that the Bible did not have the strength to do for the people what they needed to be done for them, but because the Bible in those days was literally chained. Later, when the printing press gave to the people the Bible in a readable form, the chain that held it was broken and the Book became an open treasure-house, throwing out the light to all English-speaking peoples, and from that day till this it has been reaching out its long arms of power and setting the people free, and as they were set free, they began to go forward, and a great upheaval in human thought was the result.

You have only to call to mind the facts bearing upon this matter to see just what it has done for the world since its chain was broken. You have read in history. Up till the date when the printing press made it possible to give the light of God to the world, we know that darkness—spiritual darkness—covered the greater portion of the civilized world. We know also that in a short time after the printing of the Bible, that the sun arose and drove away the darkness which, for almost a thousand years, had kept the world in darkness. It was following the date of the printed Bible that the Reformation dawned, and when that dawned, the light was speedily chased away and an open light was given to the world. If there were no evidence of the power of the Bible, the fact that so soon as it got loose from its chains it flooded the world with the light of God, and from that day till this it has gone marching on and giving light to them which had been so long sitting in darkness. A chained Bible meant the dark ages. A Bible given the opportunity to shine for the light of man, meant the dawning of a new day and the giving of light to a world in darkness. From that day till this, its influence has been widening and reaching out after the darkened peoples of earth.

The wide influence of the Bible is further attested by the fact that it is reaching out into every avenue of power. It has reached and largely shaped the character of all good modern literature. The best thought of modern literature has been largely stimulated by the Bible. Today it is spreading, not withstanding the opposition to it on the part of many, as never before. Let us look at the facts and figures for a few minutes. During the year of 1923, the American Bible Society printed and distributed 800,000 copies of the Scriptures, and they were printed in sixty-six languages. And that is the work of one society, when there are many throughout all Christendom. Over 82,000 copies of the Scriptures were distributed to the immigrants arriving at Ellis Island. It also distributed 70,000 copies to sailors and seamen from all parts of the world. One copy was furnished the ships of the American Marine Library Association, that none of their ships should sail without the Bible.

If we wished to destroy some great book from the face of the earth that it might never again reach and influence the lives of the people, we would certainly not choose the Bible as the book to be destroyed, for before we could get the work started, the Bible would be coming again to take the place of those destroyed and its agents would run faster than the slow feet of man. Unbelief has no chance to out-distance the Bible in reaching the people. The man who thinks that he can out-run the Bible, under the power of the Holy Spirit, ought to know that he is in an unequal race; that he cannot hope to win. The influence of the Bible is a mighty tide rolling on and covering this country, and in fact all Christendom, so fast that the highest speeded automobile cannot hope to keep out of its way—it will overrun and break down the strongest opposition that can be given to it.

The Rev. George William Carter, the secretary of the American Bible Society, in his last report, says:

"In these times of strain, stress and uncertainty, there is need for a larger free distribution of God's Word. There is a widespread mental activity which is in opposition to the teachings of Revelation and seeks to cast dishonor upon the divine record. There is a social program being promulgated that would blot out the Sabbath, nationalize property and destroy the government. With all this, and perhaps springing out of it there is a growing disregard of human and divine authority, a spirit of restless unbelief and often aggressive infidelity. Human life with many has lost its sacredness, and there is a frightful indifference to spiritual truth. No human expedient and no human philosophy can avail to save us and our beloved country from the storms of atheistic socialism and anarchy. There is one bow of promise that spans the dark background. It is the divine assurance that, though heaven and earth pass away, the Word of God shall not pass away. Coming through nineteen centuries, this assurance is as true today as ever.

"The best way to meet the storm of pernicious literature is by a larger scattering of Bibles, 'the leaves of which are for the healing of the nations.' The need of the world is more Bibles."

THE DUTY AND PRIVILEGE OF PRAISE.

It seems as if praise for God is not so common today as it was in the not very long ago, especially is not so common as it was in the days of old; say, in the time of David, Israel's sweet singer.

I once heard of a man who had a fine big Newfoundland dog. In his absence, his little son started across a field in which there was a vicious bull. The boy had only gotten a good distance from the fence when the big animal went plunging through the field after the boy, who could not possibly reach a place of safety before the animal would be upon him. It was a moment of peril. There was not a person near enough to come to his assistance; but just then the big Newfoundland dog took in the situation and went to the rescue on double-quick time. He reached the bull, and, seizing him by the nose, held him fast till the boy could escape. Members of the family witnessed the scene, but could in no wise reach the boy in time to be of real help; but they saw the faithfulness of the dog and the deliverance he made. What a valuable dog was that Newfoundland!

When the gentleman came home, he was told of the peril of his son on account of the big and furious bull, and then he was told of the heroism of the dog in going to his rescue. He looked for the dog and saw him stretched out on the lawn. He went to him and lay down beside him, and then began to tell the dog how he loved him and how he appreciated his fine work in saving his boy. That was not the work of a passing moment, but the man stayed with the dog and kept on praising him for what he had done in saving his dear son. That was praise—praise out of the heart of a loving father for the dog which had rescued his son in a moment of great danger. The poor dog could not grasp its meaning—did not know what the grateful father meant by all of his praise

I wonder how many real Christians have done as much today for the God who has done everything for them that was needed to be done! And yet why should we not give praises to God for all of His goodness to us, even more truly than this man gave praise to a dog which could not appreciate it for the noble part he had taken in saving the man's son from great danger?

Ah! surely God has done great things for us, whereof you are glad; but have you told Him of the gladness of your heart because He has delivered you or your son or daughter from the awful dangers of a hell that is to endure forever? Would it not be much more for you and me to get down upon our knees before God and tell Him how we love Him and how we mean to serve Him because He has done so much for us? If the Lord has saved your son from peril, in a time of great danger, how much more should you offer praise unto Him for His ever-watchful eye, as it has followed you all your days, and yet how many have gone on forgetting God and praising your son or your daughter, or your wife, or your husband, or your friend? If we owe praise to a dog, how much more do we owe to God for all the great things He has done for us through the days and weeks and months and years that have come and gone since we began life?

The sense of praise we do not cultivate. Will we come to take it for granted that it was all due us, anyway? Alas! but for the goodness and love of God which has kept a close watch over us through all our days and has kept us from evil and danger, we should long since have been ruined, and yet have you even this day given praise unto God for what He has done for you, and that in a moment when there was no other hand to deliver, to save you from the dreadful dangers

to which you have for these long and weary days been exposed. Alas! how ungrateful we are. Let us have more praise-meetings in our homes and in our Churches, and Sunday Schools and in our prayer meetings. Let us tell Him over and over what great things He has done for us, and as we tell him, let us give Him the praise due unto His name from us for all that He has done for us.

Rev. T. F. McCarty has recently published some "Praise Reminders," as follows:

Praise Him for bringing our missionary family safely through the great catastrophe in Japan.

Praise Him for giving some marvelous victories in India in answer to prayer.

Praise Him for the excellent spirit of evangelism that is so manifest on all the mission fields.

Praise Him for the gospel which is the power of God unto salvation, and for all its attendant blessings to all believers, both in the homeland and on the foreign field.

Commit these reminders to memory and frequently repeat them, and as you repeat them give God a word of praise from your heart for all He has done in saving you from moments of peril and give you the hope of eternal life.

BASIS OF GROWTH IN CHRISTIAN LIFE.

Is that an old and hackneyed subject? And are you going to pass it by without reading it, just because you think the subject is not new and startling? It may not be so very new, but that cannot be said of the other side of the question. But to the main question—

What is the basis of growth in the Christian life? Some say one thing, and some another; but let us get down to the facts. Why is it that now and then we meet a Christian who, though he has been in the Church for forty years, has grown very little like Christ? Then we meet another who has been in the Church for ten years, and yet you cannot be with him for an hour till you are impressed that he or she is a devout Christian. What has contributed to make this difference in the two? One having been in the Church for forty years and the other for ten years, and the strange part of it all is that the man who has been in the Church for only ten years seems to give more evidence of the Christian life than does the one who has been in for forty years. Now, why is this the case? Who can tell us what makes the difference between the two men, and especially the difference is in favor of the man who has been in the Church for only one-fourth as long as the one who does not so impress you?

There must be a cause for this difference—a reason why the man who has been in the Christian life for only ten years should give more evidence of a true Christian life than does the one who has been in for forty years. There is a difference, and for that difference there is a reason. *What is it?*

The whole secret is told in one sentence. The man who truly worships God, most truly and genuinely, will be more like the Master. Then it is *worship* that tends to give us the true likeness of Christ. That is what the sacred writer says in 1 John 3:1: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: Therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doeth not yet appear what it shall be, but we know that when he shall appear, we shall be like Him; for we shall see Him as He is." That makes it plain in part as to the basis of growth.

There is a strange law of growth with which few people seem to be acquainted. It may be called in a common way the law of association. The grain of wheat planted in rich soil will be very much more thrifty than the grain of wheat which has been cast into a very poor soil. In other words, the law of association determines the growth of these two grains of wheat. One had association with rich soil, and it was thrifty; the other had association with a poor, thin soil, and it did not grow but little. The difference was in the character of the soil in which the two grains were associated.

Now, may not the same law prevail in the life of two Christians? I see no reason why they should not. Here is a man, a Christian man, who has devoutly worshipped God. He has lived with Him. He has drunk in the very essence of the Christian life from the presence of God. He has developed—he has grown amazingly, and with his growth has come fruit-bearing. Here is another man, a Christian man—at least he is so considered, but he is weakly and sickly. He has not much of spiritual vigor, and less of Christian faith. What is the matter? Why has one grown so rapidly and the other has not, when they were both Christian men, both had access to the same Father and to the same Saviour? The law of association comes in here again, as we think. The one was a devout worshiper of the true God. He has lived much upon his knees before the Lord. He has fed upon the divine life. He has become a partaker of the divine nature, and the result is that he has grown amazingly in the divine life. The other professed faith, but was not clear and outspoken as to his regeneration, and even less so of the testimony which he had that he knew his sins were forgiven, and he is weakly and sickly—has not much spiritual strength. What makes the difference? One man has been a student of the word and a devout worshiper of God. The other has neglected his Bible and has prayed but little; he has not worshiped God with any fervor, or, if any, then with but little fervor, and the outcome of it is that one man had worshiped God in deed and in truth, and he has grown wonderfully. He has only given God a chance to put His own life into the worshiper's life. The other one has neglected God, failed to read His Word, and has done little in prayer. One has grown and become strong; the other has steadily declined. There is a reason. Can you give it? Try!

Finding fault with the preachers of our day may be just in some cases, but the wholesale fault-finding against preachers' children is a piece of injustice. One of the common faults of ministers, as Tom, Dick and Harry put it, is to fail in making money. Suppose that is true; it is no worse than many of the fault-finders do—they fail to make money, and not much is said of it. Then, why should so much be said of preachers because they fail to make money? The truth is, the preacher does not usually make much money, and for the reason that he has no opportunity to do so. His members are usually out during the week, making all the money they can. They come home at the week-end and either stay at home and give nothing, or at most but very little, and then go out and if they hear that Rev. So and So has not paid his grocery bill, he remarks that these preachers do not know how to make money or to take care of it. We should like to know how a preacher can take care of his money when it is in another man's pocket, and it is there because he has refused to pay the preacher what he ought to do. We have heard of preachers who on a very small salary educated their sons and daughters and dressed them decently, while the other man who is making the complaint, was refusing to pay his part toward the promised support to the preacher. Alas! the preachers do wonders on what they have with which to do. The *Presbyterian of the South* says: "Preachers, it is often said, do not know how to make money. It is true that very few of them make money preaching. But, according to Roger Babson, the great statistician, it seems that they know how to train their sons, so that they can make money. Mr. Babson says that 40 per cent of the millionaires of the United States and Canada are sons of ministers. Bruce Barton, of Chicago, says: 'All the money ever given to the Church would have been well invested had it done nothing more than enabled preachers to raise sons.' "

THE SUN has nothing to do with politics, but when great ethical questions come up for consideration, we feel that we have a right to be heard. The politicians in Washington, D. C., have a mess on their hands in the Teapot Dome oil cases. There was a demand for investigation and the punishment for the men who had done the wrong. We cannot undertake to recount all the events which seem involved in the scandal, but Mr. Albert B. Fall, who was Secretary of the Interior, and Mr. Edwin Denby, Secretary of the Navy, seem to come in for a large part of the blame. Mr. Fall was before the examiners in this matter, and they did seem determined to make him come up with the facts. One day, in the examination, Mr. Fall said, if you make me tell more, I am going to tell all I know, and it will reach some of the men higher up, or words to that effect. The next thing we heard of special importance in this matter was that the committee would not examine Mr. Fall any further. We find ourselves wondering if Mr. Fall's threat did not scare some one and cause the examination to stop. They are going on with the examination, so far as it relates to Mr. Denby and others, but why is Mr. Fall excused just as soon as he threatens to tell all he knows? Why, that is the man that ought to be examined to the full. Let us know who are the guilty men involved in the oil scandal. It does seem like a shame that we cannot get men to fill these positions who cannot be induced to sell their honor for a mess of pottage. Money is awfully tempting, but it burns every one who gets it by wrongdoing.

Stewardship, Christian stewardship, has too small a place in the thought of Christian people of today. It is not a question for any one class, whether they be rich or poor, ignorant or learned; but all classes need to be interested in Christian stewardship. We all need to be taught that what God has given to us is not to be used solely for ourselves—we are stewards of the Lord, and we are to give His bounties out to the needy without regard to personal favors. We give of what He has given us to such as are in need and in our reach, because God gave us more than we need to consume upon ourselves. He gave us more than we need because there are many others who are in need as much so, and maybe more, than ourselves. We need to think more about the needs of others, rather than to think so much about the luxuries for ourselves. If you will study this line of thought till you get your heart and mind saturated with the idea of Christian stewardship, then you will find yourself doing much good with what God has given, not merely for yourself, but to all the needy ones as you have opportunity. And certainly an opportunity is by no means a thing to be despised, but used, and used gladly, according to your opportunity and ability. That done, then you have cause to rejoice in having done your part for your fellow-man. Let us not waste these opportunities, for when we waste them, we are just throwing "diamonds of the first water" away. Let us daily pray for grace to rise equal to every call to serve, and so distribute to all we may pass in life the good things and the helpful things which God has given to us.

CONTRIBUTIONS

SUFFOLK LETTER.

The easiest thing in the world is work! Even a stream is dull when it ceases to flow. It is beautiful as it runs over sand and falls over rocks. Nature works and rests. Animals do the same. Man was made to work; and the world is his workshop. He develops the world, and the world develops him. Nothing could be more repulsive than heaven with nothing to do. One would hate to sit down on a seat of down through eternity. It would be bad enough to do nothing for a lifetime here. God Himself works. "My Father worketh hitherto, and I work," said Jesus. And He said: "Son, go work." It would be worse than work to lie on a felt mattress for a year. Nothing is so conducive to health and happiness as honest work. There are at least three spheres of work—work for self, work for others, and work for God; and the normal human being works for all three. The abnormal man works for himself. His thought is of self. His contacts center in self. Such a worker is a poor mechanic, farmer, teacher, merchant. The least man in the world is the man who serves himself. The miser is the type. There are not many of this type. There are those who work for others. Their thought, their energy, their investments, their talents are devoted to others. "Christ pleased not Himself." Mothers are the best human types of those who work for others. Statesmen do the same. True ministers are in that class. No being but Jesus works absolutely for others. Work for God is in a class by itself. The highest form of work is in the vineyard of the Lord. In this sphere the whole man can work—body, mind, heart. The whole being is absorbed in kingdom service. With the heart, one believes; with the mouth, confession is made; and with the hands, work is done. No life is complete that does not work in all these spheres; and no life can fail that works for self, for others, and for God. The least is for self, the greater is for others, and the greatest is for God. The value of a machine is measured by its motive power. It is the motive that determines the value of human service. What inspires action and what motive leads men to work? Is it wages? Is it salary? Is it necessity? Why do you work? Do you love to work? What does the day mean to you? We can see why a hog roots, why a squirrel knaws, why a bird scratches, why a hawk preys upon the barnyard; but why do we go to our task? Is it of choice or necessity? Is it for self or for others and God? The more the world knows, the more men work. The more men have, the more they work. This is the wisest and the richest age and the busiest age of the world. Girls work now more than men used to work. And this age works more than any other for others and for God. More is done for the poor, the ignorant, the afflicted, the criminal, than ever before. The Church is a busy institution, and the people of God keep busy all the time. Every new machine increases work, and every new idea quickens human activity. "We'll work till Jesus Comes," and then continue His work forever.

W. W. Staley.

ELON LETTER.

The field staff of the Board of Christian Education met in initial midyear session with the general secretary at Dayton, Ohio, Friday and Saturday of last week. It proved to be a most practical meeting, and the decision was reached to make it an annual occasion, immediately following the midyear meeting of the executive committee of the International Sunday School Council of Religious Education, which always occurs in February.

The work of the board was reviewed from every angle and plans laid for the future development of our program. Of the plans adopted, those of general interest and concern include the following:

The assignment of the field workers equitably to the five regional conventions. Mr. Hermon Eldredge was elected superintendent of the field force, and with the regional directors and other organization leaders, will construct itineraries for the best possible use of the field workers in their visits to our Churches.

The final adoption of a survey blank for the Church School.—Miss Lucy M. Eldredge was assigned the duty of making this survey. She cannot do it without the aid of pastors and superintendents. I hope that every leader in our Church will co-operate whole-heartedly with her. We must know our situation before we can prescribe for our needs intelligently.

The adoption of a uniform standard for leaflets and posters.—Two posters and four leaflets are now available free. Several others are in process of publication. In this connection, the other departments of the Church were asked to make their posters and leaflets available to the Board of Christian Education, in order that a consistent program may be presented by our field workers as they visit the Churches.

The declaration that it is the sense of the Board of Christian Education that it is responsible for our summer schools of Christian education.—The colleges were asked to furnish their plants free, such professors as were needed from the regular faculty, and $100 in money each year. The other Church departments were asked to furnish their secretaries free for these schools. The Board of Christian Education will undertake to build curricula, secure attendance, and otherwise to be responsible for the success of these schools. Miss Lucy M. Eldredge was chosen the board's superintendent of summer schools. Should it seem impracticable to begin this plan this year, any particular school is privileged to proceed on its present basis till 1925. Leadership training is a prime need now. In this way we hope to supply it.

Definite arrangement for group graded lessons.—Miss Helen Stearns and Miss Lucy M. Eldredge were selected to prepare suggestive outlines for the three years, respectively, of the primary and junior departments, keeping in mind our correlated program. These will be carefully studied by the board's curriculum committee. Then sample lessons will be completed, both for pupils and for teachers, tested in strategic centers, and submitted to the full board at its October meeting.

Institute work in local Churches is to be the chief approach to our problem. Definite suggestions of a helpful character will thus be left, it is hoped, with each Church visited, which will be expected to provide entertainment and receive an offering for the support of the board's work. This last, however, is not an absolute requirement.

A full list of standards is soon to be published and made available to our Churches. There is to be included in this list a standard for the Church school, which will aim to provide an ideal toward which our more progressive schools may work. This standard will indicate fully our correlated program.

Daily vacation Bible school work is to be made especially an objective for the future. Mrs. F. E. Bullock was made the superintendent of this work. She is expert in it.

The rural Church presents us a specific challenge. We are 90 per cent rural. Rev. W. P. Fletcher is an expert in this work, and is to concentrate his energies (and he abounds therein) on the Christian education problem of the rural Church as well as promote the work of the adult division.

Our work grows on us with such alacrity that we feel bewildered in its contemplation. We shall make mistakes. We crave the forgiveness of the brotherhood and solicit their prayers for the work committed to us and for our faithful and efficient field force.

W. A. Harper.

MENTAL LIFE vs. MATERIAL LIFE.

By Wm. Thornton Whitsett.

The thoughtful person must decide as to what division of time he will make between the mental and the material things of life. The purely thoughtless will be disposed to become so absorbed in the material things of his life that no time is left for anything else. On the other hand, if one devotes all his thought to the mental and spiritual side of life he becomes more of a dreamer than an actor in the affairs of his time. There is a happy balance; there is a proper subdivision of time that ought to be arrived at by due consideration. As the servant told the Chinese philosopher: "You should not carry your head always among the stars so long as you live upon the earth." Yet it is very true, that a life that never lifts itself among the stars becomes a very sordid and tame affair. There is plenty of time and abundant place for both the mental and the material demands of life. It is a man's full-sized job to make the just discriminations between the two. It is evident that one of the struggles of this age is to see that the material demands do not too much encroach upon us. A life devoted to material things alone is a failure; a civilization given over to the material alone must lose its finer self, and perish in oblivion. The material may be made glorious, nay, even sublime, when directed, and shaped, and illuminated by the finer things from the mental and spiritual realms that open as possibilities to those who dare the conquest.

William Wordsworth had something of this idea in mind when he penned one of the finest sonnets in our language. Not alone is it a very fine specimen of the difficult attainment in poesy, the writing of a great sonnet, but it is as well a strong sermon on the just value and adjustment of one's time and effort. It will well repay the study of the student of verse forms; it will even better repay the student of the true philosophy of living a life worth while. It breathes the divine wrath and righteous discontent of one who does not propose to allow his life to sink to the lower levels of living. It has the courageous note of one who is willing to wage the battle demanded by his own soul in its struggle to find its higher expression and growth. Let us give it a careful reading and try to catch its spirit:

The world is too much with us: late and soon
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;

For this, for everything, we are out of tune;
It moves us not—Great God, I'd rather be
A pagan suckled in a creed outword;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

The pallid dreamer who separates and isolates himself from his fellows loses a great opportunity; no less in error is that one who absorbs and devours the material side of life like an intoxicated Berserker on a senseless rampage. There is a happy medium ground where the best elements of both may find play. We may work among the material, and work with the material, and transmute and change the material into the finer and nobler shapings of a high mentality and spirituality.

Let the soul then respond eagerly to its higher longings. Let our efforts run out to the fullest possible development and culture of the immortal mental gifts which we possess. Let the divinity within us find us prompt to answer its every call. The common struggles of life thus become irradiated and glorified with a divine discontent that repays us by its continual uplift to greater heights. The snows of winter and the frost of years are powerless against such a life; it carries with it the spirit of immortal youth, for it feeds richly upon the things that know no death.

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
—*Milton.*

FRANKLIN CHURCHES UNITE IN FAREWELL SERVICE TO DR. ROWLAND.

From the *Tidewater News,* Franklin, Va., we get the following very appreciative words concerning the leaving of Dr. Rowland and his family, of Franklin, and his going to the First Church, Greensboro, N. C. Not many ministers are permitted to live in a community for so long a time and then leave under such flattering conditions. The *News* says:

Franklin people united in a farewell service to Dr. C. H. Rowland on last Sunday evening, meeting in the main auditorium of the Franklin Christian Church, the building itself being one of the many monuments which Dr. Rowland has reared during his twenty-three years' service here as minister, pastor and useful Christian citizen. The Church was packed to capacity as the congregations of the Christian, Episcopal, Methodist and Baptist Churches met in this unique service, although the night was one of the worst of the entire winter, our townspeople expressing their regret at the departure of Dr. Rowland and his family, and their appreciation of his long and faithful service in the town and community.

Rev. R. D. Stephenson, of the Baptist Church, presided over the meeting, and the Scripture lesson was read by the Rev. Winfield Shiers, of Emanuel Episcopal Church. Dr. J. D. McAllister, pastor of High Street M. E. Church, spoke in behalf of the ministers and Churches of the town; R. E. L. Watkins spoke on Dr. Rowland as a neighbor, and E. Frank Story, on Dr. Rowland as a citizen. All of the speakers paid fitting tribute to the life of Dr. Rowland here, to his zeal for the cause of Christ, his untiring efforts to always live the part of a public-spirited citizen, and of the great-heartedness which has made his name a synonym for benevolence among the poor and distressed of the community.

Dr. Rowland spoke briefly, taking his text from Hebrews 11:40, "God having provided some better think for us, that they without us should not be made perfect," and his message was one of the best he has ever given during his long pastorate here, according to the opinion of many of his oldest members.

Dr. Rowland came to Franklin in 1900, this being his first regular pastorate after graduating from Elon College. During his ministry here, the membership of the local Church has increased from thirty-two to 259, and the handsome new Church building which that congregation now occupies was largely erected through his efforts. It is easier, perhaps, to recount material things than the less tangible, but infinitely more worthwhile, work he has done among men, always interested in them because he loved humanity and ever as ready to help one not of the Church as those nearest to him in Christian fellowship. He was indeed a minister to every man, and no worthy civic movement has ever been launched in the town or county without receiving the force of Dr. Rowland's efforts and influence in its accomplishments. In all of his work, he has had in Mrs. Rowland a strong right arm, and she will be as greatly missed in her sphere as will her husband from his pulpit and his place in the civic life of our town. Dr. and Mrs. Rowland will leave in a few days for Greensboro, N. C., where Dr. Rowland will begin at once his work as pastor of the First Christian Church of that city. They will be accompanied by their youngest daughter, Birdie, the other two daughters, Misses Margaret and Annie Graham Rowland, being students in Elon College.

In addition to the resolutions previously published in this paper, expressing the regret of our people at the leaving of Dr. Rowland, one by the vestry of Emanuel Episcopal Church and one by the Colored Ministerial Conference of the town, resolutions are being published in this issue from the Franklin Christian Church and the Franklin Baptist Church, and a special committee was appointed at the Sunday evening service, headed by Hon. E. Frank Story, as chairman, to express the appreciation of the community of Dr. Rowland's work here.

Resolutions From Franklin Christian Church.

On October 26, 1900, Rev. C. H. Rowland and his bride arrived in Franklin, taking charge of the Franklin Christian Church. For nearly a quarter of a century he has served as its pastor and as a true minister of our precious Saviour to the entire community.

It would be a difficult task to undertake to review the great work that has been accomplished under their leadership, the increasing of the membership from a bare thirty-two to the present number of 259, with the remodeling of the Church twice and the rebuilding of it entirely speaks for itself. A like increase in the Sunday School, the organization and leadership of the Christian Endeavor, the mother of the missionary movement in the Eastern Virginia Christian Conference, leaders in civic matters for the good of our town and community, all point to the faithfulness of these good people and their daughters, besides the giving of spiritual comfort, dispelling distress and ministering to the poor and needy.

Our lives have been enriched by their deeds and magnified by their service, and life has been more worth living, our burdens lightened and we have rendered better service to God and man by our associations. We have become bound in common union with blended and inseparable interests, temporal and spiritual. Together we have dwelt in the temple of the Lord and become a common family with common interests, but they have taught of the home not made with hands, eternal in the heavens, and there in the final day we shall be united.

Whereas, our beloved pastor, the Rev. C. H. Rowland, D. D., and his beloved wife, Mrs. Bertha Graham Rowland, have, after serving our Church for a period of more than twenty-three years, been called of God to another field; and,

Whereas, though regretting to lose their valuable services and the radiant influence of their daughters just budding into womanhood, yet we are submissive to the will of Him who safely guides us through the tempest of life; now, therefore, be it resolved:

First, That we express our appreciation of the untiring work of our retiring pastor and his family who have labored with us with love and zeal through nearly a quarter of a century, leading us toward the golden goal with a faith resplendent in divine direction, and that we bow our heads in gratitude to God for this chosen under-shepherd, counselor and friend;

Second, That we congratulate the Church which has chosen them as their leaders and the city of Greensboro upon so valuable an acquisition to its citizenship, and especially the Church upon securing the services of a devoted and true servant of the living God;

Third, That a copy of these resolutions be spread upon our Church records, a copy be presented to the Rev. C. H. Rowland, D. D., and a copy be published in THE CHRISTIAN SUN and our local papers.

Respectfully submitted, Mrs. E. L. Beale, Mrs. J. B. Gay, W. H. Norfleet, W. A. Daughtrey, Geo. I. Earnest, J. C. Presson, committee. Franklin, Va., January 16, 1924.

Last Sunday, February 17th, was the fortieth anniversary of the Burlington Christian Church, and the occasion was suitably celebrated, and though the weather was threatening, the attendance was very good, especially at the morning service, when Rev. L. E. Smith, D. D., pastor of the Christian Temple, Norfolk, Va., preached a splendid sermon and greatly interested the people. Text was Joshua 1:5. In the afternoon, during a heavy rain, we had a good attendance—very good for the kind of weather—when several spoke. Mr. Coulter, the city attorney for Burlington, spoke on what the Church means to the community, and the pastor of the Presbyterian Church spoke for the Ministerial Association; Dr. Atkinson spoke in the morning, and Dr. Harper in the afternoon, and all did well. Rev. W. W. Staley, D. D., Suffolk, Va., was the principal speaker in the afternoon. He gave a most interesting account of the missionary work in Madagascar. It is needless to say that Dr. G. O. Lankford was the happiest man present, for he received forty-eight members into the fellowship of the Church at the morning service, which is an evidence of the prosperity of his work under the blessings of the Lord. When the Church was organized forty years ago, it had only eighteen charter members. Dr. Lankford gave a brief history of the Church from its organization. Its growth has been steady and good. Dr. P. H. Fleming was pastor here for sixteen years and was present on this occasion (in the afternoon) and offered prayer. All in all, it was a great day for the Burlington Church, and the outlook is fine.

Our people are slowly paying up their Men and Millions pledges, but that is just the way the big denominations have found it in their work—some have paid, but many are holding back for better times. But, brother, better times have already come. You may as well get busy to pay your pledges now as to wait, and better too, for waiting accomplishes very little.

Do not forget THE CHRISTIAN SUN. Keep your subscription paid up and so do not miss a copy.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A MORAL OBLIGATION.

Dr. W. W. Staley has repeatedly called to our attention the indisputable fact that an obligation to the Church is morally binding, and unless this moral obligation is met, the one failing is weakened in his moral purposes and pursuits. There are yet many unpaid pledges to Men and Millions. No holier movement was ever started and carried out in any Church. However much we may complain at the methods of the movement, we cannot complain at the motive and the objects of the movement. This movement makes for the progress of the kingdom of God, along every line thus far endeavored by the Christian Church. The one who meets his or her obligations to Men and Millions, not only measures up to a moral obligation, but helps the Christian Church in all its enterprises, institutions and activities.

We are now in the fourth quarter of the fourth year. February, March and April constitute this crucial period. I believe that if every one who made a pledge knew exactly how much had been paid on it and how much was yet due, an honest effort would be put forth to pay something this quarter. To this end, I am calling on the pastors and on the captains to let the people know of their obligations and to urge them to find out just what their obligations are. In cases where the captains have requested the mission secretary to take the books and send out the notices, he has done so or is doing so. Notices are going through the mails to every subscriber to Men and Millions in those Churches whose captains have sent us their records.

We are very happy to say that the responses to these notices have already been most gratifying. I have faith in the folks and feel that they will pay as they are able, provided the matter is kept straight in their thinking. I only wish that our people knew just how they stand on the books and what their money has accomplished in kingdom service. To this end, I am bending my energy and crave help of the brotherhood, both of the ministry and layety. My plea is that we give the people a chance by letting them know just what they owe and just what their money does when they pay it.

Here's hoping that all the captains and all the pastors will call especial attention to the movement during this, the fourth quarter of the fourth year. After April 30, 1924, we will only have one more year in which to pay these pledges. If we make some payment on them now, it will be so much easier to make the balance next year. Let us do our best for this great movement now.

J. O. ATKINSON,
Mission Secretary.

MEN AND MILLIONS.

I understand that the Methodist Episcopal Church, South, collected in the five-year period, ending January 1, 1924, nineteen millions out of thirty-five millions, and that the Southern Baptists have collected forty-two millions out of seventy-five millions. The Methodists have extended their collecting period to May, 1926, and expect to collect from twenty-five to twenty-seven millions by that time.

What shall we members of the Christian Church do? Four out of five years will expire on May 1, 1924. We must make a long pull to collect 40 per cent by that time, but it is easily done if we want to do it. Do we really wish to see the movement a success? Are we really interested in the various denominational enterprises? Have we denominational loyalty sufficient to put over any big proposition? Do we believe in keeping our obligations only to men and not to God? Do we wish to go forward? What is the matter? These are the questions that pass through my mind.

If you are a minister and don't stand behind this movement in your Church, we welcome your influence as to any other movement you may wish to project. If you are a layman and don't stand behind this movement in your Church, your usefulness as a leader will wane. Inactivity as to the movement spells disaster to ministers and laymen who fail to do their duty. We have reached a crisis in our work.

Look up THE CHRISTIAN SUN of February 7, 1924, and reread the article "Men and Millions Collections," clip it out and read to your Sunday School and Church. Ask your Church, if not already 40 per cent, to pay 40 per cent by May 1, 1924. What Church will be the sixth to pay full quota of 100 per cent?

J. E. WEST,
Chairman.

LET'S GIVE OUR PEOPLE A CHANCE.

AN APPEAL TO CAPTAINS AND PASTORS.

I think our people ought to know just where they stand as to their Men and Millions obligations. If I owe the bank or a neighbor on a note or an obligation, I want my attention called to the same, and to know how much I have paid on it, if any, and when the balance is due. Don't you? This is only fair to debtor and creditor. Now, our people pledged to Men and Millions in good faith. It is a solemn moral and religious obligation. They do not wish to shirk or to go through life with these obligations unpaid and hanging over them. Let's be perfectly fair and square with our people and let them know just where they stand. I have the faith to believe they will pay, if so informed. Have we done our duty in informing them? I certainly do not wish to "dun" or annoy them, or to vex any one unduly. I want to do my duty in giving all a fair chance.

Some Churches have already paid 100 per cent; some 75 per cent; some 50 per cent. Why? Simply because the people were given a chance, and had their attention called frequently and directly to the matter. May I help now; and, brother, will you help now? Not in vexing the people, but in simply giving them a chance?

Fraternally yours,

J. O. ATKINSON,
Mission Secretary.

ANOTHER GOOD SCHOOL GOING RIGHT.

"Danville, Va., Feb. 11, 1924.

"Dear Bro. Atkinson,—I am glad to inform you that on last Sunday we adopted a resolution to give one Sunday's collection each month to missions and also elected a missionary superintendent to have charge of the school on "Missionary Sunday." You will hear from us in the near future. Yours fraternally,

"W. W. STEPHENS."

The good list of loyalty, faith and honor steadily grows. And somehow we have the faith to believe all our Christian Sunday Schools will get on the list. To this end, we are longing, laboring and praying. The school has all to gain and nothing to lose by such a step. J. O. A.

TWO LETTERS BY SAME MAIL.

"Whaleyville, Va., Feb. 15, 1924.

"Dear Bro. Atkinson,—I herewith enclose $5, which amount is second payment on my Men and Millions pledge. I have not been able to pay pledges as they were due, but with the Lord's help I am going to pay in full by the time the five-year period is up. My pledge was made at Holy Neck Church. I hope all who pledged will feel it their duty to pay up. Sincerely,

"MRS. W."

Thank you, sister; many are feeling as you are, and will pay all they pledged, the Lord helping them.

"Suffolk, Va., Feb. 15.

"Dear Dr. A.,—Just get Bro. J. E. West to keep writing in THE SUN about Men and Millions. His letters are doing good and will continue to do good."

Amen, dear friend. Lieutenant-Governor West has written out of his own heart about this great vital matter, and we devoutly trust his messages will continue in THE SUN.

J. O. ATKINSON.

JAPANESE RELIEF FUND.

Previously acknowledged in The Sun....		$ 772.03
Wakefield, Va. .....$	14.00	
Rev. P. T. Klapp, Elon College...	3.00	
W. E. Alderson, Danville, Va.....	1.00	
Mrs. W. H. Williams, Danville, Va.	1.00	
Mr. & Mrs. Geo. W. Smith, Danville	1.00	
P. H. Ricketts, Danville, Va.....	3.00	
Mrs. J. T. Simms, Danville, Va...	1.00	
A. W. Haraway, Danville, Va.....	2.00	
G. M. Spain, Mt. Auburn, N. C...	1.00	
Mrs. G. M. Spain, Mt. Auburn....	1.00	
Virgil E. Spain, Mt. Auburn.....	1.00	
Mrs. Linda Seawell, Sunbury, N. C.	5.00	
Rosemont S. S., Berkley, Va.....	26.25	
		60.25
Total		$ 832.28

We are grateful, and could wish with all our heart that every Church would take one offering for this great need.

J. O. ATKINSON,
Elon College, N. C. *Mission Secretary.*

FULLER'S CHAPEL.

At the close of our first quarter at Fuller's Chapel, we are glad to report that the work is in good condition. During this time a junior congregation of over thirty little folks has been started. It is a wide-awake and active group of youngsters, and we are hoping and expecting that more will be heard of them later. The members of the Church are now considering a bi-monthly service in place of their monthly service, which shows that they are looking to the future with a determination and expectation of greater things.

The Church as a whole has given us a most hearty welcome. We have not, as yet, been able to do any extensive pastoral work, but the homes in which we have called and visited have received us most cordially.

We are looking forward with genuine pleasure to our labors in this field.

A. H. HOOK, *Pastor.*

NOTICE.

Rev. D. A. Long, D. D., expects to preach at the following places during the month of March, 1924: At Mount Auburn, second Sunday; at Franklinton, third Sunday, and at Pope's Chapel the fourth Sunday.

OUR MOUNTAIN WORK.

For some time I have been thinking I would send a few lines to THE CHRISTIAN SUN, but owing to the busy life that confronts us here I have neglected this, regardless of how anxious I was to let our good people hear from us. Mrs. Sorrell and myself began the work here in September. We like the work as well as any one could ask for, under the conditions. The people have been very kind and have given us their hearty support in our work. We are finding our work very hard at times, as well as really enjoyable. It seems that after going over some of the territory we had not yet touched, that our work has only begun in a small measure.

Our work is going well at Sandy Ridge, Rocky Ford and here. The people have attended services well this winter, regardless of the bitter-cold weather we have had. We are hoping to open services and also give a summer school, should we have some one to volunteer for this work real soon, at a place known as Flint Hill. We will most likely start work also along in connection with this on Ward Gap. We are sure that these names do not mean very much to those that know nothing of the rough way and needy circumstances, as it was to one person on arriving here to help us out in the work when inquiry was made as to just where she would be located. We replied that "she would be just above Sugar Loaf, just below Buffalo, between Devil Den and Elk Spur on Crooked Creek at R. F." When this person had gone into the section, she soon realized that we had a field of labor that none but those that had a real self-sacrificing spirit and love for the people could stand to remain in such a work so nearly shut away from the outside world.

Now, as to our new home. We have a very beautiful little home built here at Elk Spur. It is twenty-eight by twenty-eight, with a very small cook room extra. We have four very neat little rooms. The house is well papered with a very nice paper, which adds to the comfort very much in such a windy and cold place. The house has not yet been completed; that is, it is yet to underpin, paint and a well to dig.

We are very thankful to Mr. J. E. Meredith and his family, Mr. A. McMillian, Mr. J. L. Guynn, Mr. Cable Strickland, Mr. Wash Edwards, Mr. Dave Tate, and Mr. McCrary, who was the carpenter. All who were very kind in helping us in the work, regardless of having their produce to carry off at the time. We further want to thank all of those that helped us in the work. We feel very grateful indeed to Dr. Atkinson and those that assisted him in helping him give us the much-needed Christian workers' home.

The Woman's Missionary Society of Virginia and North Carolina furnished the home. We all feel very grateful and thankful to them for their favor to the work.

We have received some very needed donations from different ones. The Young People's Society of Elon College sent a donation of cooking utensils for the kitchen recently. There have been many other donations from the good people. All we wish to thank for your kindness in remembering and helping us in the work.

We wish to state that our good people made it possible for us to have a very good Christmas tree, and one that will be long remembered by both parents and children here and also at Rocky Ford.

We wish to thank all who have been so kind to help us in the work in any respect. Our home awaits your visit to see and go back with the message to tell others of what the Lord is doing here for the people.

We notice that some of our good people have been sending clothing and other donations to some of the people up here. We are very glad, and wish to thank all that have been so thoughtful and kind as to remember the people in this way. We wish to state that it is very unwise to send clothing to individuals. Some, in this case, receive clothing that are not in need as much as others, while some receive clothing that are not at all in sympathy with the work.

Should you desire to send some particular family a donation of clothing and will send them through us, we will be very glad to distribute them for you, should we deem it best. And should we not, we will write you, giving reasons.

All donations of any kind should be sent to Miss M. H. Morey, Mrs. M. T. Sorrel, or to myself, as we have the work at heart and in charge at this time. M. T. SORRELL.

"COTTEN" IN CANADA.

Canada is a cold country, and ordinarily cotton does not do well there, but there are exceptions to many rules. It is so in this case, for while cotton does not do well in Canada, yet Cotten is doing well there, as is evidenced by the following facts:

The *Oshawa Daily Telegram* tells us something of the recent growth of Cotten, when it says:

"Reports presented at the annual banquet and business meeting of the Oshawa Christian Church held last night, showed the Church to be in the best condition in its history at the present time. The reports gave evidence that during the last year more new members had been received, the finances were in btter shap, and the opportunity for good was greater than in any previous year. This splendid condition was commented on by many of the older members of the congregation during the meeting, which was presided over by the pastor, Rev. E. T. Cotten.

"There was a large attendance present when the annual home-coming banquet was opened last night with the singing of the Doxology. Although arrangements were made to seat some 160 at the tables, extra places had to be provided, but there was such an abundance of good things to eat that much was left untouched.

"Following the banquet, a short address of welcome was given by the pastor, and then the reports for the various Church organizations were presented. The treasurer's report was most gratifying and showed that despite the many big expenditures made, there was still a substantial balance left in the treasury. The mission treasurer also stated that the foreign mission contribution due to date had been sent, and also reported a balance on hand. The Sunday School report showed great growth, almost beyond the capacity of the school room. A favorable report was also received from the Ladies' Aid Society, while the president of the Christian Endeavor Society gave a very optimistic account of what had been done. A vote of thanks was tendered the W. R. Girls for the two gas heaters given and installed in the pastor's study.

"A short talk was given by the Sunday School superintendent, Mr. R. F. Bennett, also clerk of Church.

"A feature of the meeting was the calling of the roll of all members, to which responses were made by verses of Scripture, testimonies, etc., making it very inspirational and spiritual as well as sociable. It was announced that sixty new members had joined the Church during the year. The first to respond to the roll call was B. J. Rogers, who was one of the most prominent workers in the earlier days of the Church, while the last to respond was Miss Hazel Wilson, who joined the Church last Sunday.

"During the meeting, several strong statements and testimonies in the appreciation of the services rendered by Rev. Mr. Cotten, and his untiring efforts in advancing the work of the Church, were voiced by the various speakers."

From another local paper comes another item along the same line, showing that Cotten in Canada is a possibility—its thrift though is more than a possibility; it is a living reality. The paper says:

"The subject of Rev. E. T. Cotten's sermon last night was "Rocks in the Road." He dealt with the rocks in the road that leads to eternal life in Jesus Christ—the rock of sin, of money, of fear, of the unforgiving spirit, and of pride. After the sermon, thirteen new members united with the Church, a total of seventy-three the past eleven months. Miss Mollie Spencer contributed a solo, which was a delight to all."

WINCHESTER, VA.

DEAR BRO. BARRETT:

On the evening of February 8th, we held an increase-attendance banquet, the theme of which was how to increase the attendance at the services of the Church. This was a most helpful meeting and very fine addresses were made on "Why I Attend Church Regularly," by Roy A. Larrick; "Why Should Young People Attend Church Services," by Miss Anna Amelia Seabright; "How Regular Attendance Helps Church Finance," by John A. Spaid; "How Regular Church Attendance Helps the Organizations of the Church," by Miss Madeline Muse; "How Our Church Organizations Can Help Increase the Attendance at Our Church Services," by Irvine Cather, and "Church Attendance Both a Duty and a Privilege," by Mrs. J. F. Morgan.

All these messages were very helpful, and also very much enjoyed. Mr. Roy Larrick, who spoke first, has heard every sermon I have preached in his Church since I came here nearly two years ago, and was therefore suited to speak on the topic mentioned above. A splendid number of others have also been faithful in their attendance at their Church.

Our Sunday School had a part in the union Sunday School institute held here just a few days ago, under the auspices of the pastors and superintendents of the Sunday Schools of our city.

Since coming to this field we have received into the Church forty-eight new members, and the finances of the Church have very much improved. Our most difficult problem seems to be getting our people to attend Church, but we hope this problem will be solved one of these days and that our Church here may be one of which our own Valley Conference and the whole Christian Church will be proud. J. F. MORGAN,

Winchester, Va. *Pastor.*

BRO. CARDEN IS "IN CLOVER."

DEAR BRO. BARRETT:

I wish to acknowledge in this way the following facts: I received a pounding from Bethel Christian Church, in Caswell County, N. C., December 26, 1923, in which I found 40 pounds of sugar, 10 pounds of lard, 10 cans of fruit, 10 pounds of sausage, coffee and many other things of real value and highly useful in the home, and especially in the dining-room. To all who gave so generously for our good, may the blessings of God abide with them. It is surely good to have good friends, and I know I have many around about Bethel. I served this Church eight years. May God's richest blessings abide with this dear people and their new pastor, Rev. J. F. Apple, is my prayer. J. S. CARDEN.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 2, 1924.

Topic: "The Revival Under Samuel."

Lesson: 1 Sam. chs. 1-7.

Golden Text: Direct your hearts unto Jehovah and serve Him only.—1 Sam. 7:3.

Devotional Reading: Psa. 51:1-10.

Samuel was one of Israel's great men. He merits a place in Israel's "Hall of Fame." Both from the standpoint of character and achievement, he stands high in the list of national heroes, second perhaps only to Moses. In a sense, he was a connecting-link between the old and the new, being the last of the "judges"—and perhaps the best—and the first of the "prophets." He was, in a way, the father of that prophetic line, which clarified the ideals of the Jewish religion, and spiritualized its content. No biography of really great men is complete without an account of Samuel's life.

By way of introduction to the lesson as printed today—the lesson really includes seven chapters, but only 1 Sam. 7:5-12 is printed—we will do well to study Samuel's life as recorded in the book which bears his name, and learn the factors which entered into that life, and made it great. They were four or five in number. First of all, Samuel came from God-fearing and God-serving parents. His father made regular trips to Shiloh "to worship and to sacrifice unto the Lord of Hosts," and his mother was a woman of deep piety and prayerful spirit. Religion was a vital factor in the home life of the boy. We can never understand Samuel's life unless we keep this fact in mind. In the second place, Samuel was dedicated to the Lord, even before he was born, and that dedication was made concrete to the lad himself. He knew that he had been dedicated, and he never knew anything else. There is never going to be an adequate supply of Christian workers until parents are willing to do with their children as Samuel's parents did with him. In the third place, Samuel was responsive to the voice of God, even when it was faint and unintelligible in a sense. And in connection with this responsiveness there was a faithfulness in service. He did well what he had to do. Fourthly, Samuel spoke the truth, no matter how directly home that truth struck. He told Eli "every whit, and hid nothing from him." We need more men of Samuel's type, men who can say, "Thus saith the Lord." Fifthly, Samuel had a zeal for Jehovah's cause. It grieved him to see God's cause held in disrepute, and Jehovah worship defiled. And sixthly, and finally, Samuel loved his fellow-men. He had a deep compassion for them, and he was willing to pay the price, any price, to see them redeemed. He who would be a really great man must embody in his life some of these elements which Samuel embodied in his life. So much for Samuel himself; now for the revival under his leadership.

The times called for a revival. Politically, the fortunes of the Israelites were bad enough. There was dissention from within, and invasion from without. The Philistines were especially agressive, and had over-run a large part of Central and Southern Canaan. They had even captured the ark and had put to rout a large army of Israelites. Religiously, the fortunes of the Israelites were even worse. Eli, the priest, was well-meaning, but he was inefficient and unspiritual. His two sons, Phinehas and Hophni, were not only both inefficient and unspiritual, they were positively vicious and depraved. One can hardly conceive of men committed to sacred tasks, betraying their trust in such a brazen way as did these two sons of Belial.

It was under such conditions that Samuel launched his revival around which the lesson centers today. It was a tremendous task, and it would appear that the revival was the climax of twenty years' planning and educating and praying. But it was a real revival and gave new moral tone to the life of both the individuals and the nation. Lack of space forbids entering into details, but the teacher may well study chapter seven for its great truths.

A Few Teaching Points From the Lesson.

1. The best heritage is a godly influence and home life.
2. Example is better than precept.
3. Consecration to God's service sometimes concerns parents as well as children.
4. God reveals Himself gradually, and according to the capacity of His children to receive Him.
5. Good intentions are not enough; there must be sound knowledge.
6. There is no "rabbit's foot" in religion. The ark did not save the Israelites, for they did not have the divine presence symbolized by the ark.
7. True repentance finds expression in changed conduct.
8. If you want God, show that you really want Him.
9. God's servant must sometimes speak unpleasant truths. But He can speak "the truth in love."
10. It takes time and effort to have a genuine revival.
11. "Hitherto hath the Lord helped us." The man of God can see God's hand in all things, working them together for good to those who love Him.
12. It is not enough simply to have godly parents; children must be godly themselves.
13. Intercessory prayer is a vital factor in genuine religion.

CHRISTIAN ENDEAVOR.

March 2, 1924.

Topic: "In His Steps. III. What Jesus Said About Happiness."—Matt. 5:1-12; John 15:11. (Consecration meeting.)

Jesus said a great deal about happiness. It was a favorite subject with Him. For instance, in the Beatitudes, which form the first part of the Sermon on the Mount—this sermon was delivered early in Jesus' ministry, and was, so to speak, "His platform"—we find Jesus saying a great deal about happiness. Happy—the word translated "blessed," really means "happy"—are those, says Jesus, who have certain qualities in their lives, and who act in certain ways. And again, in His last talk with the disciples, Jesus talks about happiness, or Joy. "My joy," He says, "I give unto you. And your joy no man taketh from you." In other words, happiness, or joy, was a central fact in the teaching of Jesus.

This means several things. In the first place, it means that happiness is a legitimate end of life. Jesus did not talk about trivial things, or about things that did not vitally concern life. The fact that He talked so much about happiness means, then, if it means anything, that happiness was an element in a well-rounded, wholesome life. In the second place, it means that Jesus Himself was a man of joy and a man who knew the real meaning and nature of happiness. He always spake as one having authority, because He spoke from personal experience. And when He talked about happiness He was talking about something that He Himself had. In spite of the efforts of artists and poets to present Christ as a "Man of sorrows," He must be a man of joy if we are true to the facts.

Jesus said some striking things about happiness. He said, for instance, that happiness does not consist in the abundance of things that a man has, but in the finer qualities of mind and heart that he has. Happy are those who are "poor in spirit"; that is, those who feel their need of help and spiritual life. It is to such that the kingdom of heaven belongs. Happy are those who mourn, those who have the capacity to share the sorrow and grief of others, for they shall be comforted. Happy are the meek—the gentle—for they, and not the proud, haughty, fierce, shall inherit the earth. Happy are those who hunger and thirst after righteousness, those who feel the inadequacy of their own lives, those who have a divine discontent for better things, for they shall be filled. Happy are the merciful, those who temper justice always with mercy, for they shall obtain mercy. Happy, indeed thrice happy, are those who are pure in heart, those who keep their inner lives clean, for they shall see God. Happy are those who are peacemakers, those who so live and so work, that they hasten the reign of good will between men, for they are the children of God. Happy are they even who are persecuted for righteousness sake, and against whom men say all manner of things falsely, for Christ's sake, for not only is theirs the kingdom of heaven, but they enter into a fellowship with great men of other days. All of these rules for happiness indicate that happiness is not something external; it is something that comes from within.

He who would be happy must learn Jesus' way of life.

Happiness comes from obedience. "If ye know these things, happy are ye if ye do them."

Happiness comes from a sense of duty done.

Happiness comes from giving.

Happiness comes from discovering God's truth.

Happiness comes from trust in God.

Happiness comes from fellowship with Christ.

"Do not run after happiness, but seek to do good, and you will find that happiness will run after you."

Happiness, while a legitimate quality of life, is not the end of life. Happiness is a by-product.

Happiness does not depend on circumstances or possessions.

"Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that are worth while."—*Grefell.*

A king, who was very unhappy, was told by his wise men that if he would wear the shirt of a man who was happy, he would become happy. He found a peasant in the fields one day who seemed to be very happy. Conversation with the peasant convinced the king that the man really was happy. The king asked the peasant for one of his shirts; and lo! the peasant did not even own a shirt.

What keeps men from being happy?

What is the difference between pleasure and happiness?

Can a man who is not a Christian be happy? Does happiness have any practical value in life?

IS THE BUDGET SYSTEM BEST FOR THE LOCAL CHURCH?

By Rev. J. C. Barrett.

I have been intensely interested in Dr. Harper's challenge for criticism on the "Budget Plan" for the denomination published in both the *Herald* and The Sun a few weeks ago. So far, it seems that no one has dared to tackle his venture towards a co-ordinated financial plan for the whole Church except Dr. Kerr, in an editorial February 7th, and he is principally asking that we think and move discreetly on the subject.

My opinion as one of the "lower" parish is not the most constructive, as I am saying "Amen" to such a plan or something like it.

In a later reference to the suggestive plan, welcoming a free discussion, the author said that "the disposition of this problem is not with our denominational leaders. They can legislate, but the members of our local Churches will accept or reject their action, and so either make or mar our future." This being the case, I am slipping in at this point with a bit of my experience, hoping that it will show to some degree what can be done and be expected by and from the average Church and pastor. Surely, what we have done, any Church and pastor can do.

Seven years in the business world taught me one lesson, if no more: that if I wanted money, I had to plan for it and then go after it. A manager of a wholesale butter concern, of which I was a salesman for two years, said in the beginning of our relationship: "The salary is up to you"—and it was!

When I went into the active ministry I took this idea with me. It works here.

In the first field I served, the nearest approach to the budget system was some envelopes that were handed out promiscuously. At the close of the Church year we made up a budget and set out to meet it through the every-member canvass. This was our plan for the three and a half years there as pastor. We made some progress—the sexton's salary was increased 105 per cent, the preacher's, 30 per cent, and the attitude and giving towards benevolences very much strengthened.

The next pastorate was more difficult, in that there was a number of Churches (four). They had agreed to pay about $400 more a year than they had paid the pastor previously. Their promise was as good as gold, but it was suspected with the same old plan paying so much a year, and at any old time that they would do as sometimes of old, go down to Conference and be embarrassed because they were behind with their Conference dues and owing the preacher. All this "mess" was avoided by rallying together a half a dozen of representative men of each Church to a "banquet," at which time the budget system was discussed, acted upon and plans made to make the canvass. It was made by all the Churches the same day.

I had the pleasure of serving two Churches in another field the two years that I was at Defiance College. One of the two was lined up well on the budget and every-member canvass, some good work of Dr. W. P. Minton. The other one had never had anything of the kind and was very far removed from such an idea. This good Church was largely made up of old people, some of the best found anywhere. They were loyal to the Church in every way. They were accustomed to paying so much a year; they did it, and paid well, too. There was no doubt but that so long as they lived the Church would live, but their plan we thought was unsafe for those that were to follow them.

At the close of the first year with them, the budget machinery was installed, a thorough every-member canvass made, and with the best results that could be expected for the first year. It is needless to say that the income to the Church was increased.

Am I saying too much about my own? When I say that with the "budget" operating in all the Churches I have served, their financial obligations to me as pastor have been met promptly and up to date, except in one field, and the delay there was not serious or long.

I believe the plan can be put into any Church anywhere by using a little diplomacy, and that if worked it will bear the best fruit.

These experiences, in the broader sense, are only stabs at what the budget plan really is and will accomplish in the local Church. If I am permitted the space, I will write again as to the merits of its worth in my present pastorate, where it is functioning more nearly to the ideal and achieving greater things in the kingdom of God.

If the budget is best for the field (the local Church), in order that it may have "teeth" to work with, must we not have a similar plan running from the city (Dayton) to the local Church?

Conshohocken, Pa.

FROM WALTERS, VA.

I have a few more words on my revival work of last summer. I left Clayton, N. C., Friday night, August 24, 1923. I reached Greensboro early Saturday morning. I went from there to Smithwood to help Bro. Sorrell in a meeting, which was already under way. I preached Saturday night, Sunday morning, and Sunday afternoon, and after that morning and afternoon each day during the week, or till Friday afternoon. We had a good meeting at Smithwood, with seventeen professions, while several were reclaimed and the Church was very much revived.

They have some fine people at Smithwood. I enjoyed working with them. One great need I find as I go among the Churches is to have a good pastor to live near the Church, and so be able to give the Church more time. Bro. Sorrell did a good work there; all liked him, but he was so far away and had so much work he could not give it the time he desired. Bro. Sorrell is one of our promising young ministers. I have never heard him preach; they say he is a good preacher, and I know he is a good worker. I do not know who is pastor at Smithwood this year, but both pastor and Church have my sympathy, prayers and good wishes.

Bro. Sorrell has taken up our mountain work at Fancy Gap. Let us pray that God may use him in a special way in that work.

I filled my regular appointment at Johnson's Grove, February 3rd. Had good congregation. The work there is taking on new life. They have some fine people there. We are praying for great blessings on the work.

Elisha Bradshaw.

BETHLEHEM NOTES.

We are under many obligations to our good brother, Mr. Hermon Eldredge, of Erie, Pa., and his father for a large quantity of books which are being sent for the library. I feel that this is a very liberal act and will be a great help to our work.

I saw Rev. J. D. Dollar a few days ago and he told me that he would give Parker's "People Commentary," twenty-eight volumes; also Bro. J. W. Payne is showing a very great interest in the library and has collected a number of volumes. These brethren are coming as the Good Samaritan.

Beginning a school, in a way, is as one beginning to keep house. When the catalogue of items is searched and the purchase is made, as one may feel, with satisfaction that all is well, yet there may be found that other articles must be had to complete the list. There is no one who can know the needs as one on the ground.

Miss Kate Walker, of Burlington, N. C., sent a memorial of $50 for her nieces, Kathryn and Mary Walker. Above the door of one of the dormitory rooms will be placed a card of this record. This is, indeed, a gift that is gratefully received. A memorial not written or carved upon a tablet of stone, but for years to come is to be by this institution, from its infancy, to bless mankind. I know the Father will bless this noble act.

At this writing, our good and faithful brother, Rev. C. M. Dollar, is very ill at his home near Rock Springs Church, Malone, Ala. I am sure his many friends will be much interested in his recovery and extend sympathy and prayers for him and family. E. M. Carter.

Wadley, Ala.

Rev. L. E. Smith, D. D., pastor of the Christian Temple, Norfolk, Va., was in Elon one day last week. He is looking remarkably well, and yet he is doing more work than most men will do when they have outside help. He is hoping soon to announce the readiness of the new building for occupancy by his congregation. It will be the one outstanding house of worship in the Southern Christian Convention, and we doubt not the same may be said of the General Convention of the Christian Church. We understand that the new building will cost $285,000, and Dr. Smith is looking after the money to pay that bill, as well as preaching the Word. It seems to us that it would take two or three good men to do all that work in a becoming manner, and yet Dr. Smith is doing it largely himself, and growing fat, physically, on the job. Do you know what is the secret of his health on the human side? Well, it may be a secret, but we will hint at what it is, anyway. Only a few years ago, many of his friends were anxious as to his future, his health being so poor. Then he took up one habit, and keeps it up, and he says that keeps him in good working condition. As he retires at night he drinks a quart of good pure milk, and that does the work for him. He is a great friend to milk, and we do not blame him to be—do you? Notwithstanding the great burden he is carrying in the way of work, he and milk, under the blessings of God, are carrying it, and doing it nicely. His congregation, no doubt, rejoices in having such a milk-man for their pastor. It might do some of the rest of us preachers good to form a sort of a co-partnership with milk.

The *Western Christian Advocate* quaintly says: "Intellectual gout is the cause of many a man's doubt." That points the reader to a fact worth thinking about. Who knows but all of our strange fire-thinking is the result of disease working on the mind?

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

A RESOLUTION AND A PRAYER FOR THE WEEK.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

A Morning Prayer and Resolve.

I will try this week to live a simple, sincere, serene life, repelling every thought of discontent, self-seeking, and anxiety; cultivating magnanimity, self-control, and the habit of silence; practicing economy, cheerfulness, and helpfulness. And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit. —*Bishop Vincent.*

TUESDAY.

THE INDISPENSABLE CHRIST.

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But, oh, the tenderness of Thy enfolding,
And, oh, the faithfulness of Thy upholding,
And, oh, the strength of Thy right hand—
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in Thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy grace is enough for me.

It is so sweet to trust Thy word alone,
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

There were strange soul-depths, restless, vast, and broad,
Unfathomed as the sea—
And infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling—
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

—*Selected.*

WEDNESDAY.

THE COMING OF THE KINGDOM.

*"The kingdom of God cometh not with observation * * * The kingdom is within you."*—Luke 17:21.

The Scriptures describe the kingdom most abundantly, saying that it is like the building of a house on a rock, or like a creditor forgiving his debtor, and like a sower who went forth to sow; and like the mustard seed that grows unto a tree; or like the yeast in the dough which leavens the whole lump; and like the goodly pearl which the merchantmen hunt for; and like the good Samaritan; and like lending bread to the needy at midnight; and, as in the example of Lazarus and the rich man, it is like giving to the poor to help and comfort them; and like the good shepherd, the watchful servant and the faithful steward; like the importunate widow, and like working in a vineyard, and like working to multiply the talents. In all this, the one thing to be accomplished is righteousness, joy and peace. Then, we understand that the kingdom is the reign of God in the human heart, consummated in the ideal relation of father, son and brother. And it is to come not with bath-tubs, pure-food laws, fireless cookers, plenty of money, automobiles, airplanes and any of the modern conveniences. These things are all good for man and represent power, but it is power without spirit. When we can put the spirit of Christ in all our living, then we can say the kingdom is coming. What is the kingdom to you?

Prayer.—Dear Father, teach us what is the coming of the kingdom in our lives and in the world. As we learn of Thee, Thou art finding us. Drive away from us the mist that obscures Thy glory and in all moments of life rise in our souls, that we may know Thee as the bringer of health, revealer of truth and peace, the companion of our way, the light of our path, the giver of infinite mercy, the quieter of every soul-storm, inspirer of every hope, keeper from every sin, pilot of every life and the maker of heaven and earth, sea and sky. We would speak Thy matchless worth. O Thou Most High, lead Thou us on. *Amen.*

THURSDAY.

PURITY AND ITS HOPE.

"Blessed are they that have washed their robes that they may have a right to the tree of life."—Rev. 22:14.

The world began with a garden and a tree of life. It is to conclude with a city and a tree of life. Humanity is in between struggling in sin and darkness to reach the city and have a right to the tree of life. Salvation is God's way of lifting man from his darkness to the light, from ignorance to knowledge; and it is done by a cleansing process, each soul cleaning his own robes. Thus there is consummated in each one, at all times, a grand panorama of an ending and the beginning of a new world. It is the passing of the old and the beginning of the new life. Just where and when this takes place our eternal relations begin.

Thy work today is to make clean Thy soul. In this Thou shalt be blessed with the hope of the tree of life.

Prayer.—Our Father, help us to find the truth, live it and spread it everywhere. If we have felt Thy cleansing power, make us merciful to those who need it. In every vision of higher and better living which we may have, make us grateful for the source of its influence. As the flowers blossom and the fruit matures in the sunshine, in the light of Thy countenance, make us to grow in grace and truth until we shall be pure and spotless under His influence. *Amen.*

FRIDAY.

"Godliness is profitable for all things, having the promise of the life that now is and of that which is to come."—1 Tim. 4:8.

Is that so? Then we are to be Christians to make the world fit to live in. Eternity cannot dawn suddenly. The great day cannot come until the light of the Son of God has traveled through the life of every one. Heaven cannot come until every one has learned and acquired it. Souls are not made perfect at the sound of a trumpet. Souls reach perfection like one gets an education, like one learns to be a physician, or like one learns any other profession, viz: by eliminating everything that hinders, as far as possible, and applying diligently to the principles that bring it. This we have to do for our souls by applying the principles of the kingdom of God to our every-day life. It certainly is a hard row to some. Take the prodigal son, for instance. The world will be made fit to live in and fit for heaven just to that extent we ourselves make it so. It is up to us. The whole thing is a growth in grace and the knowledge of our Lord Jesus Christ.

Prayer.—Our Father, fill us with a thirst for righteousness, justice and honor, and make us examples to others, especially the weaker ones. Make us servants of Thine to help keep the world from the chains of evil living; and when we are tempted ourselves, or evil would smite us, lay Thy spirit upon us and strengthen our wills to bear the flag of our Master and stand fast for Him. Thus shall we share the great saving power of Him. In His name, we ask it. *Amen.*

SATURDAY.

THINKING LESS OF SELF AND MORE OF OTHERS.

(Read Gal. 6:1-10.)

Do not think so much of your own weaknesses.

Give your drawbacks a certain consideration, but only enough to set them right.

If you are so absorbed in your own imperfections and short-comings you are wasting time which might be given to change and improvement.

It is qpite right to see faults in yourself—only egotistical man considers himself perfect.

So you are not alone in a class with deficiencies.

Because you fail where you should not fail, is not to be considered lightly by you, because, if you do, your deficiencies will increase.

But the fact that you are not up to a desired point and that you realize it, should not persuade you that you cannot improve.

It takes a lot of will-power to get your mental concept right and keep it there when you have gained control of your own feelings and your mind you will on the road to success that is sure in the end.

It takes training and confidence in one's self and the future to keep on in the face of personal defects or imperfections, and it is doubly hard when the person affected recognizes too keenly these personal weaknesses. School yourself to think less of self and more of progress.—Copyright, 1924, by International Feature Service, Inc.

Prayer.—Once more, our Father, we come to the close of another week. We thank Thee for its duties and pleasures, its ills and its joys, and for every good thing. Whatever evil we have faced, cause Thou it to be a strength to our characters in Thee. May we be friends to everybody. Save us from blighting the fresh flower of any one by a flare of anger or the sparks of ugly words, or the shame of profanity. But, being born again, O give us the power to freshen the drooping and the disconsolate by our own cheer, Godliness and helpfulness. This we ask for Jesus' sake. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark :27.

Using the Sabbath for the good of man in making him fit to live and to be lived with—a proper representative of the Lord in the world—became a fixture from the beginning of things; but later (Isa. 52), Isaiah had a vision which unfolded to him in a special manner the glorious hope of man. Then at the close of his prophecy, recorded in the last of the Book, he stands on tiptoe to see the remotest event or catch the faintest Messianic whisper, and here is what he heard: "And from one Sabbath to another shall all flesh come to worship before me, saith the Lord."

In our Sabbath text, we find the Saviour taking up the same teaching that was from the beginning, reaffirming that the Sabbath was made for man. From the beginning of his ministry to

the end of it he was teaching this, and no more emphatically than when he was talking to the young lawyer when he said, "Thou shalt love the Lord thy God with all thy heart, strength, soul and mind." The Sabbath has been given to us, that all this may take place in us. If we work all the time we will lose all this.

Prayer.—Our Father, teach us the communion with Thee that is necessary, and how we may have it. Reveal Thyself to us through Jesus. Help us to lay aside daily cares, that we may possess the Sabbath spirit as Thou hast blessed it. May we grow up into the measure of the stature of the fullness of Christ. In His name, we ask it. *Amen.*

WHERE ARE THE NINE?

In attending Saturday's services, one is made to wonder, as Jesus did, when the ten lepers were healed. You know there was only one who turned back and gave glory to God. After he had seen he was cleansed of the awful disease, Jesus asked him: "Were there not ten cleansed? Where are the nine?"

Not long since, we attended a service at a certain Church on Saturday, and the membership is near one hundred in number, but there was only one dozen people present and one who was not a member of any Church, and the writer, who is a member of the Christian Church, which made an average of 10 per cent of that Church; but where were the nine?

Some one may say: "Well, I would not be considered in the business of the Church if I were present. Brethren, if I belonged to a Church and could not have a share in its business transactions, and so did not know what was going on in my Church, I would withdraw and stay out. Some people seem to be in just such a situation. If I had money on my heart more than my Church I would be ashamed for any one to know that I had disgraced the Church so much as to have my name on its roll.

Church people, let us arouse ourselves to duty and see if we can't get in some way the so-called Church members stirred up to do their duty by the Church and themselves, and so help win the world to Christ. It is within our power. If some brother has a good suggestion, looking to getting the non-Church attenders to attend Church, let us hear from you.

Brethren, pray for the work in North Alabama. It is a new field for the Christian Church. May it prosper and do much good in turning this part of our country to Christ for the upbuilding of the kingdom of God in this world.

EDGAR T. JEAN.

Blountsville, Ala.

They have been talking that, in Philadelphia, they cannot stop the sale of whiskey. They have had a great ado about it, and failed. After other failures, they employed a man of real ability to take charge of it, and put a stop to it. It was a Mr. Butler. Already his work is proving a wonderfully satisfying agency. In one week he reduced the number of arrests 44 per cent. He made 400 raids in one week, and the liquor men are scared. He is driving ahead without fear in the discharge of his duty. The same can be done in any city in the United States, as we believe, if the right man can be in charge—but there is the rub! It is hard to get the right man in charge, and for the reason there are so few right men in this particular.

THE SUN'S subscription list must be increased, and you are asked to lend your services for the next two months.

Christian Orphanage

DEAR FRIENDS:

I read a letter a few days ago from the manager of a corporation to one of the stockholders, in which he used this expression, "Nothing helps an organization like the co-operation and support of its stockholders." The co-operation belongs to the stockholders, and they invest their money to make money, and they know that the more loyal support they give the manager, the larger dividends they may expect. The manager needs the support of the stockholders.

In looking over my monthly record-book where I give each Sunday School credit for each monthly offering, I could not help but notice the contrast of the interest each Church takes in the support of the Christian Orphanage. We will notice some Churches with a credit in each monthly column; other Churches with not a single offering during the whole year. The Lord blesses the Churches that are alive and active workers in His vineyard. How can people expect the Lord's blessings to rest upon them when they do nothing for Him to bless. Why does God command you to bring forth the tithes of your increase so the stranger, the fatherless and the widow may be fed, that He may bless you in all the works of your hand which you do. No sacrifice, no work, no blessing. Show me the Churches that take an active part in the support of missions, the orphanage and all other enterprises of the Church, and I will show you a Church that is alive and active, and one on which the blessings of God rest, for they are doing something for Him to bless; then show me a Church that has not a single credit for missions last year and every month on the orphanage record-book blank, and I will show you a Church that has not made any progress and is barely existing. Why? Because they have done nothing for God to bless.

Co-operation of our people is what all the enterprises of the Church needs. We cannot make progress unless we have it. What if every Church and Sunday School would make a liberal offering each month for missions—Dr. Atkinson could do a larger work. What if every Church and Sunday School would make a liberal offering each month for the orphanage—we could build other buildings and the sixty children now knocking at our doors would not be turned away. Let us have your co-operation this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 21, 1924.

Amount brought forward		$1,400.00
Sunday School Monthly Offerings.		
North Carolina Conference:		
Christian Chapel	$ 1.75	
Wentworth	6.20	
New Lebanon	1.00	
Baracca Class	1.00	
Pleasant Union	7.00	
Piney Plains	8.40	
Seagrove	1.00	
Reidsville	1.00	
Apple's Chapel	.75	
Bethel	1.36	
Ramseur	4.50	
Randleman	2.00	
Durham	24.08	
Shallow Ford	2.26	
		62.30
Eastern Virginia Conference:		
Rosemont	$ 10.70	
Berea, Nansemond	10.00	
Berea, Norfolk	3.00	
First S. S., Norfolk	5.00	
First S. S., Richmond	5.50	
Holland	10.00	
Wakefield	3.07	
South Norfolk (Jan.)	3.23	
South Norfolk (Feb.)	5.70	
		56.20
Valley of Virginia Conference:		
Linville	$ 2.26	
Mayland	1.67	
New Hope	3.00	
Timber Ridge	2.06	
		8.99
Georgia and Alabama Conference:		
N. Highlands		1.82
Special Offerings.		
Interest on note	$150.00	
Interest on bonds	30.00	
W. N. Everett, Sec. of State	1.00	
Citizens' Bible Class, Elon College	3.00	
Irene Reiber	15.00	
		199.00
Grand total		$1,728.31

FROM A COLD CLIMATE.

(The following is a private letter, but Bro. Cotton will excuse us for taking the privilege of publishing it.—EDITOR.)

DEAR DR. BARRETT:

THE CHRISTIAN SUN comes weekly, and it always brings good tidings from home.

I have been asked by letters about not writing to THE SUN, so all my old friends could know that I am living; but I have been too busy to find the time, it seems. This morning is my busiest morning, but while thinking of you folks, I decided to send two clippings.

The thirteen members received into the Church last Sunday were reared in Churches—Lutheran, Anglican, Presbyterian, and Methodist—and only two from our Sunday School. Two 'teen-age folks, rest married. This is a hint at the kind of work I have had to do. All of the seventy-three received the past eleven months have come on "confession of faith" except three; only two from other Christian Churches; only about twenty-five from our Sunday School, and many of these were married or grown-up folks. I have received mainly people over twenty, and from that age to fifty.

The first twelve months here I asked for evangelistic efforts, but was told it would be useless, for only Church members attended in the past. After several efforts to get this, I began to do personal work, and these have all come by that method. However, a few have come after invitation at conclusion of evangelistic sermon. Most of my sermons are evangelistic.

We are all in good health. Margaret is past three years old, and a great talker; and the rest and recreation of my tired mind very often. My good wife is a big musical help to the Church, often singing solos, playing for special music, etc. She teaches a chorus of about thirty voices.

There is plenty of snow here, being almost as much as last winter, although last winter was a steady cold, and this winter interspersed with warm, melting weather several times. Lots of sleigh rides, but too cold for me to take one. It is generally colder at night; the sleigh rides are at night, so I stay in where it is comfortable. You can hardly get the young folks to any Church meeting in the week because of skating. This season of skating is only about two months, and everybody (almost) makes good use of this one of their greatest joys.

Must close and study. May the Lord richly bless you all. E. T. COTTEN.

Oshawa, Can.

WEATHERS.

George W. Weathers was born November 12, 1849, and died December 23, 1923, thus being 74 years 11 days of age. He lived at the Weathers homestead, in Franklin County, near Pope's Chapel, and made his home for the last thirty years with Bro. R. L. Conyers and family. In this home he was lovingly cared for, and in his last illness was nursed and given the attention of a father. He was never marrier. He leaves to mourn their loss one sister, Mrs. Polly McGhee, of Creedmore, N. C., and two brothers, William and James W., of Youngsville, N. C.

The deceased never united with, but was a regular attendant at, Pope's Chapel. He was deeply interested in all of its good work, and was a liberal contributor to its support. He was buried in the old Weathers family burying-ground near Pope's Chapel, and in the absence of the pastor, Rev. D. A. Long, D. D., Rev. Mr. Davis, of the M. E. Church, Franklinton, N. C., conducted the funeral. Mr. Weathers was held in high esteem by a very large company of friends, and before passing away declared that he was ready and prepared to go.

J. O. A.

ALLRED.

On February 7, 1924, a little son of Brother and Sister S. M. Allred passed into the glory world. It suffered severely for three weeks, but its soul is basking in the sunlight of glory. May the Lord bless the father and mother and two bright little boys, as they have a family started in the goodly land. The body was laid to rest in the cemetery at New Center Christian Church.

W. J. EDWARDS.

MR. H. T. LePAGE, June 14, 1919.
Toronto, Ont., Canada.
My Dear Mr. LePage:
I take this occasion to write you about the Style 16 Cups and indeed our whole Communion Set. After nearly a year's use we are more than ever pleased with it. I have visited several places where the flat top cup and aluminum trays are in use, and have just wished that the kind we have could be substituted for them. Ours are just a joy to us, and I wish I could induce all to buy this kind. The glasses are much prettier and easier to handle and to drink from. Yours cordially,
REV. BERNARD P. SMITH,
Pastor Christian Church, Kinston, N. C., U.S.A.

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Address .....
Shipping Point .....
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IF you tire easily, if you look pale, haggard and worn, if you feel generally weak, nervous and run-down it would probably astonish you to look at a drop of your own blood under a powerful microscope and compare it with a drop of pure, healthy blood—rich in iron. Actual blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron.

For want of iron you may practically be an old woman at from 30 to 35, weak, down hearted and "all fagged out." You may be in such a highly nervous, irritable state that you "go all to pieces" on the slightest provocation, while at 50 or 60 with good health and plenty of iron in your blood, you may still be young in feeling and so attractive and full of life as to defy detection of your real age.

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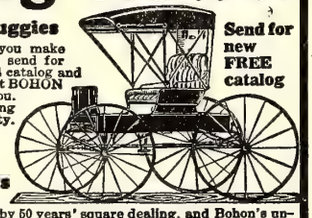

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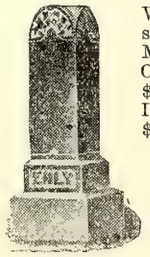

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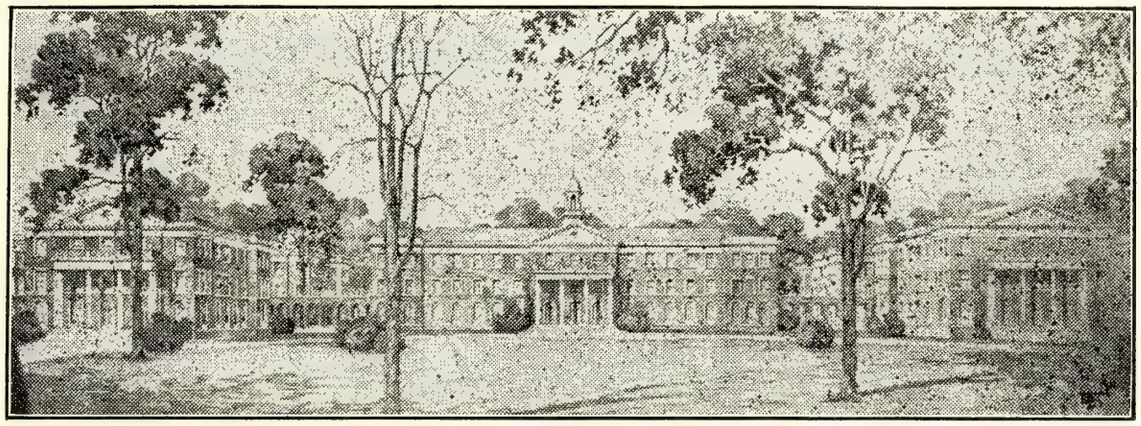
BRYAN.

On January 26, 1924, the death-angel visited the home of Bro. and Sister J. G. Bryan and took from their embrace their infant son, J. C., who only had the privilege of staying in this world three months ond seven days. The death of the child came as a shock to the beloved family. Angels were there, and took him to the home not made with hands, to a city which hath foundations which will stand the wreck of worlds, whose Builder and Maker is God. There will be no sorrow there, but joy and peace and singing and praise around the throne of God throughout the ages to come.

The funeral services were conducted by their pastor at Hopewell Baptist Church. The little one leaves to mourn father and mother and several sisters and other loved ones. It is pleasing to think that our loss is his gain. May the Lord comfort the bereaved.

W. T. MEACHAM.

Elon is Building for the Future



Library Building — Alamance Hall. (Administration Building.) — Religious Activities

Auditorium — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

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Called Home

HARDEN.

Died at his home, Graham, N. C., February 2, 1924, Mr. Charles P. Harden, aged 58 years. He leaves two children, one sister, two brothers and a host of friends and relatives who mourn his going. His wife preceded him to the grave some two years ago.

During his illness, and just a few days before he died, he said to his sister, "I am not afraid to go; it is all right." When the end of his earthly pilgrimage came, he fell asleep almost as quietly as a child.

The funeral services were from the home, conducted by Rev. S. L. Beougher and the writer. The interment was in the Linwood Cemetery, Graham, N. C. Charles was a good citizen, a prominent business man, a devoted husband, fond parent and a true friend. His grave was covered with beautiful floral tributes. Gone from earth, but remembered still.

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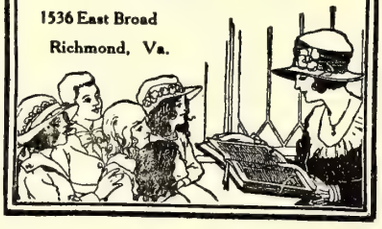

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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THE SUN'S OBSERVATORY

In Greater Darkness than Ever.—

The death of David Hume is thus described ("Memoirs of Robert and James Haldane," page 247): "I attended Mr. Hume on his death-bed, but I can assure you I hope never again to attend the death-bed of a philosopher. When his friends were with him, Mr. Hume was cheerful, even to finality; but when alone he was often overwhelmed with unutterable gloom, and had, in his hours of depression, declared that he had been in search of light all his life, but was now in greater darkness than ever."

The Coal We Burn.—

The dissipation of every ton of coal divided into component parts has been figured by the director of the United States Geological Survey as follows: At the outset, 600 pounds are lost in mining. Once the remaining 1,400 pounds comes to the surface, it takes 126 pounds to get the coal from the mine to the boiler room. There 446 pounds float up the smokestack in waste gases; 51 pounds escape in radiation, and another 51 in the ash pit. The amount lost converting heat energy into mechanical energy is 650 pounds, leaving the remaining 76 pounds really to accomplish something productive.—*Western Recorder.*

An Outrage on the Dead President.—

Much more deplorable is the bringing in of the name of our dead President. Up to the time of this writing, there seems to have been not the slightest justification whatever for associating him in any way with the wretched business now under investigation. All that he seems to have done was to join with trusted members of his cabinet in transferring the naval oil reserves from the Navy Department to the Department of the Interior. No censure too severe could be visited upon Mr. Vanderlip for giving public currency to outrageous suggestions of misconduct on the part of President Harding. He himself declared that he had not a fact to justify them. We talk of the cruelty and barbarism of ancient times, but if there is anything more cruel or unreasoning than modern politics we would not know where to look for it.—*Religious Herald.*

This is One Way to Read the Bible.—

Recently the Young Ladies' Sunday School Class of Phillips' Memorial Baptist Church, Brandenburg, Ky., challenged the rest of the school to a Bible-reading contest. This contest caused many to read the Bible who had not habitually read it for years. One layman of the Church, Mr. L. F. Webb, began reading and became so interested that for nine days he read continuously, taking time only to eat and sleep and do a few chores. He averaged reading eleven hours a day for the nine days, and on the ninth day completed the entire Bible. He stated to the Sunday School that he had not read hurriedly, but that he took ample time to read understandingly. He testified to the great pleasure and benefit of reading the Bible in such a way as to get a unified conception of God's great plan of human redemption.—*Religious Herald.*

Greatest Classical Scholar Dies.—

Prof. Lanneau Gildersleeve, aged ninety-two, died in Baltimore on January 9th. Although he was not as well known as many other college men, wide publicity has been given to his death and to his achievements. *Time* says: "He was America's greatest classical scholar and one of the world's greatest scholars in any field. He had been professor of Greek at Johns Hopkins since 1876, but had retired from active service in 1915 because of failing eyesight and hearing. His career was as picturesque as his personality, about which innumerable legends survive. He was always a prodigy. Born at Charleston, S. C., in 1831, he translated Anacreon at twelve and graduated from Princeton with high honors at eighteen. He studied in Germany at Berlin, Bonn, and Gottingen, and upon his return became professor of Greek at theU niversity of Virginia in 1856. He was called to organize a department of Greek at Johns Hopkins twenty years later, and it was during his forty-seven years of residence in Baltimore that he made his reputation as a man of prodigious learning and irrepressible wit."

Knights of Columbus Offer $25,000.—

We believe in giving all people what belongs to them, and on this account we publish the paragraph below. We hope it is true.

The Knights of Columbus have again declared the "fourth degree oath," which has long been circulated by anti-Catholics and is now being circulated with renewed zeal, to be a fraud. The Knights of Columbus have deposited $25,000 in a bank and offer it to the man who proves that the alleged oath is ever taken by members of the order. In connection with the offer, they publish what they assert to be the fourth-degree oath as really taken by the Knights of Columbus. It is as follows: "I swear to support the Constitution of the United States. I pledge myself as a Catholic citizen and Knight of Columbus to enlighten myself upon my duties as a citizen and conscientiously to perform them entirely and in the largest interest of my country, regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote respect for law and order. I promise to practice my religion consistently and faithfully and so to conduct myself in public affairs and the exercise of public virtue as to reflect nothing but credit upon our holy Church, and to that end that she may flourish and our country prosper to the greater glory and honor of God."—*Christian Advocate.*

Christian Literature for Spanish-America.—

It is impossible to establish and maintain a stable Christianity in mission fields without the circulation of Christian literature. For this reason, the Protestant Churches of the United States and Canada have made special efforts to provide the beginnings of a Christian literature in the Spanish language. Through their central organization in New York City, known as the Committee on Co-operation in Latin America, twenty-eight mission boards conducting work in Latin America have centralized their efforts in this direction. Under a budget to which all of these boards contribute, the literature department of this committee has for a number of years been engaged in promoting the translation and publication of choice English literature into Spanish and Portuguese. In working through such a central agency, this very difficult work, requiring the continued services of experts, is performed at a small expense to the individual mission boards. —*Exchange.*

A Most Unusual Performance.—

It is said that we cannot all see alike. That is so, no doubt. But in spite of all that, we find there is a growing disposition to magnify play above real work. As a people, we are teaching it, and we are practicing it. What shall the harvest be? Who can tell. An exchange brings us a most unusual message as to play, as follows:

Why is it that "For All of Us," a play by William Hodge, is making such a "hit" in New York? That is a question that the newspapers are trying to answer. The play ran for twenty-seven weeks in Chicago. It has been running for many weeks in New York, and there seems to be no lagging of interest. Mr. Hodge plays the leading part in his play. He has declared that he is on the stage to help people; that he would not act in a play that he did not consider to be wholesome and helpful. One critic says that "on the stage, Mr. Hodge is, above all, a human being rather than an actor, and he is plainly trying to help folks. . . . He does it by the surest and most effective means, religious inspiration. . . . People as a whole are turning, groping dumbly, blindly but unmistakably, toward some spiritual solution for the troubles and temptations of human existence. To religion and the awakening of people to that fact has, to some degree at least, its outlet in the enjoyment that is brought to them by plays of he type of Mr. Hodge's." —*Selected.*

NOTES-PERSONALS

Lieutenant-Governor J. E. West paid a visit to THE CHRISTIAN SUN office the past week and expressed good wishes for its success.

Many will weep because the late Rev. H. H. Butler is no more among men. It was a real sorrow of heart not only to know that he was gone, but that sorrow was intensified by the fact that we could not arrange so as to be at the funeral. He had many warm friends, especially in the Eastern Virginia Christian Conference, where he spent his life in the great work of preaching the gospel for about fifty years or more.

Some writer in The *Southern Churchman* has a most timely word against an increase in Church machinery. He says: "Before creating any new, let's be very careful to study what we have, to see if it cannot be adapted. I have little confidence in legislative devices. Competent leadership with a minimum of legislative 'do's' and 'don'ts' is an ideal situation. By all means, let's cut down on what we have as much as we can. Also let's work more in co-operation with other Church organizations."

For the first time in history, a woman has spoken in an English cathedral, according to a report from London. During the more than thirteen hundred years that the Established Church of England has existed, women have never been allowed to speak in the Churches. In permitting Lady Barrett, wife of Sir William Barrett, to speak in the Cathedral of Bristol, the dean of the cathedral said: "If it is, as I think, the first time a woman has spoken in an English cathedral, I am personally thankful to have had any part in bringing this about. It does not in any way violate the law of the Church, while the presence of the bishop proves that nothing is being done without his approval." And so the privileges of women advance step by step.—*Ex.*

Mr. Max N. Natanson, a man of wide influence in the business world, declares that prohibition has greatly enhanced values in many directions, especially in real estate. Why should it not be so? When the bread-winner stops drinking, he ought to have much more money with which to take care of his family, and when that is the case, why certainly values will go up, and for the reason that the people who formerly used their money in buying liquor to make themselves drunk on, now spend it in providing for their homes and families. He has a better house to live, he has better food for his family to eat, and better clothes for them to wear. Why, certainly, prohibition has increased the values of property, and there is a reason for it—the money which he drank up formerly, he now devotes to the support of his family. We suppose that is what makes the liquor men so furious against prohibition—they want the money which the men are now putting into the comfort of their families to fill the liquor man's pockets; but, believing the money is going where it belongs and where it ought to stay, we still stand, and mean to stand, for prohibition.

"The first missionary of the Christian Church that I ever met was Rev. D. F. Jones, by whom I was baptized. That was in the year of 1888. I remember the date—March 17, 1888. In October of the same year I became a student of the first class in a theological school, and after graduation, I have spent more than thirty years of rcontinuous evangelical work in the northern part of Japan. I was born in this province. Ishinomaki is my native place. Rev. D. F. Jones established the Church in which I am now pastor. I was baptized in this Church. I feel that I have reason to speak something of the evangelistic conditions in this part of Japan."—*Rev. T. Matsukawa, Japan.* Cast your bread upon the waters and it will be seen in a later day. No doubt, Rev. D. T. Jones, could he see what Bro. Matsukawa says of him, would feel that he cast his bread upon the waters and it is seen till this day, and will likely be seen for many days to come. God bless the lifework of Rev. D. F. Jones. So far as we know, Bro. Jones is still living in San Francisco, Cal. After he spent some years in Japan, he went to China as a missionary. After a while in China, he returned to the United States and went to work in San Francisco.

We do not need politics in religion, but most surely we need religion in politics, and then some—for we need real training in the study of the Bible. Every now and then some man gets a chance at students in the school, colleges, or even in some university, and forthwith he seeks to show how little they really know of the Bible and the characters and truths which it presents. An exchange brings us the following facts as to the knowledge of high school and normal students in Missouri: "Is it possible? What? That of 2,000 high school and normal students of Missouri who took the examination, 16 per cent of the students neither knew where Christ was born nor the name of His mother; 60 per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus; 70 per cent did not know what to call the Sermon on the Mount; 60 per cent did not know what Christ said about loving one's neighbor; 12 per cent did not know the first clause of the Lord's Prayer; 65 per cent did not know the Golden Rule; and quite a few of them guessed that Paul and Pilate were books of the Bible, that Judas and Mark were kings, and Agrippa and Herod were apostles. Such is the report of Dr. George R. Crissmon, superintendent of teacher training in Central Missouri State Teachers' College, at Warrenburg, Mo. Those students who were regular attendants at Sunday School made an average grade of 83.7, and non-attendants at Sunday School were marked at 35. These are disquieting facts." We wonder if these facts (are they facts?) have not been worked up by some enemy of the Church? It does seem that any student of ordinary brain could do better than the most of these named in this clipping are reported as doing. Let us see that our young people are better trained in Bible lore.

What a man thinks of the Bible is, in some important way, a key to what his life is. Of course, we realize that a man could say fine things of the Bible, and yet not reveal therein his true character, but we are speaking of men who are living to some great purpose and seeking to use well his talents in glorifying God in his day and generation. Such a man was the late Woodrow Wilson, as we think, and while none of us perhaps could approve everything he did, yet he was a sincere man and plainly trying to do the right thing in the ordinary course of human life. Woodrow Wilson's views of the Bible may, therefore, be counted as pointing to his estimate of the Bible in human life. He gave his estimate of its power and character as it reflects the needs of man when he says: "The Bible is the Word of life. I beg that you will read it and find this out for yourselves—read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about, and been troubl-always been; and the more you read, the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, ready to give everything for what they think their duty, and most of all the wish that they may have the approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

Here is a bit of most interesting history, now current in a field which many look upon as altogether a different thing from what it is. What is true of the Methodist Church is, we presume, true in some marked degree of other Churches. We ask for a reading of the facts, and as you read, say if you do not think it is true that it takes a pretty brave man to accept the place of a preacher of the gospel and do his best in the days of his strength for the cause of Christ, with the facts given in the following note staring him in the face? We thank God that the Churches have men who are brave enough to preach the gospel even in the face of such facts. Heroes they are, and for them we believe there is laid up a crown of rejoicing, which shall be theirs in the day our work is done and our reward is given. God bless the men who are brave and faithful enough to the commission to preach the gospel in the face of the following facts, which we clip from the *North Carolina Christian Advocate:* "According to the latest figures, there are almost 1,000 superannuated ministers in the Southern Methodist Church. Of these, 400 are practically blind or deaf; 440 are invalids; 170 have an invalid member of the family to support; 570 own homes that are heavily mortgaged; 300 rent or board; 70 roam around, and 60 live in superannuate homes. The Church now pays these men who gave their best years to the ministry the miserable pittance of $200 a year, and to the widows of ministers $150. Such conduct on the part of a great, rich Church is shameful. No other organization would be guilty of such conduct. To kick out the aged, unprovided for, is characteristic of some pagan civilizations, but it ought not to be the policy of the Christian Church. With the proposed $10,000,000 endowment raised in full, each superannuate would get an average of $700 a year and the widows of preachers would receive $500. Will any preacher or layman fail to do his full part to secure these $10,000,000?"

PROHIBITIONISM PREADING IN EUROPE.

Despite large sums of money used in spreading falsehoods in regard to American prohibition, the prohibition idea is spreading rapidly in Europe, especially among the young people, according to E. L. G. Hohenthal, who has recently returned from that continent.

Mr. Hohenthal says that Central Europe is at present the most promising field for prohibition propaganda in the world. Young people who are greatly dissatisfied with the failure of elderly leaders to grapple successfully with economic and social problems are giving their support to the prohibition movement.

The President of Austria is himself chairman

of the National Prohibition Committee. Not only in Austria, but elsewhere, differences of race, creed and politics, which ordinarily prevent co-operation, are disregarded in the anti-alcohol movement. Socialists and Nationalists, Jews and Gentiles, Catholics and Protestants, employers and employees, are working side by side for relief of the people by suppression of drink. In Austria and Czecho-Slovakia, laws have already been enacted prohibiting the sale of liquors to those under eighteen years of age. In Germany the anniversary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church held at the South German Conference, at Heilbronn, was attended by 2,500 people, while 1,000 additional stood in the rain outside the building listening to another speaker and two Churches were used for overflow meetings. Under Bishop Nuelson, Bishop Blake and Bishop Bast, the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has organized work in nearly all European countries and is making use of men of great talent as its representatives.

In Germany, several test votes have given overwhelming majorities for prohibition, none of these votes, in fact, yielding less than 75 per cent for the dry policy. In preparing these test votes, young people labored incessantly, distributing literature from house to house. In the Danzig Free State and city, the law has closed saloons half a day of Saturday (pay day) and all day Sunday. Much difficulty was experienced at first in various parts of Europe in holding public meetings as representatives of the trade interrupted them. This sort of disorder has almost stopped, however, as it reacted unfavorably to the anti-prohibition cause.

N. Y. JUSTICE SCORES UNCLEAN BOOKS.

Judge John Ford, a justice of the Supreme Court of New York, in an address in that city, declared that the Clean Book League, of which he is head, will offer to the next session of the New York Legislature a bill directed against unclean literature. Justice Ford asserted that the old statute covering obscene literature has been rendered ineffective by the interpretation of the courts. He called particular attention to the fact that in New York a magistrate's decision in favor of the defendant was not subject to reversal by higher courts.

"City magistrates, not content with deciding against the people," said Justice Ford, "have in several instances appended their personal opinion praising the filthy books which have come before them in language so laudatory that the publishers have utilized it in widespread advertisements to increase the sale of their printed smut."

Justice Ford declared that the bill offered by the Clean Books League to the last Legislature had been misrepresented as an attempt at censorship, which he states it was not. He attributed the defeat of the bill to the mistaken support by newspapers and magazines of a campaign of misrepresentation by "purveyors of obscenity." Then he said: "The small coterie of publishers who have prostituted a noble business to the dissemination of printed obscenity and the inoculation of the minds of American youth with the germs of moral depravity have arrogantly challenged the moral sentiment of the State. The great majority of publishers have nothing to fear from our bill. They teach morality instead of immorality. Why they should make common cause with the purveyors of debasing smut is beyond my comprehension."—*Wesleyan Methodist.*

FROM BRO. ELDER.

DEAR DR. BARRETT:

I have been very unwell for several months. I am improving now, and hope to be well and at my work soon. On the 13th day of December I quit work and went to the hospital at Plains, Ga., for treatment. I was afraid I would have to be operated on, but the doctors finally decided they would not. I did not do any preaching for two months. I visited my Churches a part of the time and kept things intact. I am now busy again, and feeling very well. I am enjoying THE SUN better than ever. During my sickness, my Churches and friends were very kind to me, for which I am thankful.

The Budget System.

In reference to the budget system, of which Dr. Harper has mapped out, I have considered to some extent, but not critically. I have felt for some years that we needed some uniform system of finance in our work. I am heartily in favor of the budget system. I found in my local work, in raising Conference assessments, that I had some people who would give to one part of the work, but would not to another. For example, one would give to home missions, but would not give to foreign missions. Now, when I get ready to raise my Conference assessments, I just tell my Churches we have, as a budget, so much money to raise. I find it much easier. I don't know that Dr. Harper's schedule is ideal, but I would like to see it tried out.

H. W. ELDER.

A VERY TENDER PARTING.

Many years ago the Methodist preacher had as his traveling companion a pair of saddlebags. They did great and real service for the Methodist preacher in those days. They were well filled with his change of apparel, his books and his sermon notes.

Rev. S. R. Reno writes for the *Northwestern Christian Advocate* an affectionate and very tender farewell to his old saddlebags, as follows:

My Dear Old Saddlebags.

Well, my dear old Saddlebags,
I have come to say, Good-by!
We have journeyed long together,
In all weathers, wet and dry.

And we've slumbered oft together
On the cold and virgin sod,
Caring nought for such hardships—
Only for the man of God.

Our bed was not as soft as down,
Our covering was not warm,
But God looked down upon our night,
And kept us from all harm.

The vigils of our nights were stars,
Their company was good,
The morning brought us rest and joy,
The consciousness of God.

Your wardrobe and your larder,
Your presence and your store,
Have been prized by me more highly
Than dukes and lords galore.

And I'd gladly take you with me,
But we're told that flesh and skin
In the place where I am going
Can never enter in.

As in the days of strength and prime,
We followed crowd and hearse.
Together at the grave we've wept,
With kindred, friends and nurse.

To each other we've been faithful
As the coming Judgment Day,
In toiling for our God and Christ,
Too oft with meager pay.

But we must part to meet no more!
Old Saddlebags! Good-by!
The story of your service here
Can be better told on high.

There, angel band will take their stand,
In that bright and happy clime,
And chant your praise through endless days
For your service to mankind.

A PRAYER FOR THE NEW YEAR.

BY HENRY EDWARD TRALLE.

Help me, Great Teacher, Guide, and Friend,
My careless teaching ways to mend.
Help me to teach with growing skill,
And fondest teaching hopes fulfill.
O make my teaching art the dew
On the rose of the heart that's warm and true!

Help me, Great Teacher, Skillful One,
Who taught the Twelve life's race to run,
That I may teach with winning force,
In question, story, life, discourse.
O make my teaching art the dew
On the rose of the heart that's warm and true!

Help me, Great Teacher, artfully
To teach with knowing sympathy,
To feed with faith the springs of thought,
And change the life of him that's taught.
O make my teaching art the dew
On the rose of the heart that's warm and true!

—*S. S. Worker.*

WHEN THE SUN IS SET.

(Mark 1:32.)

At evening when the sun is set,
Christ walks the village street;
His presence doth new faith beget,
And hope each heart doth greet.
Though beds of pain line all the way,
He passes through the throng,
Speaks health and strength to all who pray,
And sadness turns to song.

At evening when the sun is set,
'Mid tempest on the lake,
His friends cannot His power forget,
But cry: "O Master, wake!"
His hand of power is raised on high,
His voice proclaims, "Be still!"
And waters calm, with clearing sky,
And peace comes at His will.

At evening when the sun is set,
And stars shine overhead,
The Christ has come to Olivet—
By inspiration led.
"Thy will be done, and not my own"—
Thus prays the Son of God,
As in the garden all alone
His blood-drops stain the sod.

At evening when my sun shall set,
In the garden, sea, or street,
When life's last enemy is met,
'Twill be my joy to greet
The Christ, who in the shadows gray
Gave to the weak His might,
Commanded peace, took fear away,
And made the evening light.

—*Western Christian Advocate.*

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

JAMES O'KELLY SAW IT 132 YEARS AHEAD.

James O'Kelly was the founder of the present organization of the Christian Church. He was censured and made to suffer because he saw the evils of the system under which the Methodists were working in their early history, and seeing it he entered his protest, but instead of heeding his suggestions, he was laughed out of court, and of course the system went right on with its work just as though nothing had been said. It is still true that truth crushed to the ground will rise again.

The late President Wilson, in the last paper he wrote for the public press, said that the principles for which he had stood and for which he was put to death (for that is indirectly what killed him), that these great ideals for which he had contended in vain would live and again rule among the people, or words to that effect. Now he is gone, but he simply thought and then went home a hundred years, more or less, ahead of his time, and the reaction is even now dawning.

It was much that way with James O'Kelly and the Methodist system. He saw more than one hundred years ahead of his time that in a democratic country the oligarchy of the episcopacy would not do. The people would not always stand for it. His fellows put him out, and he went out believing that the time would come when his thought would prevail. At any rate, it is now coming to pass that the Methodists themselves are getting very tired of the autocratic system under which they have worked for more than one hundred years. James O'Kelly was right, and the Methodists themselves are about to take the stand as witnesses for James O'Kelly.

As showing that James O'Kelly was right in the contention that he maintained in Baltimore more than one hundred years ago the Methodists of England, the original branch of that Church, never has had a bishop and they have none today. That tells the tale as to who was true to Methodists. Was it James O'Kelly, or was it Francis Asbury? It was James O'Kelly, for even the Methodists of this country are now very restless under the oligarchy of the episcopacy in the Methodist Church. A movement is already under way to uproot the episcopacy in that Church. In the next General Conference, which meets next May, if we mistake not, some effort will be made to destroy the episcopacy as they now have it, and the time will come when the Methodists will have to admit that James O'Kelly saw the truth more than a hundred years ahead of his brethren, and then we believe they ought to take some action to change the histories they have written in which James O'Kelly was denounced as against Methodism.

As proof that we are right, we publish below an article from the *Western Christian Advocate*, showing how the restlessness is growing in the Methodist Church, because of the undesirable episcopacy, as they now have it. Alas! for our Methodist brethren; but, James O'Kelly, we hail you a wise man, a prophet, who saw far ahead of your brethren, and now in the twentieth century of this Christian era, we are about to give Mr. O'Kelly his place as one of the most far-seeing of the men of his day. The article below is not ugly, but it is the expression of a growing spirit in the Methodist Church, a spirit which will and must be heard to the honor of the despised O'Kelly. Who knows but that at last James O'Kelly will outshine the men who could not see the evident trend of the age in which the Methodist got into the lead!

"Jeshurun" (we suppose that means that he is a kicker), as was O'Kelly more than one hundred years ago. The opposition to the episcopacy is now getting well under way in the Methodist Church. Let us wait and see it develop, for it is coming, and coming faster than some think. "Jeshurun" says:

"Autocracy is the rule or authority of an autocrat." "An autocrat is a supreme ruler whose power is unrestricted and irresponsible." Do these definitions apply to Methodism?

In a formal and literal sense, God is the only supreme Ruler, the only one not restricted by any other power, nor responsible to any other authority. Hence, the definitions must be modified somewhat or we will prove that there is no autocrat on earth today and that none has ever existed. Czar, emperor, kaiser, and sultan are all restricted in some sense of the word. If the former kaiser had not needed to conform to any power outside of himself, the World War would have occurred much earlier. The czar was influenced and hampered by a bureauracy and awed by fear of revolution. The sultan must keep a weather eye out for opposition from other nations and for possible uprisings of liberalism among his own citizens. The ancient emperors lived in constant fear of the rise of a new dynasty or an invasion from a foreign land, and well knew that these could often be forestalled by omitting some severities and the extreme exercise of power. Nevertheless, they were all autocrats. They were the dominating, overruling power in the making and enforcing of law in their respective countries. Had this not been true, the word "autocracy" would be an unmeaning sound. The fact that malcontents might be driven to desperation and by organization depose or assassinate the ruler, did not make them limited rulers or constitutional monarchs.

An autocrat, then, is one who cannot be prevented from passing or enforcing law, but can, by processes more or less legal, be punished for his despotic acts. A constitutional monarch has, associated with him, other powers, without which he can neither enforce nor enact any legislation. They are partners with him all the way through the entire process.

No one will contend that in matters of legislation, any man or any small group of men in Methodism can have autocratic power. But it is true that so far as the legislators in the General Conference are dependent for their living upon the men who preside from day to day, they become powerless to resist a most dangerous trend toward autocracy. The hardest club in the world is made of bread and butter; and the temptation to swing it is sometimes too strong for men of clay to resist. This condition is still more acute in the annual conference, where the overwhelming majority are reduced by this dependence to silent helplessness. The exceptions to the rule are the men who serve charges strong enough to shake their fists in the face of the appointing power and defy him to lay his hands on their man. But these are such a small minority that they accomplish nothing in the way of reform. The rank and file do a vast amount of grumbling and follow their leaders. Never, until 1923, have they asserted themselves in a legal way through their ballots. They have often resented bitterly in their hearts the injustice and unreason of appointments, but have seen nothing that could be done about it. They have said that incompetents, raw recruits, and down-and-outers were held above the waves by ecclesiastical ropes, and that men of transcendent ability and spotless character were given appointments that were an insult to the men, a misfit to the charge, a mystery to the community, and a joke to the entire Conference. But they have allowed these bungles and injustices to stand, for they failed to see any possibility of correction. A hen sees her chicken carried away by a 300-pound thief, and raises a fearful clatter that says as plainly as words could do: "You have no right to my chicken; and if you don't drop it, you'll take it on to your sty and gobble it up!" So the brethren bestow some real and kindly sympathy on their oppressed brother, and with heart partially comforted but unconvinced, he takes up his task and they shoulder theirs and the matter is ended.

An annual conference is usually an unsuccessful pretense of activity on the part of hundreds of members while they wait until one man has finished the entire job. Then he informs them that they may safely move to adjourn. They very politely do so, and the last chapter is read. Not one appointment can be appealed to any power on earth. A cabinet may with one voice advise against it, and the appointment be made just the same. This is not a fancy sketch. It has happened within the territory of the Western—not once, but many times. If this is not autocracy, please invent a more fitting cognomen.

The reading of the list is usually prefaced by an appeal for sympathy and a statement of good intentions. But these are foreign to the case. A pupil in solving a problem may be as honest as the sunlight, but if he says four times seven are thirty-three, his integrity of character does not guarantee the correctness of the solution. This appeal to good-heartedness is the age-long fallacy of autocracy. "The king can do no wrong" was the honest belief of a crude and simple age. But it was this fallacy and not the wicked intentions of princes that staved off the rule of the whole people for centuries. No man is good enough nor wise enough to wield despotic power. "The spirit indeed is willing, but the flesh is weak." If autocracy is unsafe in state affairs, it can be no better in Church government. A few drops of holy water cannot transform a fat steak into a carp or pickerel on any day, secular or sacred. The "checks and balances" are visibly present in our American government and are working as well as any human government ever does; but these or similar devices, equally necessary in Methodist government, are conspicuous by their absence. The present widespread demand for a larger co-operation is not a matter of disrespect to men, but an honest recognition of a defect in the system. And when this defect is once seen, it will be remedied.

WHICH IS FIRST WITH YOU—SAFETY OR DUTY?

Nowadays we have a tendency to do things under the influence of a "slogan," rather than under the impulse of the Holy Spirit. One of these slogans is "Safety First." Now, so far as this slogan applies to the dangers of railroads and other industrial places of service, we commend it as eminently worthy of the most careful attention, but when it is applied to spheres of moral and spiritual dangers, we say let every man who believes he is worthy of his name, brave the danger, never stopping to consider the danger which may be lurking in his way. It is frequently charged that certain ministers are afraid to do their duty under certain circumstances. We should be dreadfully humiliated if we were compelled by facts to have to admit the truth of the charge. We are not here specifically charging such a thing, but we are giving all ministers who may read this article a chance to examine himself as to whether the charge applies to him or not. If there should

be one, or many, who are guilty of this charge, we urge such an one to go quickly to his knees and seek a closer walk with God, till he might get sufficient courage to do and to dare to do anything which duty may lay upon his heart and mind, or anything which the real good of the people demands at his hands. Let us keep in mind the fact that it does not take a bad man to yield to some temptations in this line. Some very fine men are sorely tempted as he stands before the people to declare the unsearchable truths of Christ. We once knew a man, and he was in many respects not only a fine preacher, but he was a fine fellow. Some one criticised him for some stand he had taken on the temperance question; and speaking of the fact, he declared that the temperance question might go, so far as he was concerned, that he was not going to imperil his "bread and butter" for the sake of temperance. Not only bread and butter, but his life could find no more worthy cause in human society for which to give itself than the cause of temperance. We want men to preach who have been endued with the Holy Spirit, and then they will face any human danger for the sake of standing true to the truth before men.

We have accounts of a few men who have not hesitated to hazzard their lives for the truth. The *North Carolina Christian Advocate* says:

" 'Safety First' is an admirable slogan for men who handle railroad trains, drive automobiles, or in any way have control of those instrumentalities of our modern civilization which, when carelessly handled, jeopardize the lives of people. But that slogan has no place when wrongs are to be righted, or men are called to lead great movements in behalf of truth and justice. 'I count not my life dear unto myself,' cried St. Paul when he dared the dungeon, defied the mob, preached the resurrection on Mars Hill and gloried in the cross in pleasure-loving Corrinth. John the Baptist beheaded, Christ crucified, John Bunyan in jail, Woodrow Wilson a broken machine, that is the story of sacrifices which mark the on-going of humanity. Sacrifice and service first, was the cry of those master spirits to whom the world owes its largest debt."

FAME OF WILSON WIDE AS THE WORLD.

Many things are said of great men which most likely they themselves would not recognize as having any reference to themselves. These things are the outgushing of both sympathy and appreciation, and is likely to be truer than anything said by one's enemies. We once knew of a man who incidentally picked up a scrap of paper and began to read of what some great man had was doing on a certain occasion. The remarks were so eulogistic that the man who was doing the reading concluded he would read far enough to find out of whom the writer was writing; and when he did find out, you may judge of his surprise to find that the great man of whom he was reading was none other than himself. Alas! he thought, a man so great and yet he had never found it out for himself. So it is possible, if Mr. Wilson could read all the great things now said of him, we doubt not that some of the things said of his greatness would be so new to him that he would stop to ask of whom speaketh this man, not recognizing himself at all, and yet we believe Mr. Wilson was the greatest man who ever filled the place of President of this great nation. This we say, not as a partisan in politics, for Mr. Wilson was of one political faith and this writer is of another; but all the same, we regard him as the greatest man who ever served the United States as President.

We find in an exchange the following paragraph in regard to Mr. Wilson, written from Swarthmore, Pa., giving a fine estimate of his world prominence:

Woodrow Wilson probably attained a wider fame than any other mortal ever enjoyed, Dr. William T. Ellis, traveler and writer, said, pointing out that Mr. Wilson's name was known in lands far outside the currents of civilized life.

"The names of Shakespeare, Caesar and Alexander are unknown to two-thirds of the human race, Mr. Ellis asserted, while contemporary military figures like Foch and the kaiser had only a relatively limited circle of fame.

" 'But because of his magic appeal to the deepest sensibilities of all human life, which were given the wings of morning by the unprecedented propaganda facilities of the allies,' he added, 'the Wilson principles quickly spread to the uttermost parts of the earth.'

" 'As a result,' he said, 'far-faring travelers can tell of the ignorant Bedouin of the deserts insisting upon judging governments by the Wilson standards. New Turkey came into being on the platform of the Wilson principles. These same ideals have made Egypt a nation again. Villagers in the Balkans settle their petty disputes by the formula "President Wilson would not have it so." '

"In his travels in Russia, Japan and China, Dr. Ellis also saw repeated evidence of the influence of Wilson ideas, he said, while in the Holy Land the natives still are invoking the Wilson principles against the European powers."

A RICH TREASURE-HOUSE.

The New York Bible House distributed last year nearly 800,000 copies of the Scriptures, and in sixty-six languages, showing two important facts in connection with the work, viz: that the New York Bible Society is an industrious institution; and, secondly, that the Bible is a great Book. This is shown by the demand for it. What other book had a circulation of 800,000 copies in a single year? That fact of itself speaks in no uncertain language as to the character and worth of the Book. These facts, as noted above, become all the more interesting when it is known that this work was done by one society, and that while there are many other societies doing the same work with the same Book, not only so, but the National Bible Society is located in the same section and circulating the same Book. Then there are other Bible societies circulating the same great Book.

It is marvelous, and though the Bible has had many enemies in the past, and it has them yet, still it is going on in a marvelous way, spreading the light of the Word. The Bible is bitterly assailed and hindered in all possible ways by its enemies, but, wotwithstanding this opposition, the great Book rides right on to the ends of the world, carrying its precious message and its wonderful light to the children of men—the light of God, in fact.

But what is the character of the Book which has such a wonderful history and life? Of course, it is the Book of God; but what is the Book of God? Some one has tried to give us an analysis of its contents, and while they have succeeded only in part, what they have given us in the way of analysis is so rich and full that we submit the following for your study:

It is a Book of laws.
It is a Book of wisdom.
It is a Book of truth.
It is a Book of life.
It is authentic and entertaining history.
It contains the most remote antiquities, the most remarkable events and wonderful occurrences.
It is a perfect body of divinity.
It is an unequaled narrative.
It is a Book of biography.
It is a Book of travels.
It is a Book of voyages.
It is the best covenant ever made; the best deed ever written.
It is the best will ever executed; the best testament ever signed.
It is a learned man's masterpiece.
It is the young man's best companion.
It is the schoolboy's best instructor.
It is the ignorant man's dictionary, and every man's directory.
It promises an eternal reward to the faithful and believing.
But that which crowns all is the Author—
He is without partiality, and without hypocrisy; "With whom there is no variableness, neither shadow of turning."

CAN WE BREAK THE COMMANDMENTS?

What say you, can you do it? Can you smash God's commandments? Some people believe they can do it; believe they have done, but that is all a mistake! No man can break God's commandments. Well, what then?

We can, and we do often, break our obedience to these commandments, but we cannot break God's commandments; and he who is daring enough to try to break God's commandments will some day wake up to realize that what you regarded as a breaking of His commandments was all a mistake, for the commandments are still standing, and in no sense shattered; but your obedience to them—well, that has been broken into many pieces, destroying the blessing which otherwise might have been yours. It is true in a sense we break the commandments, or rather we disobey them, and in that we lose the blessings of obedience just as truly as if we had been able to break the commandments in fact.

Obedience is a jewel set in the life of the believer. To it is promised the highest reward that God offers to His children. Obedience is better than sacrifice; indeed, it is the highest act of the Christian life, and you may be sure its reward will be wonderful. Let us see that our life-aim is not to lose this reward, and for the reason that it covers practically every other reward that is coming to the Christian. Obedience covers almost the whole range of Christian life and service, and fits us to receive the great reward of the life which has been dedicated to God and His service.

No one can go into the presence of God with anything more commendatory than the one who goes with obedience, emblazoned upon his face. There is one thing which God can never discount in the life of a believer, and that is a wholehearted obedience, rendered as unto God rather than in the fear of man. Obedience is not the product of fear, but of love, of the love of God shed abroad in our hearts by the Holy Ghost, and when we are obedient, we have nothing to fear, for that is a fact upon which our God will never go back. The obedient soul has no need to fear meeting God in judgment, for God cannot deny the virtue of obedience, nor can He fail to reward obedience in His children. At all costs, obey the Lord our God and get the reward He gives for it.

The proportion of students supporting themselves in the various American colleges is estimated as follows: Yale, one-third; Princeton, one-quarter; University of Chicago, one-half; University of California and College of the City of New York, 60 per cent. The self-supporting student is 85 per cent of Tifts and 68 per cent of the University of Washington.

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church celebrated its twelfth anniversary on the 11th of February, 1924.

"Entire Consecration" was given by C. C. Rawles, under a program as follows: "Life," Mrs. J. V. Bland; "Hands," Mrs. E. C. Beale; "Face," Mrs. J. W. Holland; "Voice," Mrs. R. P. Wright; "Lips," Mrs. R. L. Smith; "Silver and Gold," Mrs. C. B. Duke; "Moments and Days," Mrs. J. C. Philhower; "Intellect," Mrs. L. W. Caulk; "Will," Mrs. C. E. Smith; "Heart," Mrs. L. S. Hollowell; "Love," Mrs. George Daughtrey; "Myself," Mrs. A. A. Turner; song, "Take My Life and Let it Be."

A short sketch of all our foreign missionaries now on the field, by Mrs. W. H. Yates; duet, "Ivory Palaces," Mrs. J. M. Darden and Mrs. A. D. Brinkley; playlet, "Miss Heraldina, Standardless Visits." Mrs. S. C. Nelms acted the doctor and Miss Susie Powell the patient. The lesson was prescriptions for true missionary service.

"The Old Rugged Cross" was rendered as a solo by Rev. Dr. I. W. Johnson. Refreshments were served, a social hour was enjoyed, and the collection for the evening was $117.55.

This society was organized February 19, 1912, with 100 charter members, and the present membership is 190.

The following have been made "life members" on the S. C. C. Woman's Board at a cost of $10 each: Six presidents of the society—Mrs. W. H. Dick, Mrs. W. J. Kendrick, Mrs. I. W. Johnson, Mrs. W. R. Mitchell, Mrs. John King, Mrs. W. H. Andrews; two pastors' wives—Mrs. W. W. Staley, Mrs. H. S. Hardcastle.

Deceased members have been given memorial membership as follows: Mrs. Virginia Portlock, Mrs. Jennie Croak, Mrs. W. H. Barnes, Mrs. A. B. Covington, Mrs. A. T. Norfleet, Mrs. Maria Rogers Truitt, Miss Monemea Eley, Mrs. D. L. Harrell.

There have been six presidents within the twelve years, and eight deaths during that time. The work of the society has been earnest and progressive, the spiritual atmosphere has been sweet, the real activity has been faithful and the members have enjoyed the meetings and the work. The study of missionary books has added to their knowledge and interest in missions, and they now feel a thankful pride in what they have done.

The following table shows the financial results of the society by years:

Feb., 1912, to Oct., 1912.....	$ 111.06
Oct., 1912, to Oct., 1913.....	199.87
Oct., 1913, to Oct., 1914.....	174.85
Oct., 1914, to Oct., 1915.....	176.10
Oct., 1915, to Oct., 1916.....	167.10
Oct., 1916, to Oct., 1917.....	290.78
Oct., 1917, to Oct., 1918.....	405.73
Oct., 1918, to Oct., 1919.....	957.41
Oct., 1919, to Oct., 1920.....	664.38
Oct., 1920, to Oct., 1921.....	864.09
Oct., 1921, to Oct., 1922.....	1,010.34
Oct., 1922, to Oct., 1923.....	985.62
Total	$6,007.33

By the above table, it appears that the society has made average offerings in the sum of $500 a year during the twelve years of its history, which shows what can be done by persistent and faithful work in the kingdom.

W. W. STALEY.

WHAT IS THE SEED?

Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.—1 John 3:9.

The seed is the Word, but not the mere Word of God, for the mere Word of God may lie hidden away in a library, or it may fall on an indifferent ear. It is the Word of God quickened by the Spirit of God, proceeding from God Himself at the time, having vital power, developing faith and fruit, and continually abiding and working in the heart. See John 5:38, which reads:

"And ye have not His Word abiding in you: for whom He hath sent, Him ye believe not."

Some of the passages which seem to teach this are found in Matt. 13:19-23.

"Of His own Word, He brought us forth by the word of truth, that we should be a kind of first fruits of His creatures."—Jas. 1:18.

"Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth forever."—1 peter 1:23.

"In Christ Jesus I begat you through the Gospel."—1 Cor. 4:15.

"Thy Word have I hid in my heart, that I might not sin against Thee."—Psa. 119:11.

"The Word of God abideth in you, and ye have overcome the evil one."—1 Jno. 2:14.

Can he again sin, so long as he serves God, and keep saved? Sinning and serving God are contradictory terms, of course.

This fact has led the translators and others to impose on 1 Jno. 3:9 the harshest meaning of the original word; for godly men seem to realize that we must not teach men that they may go on sinning, and sinning, and go into heaven sinning. But we must not make John unreasonable, both contradicting himself and making God a cruel tyrant, refusing to forgive and restore His own weak and repentant child. Indeed, John teaches better things of God, saying: "If we confess our sins, He is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." —1 John 1:9. And this, as you fully know, has reference to Christian people, being in immediate connection with the Word: "If we say that we have no sin, we deceive ourselves and the truth is not in us."—1 John 1:8.

Many Church people use the above passage as a license for sinning. James says in the third chapter, second verse: "For in many things we all stumble." In the text, John was addressing his letters to the followers of Christ. If you will get your Greek lexicon, and if you will put that into English, the whole passage will read as follows:

"Every one begotten of God does not sin, because his seed abide in him, and he tends not to sin, because he is begotten of God. John the apostle, who heard Peter deny his Lord, did not mean to teach (in John 3:9) that Peter did not sin and that he could not. John truly recorded the sin of Peter and after that Peter became a much-improved man, and although he became an improved man after the sin at the house of Caiaphas, he long afterward conducted himself in such a way that Paul publicly rebuked him for his evil (Gal. 2:11-14). And yet Peter was a great Christian man. The doctrine of Jno. 3:9 is the secret of David's clinging to God after he had sinned, and of Peter's weeping bitterly after cursing and swearing. Sin may attack the Christian, but cannot dominate him? His normal direction is away from sin. He who is begotten of God has the true life within him, and bears the right fruit. Even though there may be a knot on the tree, or a broken limb, or a wormy apple, or a thorny branch, he is all the while tending to bear the fruits of righteousness, because he is begotten of God. As a branch, he has been grafted into the true vine, Jesus Christ."

S. L. BAUGHER.

Lacey Springs, Va.

EXPRESSIONS OF APPRECIATION.

On the evening of January 20, 1924, though the night was dark and stormy, a vast concourse of the citizens of Franklin assembled in the main auditorium of the Christian Church, the capacity of which was taxed to the utmost by men and women from all walks of life, for the purpose of honoring one of the best-beloved men that ever lived and moved among the inhabitants of our little city, Rev. Charles H. Rowland, D. D., for twenty-three years pastor of the Christian Church of Franklin, Va.

The very atmosphere of the assembly seemed fraught with tremendous interest; loving friends had come and paused for a while to say farewell to one who, with those higher graces made beautiful and powerful by the love of Christ, had won the undying affection of his fellow-man, irrespective of denomination or creed, for "the world is his parish," and in it he scatters the sunshine of love and mercy, with his heart ever uncompromisingly fixed on the eternal principles of righteousness and justice.

Dr. Rowland came from his native State of North Carolina, fresh from the collegiate shades of his alma mater, to the pastorate of the Christian Church of this place. In what now seems those far-off days, he found a little Church with a struggling membership. As he today returns to his native heath to enter upon an even larger field of labor, he leaves behind a magnificent edifice, splendidly equipped, and a membership grown strong in numbers, whose liberality, from a financial standpoint, challenges the admiration of all who know them; but greatest of all, the under-shepherd of the flock has imparted to them a spiritual leadership, exemplifying the principles of the Great Teacher. Such has been the leadership of this man of God, that the "young preacher" and his "little Church" of 1,900 have grown to be, both Church and preacher, among the foremost of their denomination.

In all civic movements for the uplift of the human race and to make the world a better place in which to live, Chas. H. Rowland was ever found first on the firing line.

The poor, the needy, the sick, the afflicted of our community, in all the years of his sojourn, never had a truer or grander friend.

It is not necessary that we commend him to the people of his new field of labor, for when they shall know him they will love and admire him; only, we would ask that they appreciate him.

On that evening when we bade him godspeed, glowing tributes, clothed in beautiful language, were paid the preacher, citizen and man, but there was a feeling that the spoken words would be forgotten, and as a yet deeper mark of our appreciation for the splendid service, Dr. Rowland had rendered us as a people, by unanimous vote, the undersigned committee was appointed for the purpose of at least, in some measure, reducing to writing our profound appreciation of him.

Therefore, in obedience to the command of our fellow-citizens, we present the foregoing, knowing that neither time nor space would permit an adequate expression of a true appreciation of our friend and brother.

The committee was instructed to have published this written expression of appreciation in THE CHRISTIAN SUN, Richmond, Va., and the *Tidewater News*, Franklin, Va.

E. FRANK STORY,
W. T. PACE,
J. A. PRETLOW,
J. B. GAY,
R. E. L. WATKINS,
Committee.

THE AFTERMATH IN JAPAN.

BY DR. WILLIAM AXLING.

(Here is a very interesting account of stricken Japan. It is from the *Christian Herald*. We publish it by request.)

Through the combined work of earthquake and fire, 67 per cent of Tokyo's map was blotted out, 638,525 houses destroyed, and 1,356,740 people made homeless. Throughout the whole devasted area 1,569,743 houses were destroyed, leaving a host of people, still unnumbered, without shelter. The tragic list of casualties is still incomplete. The known dead for Tokyo and suburbs alone is 119,208, the wounded 33,984, and the missing 17,366.

In one of Tokyo's most congested wards, 32,000 people perished together in an open compound where they had taken refuge from the pursuing flames.

Yokohama, with a population of 350,000, was utterly wrecked by the earthquake and then wiped out by the fire. Although several weeks have passed since that dark September day, the roll of casualties here is still in the making.

Nothing but fire-swept debris marks many of Tokyo's once-busy, bustling industrial and commercial centers. Out of 28,274 factories in greater Tokyo, 13,063 were destroyed. The loss of the city's commercial and industrial firms totals $1,119,325,000. This paralysis of industry and trade has thrown four hundred thousand people out of work and added unemployment to their loss of home and personal property. Japan's total losses in the earthquake zone leaps across the $5,000,000,000 figure.

Notwithstanding the fact that some 600,000 refugees have fled to other cities and the country districts, there still remain 800,000 people in Tokyo and its suburbs who are dependent upon relief measures for housing, clothing, bedding and food. The situation for Yokohaha's refugee population is even more desperate.

The cataclysm swept away some seventy Church buildings, and scattered their constituency. A large number of Christian social service centers, the Y. M. C. A., the Y. W. C. A., the Salvation Army, the American Bible Society and other Christian agencies lost their working plants. A dozen Christian educational institutions were wholly or partially destroyed. Materially it will take millions of money to put Christian institutions back on the map of Tokyo and Yokohama. While Christian leaders and Christians suffered the loss of homes and property in large numbers, there were remarkably few deaths among them. The Christian man-power remains practically intact as an incalculable asset for the work of building up a greater and more efficient Christian movement in the ruined regions.

The Japanese authorities have taken hold of the situation with a strong hand. Food is rationed out to the refugees regularly and fairly. The building of barracks is being rushed. Bedding is being collected. As far as possible, work is being provided for the able-bodied. Great areas of need, however, are still untouched.

In the government-built barracks, thousands of refugees are huddled together in tiny rough-board rooms. The loss of loved ones hangs like a pall over their hearts. Their homes are destroyed. Their property is gone. They have not even a mattress to sleep on or blankets to cover themselves with, although a strenuous effort is being made to provide these. Multitudes of them are without employment. The present is cruelly barren, and the future holds for them no hope. Their congested quarters are dynamic with moral dangers and disease.

There is a loud and urgent call for the establishment of Christian comfort centers at some forty or more of these barracks. At these comfort centers, Christians will be constantly on hand looking after the children, the aged, the sick and those in need. Daily necessities will be supplied and advice given. Gospel meetings will be held and tracts distributed. In every way possible dismayed and discouraged human hearts will be brought face to face with the great Helper and Healer. The budget for this calls for $60,000.

Sixty-seven per cent of Tokyo and all of Yokohama is one wilderness of fire-swept debris. To these dismal surroundings, thousands of people are returning daily and building shanties with the purpose of making a new start. The seventy burned-out Churches ought to be enabled to go back with them, build at once temporary huts on their old sites and do for these people what should be done for the multitudes crowded together in the barracks.

If these disabled Churches could have such huts as centers from which to work and radiate light and hope they would make a tremendous contribution toward the material and spiritual reconstruction of the devastated regions.

As it is, they are homeless, without a center or a workshop. Pastors and members alike are burned out, empty-handed and helpless to meet this emergency need. Permanent reconstruction of these Churches must come later, but this cry from the innumerable shanties springing up over the burned districts must not go unheeded. Fifty thousand dollars will provide these huts.

The poor of Tokyo have in the past formed the nucleus of the slums. The authorities are anxious to head off the reformation of these slums by putting Christian social settlements at the heart of districts to which the poor and the working-folk will gravitate. They are hoping the *Christian Herald's* readers will assist in the establishment of such settlements in three or four of Tokyo's destroyed down-town wards. These settlements will function now as relief centers, and later as agencies for uplifting and renewing the whole life of the people. One hundred thousand dollars will build, man and run these for two years. After that time, their support will be assumed here.

The children's cry! Can you not hear it? Every garment they had was burned. Winter is upon us, and the Tokyo winter is raw and cold —bitterly cold. They must be provided with warm clothing.

We want to supply 5,000 children with winter clothing—$37,500 will do it; $7.50 for each child.

The *Christian Herald* relief committee in Japan is asking the *Herald* to raise $250,000. It is a large sum. But this is no ordinary catastrophe. Millions of people are involved. America's quick and whole-souled response has profoundly touched the heart of the Japanese people. It will be strange indeed if this will not inaugurate a new and happier day in American-Japanese relations.

The response of Christian America to the task now facing the stricken Christian forces in Japan must be no less speedy and hearty. We are challenged to turn this blow into a blessing, and seize this opportunity to make a great forward drive for Christ, for kingdom-building in this land, and for better international relations.

MODERNISTS AND THE VIRGIN BIRTH.

BY REV. C. H. BRIGGS, D. D.

In a sermon preached in the First Presbyterian Church of New York City, on May 21, 1921, Dr. Harry Emerson Fosdick said: "To believe in virgin birth as an explanation of a great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority." This is an amazing misstatement by which he seeks to belittle the Christian doctrine of the virgin birth of our Lord. The many instances in mythology and Oriental legends of men who were reputed to be sons of the gods afford no parallel to the Christian doctrine.

In no one of these cases was the mother who bore a son to a divinity a virgin. In these legends the gods assumed the form and passions of men, and the birth that followed came in the natural way. And yet nothing is more common than for modernists to try to explain away the Christian doctrine by saying that legends of virgin birth were common in Oriental religions. A college president made such a remark. When I challenged it, he was dumb. He could not cite an instance of virgin birth in the world's literature except the birth of Jesus.

The statement in our Creed, "Born of the Virgin Mary," is an integral part of the gospel story. The logic that excises it leaves nothing authoritative in the New Testament.

Matthew's brief statement is the careful work of a trained business man who had ascertained the facts. There was no place for it in the gospel of Mark, which begins with the ministry of John. Luke, the finest historian of his day, gives the fuller account which he undoubtedly had from Mary's own lips. To say John and Paul knew nothing of it is the merest trifling. There was no occasion for John to repeat what had been clearly set forth by Matthew and Luke, but John went back to the beginning, where "the Word was with God and the Word was God." He tells us that Jesus knew "that he was come from God and went to God." "Before Abraham was I am." No wonder the Jews tried to stone Him. From their standpoint, such a claim was blasphemy. When Paul reminds the Corinthians of what they had already learned from Him, that "the grace of our Lord Jesus Christ" appeared in this "that, though He was rich, yet for your sakes He became poor," he can only assert his faith in Christ's pre-existence. Through all His earthly life, Jesus was poor. There is no need for the modernists to excise certain portions of the gospel story to harmonize the record with their theories. More than a hundred years ago, Thomas Jefferson did that work for them. Eliminating the supernatural, he arranged the New Testament in chronological order in four parallel columns—English, French, Greek, and Latin. It has been many years since I saw this "Jefferson's Bible," as it is called, but my recollection is that it closes with the forty-sixth verse of the fifteenth chapter of Mark: "And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher."—*Christian Advocate* (Nashville).

Springfield, Mo.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

ONE MONTH GONE.

When this issue of THE SUN reaches its subscribers, the first month of the final quarter of the fourth year of our Men and Millions Movement will have expired. We have only March and April left of the quarter now, in which to make payments on pledges for the fourth year. I find that many subscribers have paid first and second years. They have neglected third and fourth years. If they are given a chance and are made acquainted with the situation, they will make some payment during this quarter. I find, furthermore, that some have never made any payment, and in many instances their attention has never been called to the fact that they made a pledge since the day it was first made. Strange as it may seem, of our pastors, who know full well that every enterprise of the Church is dependent to a degree for progress and development upon our Men and Millions Movement, never mention the matter to their people. Numbers of pastors go from month to month, either oblivious of the movement or indifferent to its claims. One wonders what effect on the morals of the members who have made these pledges will be in cases where the pledges could have been paid but were not bcause of indifference.

I certainly do not wish to annoy any subscriber or worshiper with "duns" and "begging letters" or persistent pleas. I do wish, however, as a member of the Christian Church, to give every subscriber to Men and Millions an opportunity of performing his duty and his moral obligation in this end in all other vital matters.

Many captains never mention the matter to their people. Strange as it may seem, many who have the treasurer's book will neither mention the claims publicly or personally, nor take any steps to get their people notified of amounts due. I believe that the great difficulty now is that very, very many subscribers have forgotten their pledges, because they have never heard a word about them since the day they gave them; and that very, very many others are not paying regularly because neither pastor nor captain nor secretary nor any one else has mentioned the matter to them, or has brought the idea of meeting the obligations to their attention. Strange as it may seem, there are thousands of subscribers, despite what has been printed in THE CHRISTIAN SUN and said in our Conventions and local Churches, thousands, I say, who have never had one word uttered in their presence about their pledges, and do not today know where they stand in the matter. I think it but fair and square and honest for us to give all who have pledged a chance to pay up, and give an opportunity of meeting their obligations.

This we can do by letting them know just when they pledged, how much they pledged, how much they have paid and how much they are yet due. All of this can be easily done if those who have the information will give it to those who are concerned or who should be concerned.

Lieutenant-Governor J. E. West, in last week's CHRISTIAN SUN, told us what we should do as ministers and as laymen, and what would be the result to our Church and the kingdom if we neglected this so-great matter. Brethren and beloved, during March and April let us do everything in our power to keep Men and Millions in the minds of the people, that they may have an opportunity of meeting their obligations and squaring their accounts, if they so desire.

J. O. ATKINSON, *Mission Secretary.*

MEN AND MILLIONS MOVEMENT.

Collections to February 1st, $111,739.25. We need to collect $101,826 during February, March and April to make 40 per cent by May, 1924. Suffolk's quota was $49,450, and subscription $50,604, of which she has paid $24,356.62. She only lacks $460 of paying one-half of her quota. She subscribed $18,950 to special mission fund, and $56,600 to standardization fund. Many of her members feel that she has permitted local expansion and work to suffer on account of loyalty to and sacrifice for denominational interest and program. Unless many other Churches are willing to make sacrifices for denominational interests, I am of the opinion that Suffolk's denominational ardor will be chilled to a large extent.

Waverly's quota was $7,550, and subscription $7,718, of which she has paid $4,466, being over 59 per cent of her quota.

Wakefield transfered to the 40 per cent class of quota. Franklin, with $600 collections for January, and Holy Neck with $742 are both headed for the 40 per cent class of quota by May, 1924.

Mt. Auburn's quota was $5,400, and subscription $5,715, of which she has paid $2,578 and lacks only $122 of paying 50 per cent of her quota. Other Churches are increasing collections, but I have not the data in Richmond.

The way is open for every Church to enter the 40 per cent class of quota by May 1, 1924. Several have gone 100 per cent, and several will reach 50 per cent or more by that time. Where will your Church stand when the report is made up? You and the pastor will have to answer.

J. E. WEST, *Chairman.*

OUR MOUNTAIN WORK.

We organized our first Christian Endeavor Society Sunday night, February 17th. The work was entirely new to the people here at Elk Spur, yet it was a very good meeting. Miss Mary Lee Meredith, one of our members and a very prospective person for leadership in the Christian work here in the future, called this first meeting. She opened the meeting with a song, followed by Scripture reading. Then Miss Morey prayed a wonderful prayer, asking God's blessing upon the work in the future. Then Miss Mary Lee Meredith read a splendid article from the Moody Monthly, bearing very definitely on the topic. After this, different ones that had been handed topics on the subject gave very interesting talks.

Before the close of the meeting, it was fully organized, with the following officers: Miss Mary Lee Meredith, president; Mrs. Sorrell, vice-president; Oscar Edwards, a very fine young man, secretary, with Guy Guynn, also a very fine young man, to assist him in any way he might. Miss Rose Meredith and Mr. C. Strickland were appointed permanently to lead the music for this term. They are both well qualified for their place, and we are all very glad to have them assume this responsibility.

The goodly number of about thirty, regardless of the rainy evening, said the meeting was one well worth while, and an organization that they felt like would be worth much to the young people in the future had been formed.

If there are any people that have any literature that they have no particular use for on C. E. work, we will assure you that our young people will be very glad to receive it, as the work is entirely new to them. You may send it to either the president, vice-president or secretary.

Our work is going real well. Should nothing prevent, I will tell you something of our Sunday School work real soon.

Fancy Gap, Va. M. T. SORRELL.

SOUTHERN CHRISTIAN CONVENTION FINANCES.

Since a plan was lodged in the Convention during the extra session, May, 1923, by Dr. W. W. Staley, I think it was, looking to the taking care of the financial needs of Church enterprises fostered by the Convention, and since that proposed plan will likely be brought before the approaching regular session of the Convention for decisive action, I am of opinion that the discussion of the budget system, which the editor is urging pre-Convention discussion of, will tend to cloud the issue. It appears to me that the budget system for financing either secular or sacred enterprises has much to commend it, but more to commend it for the former than for the latter, because in secular or civic enterprises the system is backed by the force of law. Collections are made by the power of law, operating through the sheriff and police. In sacred enterprises, Church interests, the force of appeal is the principal dependence for collecting revenue. The principle of appeal is of higher power, possibly, at its best, but it is seldom that human instrumentality is equal to the opportunity here in the field of collecting revenue. In both cases the efficiency of the method comes from contributions of every citizen—every member.

Furthermore, it appears that the Convention has already a very good budget system in operation, manipulated with a minimum of either friction or expense. Personal observation, and also echoes from the opinions of Church financial experts as given at the North American Missionary Conference held recently at Atlantic City, N. J., force me to the conclusion that the value of the budget system in Church financing may easily be overestimated. It is easy to overload its carrying power. Hence, it is likely to plunge the Church into debt, and possibly into hopeless debt. Any banker of experience will tell you how undesirable an asset the average Church debt is.

However, it is evident that financial provision must be made to take care of the Convention enterprises as soon as the period of Men and Millions subscriptions shall have elapsed. Let the Dr. Staley idea in the matter be thoroughly thought through first of all.

Elon College, N. C. W. P. LAWRENCE.

SANFORD CHURCH DESTROYED BY FIRE.

Sunday, February 11th, about 12:30 o'clock, the fire alarm sounded, and our people were shocked and sorrow-stricken when the news rapidly spread that the Christian Church was on fire. In a few minutes, hundreds of people came on the scene and saw go up in flames that which meant so much to our people and this portion of our town.

The origin of the fire is not known, but indications are that it started in the furnace room.

The loss wos not complete, as all the Sunday School rooms except one were in the basement, which was not greatly injured by fire, but the damage caused by water and the rain, which continued until Tuesday evening, was considerable. Insurance was carried in the amount of $3,000, but it is certain that this does not nearly cover the loss.

Just last year the Church had been enlarged, twelve Sunday School rooms being added. Twelve feet were also added in front, which, with the addition of a balcony, increased the seating capacity about 100.

On Wednesday evening after the fire, the membership assembled on call of the pastor to discuss plans for rebuilding. The response was encouraging, almost every resident family of our membership being represented. The sentiment for rebuilding was unanimous. Pledges were given to the amount of $1,500. This was most gratifying, considering the fact that our people are not wealthy and had so recently given, many of them, to the point of real sacrifice.

While no general solicitation outside our membership will be made, many of our friends here have expressed their sympathy, and several donations have been received.

We realize that every Church has its burdens, but if any member of THE SUN family feels it in his or her heart to make a contribution to us in this our time of need, it will be gratefully received. We at least crave an interest in your prayers, that our Master may give us unwavering faith, stout hearts and strong hands, that we may go forward and rebuild to His glory and to the advancement of His kingdom.

R. L. WILLIAMSON.

QUARTERLY REPORT.

The following is the quarterly report of the treasurer of the Woman's Home and Foreign Missionary Societies of the North Carolina Woman's Conference, ending January 31, 1924:

Women's Societies.

Burlington	$228.58	
Danville	6.25	
Durham	38.55	
Elon College	42.50	
Graham	10.00	
Greensboro	13.00	
Henderson	5.00	
Hines Chapel	30.00	
Liberty, Vance	10.00	
Mt. Auburn	12.40	
Monticello	4.20	
Pleasant Hill	6.49	
Raleigh	26.30	
Ramseur	8.40	
Reidsville	12.55	
Sanford	15.00	
Wade Chapel	7.80	
		$ 477.02

Young People's Societies.

Burlington	$ 26.58	
Shallow Well	3.00	
		29.58

Willing Workers.

Burlington	$ 2.00	
Mt. Auburn	6.00	
		8.00

Cradle Roll.

Durham	$ 9.33	
Mt. Auburn	1.10	
		10.43
Total		$ 525.03

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

RICHMOND NOTES.

Mrs. Howard Hoge, president of the Virginia Woman's Christian Temperance Union, gave a splendid address last Sunday night.

The Ladies Aid Society held an interesting meeting at the home of Miss Della Hamilton, February 14th. Plans were adopted for the raising of funds for the society.

The Young People's Missionary Society had an interesting and enjoyable meeting at the home of Mrs. Wm. Wilson, 21 South Morris Street, Monday evening, February 11th.

Congratulations are due the Intermediate Sunday School Class, taught by Miss Virgie Beale, which had a 100 per cent attendance last quarter.

The Young Ladies' Bible Class, taught by Mrs. W. F. Holmes, had a very successful and enjoyable box party at the parsonage on February 8th. A neat sum for class use was realized.

The *Christian Annual,* published at Dayton, Ohio, and also the *Herald of Gospel Liberty* of February 7th, carry cuts and write-ups of our Church.

Dr. W. A. Harper, president of Elon College, spent a few hours in the city January 28th.

Our Sunday School report for the past quarter shows an average attendance of 56 per cent. Let us increase that this quarter.

We have had recent visitors from Roanoke, Franklin, Hopewell, Raleigh, Rocky Mount, and Ohio, Kentucky and New Jersey. We had visitors last Sunday from Henderson, N. C., and Nathalie, Va.

Sunday—A day of rest, a day of worship, a day of relaxation from business, a day of soul-renewing, a day to be kept holy.

Every Church member owns a partnership in his Church. The Church succeeds or fails in proportion to his activity as a partner.

What do you think of organizing a Christian Endeavor Society?

Five ways to help the Church—(1) Talk for it, (2) work for it, (3) pray for it, (4) support it, (5) attend it.

May the Lord bring to you a rich blessing in this service. May you be drawn closer to Him and may there come new strength to your life, new joy to your soul, and new aspirations for high and holy living.

The Wellons Brotherhood Bible Class had an interesting business meeting February 1st, followed by a social hour and luncheon which was participated in by the ladies. There was a good attendance, and it was a most enjoyable occasion.

We are grateful for the growth and development of our Church, but if we will pray more, work more, and come oftener, it will grow faster.

The Sunday School attendance last Sunday was the largest in our history.

Note the change of date for the Young People's Missionary Society meeting. A full attendance is desired. This society has been doing commendable work. Miss Susie Collins is president; Miss Velma Newman, vice-president; Miss Della Hamilton, secretary and treasurer, and Mrs. W. T. Walters, superintendent.

We hope you can attend the prayer meeting and teacher training class Wednesday night.

The pastor and his wife had a most enjoyable outing as guests of the State Senate February 2nd. The trip included Lee Hall, Camp Eustis, Yorktown, Navy Mine Base, Carter's Grove and Williamsburg, with speech-making at most every point, an oyster roast at Carter's Grove, and a dinner at William and Mary College.

A TRIBUTE OF LOVE AND RESPECT.

We, the Ministerial Association of the Eastern Virginia Christian Conference, in session today, are deeply grieved to record the death of our brother, Rev. H. H. Butler, of Suffolk, Va., which took place at his home Saturday, February 16, 1924.

To a few of us he has been a life-long friend and brother, and to those who have known him more casually, he has been an inspiration. How mute we stand in the presence of his death as we look upon the silence it has wrought! We can only bare and bow our heads in humble submission to the divine will, and creep with our broken, stammering utterances under the shelter of some great word which God has spoken through which we see the outstretching and overshadowing eternal arms.

We believe that his rich sermons, his loving ministries and his devout life in the Churches of his charge and the homes of his parishes have been a stream of influence to all—the young and the old—with whom he came in touch, and an inspiration to salvation and Christian service. Thus, it gives us pleasure to record his inspiring brotherliness and fatherly counsel in our associations and to say that his memory is saintly to us. He will be greatly missed and deeply mourned. He is gone from us, but his going is a vestibule of glory, for his spirit, in the sweet memory of him will abide while his soul goes on to God in heaven. His departure is a shade with a golden haze of heaven's light meeting the earth and mingling with its sorrows.

We extend our deepest sympathies to the bereaved ones in their loss, and we rejoice with them in his gain. It seems that God has touched him and he slept. He died as he had lived, modestly, peacefully, with Christ's deep triumph in his heart. We thank God with them for the legacy of such a beautiful life.

Behold, dear friends, this is the joy of His way, and out of the dust shall others spring (Job 8:19). Though He cause grief, yet will he have compassion (Lam. 3:32). Therefore, give not your heart to sorrow (Eccl. 38:20), for who knoweth not, in all these, that the hand of the Lord hath wrought this (Job 12:9); if so, weep more sweetly for him, because he has found rest (Eccl. 22:11); and be comforted for him, as his spirit is departed from him (Eccl. 38:23), because he has gone to his everlasting home, where the eternal God is his dwelling-place and underneath are the everlasting arms. There his eyes shall see the King in his beauty and behold the land that reaches afar (Isa. 33:17); and there he shall obtain gladness and joy (Isa. 51:11), for He will lead him by the springs of waters (49:10) and his soul shall be as a fruitful garden (Jer. 31:12).

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

H. E. ROUNTREE,
For the Association.

Here is a Piece of News.

Thirty-five hundred students in leading white colleges of South Carolina were recently given a new conception of the possibilities of the colored race through a tour of the State by Prof. George Carver, the famous Tuskegee scientist, under the auspices of the Commission on Interracial Cooperation, taking along a most interesting exhibit of his peanut, sweet potato, pecan, and clay products. Professor Carvey addressed the students of six big schools, and everywhere was cordially received. He made a profound impression. In every city visited he appeared also at the colored high school with a message of inspiration for the pupils. While the tour had no small measure of scientific value, its most important result was the deeper appreciation of the possibilities of his race which Professor Carver inspired in all his hearers. This result was most apparent, and was repeatedly commented on by observers.—*Ex.*

The *Southern Churchman* announces the death of Rev. Edward L. Goodwin, D. D., the consulting editor of that paper. Dr. Goodwin was a man of much ability and a staunch defender of the truth as he saw it, and his brethren are not slow to accord to him words of praise for his loyalty and faithfulness.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 9, 1924.

Topic: "The Reign of Saul."

Lesson: 1 Sam. 8:15.

Golden Text: "Behold, to obey is better than sacrifice."—1 Sam. 15:22.

Devotional Reading: Psa. 139:1-12.

Saul was the young man who went to seek his father's asses and found a kingdom. According to one account, he was chosen king by the Lord and anointed to that high office by Samuel, with the approval of high heaven. According to another account, the desire of the people for a king was an act of rebellion against God. In either case, the fact remains that Saul was the first king of Israel.

This young man presents an interesting character study. He was a strange combination of good and bad qualities. As far as physical qualities were concerned, Saul was a real man. He stood "from his shoulders and upward, higher than any of his people." And he was "a choice young man, and a goodly; there was not among the children of Israel a goodlier person than he." He was kingly so far as appearance and bearing were concerned. Nor did he lack some of the finer moral qualities of manhood. He was thoughtful—he suggested that his father might be concerned about him after too long an absence; he was obedient to human authority as a young man; he was modest—he felt his unworthiness to be king, and even hid himself in the baggage; he was courageous against the enemies of Israel; he was even large-hearted—he refused to punish "the sons of Belial" who "despised him as king." Then, too, we must keep in mind the fact that it was a very difficult task to which Saul was called. To rally men who had become demoralized by strong foreign enemies, to unite men of independent tribes into a central government, to establish a kingdom—these things demanded more than ordinary ability. Unfortunately, Saul did not have this ability. He was untactful, and lacked executive ability, and he would have failed in any case without these qualities.

But his failure was hastened and made inevitable by certain blemishes and defects of character. He was self-willed, he became proud when he rose to a position of power, he was extremely envious and jealous, and worst of all, he was lacking in inner, and hence vital, piety. Saul thought that it mattered little, so long as one kept up the outward form of religion. Like many other men and women of all time, he lacked the foundation stone of character—inner, vital religion. And because of this fact, Saul goes down into history as one of the most tragic and pathetic figures of all time.

The lesson as printed (I want to remind my readers again and again that they *must, must, must* read the entire lessons as given if they are to make an intelligent presentation of the lesson that is printed) concerns Saul's rejection as king. The main points of the events that lead up to the lesson are more or less familiar. How the Israelites were commanded to attack the Amalekites and destroy them utterly; how they spared the king and the best of the flocks, "and all that was good"; how Samuel came to see Saul and how Saul met him in such a gracious way; how Saul declared that he had performed the commandment of the Lord; how the sheep blabbed out the truth while the lie was on his lips; and how Samuel, by a striking act, declared that the kingdom would be rent from him. From this time on, although Saul was the king to all external appearances, he lacked that inner sanction which really made him king, and the days of his kingdom were numbered. "And Samuel came no more to see Saul until the day of his death; and the Lord repented that He had made Saul king over Israel."

Thoughts From the Lesson.

1. Size does not make a man.
2. Kings—and all in authority—derive their power from God.
3. God often calls men from the most common-place tasks of life.
4. Some of life's greatest experiences come when alone or when "two's a company."—1 Sam. 9:27.
5. A test of a man's character is to be found in his spirit after he has risen in the world.
6. One with God is a majority.
7. Better to break a foolish vow than to keep it.
8. "Be sure your sins will find you out."
9. Men are willing to take credit and praise to themselves; they lay the blame on others.
10. The choice of a leader involves far too much to be undertaken without divine guidance.
11. "The man who is good at excuses, is usually good at nothing else."—*Franklin.*
12. If a man fears God, he need not fear other men.
13. No amount of sacrifice or other service, however worthy, can take the place of obedience to duty.
14. God exalts men to places of distinction; but He is no respecter of persons, and if "they cannot deliver the goods" they are deposed.
15. Obedience to the voice of God is man's supreme business.

CHRISTIAN ENDEAVOR.

March 9, 1924.

Topic: "Dangers of Trifling with Life, God, and the Soul."

Lesson: Acts 26:28-32; Luke 12:15-21.

To trifle means "to act or talk without seriousness," or "to waste to no good purpose." It seems strange to use a word that means either the one or the other in connection with such sacred things as life, God and the soul. It hardly seems possible that any one should "act or talk without seriousness" in regard to God, or would "waste to no good purpose" his life or his soul. And yet, alas! it is all too true. The first lesson (Acts 26:28-32) tells of a man—a king by name, but not in character—who was facing the supreme question of life—that of his attitude toward God as revealed in Christ—and who lightly turned it aside with a flippant remark. The second lesson (Luke 12:15-21) tells of a man who trifled with his life, his God, and his soul. It seems that it is no mistake, after all, to use the word "trifle" with the great words life, God, and the soul.

The fact of the matter is, that there are many, many people who, like Agrippa and the rich man, trifle with some of the greatest facts in life. They "act and talk without seriousness" in regard to life, God and the soul, and they "waste to no good purpose" their lives and their souls. There are a number of these people in your own community. And the tragedy of it all is that the things that have crowded the really worth-while things out of their lives are but trifles themselves. Very few, if indeed any, men ever deliberately set out to go to hell. They do not willfully slight the real values of life. They are simply indifferent to them, and trifle with them. But the result is the same as if they had deliberately rejected them.

Take, for instance, life. Jesus Christ first fully realized its infinite possibilities, and thus revealed to us its glory. Ever since He came, life has taken on new significance. We have seen that it has infinite possibilities; that it is good; that it has a meaning which can be interpreted only in the light of a divine plan; that it is a measure to be filled and not a cup to be drained; that it consisteth not in the things which a man possesseth, but in the finer qualities of mind and heart; that its glory is in service; and that its end is perfection. And from time to time there have been given to the world men and women who have embodied to more or less degree the real values of life. And yet think of the people you know—many of them Christian Endeavorers—who are trifling with life. They have no ambition; they are not trying to develop their capacities; they feel no obligations to service; they spend their lives in a useless quest of pleasure; and they waste their time and talents on things that do not count. There are young men who spend enough time on the street corners or in questionable places to secure a liberal education. There are young men and women who have educational advantages, and yet who shamelessly fritter them away. There are Christian Endeavorers who are not making any serious effort to secure training through Christian Endeavor for active Christian service. There are a hundred and one ways in which I could show how people are trifling with life, one of God's really great gifts.

And they trifle with God Himself. Some folks never call upon Him except in an oath. And even those who are more cultured and reverent trifle with Him. They have been taught that God loves them, and they proceed to do as they please, justifying themselves on the grounds that God, who loves them, will forgive them. They believe that God has a will for the world, but they do not consider the fact that He has a will for their lives. They feel sure that God will take care of them in the hour of death, but they do not consider that He has a claim to them during life. They believe He is patient, but they forget that He is holy and that He cannot be avoided at last. And thus they trifle with Him.

It is the same way with the soul. Its nature is spiritual. Like all living things, it is subject to the laws of life and growth. It cannot live by bread alone. And yet people who would not think of missing a single meal will go for days without any spiritual food. They provide no spiritual food for the soul in the form of devotional reading, prayer, meditation, worship, service, and the soul becomes dwarfed, starved, almost dead. They trifle with its warnings; they stifle its longings; they deaden its sensitiveness; they neglect it so long that eventually they fix their eternal destiny.

Hear, then, my parable. Trifle not with the things of eternal value. Take heed unto yourselves. Think on these things. For in so doing, thou shalt save both thyself and others.

SUNDAY SCHOOL INSTITUTES FOR MARCH.

A series of Sunday School Institutes will be held in the three North Carolina Conferences during the month of March, beginning the 8th and continuing throughout the month. Dr. W. P. Fletcher, of Toronto, Ont., field secretary of the adult division of the Board of Christian Education and a specialist in rural Church problems, will be present. The board feels that our North Carolina people are especially fortunate in having Dr. Fletcher, as he knows the work, is practical, and is an inspiration to all who hear him; and we have arranged the institutes in order that as many of our people as possible can hear him.

There are several Churches who haven't written definitely about holding the institute in their Churches, but the following have been arranged: Mt. Bethel, Wednesday, March 12th; Apple's Chapel, Thursday, 13th; Graham, Sunday, 16th; Wake Chapel, Thursday, 20th; Pope's Chapel, Friday, 21st; Mt. Auburn, Sunday, 23rd; Shallow Well, Tuesday, 25th; Parks Cross Roads, Thursday, 27th; Pleasant Grove, or Ingram, Sunday, 30th.

Your part for these institutes: Attend the institute held in the Church nearest you, bring your own light lunch, and bring a note-book and pencil and all the questions which you want Dr. Fletcher to answer.

The program will consist of songs, devotional, addresses on the various phases of Christian education, information about Chautauqua, a children's hour, and open discussion.

The institutes will be conducted by Dr. Fletcher, local help, and the field secretary of the Board of Religious Education of the Southern Convention.

Letters about the institutes will be sent to the Sunday School superintendents when the arrangements have been definitely made.

PATTIE COGHILL.

CONFERENCE DIRECTORS OF CHRISTIAN EDUCATION APPOINTED.

The Department of Christian Education of the Christian Church provides for the appointment of regional directors of Christian education for each Convention. Rev. James H. Lightbourne, pastor of the Holland, Va., Church, was appointed regional director of the Southern Christian Convention. Mr. Lightbourne is especially good in this capacity, and is doing a great work. He is one of the most enthusiastic supporters of the Chautauqua and School of Methods held annually at Elon.

The Department of Christian Education also provides for Conference directors of Christian education, and after careful consideration the following have been appointed for the Southern Conferences:

Eastern Virginia—Rev. James H. Lightbourne, Holland, Va.

Valley of Virginia—Mr. R. A. Larrick, Winchester, Va.

Eastern North Carolina—Mr. C. H. Stephenson, 214 South Wilmington Street, Raleigh, N. C.

Western North Carolina—Mr. C. A. Walker, Burlington, N. C.

Carolina-Virginia—Rev. S. M. Lynam, Elon College, N. C.

Alabama and the Alabama and Georgia—Mr. J. W. Payne, Wedowee, Ala.

The duties of these Conference directors are: Arrange with Churches for the visit of field secretaries, secure the appointment of a director of Christian education in each local Church, visit Churches and present the program and plans of Christian education, have charge of the literature table during Conference session, promote attendance at the Chautauqua, write for the Church periodicals, collect statistics, work for local institutes of Christian education.

You know which one of these is your Conference director. Call on him for suggestions and help. He is at your service, and is willing and glad to help you.

PATTIE COGHILL.

CHRISTIAN ENDEAVOR NOTES.

The Hendersonville Endeavorers carried out a very successful "pasting party" recently. For a week, the members were busy collecting magazines, old post-cards, and pictures of all kinds. These were carried to the Church house, and soon the two long tables were surrounded by busy workers cutting out pictures and making scrap-books. Candy and refreshments were made as a part of the party. Five boxes of fine scrap-books resulted from the party, and these were sent to the foreign field.

A new society was organized at Rugby, N. C., by the pastor of Hendersonville and a number of the Endeavorers there. The new society was begun with eighteen members, and is doing much to interest the young people of that community.

The Greensboro Christian Endeavor Societies have received a letter of appreciation from the inmates of the Guilford County work camp for the splendid work done there recently. The prisoners are hearty in their thanks to the Greensboro Endeavorers for their efforts to make the road camp a place of reform instead of a criminal school. Greensboro is to be commended on the fine work they have done along this line during the past months.

The Charlotte Endeavorers report a great meeting for their county work in the Westminster Presbyterian Church on February 15th, Dr. A. E. Cory and Charles F. Evans addressing the Endeavorers. The Steel Creek Society won first firize for largest attendance, and the Second Presbyterian Church Society first prize for largest percentage of members present—300 attended the meeting in all.

At this writing, North Carolina is placed third in the C. E. world and Dixie Endeavor race. North Carolina and Virginia are racing for second place, with only a few more subscriptions for each to secure to reach their goal.

The junior superintendent reports three new junior sections for the past month, one in a colored Church.

Report of the financial secretary, Stanley B. Vandersall, gives North Carolina a credit of $41 on their $300 quota in the nation-wide financial campaign.

C. M. CANNON.

Get a subscriber for THE SUN, and do it as quickly as you can.

IMPERFECT INSTRUMENTS.

"As I look back over my life," said a prominent religious teacher and evangelist, who has been instrumental in bringing thousands to a knowledge of the better way as it is in Christ, "the thing that impresses me more and more every day is that even God Himself should have been able to do so much with so little."

"I had very little school," he continued; "I never was inside a college except as a visitor. I had no opportunity even for home study. I was extremely diffident and self-conscious when before an audience, and the first time I ever tried to pray in public I broke down completely. Speaking with all reverence, when I think of the miracle of my own life, I never find it hard to believe in any miracle recorded in the Bible."

Testimony of this kind is not to be undervalued. All through history, as man comes with reverent and thoughtful mind to know God, he finds himself impressed again and again by the striking disproportion between the instruments God uses and the nature of the results He accomplishes through them. There is a giant to be struck down—a pebble will do it. There is an army to be surprised—a lamp and a pitcher will be enough. There is an imperiled people to be saved—God will accomplish it through the heroism of a frail young woman and the apparently accidental selection of a passage from the chronicles of the kingdom, read by chance in the presence of the king.

It is not strange that men of the world, looking at Christian agencies, have sometimes laughed at them. They seemed so utterly inadequate in comparison to the task to be accomplished. Perhaps there are Christians today who can remember a time when they themselves laughed at the spectacle of some acquaintance walking along the street with a Bible under his arm. Perhaps they can even remember a time when they scoffed at the intimation that there might be power in prayer. But they know better now. They have found it God's delight to choose foolish things with which to pull down things that are strong. Search the divine history through, and you will find that God has ever worked thus—"base things of the world, and the things that are despised did God choose . . . that He might bring to naught the things that are."

In the presence of such knowledge, what room is there left for any of us to minimize or undervalue the equipment we have, however commonplace it may seem in comparison with others? Shall we question the orders of our Commander, or find fault with the weapons He has seen fit to put into our hands? When He says, "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it," shall we not take the Master at His word? When Jesus says that His followers "ought always to pray, and not to faint," shall we not believe His advice to be of the best? However disproportionate or ridiculous God's ways may seem in the eyes of man, every real child of God who has honestly tested them for himself has come through his experience with quickened faith and zeal and with a testimony that no amount of ridicule or contempt upon the part of the world can shake.—*Presbyterian Standard.*

Fifteen small words comprise more than 25 per cent of all the words in an average book or novel, according to Professor Carl C. Brigham, of the psychology department of Princeton University.

More than $3,000,000,000 worth of milk is produced in a single year in the United States.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

OUR MOTTO FOR THE WEEK.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love."—1 Cor. 16:13-14.

"Watch and pray, that ye enter not into temptation."—Matt. 26:41.

Job said that life is much like a weaver's shuttle. The weaver sits at his machine, with its shuttle flying back and forth with amazing velocity, threading under and over and between; thus the pattern develops and the whole is complete material for a beautiful garment. Sometimes the work is spoiled when a stitch is dropped, and in time it all comes to pieces.

Life is filled with swift, passing days, and there is much of it which seems empty and meaningless; nevertheless, everything in it contributes to our character. Every little thing, however meaningless, is being woven in and, like the pattern, our character is being made; our desires are being woven into the permanent design. This too is fraught with the same dangers of the "drop stitch." Thus Jesus said: "Watch," lest ye do something wrong. Memorize the following words:

"One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and glow
As if the fairies had been helping then.

"And the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout,
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that day."

Prayer.—Dear Father, as we begin the new week, strengthen our spirits to do Thy will and to be so watchful that no mistake may spoil our character. In Christ's name we ask it. *Amen.*

TUESDAY.

PARENTS' EXAMPLE TO CHILDREN.

What instruction is given to parents in regards to training their children? "Train up a child in the way he should go, and even when he is old he will not depart from it."—Prov. 22:6.

Home disputes make disagreeable children.

Perhaps as a parent, you are worrying much about your children?

They cause many disputes between you and the other parent.

Hearing these disagreements, the children imbibe the spirit of the home.

One says it is right and the other says that it is wrong to do a certain thing, while the child comes to the conclusion that neither is right, and in consequence does just as he or she pleases.

Are there frequent quarrels in your home?

Then you must expect that your children will carry the spirit of contention into their school and social life, alienating their playmates.

To an extent, they may learn to curb it in public, through policy, but later in life it will crop out, and they will revert to it.

Conditions were not ideal in their own home life as children, and so they have no ideals to guide them in after life.

If everything had been sweet and pleasant and helpful in their home life, there would be no temptation to quarrel and use harsh words later.

If you have several children, do you see how many homes you may be able to influence by using tact and self-control now?—*Virginian-Pilot.*

It is true that children imitate their parents. In this, God has not left us without a promise, that, if we set the Christian example, they will rise up to call us blessed.—Prov. 31:28.

Prayer.—Our Father, as parents, we pray for the fullness of Thy spirit, that in everything we do and say we may set an example seasoned with salt, and there shall be nothing less than the blessed in our children. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

WHEN WILL THE KINGDOM COME.

"The kingdom of God is within you."—Luke 17:21.

When will righteousness, joy and peace come? When it is established in your heart. It is up to you. When will God control the lives of men? When He controls you. It is up to you. When will all men be brothers? When will you be a brother to humanity? It is up to you. When will war cease? When it ceases in the heart of you. It is up to you. When you, and we, and all of us, humanity in fact does this, then the kingdom will come.

Thus we are face to face with the fact that we are responsible for the coming or the delaying of the kingdom. The world is to be made good by the goodness of men, and when God's goodness comes in them, then is the kingdom come. The world is to be made moral by morality, and when man lets Christ in his morals, the kingdom is come. The world is to be made spiritual by spirituality, and it is to be made Christian by Christianity. Christ would say, "Don't wait for some great day to come when all this will suddenly take place. It will not come that way. It is to come like the leaven in the meal. To the young lawyer, who would be good, he said: "Sell all that thou hast and follow me." And this is the appeal to humanity. How about all this in your life?

Prayer.—Our Father, grant, we beseech Thee, that we may place our trust implicitly in the shadow of Thy wings. Bestow upon us Thy spirit and Thy power to overcome evil and carry a life of good along for the sake of the kingdom. *Amen.*

THURSDAY.

THE GOD OF HOPE.

"The God of hope fill you with all joy and peace in believing."—Rom. 15:13.

Hope is the chiefest of blessings. It is the parent of endeavor. It is the thrill of the huntsman and fisherman, the lure of the prospector, the motif of the business man, the happiness of the farmer. Were it not for hope, the most of us would fail. It is basic for success. Who gives this to us? Our Father is the God of hope.

This truth is never made more real than when we are visiting the sick, the afflicted and those in prison. There, each and every one, whatever his malady may be and however serious it is, possesses a hope that gives buoyancy and fortitude, and often the only basis for recovery. It is our Father who is the God of this hope. Were it not for Him, the hardships, miseries, sickness and misfortunes of this world would be unendurable. But its promises are better than fortunes. It keeps the mind awake, bestows peace, good humor, makes pain easy and labor pleasant. No matter how desperate, it sees the light beyond, cheers the soul, prompts the heart and mind, effuses strength and courage and overcomes difficulties. How blessed is the God of Hope!

Prayer.—Our Father, we desire to be worthy of Thy goodness, which has ever been with us. Keep us today, and each day, in such strong faith that goodness will prevail, and Thy life and heaven's hope may overcome the world. We dedicate thus our lives to Thee. *Amen.*

FRIDAY.

IMMORTALITY.

"This mortal must put on immortality."—1 Cor. 15:53.

We often hear and use the word "immortal." It sounds good and slips easily when we use it. What does it mean? It means that which is incorruptible, or that which is beyond the possibility of decay, perishing or dying (1 Tim. 1:17); and it is used for the consummate glory and eternal blessedness of the saints in heaven (Rom. 2:17). This is the hope of God's children.

Mortal and immortal life bear relations to one another, as the life that now is to that which is to come; mortal referring to the flesh in this life, and immortal referring to the state of existence hereafter. Therefore, we may say that "mortal" is incompleteness, and "immortal" is eternal completeness. From the temporary incomplete life which we are now living evolves the eternal character complete—perfection. This is the hope of our life.

If life were just a circle, it would be awful. But it isn't. We are looking ahead for something better. A young lady looking for flowers believes there are some better ones further on ahead. The young man enters into business life believing that just ahead of him is his fortune; he reaches middle age still hoping that in the evening-time his ideals will be reached; and he comes to old age leaning on his staff looking from time into eternity expecting that there he will reach perfection. And, in Christ he will. This is all being said to emphasize the fact that this life is the beginning of immortality, and beyond is perfection. Following Christ wins it.

Prayer.—(Lord's Prayer in unison.)

SATURDAY.

HEART IN RELIGION.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

Saturday is usually a busy day, but it is the day that approaches the day of the Lord, which we are to keep holy. Let's get ready for it.

Cain and Abel were of the same family, had the same teachings and training; but they were opposite characters. When they went to God, one was accepted and the other was not. Why? It was the difference between heart and no heart. Abel's coming to God was a prayerful, devout religious act. Cain's was mere formal duty. Abel offered himself. Cain offered a second-rate gift. It has been the instinct of the ages, in coming to God, to bring gifts to secure divine favor. We do it still. But our Lord changed the old Jewish idea by putting heart in the gift. He made it plain that to obey is better than sacrifice, and that the supreme call of God to man was for the heart. To the woman at the well, He made it plain that they who would worship Him must do so in spirit and in truth. He did not cease to preach to all that "the Lord looketh on the heart." Let us in all our devotions remember that religion is not sentiment, but it is the content of sentiment; it is not an act, but it expresses itself in acts. It is devotion of a man's self to God to keep himself unspotted from the world. Think about this and take time today to prepare for heart devotion in the Sabbath observance tomorrow.

Prayer.—Our Father, we pray Thee to send the Holy Spirit into our hearts and build us up in faith and trust and love. May we grow in grace and devotion, and love for Thy work; and grant unto us our portion among the saints. *Amen.*

SUNDAY.

THE SABBATH AND MAN.

"The Sabbath was made for man."—Mark 2:27.

What is the origin of our present Sabbath? During the apostolic age, near the close of the gospels, the earliest record of our present Sabbath, the first day of the week, took place. Saturday is the Jewish Sabbath, and was until the time of our Lord. But when the Lord's resurrection took place, it was on the first day of the week, which was the day after the usual observance. In order to commemorate that event, the apostles began using this day, and it was during this age that it became a recognized festival and was called "The Lord's Day." In this way, it has grown more and more into reverent affection of the Church until it has become a day of religious gatherings and, since the days of Constantine, all courts and secular business are prohibited. Thus it is our weekly Easter.

In all this it does not lose its original demand on our hearts. It is a provision for our benefit that we may be lifted to a true conception of a God-like life, that we may be reminded of and cultivate our spiritual endowment, mission and dependence; that we may be in communion with Him, with the life above and reach our highest spiritual natures.

Prayer.—God help us to spend today in Thy sight and in Thy light, achieving to all He would have us be. This we ask for Jesus' sake. *Amen.*

FULLER'S CHAPEL.

On the 11th day of last November, I filled my first appointment at Fuller's Chapel. It was the first time I had the pleasure of visiting this particular community, and I was pleased to find a very nice little country Church and a most attentive congregation. Thus far, the services have been well attended, but we believe that by the united efforts of the members we will be able in the future to greatly increase our numbers.

This Church is richly blessed with a fine band of young people and children who have already in these few months expressed themselves along greater lines of activity. The young people have voted to organize a Christian Endeavor Society, which we believe will be actively at work in a very short time. Three months ago the children formed themselves into a junior congregation of nearly thirty members, who completely filled one corner of the Church and listened attentively each Sunday to their special story. But the young people and children are not the only ones who are wide awake. The "grown-ups" are looking into the future, and many of them are interested in having two services a month in place of the one. We feel that this would bring greater things to pass, and trust thatt his interest may soon be developed into working plans.

The spirit of unity that prevails between Fuller's Chapel and Henderson is most gratifying to their pastor. We frequently find some of the Henderson people worshiping with the Fuller's Chapel congregation, and in turn, members of Fuller's attending service at Henderson.

The regular quarterly Communion service was held last Sunday, and we are pleased to state that the oldest deacon of the Church, Bro. J. F. Coghill, Sr., although very feeble, was able to be present and take part in the service.

We have not as yet been able to do much pastoral work among these good people, but we have been most heartily welcomed in the homes where we have visited. May our labors together be most pleasant and profitable in kingdom service.

A. H. HOOK.

Christian Orphanage

DEAR FRIENDS:

We were happy this week when we made out our report, which will appear in THE SUN, and found that we had reached and passed our second mile-post for this year. Two reached and passed and twenty-five more to reach yet. That is grand. The best we have ever been able to do the first two months in the year. Our Burlington Sunday School came up with a monthly offering for February of $73.07—the best yet! Our Burlington folks cannot be beat. We fully expect this Sunday School to reach a monthly offering of $100 some of these days. This Sunday School started some years ago by giving $5 per month; they have increased it from time to time to the amount above mentioned. I truly hope many of our Sunday Schools will catch the Burlington Sunday School spirit.

Our Orphanage would then be able to do great things in a few more years.

CHAS. D. JOHNSTON,
Superintendent.

NEWSPAPER POEMS FOR 1922.

BY WM. THORNTON WHITSETT.

Dr. Franklyn Pierre Davis, well-known as a critic and lover of poetry, has published four volumes of "The Anthology of Newspaper Verse." The first issue was for 1919, and contained 143 poems, selected from 69 American newspapers, representing 78 authors. The edition for 1920 had 175 poems, from 71 newspapers, by 130 authors. In 1921 there were 149 poems, from 76 newspapers, and 127 authors. The last volume for 1922 contains 148 poems, from 65 newspapers and 99 authors.

Among the newspapers represented in the list of selections we find the Boston *Post,* the Boston *Transcript,* the Boston *Herald,* the Chicago *Post,* the Chicago *tribune,* Cincinnati *Times-Star,* Detroit *Free Press, Courier-Journal,* Kansas City *Star,* Memphis *Commercial Appeal,* Montgomery *Advertiser,* New York *Herald,* New York *Evening Post,* New York *Times,* New York *Sun,* Philadelphia *Public Ledger,* San Francisco *Call,* Springfield *Union,* and many others covering the entire country from coast to coast.

The wide range of writers includes Harry Noyes Pratt, Grantland Rice, Julia Glasgow, Clarissa Brooks, Mary Sinton Leitch, Virginian Strait, Marie Tello Phillips, John Kearns, John Cournos, Edith M. Thomas, Orville Leonard and dozens of others.

The "Anthology" for this year contains 125 pages, and sells for $2.50, as usual. To make the compilation, the editor states that he has read over two thousand poems during the year.

Three of the poems appearing in the "Anthology" are from North Carolina writers, and it may be of interest to our readers to reprint these, as they find place in this "Anthology for 1922."

October Roses.

'Neath Southern skies, the summer lingers long;
The gentle after-glow seems loth to die;
The happy birds still thrill the air with song,
And softer radiance tints the autumn sky.

The cooler air, new hope and joy imparts;
With strength renewed, we tread with firmer feet
Each rugged path, and in our thankful hearts
Revives the thought that life is good and sweet.

October roses burst in richer bloom,
And sturdier, more enduring, than in spring;
Upon the bracing air their rich perfume,
With rarer sweetness, lavishly they fling.

Our roses, dear, sweet springtime hopes, are fled;
Too soon they bloomed, perchance, for us to keep;
Their petals, all too frail, are brown and dead,
And buried in our heart's recesses deep.

And parched and desert-like the summer seemed,
No hope, no help, no joy within our sight;
No cool, refreshing spring beyond us gleamed,
No flower to cheer us with its beauty bright.

But the autumn days have brought us clearer skies;
Dead thoughts, dead hopes, dead joys to which we cling
We cast aside, and lifting up our eyes
See sweeter roses bloom than in the spring!

—Minnie Custis Waite.

In "News and Observer," Raleigh, N. C.

The House of Life.

Spacious of hall and many-chambered, wide;
A house of calm, a house of revelry;
Of organ rooms of keenest ecstacy;
Of mirrors cold on walls of selfish pride;

Of luring vistas that were best descried
From eastern clinging, lofty balcony
That gazed on cliffs, and signaled to the sea
Beyond the waters where the vessels ride.

A mocking banquet room with mirthless song,
Wailing a chord of impotent irony
For some fine rage fore'er unsatisfied;
Year after year, through evenings, through the long
Still vigil—till the tapers flickeringly
Whisper: Smiling, at dawn's first gleam he died.

—Wm. Thornton Whitsett.

In Charlotte "Daily Observer."

What Is God?

I watched a little child one day,
A little maid of four,
While sitting with her dolls at play
Upon the nursery floor;
Unconscious all of things untrue,
She told them what she'd heard
Of wicked goblins, fairies too,
Believing every word.
Oh, days that are as fine-wrought gold,
Oh, halcyon days of youth,
In answer to the question old,
I found that God is truth.

I watched the roses bud and bloom
And shed their fragrance sweet,
To banish doubt, dispel the gloom,
And weary travelers greet.
I watched the drooping violet by
The daisy in her pride,
The wondrous trees, the azure sky—
In ecstacy I cried:
"Oh, sky sublime! oh, tree! oh, flower!
Oh, teach me, too, my duty,
And let me feel from hour to hour
That God, indeed, is beauty."

I watched a mother, old and gray,
Bowed down with grief and care
For sons and daughters far away.
She breathed a constant prayer
That they might all some day be brought
Back to her arms again—
Those happy boys and girls she sought
To shield from every pain.
Oh, mother-heart, this gift of thine
Was sent from Heaven above.
I know He gave such love divine—
I know that God is love!

—Ellen M. Brooks.

In "News and Observer."

RESOLUTIONS OF RESPECT.

Whereas, God, in His infinite wisdom and mercy, has seen fit to call from time to eternity, Mrs. Minnie Hobby Atkinson; and

Whereas, we recognize in the death of our beloved friend and sister the loss of a kind, loyal and loving Christian woman, and desiring to express our esteem and high regard for her memory; therefore, be it resolved:

First, That we bow in humble submission to the great Creator's will, remembering that our loss on earth has been our sister's gain in heaven.

Second, That the members of the Woman's Missionary Society of Elon College Christian Church extend their heartfelt sympathy and sincere condolence to the bereaved family and friends.

Third, That a copy of these resolutions be sent to the family, a copy be spread upon our society minutes, and a copy be sent to The Christian Sun for publication.

MRS. W. C. WICKER,
MRS. W. P. LAWRENCE,
MRS. N. F. BRANNOCK,
Committee.

RIDDLE.

Bro. William H. Riddle was born on June 17, 1852, and died December 13, 1874. He married Miss Ann Wadsworth. To this union were born eleven children, nine of whom are living. He had long been a loyal member of Shallow Well Church. Quiet and modest of manner, kind and helpful, he won many true friends, and these, with the widow, children and relatives, mourn his departure. But they have the blessed hope of meeting him again. The funeral services were conducted from Shallow Well Church, in the presence of many friends. Rev. B. E. Stanfield assisted the writer. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

COFIELD.

Mrs. Ethel Cofield, wife of S. M. Cofield and daughter of Mr. and Mrs. J. T. Peek, was born March 1, 1901, and departed this life February 4, 1924.

She was married to S. M. Cofield on November 7, 1920, and to this union were born two children. Very early in life, Sister Cofield imbibed the Christian religion, and at the early age of twelve united with the Christian Church at Dingles Chapel, where she remained a member for several years, until her father moved to New Harmony community, and then she, with the rest of her father's family, placed their membership with New Harmony Christian Church, where it remained until her death. She and her husband had moved to DeKalb County and were living there at the time of her death.

She leaves a husband, two small children, mother (her father died about one year ago), four brothers, two sisters and a host of friends to mourn their loss.

We can only say a noble, consecrated Christian mother has gone home. Earth has been made poorer and heaven richer by her going.

By her friend and former pastor,
J. H. HUGHES.

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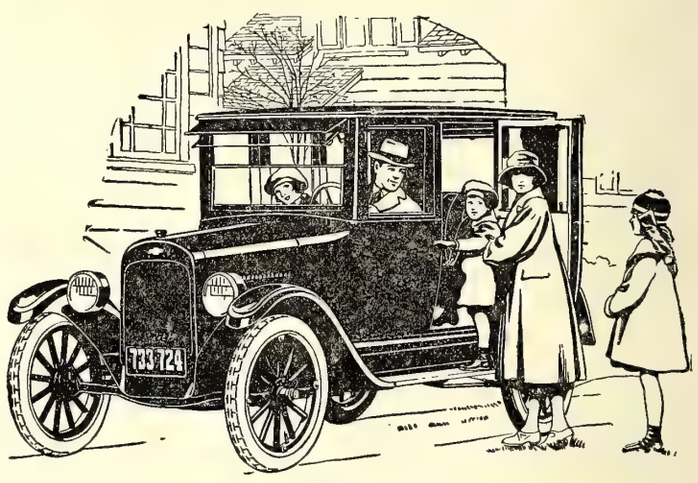

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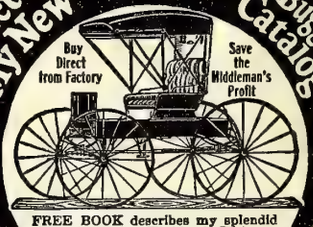

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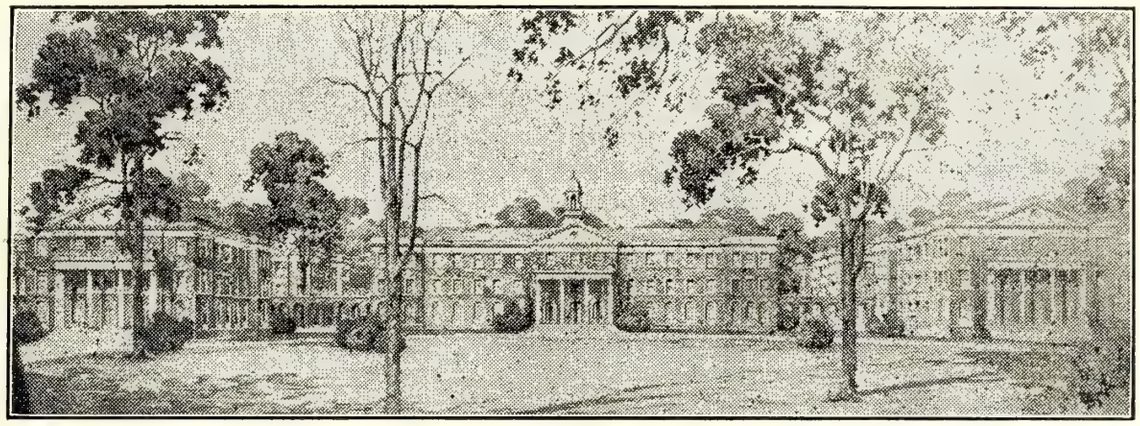
CLEMENTS.

Another well-known and greatly beloved minister of the gospel has fallen—Rev. William G. Clements, Morrisville, N. C., who passed to his reward at 11:15 on Saturday, February 24, 1924, having spent perhaps a half a century in the gospel ministry and had wrought a great and good work for the cause of Christ. He was a man of unusual strength bodily, but a few years ago he got a fall and broke his hip. At the time of this accident he was in fine condition, physically, but from the day of that fall he began to lose his vitality, and was never himself in health again. Only a few weeks ago, Mrs. Clements passed on, and now in such a short time he follows her into the spirit world. Funeral services were conducted on Tuesday, February 26, 1924. Peace to his ashes. A fuller sketch of his life and work will be prepared by some one who is qualified to do it.

Elon is Building for the Future



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Called Home

WILLETT.

Miss Phoebe Willett was born May 6, 1845; died January 30, 1924. She had been a sufferer nearly all her life, and death came as a sweet relief. She bore the afflictions of the years with patience born of Christian trust, hope and assurance. She had been a consistent member of Grace's Chapel almost since its organization. She leaves a brother, "Uncle Jack" Willett, who is about eighty years old. May the Lord give him grace and Christian assurance to comfort him while he waits on the shores of time. The funeral was held at Grace's Chapel in the presence of a large number of friends. R. L. WILLIAMSON.

HOSAFLOOK.

Dorothy Pauline Hosaflook, the infant daughter of Mr. and Mrs. Arnold Hosaflook, of Linville, Va., died February 15, 1924. Her age was two months and sixteen days. The funeral services were conducted by the writer of these lines, in the Linville Christian Church, on Saturday, February 16th. May the Lord comfort the bereaved parents.

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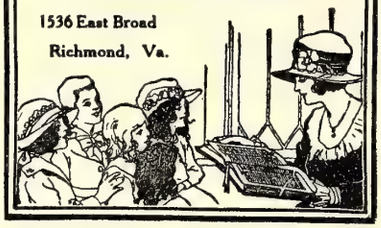

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MARCH 6, 1924. | NUMBER 10.

THE SUN'S OBSERVATORY

The Making of Money.—

Leaving vast sums of money to children, making work unnecessary, is the most harmful thing that could happen to them. But it is still more harmful to the general public to discourage the country's ablest men. Their ambition, just now, is to pile up money, which they don't need and which will spoil their children. But let the proper teaching attend the getting of money.

President Burton's Proclamation.—

President Burton, of Chicago University, has issued this proclamation:

"The administrative officers of the University of Chicago regard the use of intoxicating liquor by students as physically, intellectually and morally dangerous and as contrary to the spirit of the law of the land. They, therefore, believe that it tends to defeat the purpose of education.

"The university will not tolerate the use of intoxicants by its students in territory subject to its government, and will exert its influence to discourage such use of them everywhere. In accordance with this policy, the university has dismissed one student and suspended two others."

Outlook Optimistic and Reassuring.—

Deaths from alcoholism in Philadelphia decreased more than 85 per cent in the first six weeks of 1924, in comparison with a similar period last year, according to a statement by Frank Paul, chief investigator of the coroner's office. Mr. Paul attributed the reduction to Director of Public Safety Smedley D. Butler's campaign against lawlessness. Reports showed 150 deaths due to alcohol during the first six weeks of 1923. For the same period this year there have been but 27 deaths from alcohol, and 11 of these were due to accidents resulting from intoxication. Mr. Paul is quoted as saying: "The police battle against law-breakers is putting out of business the places and persons dealing in liquor, and it is frightening the public through fear of arrest. The fact that the majority of liquor deaths this year occurred early, while the frequency is steadily becoming less, shows the effects of General Butler's drive."

Hearing on Education Bill.—

The committee on education of the House of Representatives, of which Frederick W. Dallinger, of Massachusetts, is the chairman, began to hold hearings on the Sterling Reed education bill, beginning February 20th.

The other members of the committee are Daniel Alden Reed, New York; John M. Robison, Kentucky; William P. Holaday, Illinois; Frederick W. Fleetwood, Vermont; George A. Welsh, Pennsylvania; Robert L. Bacon, New York; E. Hart Fenn, Connecticut; B. G. Lowrey, Mississippi; Henry St. George Tucker, Virginia; Robert L. Doughton, North Carolina; William W. Hastings, Oklahoma; R. Lee Moore, Georgia; R. E. L. Allen, West Virginia; Loring M. Black, Jr., New York.

Representatives of the National Education Association and various other organizations supporting the bill are appearing before the committee to urge that the bill be favorably reported to the House.

France Takes a Hand.—

France, thought to be the land of loose laws and loose practices, is indirectly taking a hand in the American divorce question. The nation has become scandalized and humiliated by the flight of rich Americans going to Paris and other French cities for the purpose of filing suits for divorce. The French ministry of justice has issued a decree to all French divorce courts, limiting their action in granting divorces to Americans. Under the new order, a citizen of the United States wishing a divorce must deliver to the court a duly attested certificate from a member of the American bar to the effect that the applicant is entitled to a divorce under the laws of the State in which he or she may live. This French action is something, but it is very little. What right has a French court to dissolve a marriage made under the laws of the United States? This country should refuse to accept any such French decree on the ground that it has no jurisdiction over our laws.

Educational and Moral Value of Movies.—

Opposite points of view regarding the motion-picture industry are expressed by the National Motion Picture Conference, called in Washington by five Churches in their national meetings, and the motion-picture industry, of which Will H. Hayes, former Postmaster-General, is the head.

The sense of the Washington conference was summed up by its statement that:

"The political, social and moral welfare of the world is seriously threatened by the motion-picture industry, which is using its vast publicity and educational power to place itself above and in defiance of all legal control under the deceptive claim, twice denied by the Supreme Court of the United States, that it is entitled to freedom of the press and that it should be regulated only by laws applicable to the press and not those laws applicable to indecent amusements."

At a luncheon given in his honor by the industry in New York, Thomas A. Edison, noted inventor, and often called the "father of the motion picture," said:

"I believe, as I have always believed, that you control the most powerful instrument in the world for good. Whatever part I may have played in its development was mainly along mechanical lines. The far-more important development of the motion picture as a medium for artistic efforts and as an educational factor is in your hands.

"Remember that you are servants of the public, and never let a desire for money or power prevent you from giving the public the best work of which you are capable. It is not the quantity of riches that counts; it is the quality which produces happiness, where that is possible."

King James' Bible Not Sectarian.—

The Supreme Court of California has decided the King James version of the Holy Bible is neither sectarian nor denominational. The decision affirms the judgment of the Superior Court in Fresno County and reverses the judgment of the California District Court of Appeals.

Those who desired the Bible disbarred from school libraries contended that the State constitutional provision which states that "no publication of a sectarian, partisan or denominational character must be used or distributed in any school, or school library, nor must any sectarian or denominational doctrine be taught therein," was authority for such disbarment.

The Supreme Court, in rendering its decision, stated that:

"The fact that the King James version of the Bible was not approved by all sects of a particular religion, nor by the followers of all religions, would not class it as sectarian for library purposes. There is no religion that has found universal acceptance, and therefore no book of religion that has.

"The contention that the Bible in the King James translation is a book of a sectarian character rests on the fact that there are differences between it and, among others, the Douay version; that it is of Protestant authorship, that it is used in Protestant Churches, and that it is not approved by the Roman Catholic Church.

"According to such a test, the Bible, in any known version or text, is sectarian. In fact, until all sects can agree upon the manuscript texts that should be used, no English version of the Bibie, not 'sectarian' in this view, can be produced.

"The mere act of purchasing a book to be added to the school library does not carry with it any implication of the adoption of the theory or dogma contained therein, or any approval of the Book itself, except as a work of literature fit to be included in a reference library. For aught that appears in the instant case, the library in question may already contain copies of the Douay version of the Bible as well of the Talmud, Koran and the teachings of Confucius."

NOTES-PERSONALS

Dr. L. E. Smith, pastor of the Norfolk Christian Temple, while in Richmond last Saturday, made a visit to the office of THE CHRISTIAN SUN. He said the opening of the new Church would take place on March 16th. See the announcement in this issue.

The managing editor is in dead earnest about asking the pastors to help increase the circulation of THE SUN. They have the authority to act, and their congregations expect them to exercise their rights. The pastor of the managing editor, once upon a time, said to him that his congregation did not seem to respond. Our reply was that he was mistaken; that the congregation would do if he made it plain as to their duty. To be brief, success has crowned this pastor's efforts.

Considering the very inclement weather of February 26th, the day that Rev. W. G. Clements remains were laid away to await the morning of the resurrection, there were many ministers present to show their love and respect for one who had been among us for more than fifty years as a preacher of the gospel. He had many friends, and they were indeed loath to part with him. All of his children were present but one, who was detained at her home in Burlington by illness; and well they might, for he had done a faithful part by them all, having educated them all and so prepared them on the human side for the battles of life as far as education could do that.

Rev. J. W. Patton, of the North Carolina and Virginia Christian Conference, wishes his brethren to know that he is not idle. As for some years passed, he is traveling and lecturing for the Masons, and frequently on Sundays is invited to preach in various Churches. He feels in this way he is preaching the gospel truly. In a news letter to one of our State papers, his preaching is spoken of as follows: "A large audience crowded the auditorium of the First Baptist Church here on Sunday morning at 11 A. M., in a union service of all the congregations of town, when Rev. J. W. Patton, of Elon College, assistant grand lecturer of the Grand Lodge of Masons of North Carolina, delivered one of the ablest discourses on "Free Masonry" ever heard from a local pulpit. In defining the purpose and symbols of masonry, he explained that while it is founded on the Bible, it is not a religion, but tremendously religious."

In a note from Rev. D. A. Long, D. D., from Florence, S. C., on his way back to North Carolina, we learn that his son, Joseph, is living in that city and the father was stopping to visit him. While there, he was invited to preach in First Methodist Episcopal Church, and he accepted the invitation and preached. Young Joseph is in the insurance business with Mr. J. B. Aiken. He had a big treat in his son's home, for he found there two fine grandchildren—Joseph, age six years, and Daniel Albright Long, about two and one-half years of age. All grandparents will know why he had such a delightful visit, in part at least—two grandchildren to entertain him and make him happy. Since Dr. Long has reached North Carolina and was at the funeral of the late Rev. W. G. Clements, on February 26th. He will begin at once to fill his appointments as usual.

The many friends of the Rev. W. S. Long, D. D., will be pained to learn that he has been again prostrated at his home in Chapel Hill. We are hoping to get later news from him in time to report yet further in this issue of THE CHRISTIAN SUN. His brother, Dr. D. A., thinks the attack was more severe this time than it was last winter. Let the prayers of God's people be offered for his speedy restoration, if in keeping with the Lord's will.

LATER—A note came this morning (March 3rd) from Dr. W. S. Long, saying he is better. It was not so much an attack of the trouble of a year ago as it was the result of overexertion; but he is again improving, and we hope soon to know that he is quite himself again. His many friends who were informed of his condition are very anxious to have the latest news from him. Because of this anxiety, we are sending the very latest.

It may be interesting to some of our pastors to compare notes in their own work with facts in the work of Rev. H. E. Rountree, chaplain in the navy. In a recent bi-monthly report to the Secretary of the Navy, he gives some very interesting information. For instance, he shows that during the two months he spoke to 269 Protestants and to 157 Catholics, and had 19 converts. In doing this work for the two months he held 30 services. In that time, he held several special services, such as Thanksgiving, Armistice Day, and a Christmas Day service, etc. He also looked after the distribution of Christmas presents for 500 children of enlisted men. To each was given a pair of Red Cross wool socks, in one of which had been placed candy and fruits, the same being donated by the American Red Cross and the Woman's Auxiliary of the Veterans of Foreign Wars, of Norfolk and Portsmouth. In all, about 850 present were distributed. It can be seen that Chaplain Rountree is a busy man, perhaps a bit more busy than some pastors have been under such circumstances.

Health work among the negroes of North Carolina has been one of the outstanding features of the State's health program. Particularly has the work of preventing tuberculosis among negroes, which work is done as far as possible through leaders of the colored race, attracted more than State-wide attention.

West Virginia, for instance, has not only called on the State for her program of health work among negroes, but has borrowed one of the State's best negro workers. This is Florence C. Williams, who for a number of years has worked under the direction of the extension department of the sanatorium and the State Tuberculosis Association as field health worker among the people of her race.

A feature of Florence Williams' work in West Virginia that has been favorably commented on is the holding of big community meetings, with a health educational program. These are held at the centers of the negro population. The Governor of the State, the superintendent of public instruction, the president of the State Tuberculosis Association and other prominent citizens are featured on the program. Dr. G. E. Davis, of Raleigh, director of the Rosenwald School fund of the Department of Education, was the principal speaker on one occasion.

OUR MOUNTAIN WORK.

After an enforced absence of three months, I returned to Fancy Gap on December 28th. I had anticipated a great deal of pleasure from helping to plan our house at Elk Spur, but was denied that privilege.

While in Pittsburgh, I read a little book entitled "The Little House." I thought, upon my return, I should write the story of "Our Little House" for the readers of THE SUN, but the weeks have been very full of work and my letter to THE SUN has been crowded out.

We resumed our school work on January 7th. The attendance has been fair, though we have had a variety of bad weather, including rain, sleet, high winds and severe cold. I teach the first three grades until 2:15 P. M. They are interesting, and I love them. When all are present I have seven who are reading "Baby Ray" and other stories. They are delighted with their recitation and become very enthusiastic. They are an inspiration to the teacher.

I am wondering if some of our Sunday Schools might have a picture roll that has been cast aside. If so, we should be very glad to have it. A Presbyterian friend sent me one last winter illustrating the story of David. I told the stories connected with the pictures to the small children and found that they were soon able to repeat them. Recently I have used the same during our devotional exercises and find them equally interesting to the older pupils.

Our Sunday School at Elk Spur has kept up fairly well during the winter, considering the weather conditions. There is no decrease in interest at Rocky Ford. At present the school is closed there on account of measles in the home of Bro. Rigney. Miss Lettye Rigney is the teacher. I understand that the patrons are well pleased with her work.

I am sitting by the open wood-fire, which is mine by special request. I have a small oil heater which I use in the mornings, but always put a few sticks of wood in the fireplace and have a little blaze just for the sake of the cheer which it adds to my room.

A few weeks ago I went into a home where there were a few large baskets for sale. I said, "I should like to have one if I had any place to put it." A little girl in the home replied: "You could put it under the bed." I bought the basket.

We thoroughly appreciate our home in the mountains, and shall be very happy to have the friends of the work come up and make us a visit. Miss Marquart and Miss Leavell, of our Springfield Church, Dr. Kendall, pastor, spent two weeks here last summer. They have not lost interest in the work. On February 14th, I received from them twenty pretty valentines for the children. I do not believe it will be possible for you to forget us if you will come up and get acquainted.

We need your most earnest prayers.

Fancy Gap, Va. MARGARET H. MOREY.

CHRISTIAN TEMPLE.

March 16th has been set for the opening of our new Church. It will be known as "Opening Day," and a special program has been arranged.

There will be three services during the day—10:45 A. M., 3 and 7:45 P. M. The speakers for these services will be announced through the Church papers.

We cannot tell you the joy that this day will bring to us, but one thing we know, and that is that your presence and the presence of your congregation will greatly increase our joy. We most cordially invite you to these services.

Lunch will be served at the Church to out-of-town guests. It will, therefore, be a great deal of help to us if you could give us some idea as to how many will come from your pastorate for the morning service.

Hoping to see you and craving your prayers, I am, Yours in Christ,

L. E. SMITH, *Pastor.*

Questions and Answers.

Question.—I am impressed to ask you please to tell me what you think about letting children gather together on Sabbath days and play ball? I contend that it is wrong. Am I right, or am I wrong? As I see it, the Sabbath never was intended for sport of any kind. The Word teaches us to train up a child in the way he should go. If we allow sports to our children on the Sabbath day when they are young, they will practice the same when they grow up.

People tell me from time to time that I am too strict with my children; that I do not allow them the pleasures that are due them; that so many good people allow their children to play ball on Sunday, and they are Church members in good standing, too, I cannot deny, but as long as I see it, as I now do I will not give my consent.

I notice people who are so bent on Sunday ball playing, card-playing and dancing, hardly ever are true to the Church. I mean that they go to preaching only once in a while. I am a widow woman, with some small children. I want to train them up in the right way. I am not out to please people. I want to please the Lord by doing His will, regardless of what people may say or think. Of course, I wish to live in peace with all mankind as best I can.

Now, the question I have asked and the remarks I have made I do not mean for print. I just wished to explain my reasons for asking the question. I feel my weakness and will appreciate advice—I mean, of course, Christian advice.—*Mrs.* ———.

Answer.—We fully appreciate the situation by which our sister is surrounded. Her task is a difficult one, chiefly because there are so many of her neighbors who take the opposite views of the question she has asked, but that only makes it more important that she should stand firm and continue to lead her children aright. Those children are God's gift to you, and He expects to see you train those children for Him and His Church. To do less than your best to this end will show you at fault, and seriously so. God places a high estimate on the training of children He has sent into the world, and He sent them to you that you might do your best, by God's help, to train them aright in His sight.

If you wish your children to observe the Sabbath, then you must train them to love and respect the Sabbath; otherwise they can be easily led to do just what you do not wish them to do. Besides, the Lord has made you the responsible one for training them in the ways of righteousness and truth. You tell the people who charge you with not giving them the privileges and pleasures they wish to have that the Lord did not make you their mother for the sake of allowing them to have their own way when they have never been taught what His will is. He wishes you to teach them and to train them in the right ways, and as a mother you will be responsible for your children's conduct as far as you may be able to do so. Say to these people who insist that your children are denied the pleasures which others have that New England, in the days of her Puritanism, gave to our country the ablest men and women our country has ever produced. Be assured that you must be accountable for the training of your children; not only will you be, but you must be. Let this thought often drive you (if need be) to your knees, that you may seek and get help from God to enable you to stand and do your duty by the dear children whom God has given you for the highest and holiest ends. Some one may charge you with being narrow. Never mind that, for to be narrow in the true Christian sense puts you in mighty good company, even with the Son of God and the angels. Stand your ground, keep sweet and humble and faithful before the Lord. You may be tempted to lose your patience with those who criticise you. Do not yield; be patient and forbearing, and even long-suffering, if need be; but always be true to your Heavenly aFther and to yourself and to your children. By so doing, God will be glorified, and I believe you and your children may, by the grace of God, be saved eternally.

Question.—Do you think that men and women are growing greater in this day of light than ever before? In other words, do you think a man or a woman who had fine moral and educational advantages in his young days are better and wiser than were the people who preceded them, say a hundred years, or three hundred years ago?

Answer.—Only in one way may a man of this generation be abler and better than were the people of the long ago who had the same advantages. They may be greater in that they have some studies now which were not had in their days in school or college, but otherwise we think there is no great difference between the men and women of one generation and another. There were as able men and women a hundred years ago and more than we have now in some instances. Human life and human abilities are about as good in one generation as in another, except the generations of modern days have studies that the men and women of one hundred years ago did not have.

Question.—What is the offense of slavery? Is it any more a wrong to sell a man than any other property?

Answer.—In the first place, man is not property, and therefore man has no right to sell a man. The offense is very repulsive in the sight of God. I know it is because the Lord made death the penalty of selling a man (see Deut. 24:7). We do not need slavery anywhere or for any purpose, unless it be the slavery of a man who is punished by imprisonment for a crime he has committed.

Question.—Is there any part of a crop over which the maker and owner of the crop has no control?

Answer.—Yes, there is such a portion of a crop over which the owner of the crop has no control. It is that part which is called gleanings (see Deut. 24:20). The gleanings must be left for the poor and needy. They must be fed, and the farmer is the man who must do the feeding in this case, and in the way mentioned in the passage just quoted.

Question.—I have heard of men who would shoot a man if caught just taking some of the fruit of the farm, or of the tree, to eat then and there. Do you think it is right thus to punish people who are simply taking enough to satisfy their hunger at the time, not trying to take any away?—*James.*

Answer.—Men have been so close as to punish people who would take enough of the fruit of the trees or of the vines to satisfy hunger, but that is of the world. The Lord made a law quite the opposite, as I see it. Turn to Deut. 23:24, and you will see what the Lord allowed a poor, hungry soul to do rather than starve. You may satisfy your hunger, but you must not put any in the basket to take away.

Question.—Is Church union making any progress in this day of light? In other words, are any of the people of God getting together in union any more than they did in the long ago before so much was said about it?

Answer.—We shall have to say *Yes* and *No* to your questions. We say yes, if we mean that the people of God are feeling much more kindly toward one another; but if you mean organic union, then we say no. It seems that there is mutual fear one of another on the part of the leaders of the organized Churches. There is not yet enough confidence among organized peoples.

NEWPORT NEWS, VA.

Conditions in Newport News—"The Harbor of a Thousand Ships—have not been so prosperous during the cold winter months as they once were in our city. Many men have been laid off at the shipyards, and without work it has been a hard pull with some families. Still, through the Associated Charities and Church activities of our city, there has been practically no intense suffering.

Our Church work in the city has apparently been of a harmonious nature. Three of our Churches have been without pastor for a part of the time, and that has necessitated heavier work on the few pastors who did remain in the city. Newport News seems to be inhabited by quite a transient population—this is true of preachers as well as people.

For the third year in succession, our city is planning a pre-Easter simultaneous revival campaign. Many of us are praying that God may abundantly visit our city with reviving power, and add to the cause of righteousness many who are now lost through the power of sin.

Our local congregation at the Christian Church has been indeed faithful since we last wrote to THE SUN. We have met all our payments promptly. There are no bills against the Church. The Sunday School is holding its own nicely under the leadership of Mr. Caleb D. West as its efficient superintendent; three splendid Christian Endeavor Societies have done excellent work, and the outlook generally of the work here is encouraging. The month of February has been used largely to think, and pray and preach about foreign missions. In keeping with the call of the mission secretary of the General Convention, March 9th will be used as foreign mission day in our Church. As earnestly as we know how, we are trying to labor for the kingdom of God, the good of humanity, and the salvation of the world. Ours may be only a small part in God's world program, but by His help we will do our best. Trusting in the prayers of our brethren, we shall do our best to exalt Christ Jesus, the Light of the world. B. J. EARP.

CHRIST AMONG THE LOWLY.

When Jesus was here upon earth, He was interested in all kinds of people, but particularly poor people. After nineteen centuries, however, most of the poor people of the world do not know of Him. The total population of the world is estimated at 1,600,000,000 individuals. Of these, 1,116,000,000 still live in non-Christian lands, and many of those in so-called Christian countries have the most inadequate conception of Jesus and His mission. When will Christians join with the Son of God in saying, "It is not your Father's will that one of these little one's should perish?"

Get a subscriber for THE SUN, and do it as quickly as you can.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

CAN WE SETTLE IT, OR CAN WE NOT?

Some one has said that a thing is never settled till it is settled right. We guess that is true; and if so, all the more careful ought we all to be to make sure that we settle things right. Here is an admirable article, and we ask our friends to read it, and as they read they may try, as we hope they will, to settle now and here the great question as to the right of controversy, provided it be kept in a good spirit. Of course, when a bad spirit prevails, we know that cannot be desirable, but men who are after truth in all sincerity ought always to be ready for controversy, if it be in the Christ-spirit. Some people think that a man is clear off the track when controversy begins. That is due, in part at least, to the fact that so many controversies in the past have been mere sectarian squabbles, and in many instances people who ought to find pleasure in real controversy are set against it, till they wish none of it under any circumstances. We heard not long ago of a man of whom it was said he had never indulged in a controversy. That may be true, and yet if it be true, it is proof that he has not grasped the great purpose of controversy, and certainly he must have had few fights for the sake of truth.

Why, controversy is the principal method of finding truth. If there be no controversy, then we shall find little truth outside of the old, beaten track, where others have gone along and found for themselves the shining gems of truth. Of course, if controversy be of a sectarian character, then we shall not expect to reap any special good out of its thought; but if it be two men are bent, in all sincerity, on finding the truth, then we shall expect controversy to make a contribution to the advancement of truth, such as we shall get from no other place. Let us not be afraid of controversy of the right kind, for it is the main method of discovering truth. In Micah 6:2, God said He had a controversy with His people. Controversy that is only trying to win for the sake of winning, well, we better let that alone before we begin; but controversy for the sake of finding real truth is a fine thing.

The editor of the *Presbyterian Standard,* in a recent issue of that paper, gives a fine editorial on "Religious Controversy." As we see it, the editorial is fine, and in the right spirit. We ask our readers to give it a thoughtful consideration. It follows:

"The only objection to religious controversy is that quite too frequently it is not religious. Odium theologicum means theological hate, and it is a thing that emerges so frequently in debates as to become proverbial. It has been so from the beginning, is now, and perhaps always shall be. The first great councils of the Church—the general assemblies, as we call them—were the battlegrounds of the fiercest strife of tongues. The leaders on opposite sides hurled back and forth the most violent epithets, calling each other 'Judases,' 'apostates,' 'murderers,' and such like. Sometimes, epithets were followed by physical assaults. One distinguished bishop died from the rough handling which he received in one of these councils.

"There is something to be said by way of extenuation. Religious controversy, even in its most violent form, has a goodly parentage. It is born of sincere love for the truth. Men, or at any rate Christian men, do not fight for that which they do not love. If they are in error, they are paying homage to it under the conviction that it is truth. Unseemly violence in religious controversy is an excess of indignation against what is believed to be false; unchristian bitterness is but an excess of zeal in behalf of what is believed to be true. To have no well-grounded convictions of religious truth is either to be ignorant of the Bible, or to lack faith in it. To have such convictions, and to feel no heat when they are assaulted is to be sadly wanting in appreciation of the issues involved. The man who sees another knocking the foundation from under his house is not to be censured very severely for putting a little warmth into his protest. Deliver us from the religious pacifist who is for peace at any price! 'First pure, then peaceable,' is the Divine order.

"Barring the evil that results from excess of heat, we think religious controversy is all to the good. 'Truth is like a torch—the more you shake it, the more it shines.' Our Saviour was frequently in controversy with His religious adversaries. Much of His teaching, and some of His most valuable teaching, was provoked from Him by His enemies, as for example, the fifth chapter of John. How many of Paul's letters are intensely controversial? From the time the apostles fell asleep to this good hour, progress in the interpretation of the Scriptures and in the clarifying of truth has been through controversy. Our creeds and our theologies had their beginnings and their developments in the thick of theological strife. It took the Church more than half a century to rid itself of Arianism, and write into its creed the deity of Christ. It required three-quarters of a century of the ceaseless clamor of tongues to give us the definition of Christ's person which we teach our children in the Shorter Catechism. Until the days of Augustine, the Church had no clear-cut views as to man's sinful nature, the effect of Adam's sin on his posterity, and the associated doctrines of grace involved in his salvation. Then Augustine was provoked to turn his great mind to the profound study and elucidation of these important truths by the plausible, but fatally erroneous views presented by Pelagius.

"So it has ever been. The Church has needed the spur of controversy to make her 'give more earnest heed to the things which she has heard.' The Church is disposed to settle on her lees, lazily to assent to accepted formulas of truth. But truth received in such manner has little vital force. Like seed lying in a dry cellar, it remains barren and unfruitful. Controversy supplies the warmth that makes the truth germinant and productive.

"We are persuaded that the average preacher is not sufficiently militant. He prefers to preach what all his hearers already believe. If he feels called on to cross any one's views, he apologizes for it, lest he should hurt some one's feelings. But people are fond of a fight, and if only the preacher plays fair they will enjoy his preaching the more if he comes to grips with his antagonist. Probably the most pugnacious preacher in the history of American Christianity was Alexander Campbell, and he imparted his spirit to his followers. It is said that the first thing a Campbellite says, as he emerges from the water of baptism, 'Now I am ready to dispute.' In many places they have proved a thorn in the side of other denominations. But they have demonstrated one thing, and that is the way to attain your goal is to go on the war path and neither ask nor give quarter. The growth of that Church has been phenomenal, and it has flourished on controversy.

"Let us not disquiet our souls over the controversies that are now raging in large parts of the Church. Some evil will come out of them because of excess of passion; but the final outcome will be good. The Church will get a firmer grip on all truth that enters into God's plan of redeeming love, and will preach that truth with renewed zeal and increased effectiveness."

EDUCATION NOT BASIS OF CHARACTER.

It is certainly a difficult task to get the correct view on many questions in human society. The human mind sees most questions from so many standpoints. In many instances the men who are seeking to solve certain problems, themselves mystify as to the solution, and then their progress is not only slow, but very uncertain. A man who is mystified in his thought is quite as likely to go backward as forward, and if backward, he is leading away from its solution rather than to it.

It is only a few weeks ago that we met, in a railway coach, a gentleman from Atlanta. He is a business man, a graduate of Elon College, and seemed to be familiar with the United States prison in that city. He knew the superintendent of that prison. He told us that the superintendent assured him that in case the University of Georgia should lose its faculty, he could supply every chair with a man fully competent to fill, and fill well, the position, only he was a criminal. He assured us that some of the most highly educated men in this country were behind prison bars. He also told us that the superintendent of the prison at Sing Sing, N. Y., told him that if every man in Columbia University of New York City, should resign and leave, that he could from the inmates of Sing Sing, fill every chair with competent men, and the university could go right on in its work, so far as educational matters are concerned, only they would be criminals; that he had a plenty of men in that prison who are fully competent to be professors in Columbia University. We cite these two instances just to show that education is not the basis of character. If it were, then our prisons would not be so filled with criminals.

Faith in God is the real basis of granite-like character. If it be absent, then education cannot take its place. We must have the solid foundation of faith in God and His Word if we are to stand in hard places. The *Western Christian Advocate* has some very sensible words on "The Educated Man Goes Wrong." We republish the article here because, while we wish education to have its right place in human society, we also wish that our people get their eyes open to the fact that education is not the basis of real character. The *Advocate* article reads:

It is commonly accepted that education has strengthened the moral constitution of men. It is widely accepted that if you educate a man you lift him above the level where men go wrong.

Recently, a professor of Johns Hopkins University made a survey in which he found that 7,000 persons who have enjoyed the benefits of a college education are to be found behind the bars of the prisons in America.

He further comments that the vast majority of these persons who fell into crime did so after the age of forty, and are serving their first terms. The college-bred man as a convict is seldom restored. About 98 per cent of the educated prisoners are or have been Church members. Most of the few women included in the survey were guilty of manslaughter or murder. A considerable number of ministers were found, and more physicians, but the lawyers held the professional lead. Some secondary school instructors are in cells, but not a single college professor or trained scientist.

The male collegian convicts were almost never guilty of crimes of violence. They are committers of forgery, swindling, chicanery, deception.

We are assured that the chief value of this

professor's investigation is in the blow it gives to the theory that by education you can make men and women more virtuous and lift them to a more secure, higher moral level.

May it not also be said that education, high or low, means nothing as affecting the lower forms of virtue? It produces a keenness that succeeds in avoiding being caught as a law-breaker.

Just where, then, is the weakness of our modern system of education? This is the question that not only the average layman will raise, but the student of society as well. Ought not character-building to be considered the essential thing in education?

It has long been the contention of Protestant and Catholic thinkers that schools without religion cannot build character, and that character cannot be built without a substratum of Christian faith. Most of the defenders of our schools and colleges, and many of the severest critics of the institutions, from the kindergarten up, refuse to accept these conclusions, because they identify religion with dogma, declaring that ethics and morals may be taught without being associated with any form of religious dogma.

The fact remains, however, that in restraining and regulating human conduct, religion takes precedent. Therefore, the contention of those who are seeking to emphasize the essential and elemental value of religious education should be given the most serious consideration. The only absolute guarantee for the security of the highly trained man in modern society is the support of religious faith and the restraints it furnishes for all his moods and the capacity it produces in him for resistance against the destructive forces of life.

CHRISTIANS DO NOT DIE.

Ordinarily, Christians lose much of the comfort and hope which belongs to them by right of divine promise. The Bible abounds in promises of the highest character, but in so many instances the Christian does not appropriate these promises, and of course he goes along through life not half as cheerful and hopeful as he has a right to be, and all because he does not believe the promises of God; or if he believes them, his faith is not active and his loss is large.

William Joseph Jones, M. D., has a word of stimulating effect for the faith of the Christians of today. The article by Dr. Jones appeared in the (Richmond) *Christian Advocate,* and we republish it in the hope that some other heart may be comforted and blessed by reading it. Dr. Jones writes:

There is a complex unity,
A body, mind and soul;
He passes thro' the space of time,
Eternity his goal.
A tripartite he at the first,
A perfect being stood.
God looking on His finished work,
Pronounced it "Very good."

My purpose is to consider the human body from the standpoint of the Christian only. St. Paul's statements in 1st Cor. 15th chap., is brilliant with intellectual merit, convincing with unexcelled logic and elevated above ordinary authorship by profound religious truth. We listen to his sublime crowds in his analogy between nature and the human body, when the grain of wheat is planted in the soil, which will surely produce at the harvest the identical grain that is sown by the husbandman. We fail to realize the comfort for the Christian that the apostle puts in the harvest that comes with waving heads of golden grain, and we also fail to appropriate the assurance that our bodies will be raised as incorruptible as our souls.

The life principle is the grain of wheat does not die, but through the processes of the decaying physical nature the identity of life is preserved and reproduced in that which is to be. So also the human body does not lose its identity, but will arise in likeness exactly the counterpart of the one that was buried (sown), except it will be robbed of its defects and healed of its infirmities and made like the glorious body of Jesus, as Peter and James and John saw Him on the Mount of Transfiguration.

We stand about an open grave. In a beautiful casket, decked with flowers, lies the body of a dear one. Our hearts swell with grief human language cannot utter, and our vision is clouded by flowing tears. The hope of the Christian is brighter than the noontide sun. That body is sown in weakness. It will arise in glory by the power of our risen Lord. The life in Him never dies. We shall meet again somewhere, and we shall know one another somehow beyond and above the "sunset's radiant glow."

All nature teaches the reproduction of identity,
Blossoms and leaves and fruits mature and die,
Death comes as goes the waning year,
But when the warmth of spring is here,
The resurrection draweth near
And the beauties of new life appear.

Last night the beautiful bride of a year passed, with her first-born, over the threshold of the tomb. The bereaved one will surely meet them, with spiritualized but human bodies, and know and love them, not as wife and baby, but as the angels of God know and love one another and worship Him whose being is love.

One who was near to the writer by family and other ties had endured for many months the gradual robbery of chronic disease which slowly consumed his life. When the hours of his departure, at noon of a beautiful clear day, drew near, he looked at an invisible person in the room, with satisfied recognition, then fell asleep without a sign of pain, as a tired child sleeps on its mother's lap. God allowed him to see some one who made him happy, then put him to sleep until He shall awake him to meet Him in the air descending to the place of final judgment.

It is not a wrong, nor a vain sentiment, to decorate the casket with beautiful and fragrant flowers and plant and cultivate evergreens and sweet-smelling roses within the cemetery lot. God cares more than that, and will purify, beautify and glorify that body and make that humanity a member of His family forever and forever.

WHEN IS A MAN A CHRISTIAN?

The *Western Christian Advocate* asks this question: "When is a man a Christian?" He asks the question, as he says, because the world is asking, and will not be satisfied—it is insistent; it is determined. A definite answer is desired. The editor of that paper says: "The name Christian may be applied to a man from the point of extreme formalism to one of close devotion." We are not aspiring to tell our Methodist brethren when a man is a Christian, and yet without speculation, we believe we can tell them just when a man ought to be known as a Christian. Do you wish me to do so? Well, we cannot flatter the listener, nor go around the stump in order to tell the inquirer the plain truth.

When is a man a Christian in fact? When he has experienced regeneration under the power of the Holy Spirit, and then proves that he had this work of the Spirit wrought in his life by conforming to the teaching of the great Teacher. On the other hand, we do not believe that any one becomes a Christian without the new birth, and if he has the new birth, we believe he will prove it by letting his light shine in *being* and *doing* just what the Holy Spirit made him when he was regenerated. There is no Christianity, as we understand it, without the new birth. We dare not question the fact that formalism may have its place in a man's heart without Christianity, but a man cannot be a Christian without the work of the regenerating power of the Holy Spirit.

How we wish that the American pulpit could get together on this question! If the pulpit could be a unit on that point, they could soon get the people to believe it, and believing it, we should come much closer to living it. May God help us to be clear in our teaching the real truth as to when a man is a Christian! To miss the mark here is to lose the best thing in the world. Let us study it devoutly until we can tell the good news to any earnest inquirer, according to the Scriptures.

DR. LONG IN THE SOUTH.

The Tampa, Fla., *Tribune* of February 17th gives a portrait of Dr. D. A. Long, of North Carolina, and a sketch of his life and work. He is now past eighty years of age and yet looks remarkably youthful for one bearing so many years of time. Dr. Long is expecting to return to his pastoral work early in March. We have known him for many years, but we did not know that he is a poet till this sketch of his life was given the *Tribune.* That paper closes the sketch of Dr. Long by giving one of his poems, as follows:

Gladness in an Old Man.

I'm so glad! I'm so glad for all that is bright—
The sun by day, and the "Songs in the night,"
The companions of youth, the friends of old age,
As I read God's dealings on each living page.

Yes, let us thank God today and tomorrow;
In mercy He sends the blessings and sorrow.
It is never unkindness, and never in vain
His mercy permitted a sorrow or pain.

O Father, we can trust Thee for days yet to be;
We know they will bring us still closer to Thee.
When all tears have vanished through Thy boundless love,
We will spend our eternity in the mansions above.

Just a few words to the board of trustees of Elon College: We are soon to meet again in our annual session, and before that board will come many important questions, among them the establishment of the biblical chair. While we have one good teacher now, we will likely need another. To secure the right man for the place is a delicate task, but it is nonetheless important, very important, for in this day of loose ideas in doctrinal teaching, we need a man of learning and loyalty to the Word of God. We need to secure for this work a man big enough spiritually and intellectually to take our young people, and especially our young ministers, safely through the doctrinal labyrinths of truth and error. Let us be much in prayer for divine guidance in selecting the man. We have already done much in this work with our present force. We understand that Union Theological Seminary and the seminary in connection with Vanderbilt University have agreed to take our graduates and give them a full divinity touch, and so save the students so taught here one year in the courses of study which they will have to take if they should go to these institutions for their whole course. We are glad to know that our Elon work is so appreciated as to give our students such an advantage in completing a course of study in theology. Let us give this matter careful and close attention in the coming session of the board of trustees.

CONTRIBUTIONS

SUFFOLK LETTER.

REV. H. H. BUTLER.

Rev. Harrison Holland Butler was born in Isle of Wight County, Va., July 20, 1852, and passed away suddenly at his home, in Suffolk, on February 16, 1924, at the age of 71 years 6 months and 26 days.

He was educated at the old Suffolk Collegiate Institute, with Revs. W. B. Wellons and E. W. Beele as his helping friends. A phrenologist came to Suffolk during that period, and Dr. Wellons had him to examine the heads of the ministerial students. Blindfolded, as he was, when he felt Butler's head he said: "This young man is a natural-born preacher." He was right. Few men had the real gifts of a preacher as he had them.

He was licensed to preach by the Eastern Virginia Christian Conference in November, 1878, and ordained as an elder in November, 1879. He was in the active ministry nearly forty-five years. During that time he served as pastor at least twenty-one Churches, and among them Cypress Chapel for twenty-three years, and Antioch, where he was to have preached the day after he died, twenty-nine years. He was pastor in Berkley for several years, but most of his ministry was among country Churches.

He was one of the most useful and best-beloved ministers in the Eastern Virginia Conference for nearly half a century. His friends could be numbered by the thousand, and his works do follow him. The outstanding marks of his ministry as a preacher were the following: His messages were biblical and spiritual. He was familiar with the English Bible, and he stuck to its plain teachings. The philosophies and cults of modern scholarship gave him no concern, and did not shake his simple faith in the Word of God. He sought out the spiritual meaning of Scripture and tested it in his own life.

He was revivalistic in his methods. He had a passion for souls. This talent gave him easy access to the heart of sinner, and he won thousands of them to Christ. He was never so happy as when he saw them yielding and professing faith in Jesus Christ.

His sermon was personal. The touch of his hand and the tone of his voice made men feel his sympathetic personality. It was that personal contact that made him lifetime friends. Men felt at home in his presence, and the warmth of personal friendship in his Christian handgrasp.

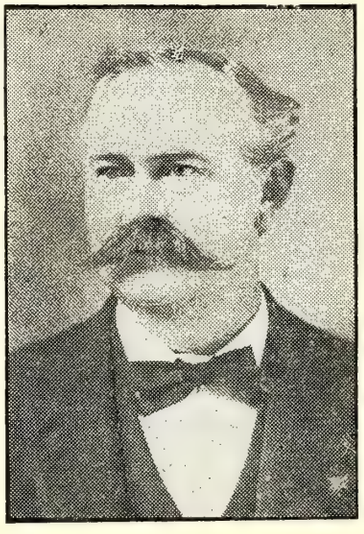
These marks made him a social power. He touched not only the congregation, but the community in which he served. Saints and sinners both loved him, and he loved them. He possessed the mind and spirit of Jesus as few ministers do. It was in this sphere that he became a comforter to the afflicted and the bereaved. In the days when funeral sermons were common, he brought messages of comfort to weeping congregations. His tender sympathy, his appealing personality, his close touch with human feelings made him a power in the pulpit and in the home. He was a social unit that extended a spiritual influence of larger value than words can express. His life and personality were such that, in all circles, his name was a familiar household possession, and always in the most pleasant relations.

He was married to Mrs. Amos E. Carr, of Norfolk, December 1, 1880. He is survived by his companion, two stepchildren, Mrs. C. B. Duke, of Suffolk, and Amos J. Carr, of Boston, Mass; also by two daughters, Mrs. Burwell Riddick, Jr., and Mrs. Ray Saunders, both living in Suffolk close to mother; six grandchildren and five stepgrandchildren. He is survived also by two brothers, Dempsey and Benjamin Butler.

A large congregation attended his funeral, in spite of an all-day rain. The floral tributes were many and beautiful. Fifteen ministers were present. The choir sang "Day is Dying in the West." The quartet sang "Kissed by the Angel of Peace," and the choir sang "Rock of Ages." The remains were carried and the throng followed from the Suffolk Christian Church.

Ministers present: A. L. Kenyon, F. B. McSparren, F. O. Crimminger, F. B. Oglesby, I. W. Johnson, H. S. Hardcastle, H. E. Rountree, W. D. Harward, J. H. Lightbourne, T. E. White, J. G. Truitt, S. K. Ennrian, J. L. Foster, Elisha Bradshaw, W. W. Staley.

W. W. STALEY.



Rev. H. H. Butler.

TRIBUTE TO REV. H. H. BUTLER.

Yesterday afternoon, February 18th, as I took up the *Ledger-Dispatch,* one of Norfolk's dailies, my eyes fell on the picture of him whose name heads this tribute, and the announcement of his sudden passing away. Immediately a chill, a sadness, a gloom seemed to encircle my very soul when the thought coursed through my mind that I should see him no more on earth. Just here, a retrospective view of life, of my early days in the Church, came before me. Well do I remember the year 1879. During that year I surrendeed myself to the service of the Lord. That year, Bro. Butler preached for us at intervals, at least during the summer. He was then called to the pastorate of our Church. He accepted and served us very acceptably and pleasantly for eight years. He was then a licentiate, and our Church, through Bro. M. W. Hall and myself as delegates to the Eastern Virginia Conference, which met that year at Windsor, Va., recommended him for ordination at that time to the work of the ministry. He was ordained at that time—forty-four years ago last October. As I think of those early days of my first experience in the Christian life and of the sweet fellowship and pleasant associations of my dear young pastor, who was always so ready to cheer, to comfort and to inspire. My success in life—such as it has been—in the service of the King, is due largely to the gentle, kind and loving and inspiring spirit always so plainly visible in our relationships as pastor and parishioner.

As I pen these thoughts this morning, my soul quivers within me as I recall the happy times which he would spend at my father's home. On one occasion, while he was stopping overnight with us, I had the pleasure of rooming with him. After we retired, he turned toward me, and placing his right arm over me, drew me closer to him and said: "Bro. Mark, it is so sweet to be in the embrace of Jesus. It makes us love everybody; it creates such a sweet fellowship and such brotherly love. Oh, how glorious! bless His holy name!" As I think of those words today, I feel a moisture in my eyes and a thrill in my soul that I cannot restrain, for hundreds of times during these forty-four years these words have been a great help to me as I have come along life's journey. Bro. Butler was a man of a pleasing, and even fascinating, personality. He had a loving disposition that greatly endeared him to those coming under his leadership.

He is no more with us in the flesh, but his work, his influence, will live and be felt in extending the kingdom of God. His life's labors, like the leaven in a lump, will continue to be felt and live on, and on, to the end of time. Blessed be his memory!

M. W. HOLLOWELL.

ELON LETTER.

Business has been called sordid and selfish till most people look upon a business man who succeeds as a sort of Shylock, and upon one who fails as too good to succeed. Yet we must make our living through business, and only those who succeed in their business can provide out of their surplus the funds necessary to promote philanthropic and other Christian enterprises.

Is it not possible that the idea which we have heard from childhood that business and religion are antagonistic is a mistaken one? The very fact that successful business men are the Church's hope of progress should certainly cause us to pause and carefully consider.

We sometimes hear it said that certain organized groups of radicals criticise the Church as a conscience club of the rich and well-to-do, with scant place or sympathy for the poor. A great Christian layman, Roger W. Babson, has completely answered this charge. He declares the Church ought to make business men prosperous, since it teaches the only sure principles of business success. Babson's idea is the true one—that men are successful in business because they are in the Church and not in the Church because the Church favors successful business men.

Babson goes on to say that business is fundamentally and essentially religious. With this view, I am in hearty agreement, both on the ground of theory and on the surer ground of personal knowledge of business men with whom I am intimately acquainted. There is nothing sordid about these men nor about their principles of business ethics.

The creed of business, as I have discovered it from contact with some of the ablest business men of our day, is essentially a religious creed; and what is more with them, creed is incarnated in action. They are not satisfied to pronounce certain talismanic principles according to set formulas and rest in happy contemplation after such pronouncement. They are not much given to pronouncements of any kind, but they are insistent on living in conduct the ideals they have espoused.

The religion of business as I have been able to interpret it is a platform of five cardinal planks. The first and basic element is faith, or what the business man calls credit. The motive that prompts to action is service. The method of achieving that motive is co-operation, a business term for what the Church calls brotherhood. The law of business is the Golden Rule, what Babson calls the law of action and reaction, according to which men do mete out to you as you have measured to them. And the goal of business is character, character of product produced as well as character in the operative who aids in the production of the product and in the consumer who uses it. Faith, Service, Co-operation, the Golden Rule, and Character (I write them advisedly with capitals)—such are the cardinal principles of the creed of the business man, a mighty good religion I take it, and especially when you recall that basic in the business man's faith is his recognition of God. "I would not live in a universe without God," one of them recently declared to me.

I write this not to defend business, but to encourage and comfort the business man. I want every man who labors with his hand or with his brain to feel that in his daily work he is co-operating with God and that there is nothing sordid or unclean about his occupation. God needs business men, religious business men who regard themselves as exemplifying in their daily life the spirit of "Whatsoever ye do, do all to the glory of God." The notion that one form of endeavor is higher or lower than another is pagan, not Christian. Business men can honor God in selling goods, in farming, in building houses, in digging ditches, in publishing newspapers or books just as surely as those who give all-time Christian service as a life-work. With God, there is no respect of occupations. It is the spirit with which we labor that counts with Him.

W. A. HARPER.

NORTH CAROLINA CONFERENCE FINANCES.

SUN readers, generally, especially within the bounds of the North Carolina Conference, know that the Conference, which is to be resolved into three conferences as soon as all financial obligations of the Conference at the time of the decision to divide—no further debts were to be contracted—should be met, all such readers know that that indebtedness consisted of two obligations. One of these obligations was a debt of twelve hundred and fifty $1,250) dollars, taken over from the Eastern North Carolina Conference, and the other was a balance of a pledge of twenty-two hundred and fifty $2,250) dollars to aid in building a Church at Clayton, N. C.

I write this to say that it is possible to finish paying these two obligations this Conference year. This can be done by every Church's doing its best to bring up in full as much home mission money to the annual Conference as its apportionment for that purpose was in 1922. This is the present status of the two items of indebtedness cited above: the first item ($1,250) has all been paid except five hundred and twenty-five ($525) dollars and interest thereon since December, 1923, and the second ($2,250) has all been paid except one note of five hundred and fifty ($550) dollars and interest thereon since July 10, 1922. The amount of these two outstanding obligations—principal and interest—will be, December 12, 1924, at which time it is hoped all Conference funds for 1924 will be in the treasurer's hands, eleven hundred and eighty-nine ($1,189) dollars.

The president of the North Carolina Conference believes that with these facts before us and with every Church of the North Carolina Conference doing its best to help meet these obligations by the end of this Conference year, the balance ($1,189) can be paid this year. I am of his opinion, and I am hoping to see each of the three Conferences able to be free from all home mission debt by the beginning of the year 1925.

Brethren, let's pay it off.

Elon College, N. C. W. P. LAWRENCE,
Treasurer Home Mission Board.

THE BUDGET SYSTEM.

I have read Dr. Harper's articles on the budget or financial system with a great deal of pleasure. His endeavors to have the budget system adopted in the Christian Church find in me a hearty response, and it is my desire to be among those to give heart to these efforts, if you will permit me. My conception of the ideal Church is one in which every member is making some contribution at stated intervals, however small that contribution may be. By giving, one achieves a two-fold purpose. First, he acquires the habit of giving, thereby developing a knowledge of and an interest in the various objectives of the Church. Only by this method can we be reasonably assured that the Church of the future will be devoid of financial slackers and rise to the point of highest spiritual efficiency. Second, only by this method can the Church be assured of a steady income. A steady income practically guarantees every department against financial embarrassment. It insures that each dollar will accomplish the utmost that is possible. Knowing the approximate income available, each department can outline a complete definite yearly program.

A budget system of some kind has been devised and adopted by practically every large business house in the country, and almost every county and State, and even our national government has found this system good, wise and economical. It appears to me that the business administration of our Church should be based upon this plan of efficiency, and I hope to see some kind of budget system adopted at our next Convention.

W. LUTHER CATES.

Burlington, N. C.

BUDGET PLAN FOR CHRISTIAN CHURCH.

I have read with much interest the articles on the proposed budget system." Any business, to succeed, must have an up-to-date system, and the Church, in its great business of trying to save souls, should have the very best system that is to be had. As a general proposition, I think the plan a good one if it can be worked out, though I fear that unless it can be simplified somewhat it will be rather difficult to do so. There is also a possibility of the cost of operating being considerable. I do not object to expense if you can get results, for there is more or less expense attached to any undertaking which succeeds, and if you get the desired results, the expense will be justified.

We have the budget system in our local Church. It works fine, and is the only way to get satisfactory results.

If the plan can be simplified somewhat and the cost of administration can be held down, I think it is along the right lines.

Burlington, N. C. J. M. FIX.

THE BUDGET.

I have not written on the proposed budget because I believe the next Southern Christian Convention should project nothing new along financial lines. That Convention should give one entire day to the Men and Millions Movement, and a good part of that day to prayer. The time for payment of pledges will probably be extended to May 1, 1926, or longer, and the overshadowing question is how to collect these pledges. One mistake we have made is not to give the plan a fair trial before projecting another plan. Let us stick to our plan. It is reported that the plan is unpopular in certain sections. If so, why? Why is it unpopular to support all enterprises of the Church? Why is it unpopular to keep one's obligations? What kind of an inheritance will we leave our children? Will it be broken obligations to each other and to God?

J. E. WEST, *Chairman.*

BURLINGTON.

The Burlington Church was organized on February 16, 1884, or forty years ago the 16th of this February. Several weeks prior to this date, it was decided that the fortieth anniversary of the organization of the Church should be fittingly observed. To this end, plans were made for the observance of the day on the 17th instant, the Sunday nearest the exact anniversary date.

The thought of this occasion took hold of the minds and hearts of our people, who co-operated splendidly with the pastor in making the day one of real joy, uplift and inspiration to this Church. And three or four weeks of earnest, intensive work preparatory to this event brought results that made our hearts leap with joy. The Church has been greatly strengthened by the work done, the inspiration received, and the splendid increase in membership.

The weekly Church bulletin for Sunday, February 24th, one week after the anniversary, had the following to say of the day:

Last Sunday was a day of joy and inspiration to the members of this congregation. The occasion was the observance of the fortieth anniversary of the organization of the Church, and a goal of forty new members—one new member for each year of the Church's history—had been set for the day. Much earnest work had been done preparatory for the day, and a spirit of high expectation was in evidence. With the work done and the spirit of expectation that prevailed, a fine atmosphere for a good day was provided. With Drs. Smith and Staley as speakers for the day, with other prominent ministers and laymen to take part in the program, all were assured of something out of the ordinary. They were not disappointed in the results of the anniversary service. Sixty members were received at the morning service, making the present membership of the Church 487.

In commenting upon the day, one member said: "The greatest day in the history of our Church"; another remarked, "All other days fade into insignificance in comparison"; another exclaimed, "Let's have another like it." One new member was heard to say: "The day was an inspiration to my life."

All in all, the day was so full of good things that it cannot be soon forgotten. We should thank God, take courage, and go forward.

G. O. LANKFORD.

SUNDAY SCHOOL INSTITUTES FOR MARCH.

Mt. Bethel—Wednesday, March 12th.
Apple's Chapel—Thursday, March 13th.
Graham—Sunday, March 16th.
Martha's Chapel—Tuesday, March 18th.
Wake Chapel—Thursday, March 20th.
Pope's Chapel—Friday, March 21st.
Mt. Auburn—Sunday, March 23rd.
Shallow Well—Tuesday, March 25th.
Park's Cross Roads—Thursday, March 27th.
Ingram, Va.—Sunday, March 30th.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

IS YOUR SUNDAY SCHOOL IN THIS LIST?

Our Southern Christian Convention and all of our Conference Sunday School Conventions have repeatedly voted that every Sunday School in the Convention give one Sunday's offering a month to the Orphanage and one Sunday's offering a month to missions, the offerings on the other two Sundays per month to be retained by the school for local and current expenses. The following schools the past year, 1923, proved themselves loyal to this decision of their Church:

Timber Ridge, Va.; Berea (Norfolk); New Lebanon, Wentworth, N. C.; Linville, Va.; Johnson's Grove, Sedley, Va.; Rock Stand, Roanoke, Ala.; First Church, Portsmouth, Va.; Graham, N. C.; Wadley, Ala.; Holy Neck, Holland, Va.; Pleasant Grove, News Ferry, Va.; Burton's Grove, Wakefield, Va.; Shallow Ford, Burlington, N. C.; Winchester, Va.; Rose Hill, Columbus, Ga.; Richland, Ga.; Henderson, N. C.; First Church, Raleigh, N. C.; Bethlehem, Suffolk, Va.; Leaksville, Va.; Durham, N. C.; New Providence, Burlington, N. C.; Berea (Nansemond), Va.; Reidsville, N. C.; Liberty (Vance), N. C.; Elm Avenue, Portsmouth, Va.; New Elam, New Hill, N. C.; Wakefield, Va.; Holland, Va.; Rosemont, Berkley, Va.; High Point, N. C.; Bethlehem, Timberville, Va.; South Norfolk, Va.; Beulah, Girard, Ala.; Dry Run, Seven Fountains, Va.; New Lebanon, Elberon, Va.; Christiana, Dadeville, Ala.; Suffolk, Va.; Piney Plains, Cary, N. C.; Chapel Hill, N. C.; Ramseur, N. C.; Union, Virgilina, Va.; Haw River, N. C.; Sanford, N. C.; Wentworth, N. C.; Lebanon, Semora, N. C.; Zion, Moncure, N. C.; Ambrose, Ga.; Pleasant Hill (Alamance), N. C.; Cragford, Ala.; Union, Dendron, Va.; Antioch, Harrisonburg, Va.; East End, Newport News, Va.; Wake Chapel, Fuquay Springs, N. C.; Hanks Chapel, Pittsboro, N. C.; Pleasant Union, Lillington, N. C.; Monticello, Brown Summit, N. C.; People's, Dover, Del.; Morrisville, N. C.; Palmyra, Edinburg, Va.; Franklin, Va.; Hines Chapel, McLeansville, N. C.; Citizen's Class, Elon College, N. C.; Turner's Chapel, Sanford, N. C.; Roanoke, Ala.; Burlington, N. C.; Norfolk, Va.

These schools sent to us as missionary offerings one-half for home and one-half for foreign, a total of $5,348.50 during the year 1923. I am sure Bro. Johnston has received a far larger sum than this from these schools for the Orphanage. If one of these schools is poorer in purse or in membership or in progress because of these offerings, I would certainly love to know it. I am sure they are the richer and better for it. Moreover, every member of these schools has the joy of knowing that he or she has had a part in building up and carrying forward our mountain work, to which every penny of the home mission money went the past year, and also of helping to build our kindergarten and night school in Japan, to which every penny of the foreign mission money from the schools went the past year.

What great things we could accomplish during the good year 1924 if every Christian Sunday School in the Southern Christian Convention would decide, as a new year resolution, to begin the year right, prove itself loyal to its Convention, and give one Sunday's offering to the Orphanage and one to missions. Again and again the testimony has come that Sunday Schools undertaking this program find ample income from the offering of the other two Sundays to pay their local and current expenses. Just why our Sunday Schools cannot see their way clear to adopt such a program is difficult to understand. I have no doubt but that the schools not on this list are doing a great and a good work; but what have they accomplished definitely for their Church and its enterprises beyond their own doors? In union and co-operation there is strength and there is conquest, and what our Convention is trying to do is to secure united effort on the part of all our schools for some worthy and definite undertakings.

J. O. Atkinson,
Mission Secretary.

ADDED TWO GOOD SUNDAY SCHOOLS.

To the long and growing list of our good Sunsay Schools giving one offering a month to missions, please add that of Apple's Chapel, Guilford County, N. C., Rev. C. E. Gerringer, pastor. The first check came under date of February 23rd, with this note: "Our Apple's Chapel Sunday School has voted to give an offering one Sunday a month to missions, and one Sunday a month to the Orphanage." Quite a few of our schools since January 1st have, by vote, added themselves to the list, and here is devoutly hoping that the good work will continue till every Sunday School in all our Southern Convention will be in this list of honor and benevolence. We are grateful to the good folks of Apple's Chapel Sunday School and to all the others who have made and are making this good decision.

J. O. Atkinson,
Mission Secretary.

P. S.—Since writing the above, the following arrives: "Our Sunday School at Shallow Well has decided to give the fourth Sunday's offering to missions. Am enclosing $7.25 for February." Thank you, Bro. Frank (Watson); your school will never regret doing this good deed. Now, on each fourth Sunday May some one of your splendid young men or young women give your school a five-minute talk or paper on "Missions."

J. O. A.

NORFOLK, VA.

How swiftly the months go by! Five of them have been and gone since first I began to serve in Norfolk. Five months full of fear and trembling, they have been. But, with the fear and trembling, there has been an ever-increasing confidence in God and His people in the First Christian Church of Norfolk. The Church here has done many very kind things for me in their efforts to make me comfortable and happy. But far better than this, they have listened with patience and seeming approval to the plans for a larger spiritual development at home and an increasing activity abroad. I have found here a people ready to follow a leader not simply in the things that are easy to do, but into things calling for sacrifice.

At the close of last year we were facing a deficit of more than $200.00 as our Conference apportionment was not in hand nor had we paid anything toward our subscription to the Norfolk Council of Churches during the year. Of course, this Church went to Conference with its apportionments in full, as it always does; and since then it has paid its nearly two years of arrears to the Norfolk Council of Churches. In the meantime, the Church has been curtailing a small debt which had been hanging over it for several years. A recent report from its treasurer showed that, since October, this debt had been curtailed by $157; that a proportionate part of the next Conference apportionment is being set aside each week; that all its current bills were paid, with nearly $200 in the treasury. Since that report, Bro. L. C. Ives has presented the Church with $500, which in itself pays all the Church's indebtedness and leaves a neat little sum in the treasury. Since October, about $2,000 has been subscribed toward a still better equipment here. This subscription has been voluntary among the men's Bible classes without any Church-wide campaign.

Other forward-looking steps remain unspoken of, about which you may hear in another article. In the brief year in which Bro. Flory was here, he sowed seed which are ripening already unto harvest, not to mention the arduous labors of the many other faithful predecessors, one of whom laid down his life for these people as willingly and gloriously as ever a soldier died for his country. I am glad and honored to follow in the footsteps of each of my predecessors, and I am honored and glad to be the servant of so good a people.

John G. Truitt.

THE TOMB OF TUT-ANKH-AMEN.

By Wm. Thornton Whitsett.

On November 4, 1922, the eyes of the whole world turned towards the Valley of the Kings, in ancient Egypt, for the greatest discovery in archaeology of modern times was made that day The tomb of Tut-Ankh-Amen was found, and within it a great collection of wonderful objects preserved since the day of Egypt's imperial age. Here one could look again upon the royal treasures of the most highly civilized land of its time; a land that was in the full tide of its glory when Moses lived in Egypt; when Joseph was prime minister of Pharaoh. It was opening the pages of history of a period fifteen hundred years before the day of Christ Himself. Here was a tomb that had been undisturbed for thirty-five hundred years, and that brought down to us with startling and almost painful distinctness the customs and crafts of a people almost forgotten in the rush of modern times.

The first full account of this happening is contained in a book just issued by George H. Doran Company, of New York, and called "The Tomb of Tut-Ankh-Amen," written by Howard Carter, the discoverer of the tomb, assisted by A. C. Mace, of the Metropolitan Museum of Art, New York. It is a large book of over three hundred pages and over one hundred illustrations of the objects taken from the tomb, and has a frontispiece of the late Lord Carnarvon, whose tragic death after the discovery called forth so much discussion.

The book goes into the history of King Tut and his queen, the story of the Valley of the Kings as a royal burial place, the events that led up to the great discovery, a vivid description of the opening of the tomb, and full accounts of the treasures that were found, together with an account of how these were removed and finally transported to Cairo.

The book sells for five dollars, and it is safe to say that it would be difficult to find more thrills than this book contains for any like investment. Beginning with the descend of sixteen stone steps, passing on into the forty-foot passage under the rocks until one finally comes out into the four underground chambers, with a total size of say 40x50 feet, with the four rooms known as the

antechamber, the sepulchral hall, the annex, and the store-chamber, all connected, the story and record is one almost unbelievable for its wonder but for the actual facts before us.

Tut-Ankh-Amen's reign was about 1375 to 1350 B. C., to be as exact as we may with our present knowledge. His tomb is the only one, so far as now known, that escaped serious damage from the bandits and robbers that, through the centuries, sought the buried treasures of the pharaohs. In the rock tombs of Deir el Bahari, hidden from these robbers, were found, in 1875, forty or more mummies of the dead pharaohs, but stripped of their royal burial treasures. In 1881, these mummies were removed to the Museum at Cairo, Egypt, where they still rest. The tomb of King Tut alone seems to have escaped the ravages of time, and the robbery of unscrupulous thieves.

To give some idea of the vast treasures of this tomb, let us name a few of the objects found therein: painted casket, alabaster vases, king's sceptres, king's throne and footstool, couches, rich corslets, necklaces, golden shrines, cups, inlaid caskets, solid ivory jewel box, scarabs, pendants, walking-tsicks covered with gold, bows, stools, needlework, etc. Hundreds of splendid objects of almost fabulous value, and priceless, as throwing light upon the civilization of the days of ancient Egyptian glory long before the day of Christ's coming to earth. It is easily possible that the portion of the tomb that has not yet been examined will reveal treasures of even greater value than those already found. It staggers the imagination to try to grasp the value of all this treasure from either the standpoint of its intrinsic value, or as throwing light upon the days of Egypt's ancient glory and the customs of that far-off time.

Weeks were spent in clearing even one room, and the work that still remains to be done will take quite a long time. Scholars will labor for years upon the mass of objects before their full story can be completely told, and all the restorations made. The setting up again of the king's chariots will be a task of perhaps months. To get the full scientific story it is necessary to make measurements and drawings, take notes, make photographs, restore decayed parts, and proceed with all the work with minute care, that nothing be lost.

The book is a timely one, for public interest demands all the information that has been secured to date. This volume will serve to awaken still greater interest in this most wonderful discovery, and will prepare the way for a great fund of information that will be drawn therefrom concerning the days of the pharaohs when the Nile washed the shores of their wonderful empire.

THE POTENT INFLUENCE OF THE LIFE OF JESUS.

We have absolutely no authentic history of the early kings of ancient Rome. So far as the story is handed down in writing, it is hopelessly legendary and mythical—destitute of all trustworthy information. We learn what we know of that far-off period not from historical tradition, but by means of inference from the institutions known to have existed soon after. The structure of society, the laws of the State, the religious customs, the family relation, art, architecture—all these, which we find fully formed and in action when first trustworthy annals come to be, do testify of a civilization and development governing and unfolding before the true record appears. The same is true of the transformations of our planet; no account is handed down, and yet the geologist reads the true story in every tilted layer of rock, in every petrifaction of tree or animal; because every unknown past leaves behind works which live and act in a known present, and reveal the quality of that past.

Is there any reason why we should not apply this historic principle with a wide and permanent application to the life of Him who said: "Believe me for the very works' sake?" I am sure if we could get to the real heart of the faith and reverence of Christendom today, we should find that these qualities do not rest simply upon the fact that our short biographies of Jesus were written centuries ago. Such reverence and faith rest rather on the ineffacable consciousness of mankind that Jesus has written His life and power in fair and noble characters upon more than nineteen hundred years of human experience; and that He is doing the same thing today, and here, and everywhere. Manuscripts may be altered, or the history and formation of them may be concealed by the mists of antiquity; but moral and spiritual force and truth, put into the life of the race, abide and testify of their source and giver.

We live in a period of questioning—when there are th osewho would put after every statement of Christian history an interrogation point. Certainly, I cannot agree with this manner of questioning, which demands of Christian annals what it would demand of nothing else; for when the last historic inquiry shall have been made, and the last words of criticism spoken, we shall be compelled to believe as much as this: that the gospels were written by persons who had an intimate connection with the planting of Christianity; that what they write they wroe from honest conviction; and finally, and most important, that what they wrote unconsciously reveals a character infinitely larger, loftier, and more spiritual than their own. For the sake of argument, suppose we entertain all the questions, consider all the doubts, put the interrogation point wherever an objector desires, and as often as he desires it. Have we lost Jesus? Has that influence, so strong and tender, so attractive and inspiring, taken its final departure? It certainly has not, for real works last, and genuine spiritual principles and influences cannot pass away. It is this reality of the Christ that has given him the most permanent and prominent place in human interest, and makes him the mightiest force in the moral universe. Great changes of opinion come with the years, but no change can affect the sway of such a genuine life as His, so full of spiritual help and inspiration.

The ideal life which Jesus gave to the world as a perpetual witness that He once lived and that He was worthy of the greatest love and reverence, has become so deeply embedded in human consciousness that men cannot do away with it. No matter now about the biographies; no matter about the traditions; no matter what you believe or do not believe of these—as much as all this is indeed certain, in the earliest Christian years of which there is a sure record, a new and higher conception of holy living meets you everywhere. This ideal life did not simply express the spiritual standards of the Jew, Roman, Stoic or Greek of its own time; neither could it have come from the earlier Christians themselves, for neither they nor we have been able to reach up to that great pattern of divinest life. It bears witness that the Son of God taught and lived this imperishable moral ideal—there is no other adequate explanation.

How immortal are his teachings—how applicable to the errors, needs, and duties of men in every age and clime! Here in the New Testament are those wonderful parables, which have delighted and instructed sixty generations of the old and young. The Sermon on the Mount, which is a whole volume on ethics and religion, is compressed into a dozen pages. How seriously it unfolds the whole philosophy and duty of prayer; the grace of charity; the supremacy of the heavenly treasure over the earthly; to the inwardness and depth of the better life in man, each beatitude bears its own separate witness. Where shall we find profounder glimpses of man's divinest life than in the Gospel of John, called "the heart of Christ?" We are sorry if it should be true, that we are not sure of the authorship of the four gospels, and of the time they were written and whether their original garb was Hebrew or Greek, for naturally we would like to be sure about the unimportant details; but should we not be able to supply any of this long-desired evidence, yet the Great Teacher is there. He who spake as God gave him wisdom has written his mark on every page. Had but one of the great Philippics of Demosthenes come down to us, and with no certain history attached, should we not know that in Greece's extremity there spake an orator at whose feet the lovers of eloquence might wisely sit. I read my Bible, and I know that Jesus walked with God; that the volume of truth and duty was to him an open book; that his words were light and life; that he must have spoken with authority, and not as the scribes. For nineteen centuries this Word, this life, has been a force in the personal experience, and a force in the great common life of humanity—a stream of energy forever flowing, forever unexhausted. Men's ways of thinking, their rules of action, their best hopes for this world or the next, their dreams of progress yet to be, their very laws—all that makes the basis and the texture of civilization, felt and feels its potent influence.

The world before Jesus' day had been unconsciously preparing for a great fresh influx of spiritual life. The Roman conquest had melted into one countless and warring principality, so the whole world was open to the great-hearted missionary of the truth. The old faiths, the old rituals, were losing their power; minds and hearts were growing more hospitable to the fresh message which had in it rationality plus life. The world waited for a mighty personality, a soul in whom God's spirit dwelt; in whom was a knowledge of the truth, a love of man, and a bright vision of a nobler future. And it found all in the prophet of Galilee; and His works, seen in a better civilization, and seen in a truer form of religion, and seen in purer lives, bear witness of Him. Men believe in Him and cherish His influence, not simply because of what is written, but because of His own wonderful personality, which has poured itself without stint into the world's life. The final law in all well-ordered life is the principle of truth which expresses the love and wisdom of Him who created us. But never does a principle of truth come home with such power as when it is incarnated in living excellence. Take the person who has risked all, and lost all, to save another; here virtue takes on reality. The fountains of the great deeps of sympathy are broken up—you admire, you reverence, you imitate. Christianity proposes to bring men into contact with a personality which has in all the Christian era provided to be full of spiritual powers. One can hardly estimate the loss to the race, and to the individual, if in all the Christian centuries we could have excluded enthusiasm for Jesus' personality, and replaced it by a cool and sensible acceptance of truth, in which there was not one heart-throw. That wondrous life has filled the Christian ages with its work, and has flooded the Christian consciousness with its ideal of holy living. What most of us need is not more knowledge, but more warmth, more zeal, a clearer conviction of the reality and worth of a better life—more true heart-throbs.

Graham, N. C. S. L. Beougher.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 16, 1924.

Topic: "The Reign of David."

Lesson: 1 Sam. 16; 2 Sam. 24.

Golden Text: "I delight to do Thy will, O my God."—Psa. 40:8.

Devotional Reading: Psa. 24:3-10.

Our lesson committee should be arrested for speeding. And then they should be convicted and heavily sentenced. For they are trying to go so fast that they have assigned forty chapters for today's lesson. Think of it—forty chapters for a forty-minute (or less) lesson period! And those forty chapters about David! There is enough material in these chapters for forty days, and then there would be some to spare. I protest against such a policy, even if they are trying to give a connected account of Old Testament history. Pupils—nor teachers—will never get any connected account of Old Testament history when they take forty chapters at one time. I repeat it, I protest against such a policy.

And now that I have aired my grievances, I am going to do the only practical thing to be done under the circumstances—give a brief resume of the reign of David and a brief discussion of the lesson as printed.

The story of David is one of absorbing interest and religious value. It begins with the homely scene at Bethlehem, where Samuel, the ageing prophet, annoints David as Saul's successor, not on outward appearances, but on God's approval. Then follows the experiences at Saul's court as a musician. The inimitable story of the mere lad's victory over the giant still grips the interest of the young and challenges the courage of the older. A tender element is added to the story in the account of the friendship between David and Jonathan. Then follows the events at Saul's court, the growing jealousy of Saul, David's flight, the forming of a band of followers, David's magnanimity in twice sparing the witch, and culminated in his suicide on Mt. Gilboa, and David's lament over Saul and Jonathan. This ends the first period of David's life.

The events connected with David's life as king are just as interesting as those connected with his early life. He is made king of Judah at Hebron and reigned for seven and a half years. Later he was made king of Israel, and in his person the two kingdoms became one, at least in name. David took Jebus or Zion, fortified it, and made it his capital. He promoted peace within his own borders, developed the country, and made successful foreign conquests. Perhaps most important of all, he brought the ark to Jerusalem. Soon thereafter he committed his grievous sin which involved him in such far-reaching consequences. His son Absalom rebelled against him and established for a while a kingdom. David was forced to flee for his life, but in a battle between the two forces, David's army was victorious and Absalom was slain. David returned as king, spends the last years of his life in strengthening his internal affairs, and in wars against his foes. So much for a brief history of this great man's life.

The lesson as printed is suggestive. David had had it in his heart to build a house for God. Unlike so many people, he saw the disparity between his own fine home and the temporary house of God. And at first Nathan had told him that he was to do what was in his heart. But the Lord had something to say—prophets then, as today, sometimes spoke without the Lord—and He said that, not David, but his son should build the house. He did assure David, however, that his kingdom should be established forever.

David's reaction is exemplary. In spite of the fact that he had had it in his heart to build the temple, and had even gathered some material, he bowed graciously to the Lord's will. Furthermore, he blessed the Lord for all that He had done for His humble servant, a man whom He had taken from the sheep-cote and lifted to the throne. We who are like sulky children when our wills are crossed will do well to read the seventh chapter of 2 Samuel again and again.

A Few Thoughts from the Printed Lesson.

(2 Sam. 7:18-26; 8:14-15.)

1. It is a good thing to "sit before Jehovah."
2. Every really great man is humble.
3. Jehovah keeps His word.
4. God rewards His servants, not according to justice, but according to mercy.
5. God has a purpose for men and nations.
6. One man plans; another does the work.
7. Leaders should execute "justice and righteousness unto all their people."

(Space forbids me to list the lessons that might be drawn from the forty chapters assigned for today. Nor have I made any attempt to delineate the character of David. I have simply given a brief historical survey of his reign.)

CHRISTIAN ENDEAVOR.

March 16, 1924.

Topic: "The Bible in all the world—How it is sent forth, and what it does."

Lesson: Psa. 43:1-5.

As Sir Walter Scott lay dying, he said to his son, "Bring me the Book." His son replied, "Father, what book?" Scott replied, "Son, there is only one Book for a time like this. Bring me the Bible." This great man voiced the sentiments of humanity when he said "the Book." For in spite of the fact that there are books and books—of the making of books there is no end—the Bible is *the Book.*

There is much discussion now in regard to this Book. There are some who think that it is antiquated and has no message for our age. There are others who hold such a view of it that makes it difficult for them to face a few facts that must be faced. There are those who think of the Book in ordinary terms. There are others who make of it a fetish and a book of magic. Let us consider this Book as to its nature, its distribution, and its mission or function.

1. *What the Bible Is.*

It is a Book of books; a library of sixty-six books. It has many different authors, with different interests, and it was written over a period of hundreds of years. And yet there is a unity about it that is very remarkable.

It has a wide range of literary subject-matter. There are stories, history, travel, poetry, prose, codes of ethics, law, philosophy, biography, and even humor in it. So far as style is concerned, there is nothing in all literature that surpasses the King James Version.

It is, however, pre-eminently a Book of religion. It makes no claim anywhere to being an authority on every subject. Much of the confusion today is due to the fact that men have tried to make the Bible an authority on any and all matters. The interest of the Bible is in religion. *And here it is an absolute authority.* It finds men in their inner-lives, and meets their deepest needs. It is the Word of God in a very real sense.

2. *How the Bible is Distributed.*

The Bible has by far the largest distribution of any book published. Over thirty million copies per year are sold. It is printed in seven hundred and twenty-five languages and dialects. In the last ten years, an average of one book of the Bible has appeared in a new language every six weeks. It can be bought for a few cents—single books of it come as low as one cent apiece—or it may cost many dollars. It is bound in all styles. It is read by all classes of men. It finds its way to all parts of the world. The American Bible Society alone spends $1,500,000 a year to send it to other lands. In some cases the Bible is printed in raised letters, so that blind people can read it. Hundreds of people read it every day, and many people carry it with them all the time. He who reads the Bible is keeping company with a host that no man can number.

3. *What the Bible Does.*

It teaches us about God, about man, about Christ, about sin, about salvation. It is the best book on religion.

It condemns. All forms of wrong and wrongdoing are condemned in this Book.

It enlightens. The writer said, "The entrance of Thy word giveth light." Thy word or law is a lamp unto my feet, and a light unto my pathway.

It inspires. Faith in God, in a man himself, and in a man's fellow-men; hope in this life and in the life to come; love for God and for man.

It strengthens. Against temptation, against doubt, for service.

It comforts. The sick, the discouraged, the bereaved.

It transforms. The gospel of Christ is the power of God unto salvation.

If these things be true—and they are true—we ought to read the Bible more. As Christian Endeavorers, we are pledged to read it every day. I shall never forget the advice a Christian gave me once. He said we ought to read the Bible through, pray it in, and work it out.

Some Pointed Questions.

1. When did you read your Bible last?

2. How often do you read it?
3. How much time do you spend with it when you do read it?
4. How do you read it?
5. Why do you believe it is the Word of God?
6. Does the Bible seem real to you?

A NEW CHRISTIAN ENDEAVOR SOCIETY.

One of the happiest experiences I have had since doing field work among our Churches was a visit to my own Church—Fuller's Chapel—Sunday, February 17th. This Church is about twenty-five years old, and J. F. Coghill has been the faithful superintendent of the Sunday School almost every years since its organization. His health is so bad that he is unable to attend much of the time now, but the work goes on under the leadership of the assistant superintendent, Mr. I. J. Oakley. Mr. C. C. Woodlief, for a number of years, has had charge of the music there, and has led the children as well as the older people.

Sunday morning the Sunday School voted to give one offering per month to the Orphanage and one to missions. There was not a single opposing vote in this action, and they expect to get a great deal of pleasure out of this decision and to make the school grow.

After the class period, a senior Christian Endeavor Society was organized, with twenty-five members. The officers elected were: president, Miss Irene Woodlief; vice-president, Mr. Dolton Coghill; secretary-treasurer, Miss Verna Moss; chairman of social committee, Mrs. S. F. Coghill; chairman of prayer meeting committee, Mr. I. J. Oakley; chairman of lookout committee, J. F. Coghill, Jr.; chairman of junior committee, Mrs. Rob. Moss. There is a large group of young people in the community, and it was felt by the members of the new society that Christian Endeavor is the best way to train these young people. The junior committee is arranging to have a children's story hour, and to have them in charge of a special Christian Endeavor program once every two months.

A daily vacation Bible school for June was discussed, and plans will be made toward this end. The members of the Church are very much pleased and delighted with their new pastor and his wife, Rev. and Mrs. A. H. Hook. Altogether, things look bright and hopeful for Fullers, and I am proud of the work that is being done there.

PATTIE COGHILL.

RELIGIOUS EDUCATION NOTES.

Two mission study classes have been started in the Greensboro First Christian Church. These are taught on Wednesday evenings by Dr. and Mrs. Rowland. A teacher-training class has also been started there.

The one-day schools of missions which are usually held in the Eastern Virginia and North Carolina Conferences in April are being arranged now. The program and the dates and places of meeting will be announced soon. Mrs. W. H. Denison, of Dayton, Ohio, president of the General Woman's Mission Board of the Christian Church, has accepted an invitation to be present and help out with the program.

If you are interested in a daily vacation school for the children of your Sunday School, write your field secretary of religious education. It will be a glorious opportunity for the children. One-half hour or one hour per week is not enough time for the religious training of your children.

It is not too early to begin thinking of attending the Chautauqua and School of Method at Elon July 28th to August 3rd. The greatest program ever is being prepared.

REASONS WHY WE CANNOT ACCEPT THE MODERNISTS' VIEWS.

Every Christian, it is said, ought to be able to give a reason for the faith that is in him. It is equally true that if a man refuses to believe a thing, he should be able to give his reasons for not accepting such a thing, or thought, as he may refuse to accept. As a great many of our readers are not modernists, it has seemed wise to offer them a little help to know just why they cannot accept the modernists' views of the Bible and the Christianity which it teaches. Every one ought to have a reason for not believing a doctrine, and having it, he ought to be able to tell it.

The following has been compiled by Rev. R. B. Jones for the *Wesleyan Methodist* of Syracuse, N. Y.:

Thirty-Two Reasons Why the Destructive Criticise of the Old Testament Must be Rejected.

1. Because its founder was a sceptic.
2. Because, if the critics' theories be true, the Jews of the Old Testament times would have been aware of the case, and would have repudiated the suspected portions.
3. Because the literary method of the critics, when applied to literature belonging to their own times and language, has signally failed.
4. Because the critics' theories are simply the rehash of the theories of notorious infidels, such as Tom Payne, Voltaire, Bradlaugh, Ingersoll, etc.
5. Because its theories are in conflict with the explicit utterances of our Lord Jesus Christ regarding the Old Testament.
6. Because, in order to retain their theories, the critics have to assail the infallibility of Christ as teacher.
7. Because it has no single historical fact for its basis, but is built upon purely subjective assumptions.
8. Because every single fact of archaeological discovery is dead against their theories.
9. Because many of the first basal assumptions of the critics—such as the non-prevalence of writing in the time of Moses—have been proved to be false.
10. Because it cannot be that Germans and British, in the twentieth century A. D. know better than the ancient Jewish historians themselves.
11. Because it makes God the user of fraudulent forgery as a means of ancient revelation.
12. Because men of equal, and even superior, scholarship to the critics have shown their theories to be untenable.
13. Because it robs men of a chief desideratum, namely: an authoritative, complete, perfect, and final revelation from God.
14. Because while it pretends to remove intellectual hindrances to the acceptance of the Bible, it leaves no Bible worth accepting.
15. Because it creates more intellectual hindrances than it professes to be able to solve.
16. Because it leads none to Christ, but destroys the faith of many.
17. Because it is barren of evangelistic and spiritual effects and results.
18. Because it is the natural offspring of that unproven, unprovable, un-Scriptural, and God-dishonoring theory—Darwinism.
19. Because it inevitably leads to the relinquishing of fundamental Christian truths, such as the deity of Christ and His substitutionary, propitiatory atonement on the cross.
20. Because, in destroying the authority of the Bible, it takes away the foundation of Christian civilization, and leads to social and political anarchy.
21. Because the critics themselves cannot agree as to what they call the "assured results" of their investigations.
22. Because it proceeds on a rationalistic basis, which shuts out the supernatural and miraculous intervention of God in history.
23. Because recent scholarship is increasingly subverting the whole critical positon.
24. Because the critics dare not take cognizance of the many books published that riddle their whole structure.
25. Because not one of the critics, nor all put together, have sufficient knowledge to show that the Old Testament is not what it professes to be.
26. Because the critics willfully shut their eyes to all the evidence with which they cannot harmonize their theories.
27. Because it makes impossible the exercise of faith, faith which presupposes and demands an infallible word of God to rest on.
28. Because its methods and results are repugnant to the common sense of every unprejudiced mind.
29. Because having silenced the voice of God, it leaves the human race to the uncertain light of its own little intellect and philosophy, which can never lead it to God.
30. Because it is the modern expression of the serpent's insinuation to Eve: "Hath God said?" (Gen. 3:1.)
31. Because it is nothing but the latest presentation of age-long scepticism and infidelity in a Christian garb.
32. Because, so far from the human race having been at the outset a race of superstitions, polytheistic savages, as the critics teach—"the idea of God is clearer, simpler, and freer from mythological conceptions, as we penetrate more remotely into the past history of nations."—*Mgr. Leroy, "The Religion of the Primitives."*

A FINE BIBLE LESSON.

Study it well, and ask God to give you light from above. You wish to know the truth, that the truth may make you free—free to be and to do the right, and also free to shun the wrong; but if you would shun the wrong in fact as well as in name, you must see things as they are. Here is the lesson:

1. God commands it—"Ye shall be holy, for I am holy." (Lev. 11:4.)
2. Without it no man shall see God—"Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12:14.)
3. We must live it in this life—"We should live soberly, righteously and godly in this present world." (Titus 2:12.)
4. He that sins serves the devil—"He that committeth sin is of the devil." (1 John 3:8.)
5. The Christian is not a sinner—"Whosoever is born of God doth not commit sin." (1 John 3:9.)
6. God wills our sanctification—"This is the will of God, even your sanctification." (1 Thess. 4:3.)
7. Jesus died for our sanctification—"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13:12.)
8. It is for believers—"Have ye received the Holy Ghost since ye believed?" (Acts 19:2.)
9. We do not grow into it—"While Peter spake these words, the Holy Ghost fell on all them which heard the Word." (Acts 10:44.) "As I began to speak, the Holy Ghost fell on them." (Acts 11:15.)
10. It is a second definite work of grace—"Then laid they their hands on them and they received the Holy Ghost." (Acts 8:17.)
11. It comes by faith—"Purifying their hearts by faith." (Acts 15:9.)
12. Beware of despising holiness—"For God has not called us unto uncleanness, but unto holiness. He, therefore, that despiseth, despiseth not man, but God." (1 Thess. 4:7-8.)

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE SPIRIT OF CHRIST.

"Now, if any man have not the spirit of Christ, he is none of His."—Rom. 8:9.

These are the words of the first interpreter of the Christian religion. It is a straightforward, emphatic, simple, dogmatic, solid, final statement. It is so plain that a child can read it and understand, and it is so much a fact that it does not admit of debate. There are no two sides to it.

What does it mean? Just this: One may know the Word of God from lid to lid; may join the Church, be baptized, be regular and precise at worship, partake of the Lord's Supper, have faith to remove a mountain, speak with the tongues of angels, know all mysteries, give all his wealth to charity, and even give his body to be burned at the stake—but if he has not the spirit of Christ he is none of His: he is not a Christian. Therefore, the beginning of the Christian life is not joining the Church, nor is it conformity to Church rites; it is the possession of the spirit of Christ. Everything of the kingdom of God depends upon this. The future of the Church and the glory of Christianity, yea civilization itself, hangs upon it; and if we fail to see it this way, our future course in life is bound up in misery.

Prayer.—Dear Father, we thank Thee for Thy manifold blessings that have come to us without any act or merit of our own. Reveal to us the greatness of the things that are in Christ and how we may possess them at no cost to ourselves except the exercise of love. In every thought and purpose of our lives enable us to hold before us the picture of our Saviour who was too good to stoop to wrong and never too good to help the poor and needy. Help us to follow His example. *Amen.*

TUESDAY.

CHRIST'S LAW OF RETALIATION.

"Whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5:39.

These words are a part of the first utterances of Jesus Christ, and they constitute a part of the standard which is set for the new race—the Christian—those living then and those yet to be born. He says the law of "An eye for an eye and a tooth for a tooth" is bestial, barborous and unlike the kingdom of God; that His purpose is to change men from this kind of life to saints, and that the only law by which it can be done is that of love. Therefore, we are told plainly, if we should receive an offense, in return we are to show love and act then and there in a way that will reveal that love and contribute most to the offending party.

There are just three ways of answering an offense, viz: revenge, flight, and "turning the other cheek." Revenge is barborous and has no element of Christianity in it and has no sanction from the Lord under any circumstances. It sometimes gives a sort of relief, but instead of lessening evil, it multiplies it. It is sinful to take revenge. Flight is cowardly and encourages the enemy to redouble his energies and pursuits. No good can be achieved in this. To "turn the other cheek"—Christ's way, in spite of its seeming absurdity—is the only way. This does not mean to merely stand up and take the second blow; but it does mean the doing of that which is necessary and possible to stop further wrong. "Cut the chain at its first link"; put out the fire at its beginning; kill the snake by stamping the egg—and be willing to be hit again if necessary in that effort.

Prayer.—Our Father, with the rising of the sun until the going down of the same, fill us with the Redeemer's spirit when we are amidst our enemies as well as when we are with friends. Help us to reveal the Christ's spirit at all times. *Amen.*

WEDNESDAY.

STICKING TO THE THING YOU HAVE PLANNED.

"Suffer not thy mouth to cause thy flesh to sin."—Eccl. 5:6.

Have you ever planned the every-day things which you must do every day in the order of their importance to your future life?

You have signed up for a certain number of lessons because you need the instruction; then nothing should interfere with that.

You have invested in the "daily dozen" because you know that you need a good physique; why skip the exercise for a single day?

You have agreed to teach a class in Sunday School; why get up too late to go? Better get the habit of 100 per cent attendance yourself if you want your pupils to be perfect.

You know a number of things which you would like to do, but which would not make or mar your life if they were omitted.

But this one says "come," and another say "go," and you are blown hither and yon and float with the tide which is stronger than you.

What is the result?

Six months or a year, wasted in getting the instruction you need to help you make a place for yourself in the world.

You do not practice and get full results for the money you have expended.

In other words, you waste money and time and get nothing valuable.

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Prayer.—Dear Father, we pray that our weakness to put off what we have purposed to do, be strengthened to a constant and loyal endeavor to achieve what we have undertaken; that our fruit may abound, and that we may be made perfect in Christ Jesus our Lord. *Amen.*

THURSDAY.

MODERN CHRISTIAN "MIRACLES."

"He that believeth on me, the works that I do shall he do also, and greater works than these shall he do."—John 14:12-15.

We know the works that Christ did. He Himself enumerated them: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up." How could it be possible for "greater works" than thse to be wrought by His disciples? For His immediate followers He meant it literally. And they did perform miracles of healing, in rare cases even restoring the dead to life. Augustine takes the ground that physical and visual miracles were necessary for the faith of founding the Christian Church, but thereafter were discontinued, and he explains the "greater works" as consisting of healing the souls of men rather than their bodies.

But even now life is not without its miracles, for the marvelous is continually before us. One has said: "The gates of dawn swing open wide without a creak of the hinges." In every vestige of God's universe, glories beyond the comprehension of man manifest themselves. The continuous heart-beat that keeps the body alive is miraculous. Indeed, miracles are explained as simply the result of superior knowledge of the laws of life, of which it is said that science even now is gaining great insight.

And "Greater works than these shall he do (ye do)." How can this be? It can be this way: It is the work of changing man from the material to the spiritual. Christ stilled the storm; it is a greater work to bring peace to the storms of life, and that is our part. Christ made the lame to walk; it is a greater work to help the morally lame to walk morally right, and that is our work. He opened the ears of the deaf; it is a greater work to cause men and women to hear the word of God unto their salvation. He opened the eyes of the blind; it is a greater work to cause folks to see the way of life. He raised the dead to life; it is a greater work to raise the dead in sin to life in Christ. This is the greater work which is your and my task. Let no day pass without doing our best.

Prayer.—Father of all, teach us, Thy children, how to promote the work of our Saviour in the salvation of men. If our outlook is selfish, change it and make it brotherly, and make us to yearn for the well-being of our fellow-men, and give us souls for our hire. In Jesus name we ask it. *Amen.*

FRIDAY.

HIGHWAYS OF THE HEART.

"In whose heart are the highways (to Zion)."—Psa. 84:4.

All roads lead to the heart, and all roads come out of the heart. In other words, every one of us receives ideas from somebody's heart, and there is continually going out from our hearts roads of influences, and every one of us is choosing the way of the inner desire.

The psalmist is telling us of a man who had in his heart the highway to Zion. Now, the way to Zion is by the way of humility, love, joy, peace, long-suffering, gentleness, meekness, obedience to law, sympathies, blessings, hate for sin, joy in righteousness. It i the way of one not thinking of his own advantages while he professes to please God. It is the way of one who is not pious by spasms, but who is constant and "always abounding in the work of the Lord." It is the way of one who looks for no applause while he does the Master's will. It is the way of loving God more than the treasures of this world. It is the way of resignation to His will, though it be through the "slough of despond." Let thy heart be filled with these highways where others may travel and reach heaven.

Prayer.—O Lord, our Lord, whose ways are right, help us this day to keep our hearts with all diligence. Help us to lead a life of perfection, watchful and suspicious of our errors and faults, and may we grow better and better every day according to the solemn admonition of our Saviour. *Amen.*

SATURDAY.

WITNESSING FOR JESUS.

"Exhort one another."—Heb. 3:12-15.

The Lord is not pleased with a Christian who keeps his mouth shut regarding his experience and is silent when he should let others know where he stands. What child will not talk up the family, or defend it, or, at least, acknowledge the family of which it is a member?

All we are brethren in the Lord, sojourners in Christian service together, and we are to edify one another each day by exhorting one another and helping one another on toward the city of God. Every one of us has some bit of personal experience that will help some one else—yes, perhaps inspire them; and it is so important that we accustom ourselves to doing so, that the apostle places it as necessary to keep us from falling away from the belief and being hardened by the deception of sin.

They who fear the Lord, most truly do exhort one another, and when they go to the Church to

worship, they pray for and cultivate the infallible signs of consecrated heart-life. Witnessing to one another for the Lord gives a firm assurance of God's love and the softening humility of His blessed presence. This elevates all; but a failure to do it borders on cowardice, dishonors the Master and enfeebles one's own soul.

Prayer.—Our Father, we beseech Thee to keep alive and burning within us the spirit of our Lord Jesus Christ. Strengthen our hearts and sanctify our lips to speak forth Thy praise, Thy helpfulness and Thy salvation to any at any time and anywhere. In Christ's name we ask it. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN."
Mark 2:27.

There can be no doubt that the ancient Mosaic Sabbath law after the coming of Christ was kept among all the Jewish Christians, for we are told that Christ and the apostles were constantly in the synagogue teaching and joining in the services of the seventh day. It is evident, however, that the Gentiles were not bound to this law (Col. 2: 16-17; Rom. 14:5-6). These kept the feast of the resurrection of our Lord, which was the first day of the week. The Jewish Christians kept both. This continued for many years, just as the Jewish Christians held on to the old rite of circumcision while at the same time they kept the ordinance of baptism in Christ. However, by slow degrees, this faded away, and the first day of the week remained alone as the weekly season for worship.

Today it stands not only as the commemoration of the day in which God in creation changed darkness to light, but the day in which Christ our Saviour arose and gave to the world the hope it had longed for centuries before. Thus, our Lord's day—the Christian's Sabbath—is far more illustrous than the seventh, the Jewish Sabbath. Like a shadow, the latter vanished when the temple veil was rent, and from this time on "the Son of Man is Lord even of the Sabbath." That is our motive for observing it today. It denotes completed redemption. It is the one fundamental truth in which our Christianity rests. It is the one big stroke which gave to us the kingdom of grace. It is God's warrant for our eternity. On this day, the enthroned Lamb says: "Behold, I make all things new"; and if "any man be in Christ he is a new creation."

Prayer.—Our Father, draw us near to Thee today through Christ. Whatever there may be drawing us away from the proper observance, take it away, and we pray Thee to strengthen our faith against it, that we may not yield, but may pay our vows and devotions to Thee. *Amen.*

A SYSTEMATIC GIVER'S SURPRISES.

The Christian who begins to tithe or to practice stewardship in regard to his income will have at least seven surprises:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents and all his possessions.
6. At himelf for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.—*Missionary Review of the World.*

Try for yourself and see. Or, as the ancient writer put it, "Prove me, saith the Lord God, and see if . . ."

Christian Orphanage

DEAR FRIENDS:

Mr. L. Cass Ives, of Berkley, Norfolk, knows how to make us happy when we are carrying heavy burdens. He heard of the scourge of sickness we have had, and knowing that much sickness incurs much expense, he felt sorry for us, and shows this sympathy by mailing us his check for $500 to help make our burdens lighter and bring a ray of sunshine in our pathway. We are very grateful indeed to this dear brother, and only wish we had a hundred more of his kind.

The children are enjoying the beautiful snow today (February 27th). It is the first snow we have had. They enjoy playing in it so much that it looks cruel to keep them in and deny them the great sport and pleasure. We remember how we enjoyed it when we were little, and we have reached the conclusion that all children are very much alike, both in things they do and things they like. We have had so much bitter cold weather that we hope when the snow melts away that we will have some pretty days, so we can trim our fruit trees and begin to get something done toward our spring work.

The following have been sent in since our last report: Ladies' Aid Society, Sidney, Ind., 1 quilt; Harrisville Missionary Society, Union City, Ind., 1 quilt, clothing; Woman's Bible Class, Burlington Christian Church, 1 year's subscription to *Youth's Companion, Christian Herald, Modern Priscilla;* Ladies' Aid Society, Mansfield, Ill., Mrs. Cora Zeider, president, 3 nice comforts; Ladies' Aid Society, Ramseur Christian Church, 7 cakes for children in baby home; Class 3, Mrs. A. O. Harmon, teacher, Raleigh, N. C., curtains for matron's room in baby home.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 6, 1924.

Amount brought forward		$2,179.54
Sunday School Monthly Offerings.		
North Carolina Conference:		
Liberty	$ .63	
Wake Chapel	5.32	
Bethlehem	2.60	
Pleasant Hill	4.50	
Pleasant Grove	3.00	
Hopedale	3.45	
New Providence	3.36	
Liberty, Vance	3.25	
Palm Street, Greensboro	6.61	
Shallow Well	1.63	
		34.35
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Franklin	10.00	
		35.00
Valley of Virginia Conference:		
Winchester		5.32
Georgia and Alabama Conference:		
Rose Hill		2.71
Special Offerings.		
Lula Little	$ 10.00	
R. W. Thompson	25.00	
Nettie Ray, board	18.00	
Mrs. E. R. Davies	1.00	
A Friend	5.00	
Margaret F. Clark, sec.	28.00	
Bertha Isley	5.00	
L. Cass Ives, Norfolk	500.00	
		592.00
Grand total		$2,848.92

ELON NOTES.

The annual missionary lecture course given here by Dr. J. O. Atkinson, mission secretary of the Southern Christian Convention, began with a sermon at the preaching hour yesterday and will continue throughout the week at the chapel service on Tuesday, Thursday and Saturday.

The topic for the Sunday lecture was "The Church Equipped for World Service." For the remainder of the week he will use the following subjects: Tuesday, "The Church Challenging to World Service"; Thursday, "The Church Contributing to World Service," and Saturday, "The Church Conquering in World Service." Dr. Atkinson is an eloquent speaker and his discourses are always highly instructive. He was at one time pastor of the college, and will be heard with great interest by the students, faculty members, and citizens of the town.

The annual celebration of the Clio Literary Society of Elon College was held yesterday on the anniversary of the birth of Washington. The students enjoyed a holiday from their college classes, social privileges were granted for the bigger part of the day, and the day was given over entirely to the Clio Literary Society, their public entertainment coming in the evening, following a special dinner in the college dining-halls.

For many years it has been the custom of the literary societies here to hold a public entertainment each year, and these occasions have grown to be red-letter days in the college calendar. The Clios this year presented as their entertainment "The Hut," a three-act comedy by Fannie Barnett Linsky, which was enacted especially well to be an amateur production, and which upheld the high standard of quality set by these occasions in past years.

Between the acts a series of interludes were carried on in the form of sketches, vocal solos, and instrumental music by Messrs. F. H. Prescott, W. M. Sexton, Clyde Rainey, J. H. Jones, Darden Jones, H. Richardson, and C. A. Pearce. The college orchestra furnished music for the occasion.

Promptly at 8 o'clock, J. T. Banks, president of the occasion, welcomed the audience in a brief speech, told them something of the work of the society and the aim of the annual entertainments, and made them feel that their presence was appreciated by the members of the society. Professor Greenwood, of the voice department, coached the production; W. C. Elder served as stage manager, and S. H. Abell as stage director.

Those taking part in the play were Chapman White, H. C. Hainer D. L. Beougher, W. S. Weathers, C. W. Dunn, A. L. Combs, W. A. Seawell, L. V. Watson, Garland Crews, Percy Hudson, and F. A. Rawles.

Marshals for the occasion were J. B. Guy, chief; D. L. Harrell and Fernando Bello.

The play opened by portraying a mountain cabin which had been turned into a sort of resort for the tired business man, a nerve restorer. A robbery, a tragedy, and a love story soon developed. Those three stories were all carried forward at one and the same time, and the humor that ran through them kept the audience at one minute on the verge of tears, and the next in uproarish laughter.

An especially enjoyable feature of the day was the special Clio dinner in the college dining-halls. The students were treated to a sumptuous spread. The dining-halls were decorated in red and white, the Clio colors. Pennants of the other literary societies adorned the walls, and a large picture of George Washington and Woodrow Wilson was placed at each end of the college dining-hall.

C. M. CANNON.

CRENSHAW.

Oliver Judson Crenshaw was born in Lancaster County, S. C., August 10, 1895, and died February 20, 1924; age 28 years 6 months and 10 days. Bro. Crenshaw was converted and joined the Baptist Church at the age of 14 years. Soon after moving to reidsville, he, with his wife, joined the Christian Church, and to say that he lived a Christian life is putting it mildly, for his life was more than the ordinary. He was a genial, companionable man. His friendship was perfect. He lived without enemies, yet he was firm in his convictions concerning the right. He lived in that ever-readiness for the call of his God. Never absent from Church or Sunday School. The Church and Sunday School were feeders to his soul, and each day he lived these before the world. He realized that if one was to live greatly that he must pay its price. As I think of his passing, heart-rending as it was, it was fitting indeed that he should be called away so suddenly. In an instant, without warning, an electric current took his life away.

Bro. Crenshaw made the world seem good. Love has grown larger to us all by knowing him. Faith, too, is more perfect. Bro. Crenshaw leaves to mourn his passing his dear wife and two small children, father, mother, five brothers and one sister. His body was taken to Rock Hill, S. C., for burial, where the funeral was held Friday, February 22nd. Funeral conducted by his pastor, Rev. J. A. Ledbetter, assisted by Rev. Dr. Martin, of the Presbyterian Church. It is with sad hearts we say to thee: "Farewell, brother."

Who knows what nobler errands of His grace,
In ways untried, your eager hands fulfill;
Or if his feet, with swift, unwearied pace,
Tread the familiar paths before us still?

J. A. LEDBETTER.

Reidsville, N. C.

IN MEMORIAM.

In loving memory of Allen A. Lassiter, who departed this life two years ago today (March 4, 1922).

Precious one, we so much miss you
Since to Heaven you have gone to stay.
God relieved you of your suffering
Just two years ago today.

We often sit and think of you
When we are all alone,
For memory is the only thing
That grief can call its own.

Today recalls our memories:
Our dear one laid to rest;
And those who still remember
Are the ones who loved you best.

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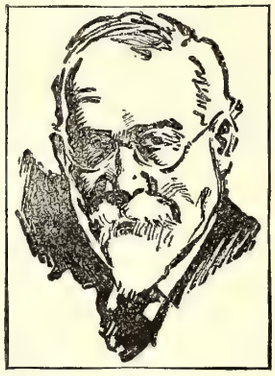

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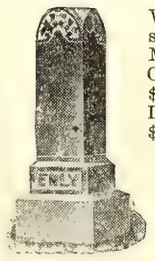

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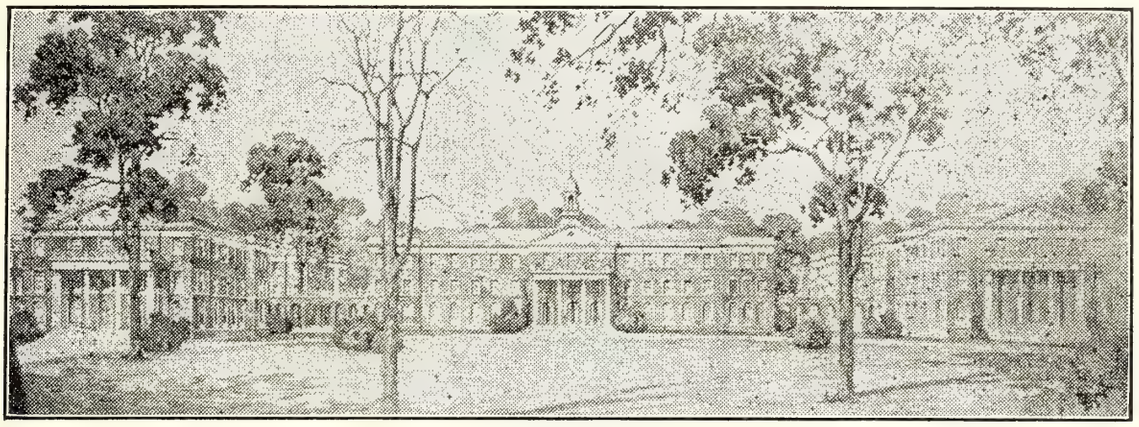

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RONEY.

Departed this life at her home, Haw River, N. C., Mrs. Nancy Elizabeth Roney, wife of C. H. Roney, February 21, 1924, in her seventy-third year. Her husband and one daughter survive her. She was a member of the Methodist Episcopal Church, South, devoted and true. The funeral services were from the home, conducted by the writer, and her remains were taken to the old burying-ground, Haw River, N. C., and there interred. A mother in Israel has fallen asleep. "Precious in the sight of the Lord is the death of His saints."

P. H. FLEMING.

Burlington, N. C.

CLAPP.

Mrs. Bettie E. Clapp, wife of John Clapp, died at her home in Graham, N. C., February 21, 1924, aged 67 years 5 months and 13 days. Her husband and six children survive her.

In early life, she united with Long's Chapel Christian Church, where she held her membership till called home. The funeral services were from the residence, conducted by the writer, and her remains were taken to Long's Chapel, her old home Church, for burial. "Blessed are the dead which die in the Lord."

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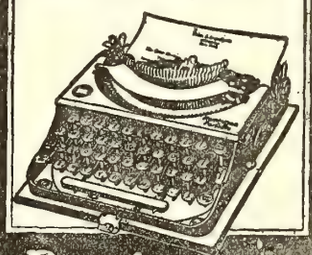

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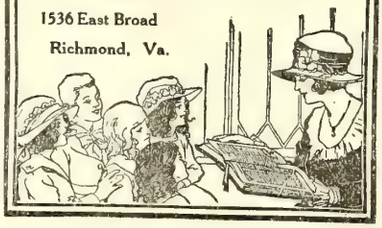

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

Property Seized by Dry Agents.—

Property valued at $1,296,022 was seized in Georgia during the last two years, Director Dismuke advised Federal Commissioner Haynes. The property included 1,748 distilleries, 3,525 stills, 1,292 still worms, 40,445 fermenters, 340 automobiles, 6 wagons, 10 buggies, 24 mules and 5 horses. Taxes recommended for assessment in connection with the 3,434 prosecutions totaled $2,067,722.

First Conviction for Conspiracy.—

Report of the conclusion of the first trial which resulted in conviction for conspiracy to violate the prohibition law in Florida, was received by Prohibition Commissioner Haynes on February 5th. The case, involving a banker of Miami who died about two months ago, and three other citizens, was heard before Judge Mack. The jury, after deliberating but fifteen minutes, returned a verdict of guilty on all counts. Each of the three defendants was given a year in the penitentiary and a fine of $500.

French Chamber Passes Tax Bill.—

France, too, has been having a bitter fight over a tax-revision bill, but that country, less fortunate than the United States, is making its revision upward. The ministry's bill, just passed by the Chamber of Deputies by a majority of 136, provides for an increase of 20 per cent in all taxes and for many fiscal reforms, so that it is calculated the national revenues will be increased by 4,500,000,000 francs and the national expenditures reduced by 3,000,000,000 francs, making a total improvement in the State's finances of 7,500,000,000 francs.

Rumblings of War.—

Europe awaits another Sarajevo incident, another excuse to spring to arms. One country has eight poison-gas factories, another eleven. An accident in a Dresden military laboratory cost the lives of seven workers who were experimenting with a new poison gas developed during the last few months for the German army. This gas is odorless, colorless and tasteless, all of which will add to its deadly effectiveness in war.

Marconi, the famous Italian inventor, has succeeded in harnessing the waves set in motion by radio energy, concentrating and directing electrical waves much as light is controlled and directed in a searchlight. The fearful possibilities of this new weapon will be known when excessively high power is put behind a radio beam directed at a powder magazine many miles distant.

In the next war, there will be no non-combatants. It is said that today 25 airplanes flying across New York City could, within three hours, suffocate every inhabitant.

Unless European countries learn to live side by side in peace and understanding, as have Canada and the United States, the future is indeed dark.—*Dearborn Independent.*

Belgium Starts for Dry Nation.—

Emil Vandervelde has announced in the Chamber of Deputies, Brussels, that he will move for the enactment of a dry law in Belgium after the pattern of the Volstead act. The announcement came in the course of a debate on the Theunis measure for increasing the duty on alcohol for consumption by 60 centimes a liter.

Mr. Theunis declared that the proposed increase would bring into the treasury about 9,000,000 francs. The measure was passed by a large majority. During the discussion, Mr. Vandervelde declared he would soon ask for the suppression of the provision for allowing private individuals to buy not less than two liters of alcohol in shops, when sales were forbidden in restaurants and hotels.

Ontario Referendum.—

The statement of Premier Ferguson made February 6th to the effect that a liquor referendum will be taken in Ontario "when the time is right," recalls the result of the last plebiscite taken on April 21, 1921, says the Detroit Free Press. Official figures at that time showed a majority of 166,835 for prohibition. The total vote was 549,773 to 373,438. In view of the action of the western provinces which have drifted back to license, it is predicted by the wets that a referendum in Ontario will mean an end to bone-dry prohibition with substitution of a system of government-controlled saloons. Col. John Currie, member for southwest Toronto, gave notice in the Legislature on February 7th that he will move for such legislation as may be necessary to provide for a referendum.

Stupid Economics.—

The United States Bureau of Education has just made public the results of a survey of the rural schools of this country. Some of the figures are illustrations of the stupid economy of our citizens.

There are 97,758 one-teacher schools in this country, and the annual average salary of the teachers is $729.

There are only six of the forty-eight States that pay the rural teacher $900 a year. Out of the entire number of rural school teachers, 4,580 receive less than $400 a year, and 20,000 receive less than $1,000 a year.

In Ohio and Indiana the minimum salary for rural teachers is $800, and in New York State it is $800 for a term of forty weeks.

It goes without saying that any teacher who is hired for $800 a year or less is looked upon as one incapable of earning more, or else the argument is used by school boards that it is all they can afford. As a matter of fact, that is the actual argument used.

It is a sorry comment on our civilization that in a matter so vital as education, the people are, after all these centuries of experience, trying to economize on a vtial necessity.

To the above, we would add that salaries should be fixed and teachers required to attain a standard of efficiency to draw the salary.

Facts About Indians.—

If the readers of this editorial were on the witness stand, and testifying as to their accurate knowledge of the American Indian, how many of them could answer the following questions about him? The answers are given with the questions, on the theory that the majority of readers could not give them. The editor could not, until he received the answers from the superintendent of the Haskell School for Indians.

1. How many Indians are there in the United States? 340,000.
2. How many Indians are citizens? 225,000.
3. How many Indians are farmers? 50,000.
4. How many families live in houses? 50,000.
5. How many Indian men and women were in the World War? 15,000.
6. What per cent of Indians in government schools were promoted last year? 87.
7. Are the American Indians dying out? No.

Haskell Institute enrolls nearly 1,000 students and has representatives of 76 tribes from 23 States. The government appropriation for the entire maintenance of this great school is only $200 a student. That amount is supposed to pay all the expenses of his housing, board, and education. By splendid management and by the tilling of productive ground for food and by the growing of cattle and fowl, the appropriation is made to care for nearly 1,000 students annually.

Out of this Indian school have gone Indian boys and girls well trained to be farmers, carpenters, printers, automotive mechanics, steam engineers, masons, electricians, physical directors, housekeepers, dressmakers, cooks, milliners, nurses, musicians, stenographers, and business men and women. Graduates of this school are receiving from $1,000 to $6,500 a year for expert work in a great variety of skilled service and employment. The American Indian is not a problem. He is an asset to the republic.

NOTES-PERSONALS

Some one has said: The lark cannot soar as high as does the eagle, but it sings while it soars. Better emulate the lark than the eagle.

Less than two months to the meeting of the Southern Christian Convention in Norfolk, Va. The program should be well on the way.

The managing editor has to thank Palm Street Church, of Greensboro, N. C., and its pastor, for a list of ten new subscribers to THE CHRISTIAN SUN.

Fifteen new names added to our mailing list during the past week. Are you the party to be thanked for a part of those? It is easy! People are waiting to be asked by their pastor.

In Chicago there were hundreds of soft-drink stands licensed by the city. It was found that they were handling liquor on the sly, and Mayor Dever revoked the license of 2,000 of these soft-drink men. That looks like the Mayor means business, and we think he does.

Another triumph for prohibition! President Burton, of Chicago University, has announced that drinking students will not be tolerated—they will be driven from college. That is a straw only it may be, but it shows that the wind is blowing in the right direction. Let the good cause go on and on till there will be no drinking students in our country.

Mr. Warren S. Stone, the head of the Locomotive Engineers' Brotherhood, declares that liquor has gone to stay. He says America will never go back to the old condition. May it be so, and may the Lord help us to stand true always. We have no use for liquor in this country; its chief business is to pull down the good that others have done. We do not need such a business any where.

We have more than 230 Churches, in at least half of which a club of ten new subscribers might be formed; in some, two clubs of ten each; and a club of five new subscribers in each of the other half. Think of this yielding approximately 2,000 new subscribers and practically doubling our number of readers. This would mean so much to our Church at so small an outlay of labor and funds!

We had a very pleasant day with Rev. S. L. Beougher and his Church at New Providence, N. C. Mrs. Barrett and the editor had the pleasure of a fine dinner with the pastor and his wife and daughter. Bro. Beougher gave us a fine sermon and presented some strong meat for his people. It was certainly a pleasant day. We wish for our brother and his family long and useful service in his present field.

Friends, life for every one of us is lived over the cliff of temptation, and there are thousands who need a helping hand. A word may save them; a look may save them; the companionship of an hour may save them. Or it may take years of effort. But when your life comes to its close, if there are some to say to you, "I think I should have fallen if you had not reached out your hand just when you did," oh! it will repay you a thousandfold!

In this week's issue of THE SUN will be found the program of the opening of the Christian Temple, the new Church building in the city of Norfolk, Va. There will be three services the first day—Sunday, March 16th—and the program continues through the week.

The papers are telling it now that the bill before the British House of Commons, giving Wales prohibition, was defeated by England. That looks like a mother tieing her child down to be run over by a train. Wales desires prohibition, but England will not give it to her. Alas! for the common things some powers can do.

Good for the insurance companies! Do you say, why? Why, in insuring automobiles, they stipulate that in case the automobiles are used to carry liquor the policy is not good. That is fine! Let the insurance companies be sustained in this purpose. Let every influence be brought to bear against the liquor business. Certainly, we have no quarters for the business in a dry country. Keep the log rolling till there is no place for it, not even in a bootleg. Keep the liquor business rolling till it gets to the bottom of the sea.

Rev. N. G. Newman, D. D., pastor of the Elon College Church, has tendered his resignation as pastor of that Church to take effect on September 1st, or sooner if it can be done in a way satisfactory to the Church. The Church has not yet accepted the resignation, but finally it will have to do so, as Dr. Newman has evidently made up his mind to retire from this field. The relations between him and the Church have been very cordial and pleasant, but for some reason he feels called to go elsewhere, but where we do not know. We all wish him well and large usefulness wherever his lot may be cast.

Mr A. J. Davis, of Boston, Mass., has been chosen as head of the Anti-Saloon League in New York State to succeed William H. Anderson, who was recently convicted of crime in the court of New York and on that account resigned. Mr. Anderson had been a valiant defender of prohibition, and it is to be greatly regretted that he has fallen from a most honorable place in the work to that of a criminal. He has taken an appeal to a higher court, and we should rejoice to see him acquitted if he deserves it. We wish Mr. Davis may have a better experience in handling the work of the Anti-Saloon League in New York.

It is hard for some people to learn even a plain lesson. It is stated that Governor Al Smith, of New York, is still hoping to be the Democratic candidate for President. He is the wet Smith who signed the bill to do away with the law enforcement against prohibition in New York State. It certainly seems hard for this man to learn that the people of the United States do not wish a wet President, and they do not mean to have one either. However, Mr. Smith called a dry convention February 20th, but nothing of any importance came of it nor is anything good likely to come of that man's efforts. Who would trust a wet man to make the country dry! Mr. Smith ought to have more sense than to even hope to become President of this great dry nation.

If you wish to see a busy place, come to Elon and try to get a chance to have an interview with Dr. Harper, the busy president. We have an office on the same floor and not far from him, but it has been several days since we have had a chance to see him for even a few minutes. After three or four days' trying, I have just made another attempt to get to talk with him; but as usual he is busy as a man can well be, meeting people and considering their wants; and so again the editor went back to his work, and we do not know when we can see him for an important interview, but company must be served first. We keep hoping to get to see him, but every time we have tried to see him for several days he was engaged with people. It is all right, and we are satisfied. We mention it here in no sense as a complaint, but to show our people just how hard this man is working for them.

The story is told that Lloyd George, in his lawyer days, when driving home in his dogcart one day, came up to a little Welsh girl trudging along so wearily that he offered her a lift. She accepted silently. All the way along Mr. Lloyd George tried hard to engage her in conversation, but could not get her to say anything. Some days afterward the little girl's mother happened to meet him. "Do you remember that my little girl rode home with you the other day? Well, when she got home she said: 'Mamma, I drove from school with Mr. Lloyd George, the lawyer, and he kept talking to me and I didn't know what to do, for you said Mr. Lloyd George charges you whenever you talk to him, and I hadn't any money.'" —*The Continent.*

And so they say that Oscar Underwood, of Alabama, is trying to run for the presidency! Let him run. But he is pretty sharp. He knows he is wet. He is trying to throw a sop to the drys of the country by choosing a dry man to run with him as Vice-President. But, alas! what could a dry Vice-President do in administration which is presided over by a wet President? No, sir, Mr. Underwood; we want a dry man for President, for we know what a wet man in the presidency will not do—he will not enforce a dry law, and that is what we want. Give us no wet man for President, or for anything else in the administration of the laws of our land. Give us a square man.

Here is good news for the laboring people—be sure to get it. There are at present fifteen labor banks in successful operation in the United States, according to Richard Boeckel, labor economist, who has just published a book, "Labor's Money." The book is full of interesting data on the relationship between prohibition and labor. Mr. Boeckel estimates the saving to American workingmen as result of prohibition at one billion dollars a year. While a goodly part of this money has gone to provide improved living conditions for the families of American workers, millions of dollars have been invested by the workers in industrial securities and deposited as savings in labor banks. Mr. Boeckel predicts that the fifteen labor banks now operating will be increased to fifty in number before the end of the year, with resources exceeding $100,000,000.

THE EDITOR IN THE HOSPITAL.

On Monday, March 10th, the editor of THE CHRISTIAN SUN entered the Presbyterian Hospital at Charlotte, N. C., for a surgical operation. He is hoping to return to his work within a month, but this is uncertain. President W. A. Harper will edit THE CHRISTIAN SUN during his absence. Let all matter for the paper be sent to Elon College, N. C., just as usual. It will be turned over to Dr. Harper and it will reach THE SUN office promptly.—THE EDITOR.

And will the brotherhood join in prayer that God may spare Dr. Barrett and restore him completely and speedily to his loved ones and to his place of large service in the Church and kingdom?—W. A. HARPER.

"BUTTONS" FINDS A FRIEND.

By Howard B. Goose.

"Buttons," on a tour of the world, was a guest of the Merchant Marine Y. M. C. A. in New York City recently. "Buttons" is the pet name for the small cabin boy aboard many transatlantic liners, who answers the call of the passengers'bells, carries their messages and renders a hundred little services.

The steamship Semaria arrived in New York the other day to take a large party of Americans around the world. The ship had eight of these small boys aboard, ranging from thirteen to sixteen years old. The oldest had already made a voyage circling the globe. The others were seeing America for the first time. Their eyes and ears were wide open.

Nearly every week the New York Merchant Marine "Y" receives a dozen of these small visitors along with the hundreds of seafaring men constantly under its roof. Most of the American boys who go to sea are older than those aboard the foreign ships.

Four of the Samaria's boys were taken to the annual meeting of the association wearing their blue uniforms with the multitude of buttons from which they acquired their nickname. It was announced at the meeting that a friend who saw some of the needs of "Buttons" in a strange port, with its dangers, had promised to raise a fund that would provide a special room for the boys themselves in a nearby building where they can find recreation and instruction and friendly service.

A Romance of "Y" History.

One of the great romances of Y. M. C. A. history has reached a climax in the formal transfer of the Y. M. C. A. in Poland from American to Polish administration.

This means that the Y. M. C. A. is now an established movement in Poland, with a national organization, under Polish leadership. It means that only five years after its introduction into Poland as a welfare service for the Polish army, Y. M. C. A. work has grown into the permanent form and along the lines so familiar to the people of America and many other lands.

The formal transfer, which took place recently in the Warsaw Y. M. C. A. building, was the occasion for a memorable ceremony, attended by the President of Poland and many other of its notable citizens. Paul Super, national secretary for Poland, writing of past and present Y. M. C. A. history there, says:

"After the great war, the American Y. M. C. A. conducted work for the Polish army at nearly a hundred points, employing in this work fifty-two American secretaries and expending $1,700,000. All this war work has, of course, been discontinued and the enterprise now is on a civilian basis, officered and directed by Poles.

"The name of the association in Poland is, in common parlance, 'Polska Y. M. C. A.,' and more formally 'Zwiazek Mlodziezy Chrzescijanskiej.'

"It begins its new status with some 7,500 members in seventeen cities and many thousands of friends in government, university, civil and military circles. Seven American Y. M. C. A. secretaries remain in Poland as technical advisers and instructors in the work of the association, loaned as an expression of the co-operation of the American Y. M. C. A. with the Polish movement."

Twenty-Five New "Y" Buildings.

During the past year, twenty-five Y. M. C. A. buildings were opened in the United States. Conspicuous among these is the great new central building of the Y. M. C. A. in Columbus, Ohio, whose recent dedication is of interest to members and friends of the association everywhere.

Copied after the beautiful Gothic structures of the old world, the new building is not only one of the largest and most beautiful of its kind in America, but ranks second to none in completeness. A newspaper account of it says:

"The environment of a home, the spiritual influence of a Church, the educational service of a university, and the physical benefits of an athletic club, all have been combined in this institution for the development of American citizenship and Christian character."

"The association," said John W. Pontius, general secretary at Columbus, in a statement at the time of the dedication, "is seeking to serve society by educating boys and young men in the Christian ideas and practice of steadily improving themselves socially, physically, intellectually and spiritually. To accomplish this, it aims not to do for the individual merely, but to inspire and supplement him in doing for himself and in doing for his fellow-men."

The dedication ceremonies occupied a week. The Columbus newspapers printed special twenty-four-page editions devoted to news stories, historical articles and illustrations connected with the event.

A well-known citizen of a manufacturing city in New England recently wrote as follows to the secretary of the association there:

"The Y. M. C. A. is as much a part of our city as Central Square, or the post-office, or the railroad station, or the Shore Drive. It is virtually impossible to think of this city without its big, friendly Y. M. C. A. Such a state of the public mind would be impossible if the association were being administered as a sectarian or private club."

THE SPIRITUAL BASIS OF ECONOMIC RECOVERY.

"Moral and spiritual regeneration is the world's greatest basis for economic recovery, and until man comes to a closer realization of his responsibility, as his brother's keeper, and of his moral obligation to society, world problems will not be solved."

This was the central statement of an address by Francis H. Sisson, vice-president of the Guaranty Trust Company, of New York, in an address at the annual dinner, January 29th, of the New York City Young Men's Christian Associations. Mr. Sisson is widely known in America and Europe both as a banker and speaker. His topic was "What the business community expects of the Y. M. C. A. as to character-building forces." He said, in part:

"If anything has been convincingly demonstrated during the extraordinary events of the las decade of the world's history, it is that a moral basis is absolutely essential to the development and preservation of a stable and wholesome financial and economic structure in any state. The appalling disasters which have marked the record of the war period and the years which have followed have been the more to the weakness of moral character in political and military leaders and their adherents than to any other single cause.

"Thus, the German debacle can fairly be charged mainly to the cynical disregard of the rights of others. A similar weakness of character has been shown in Germany's efforts to evade the consequences of her own acts. The plight of Russia affords a similar example of the results of policies that are in defiance of principles of honesty and fairness. The credit of Russia has been destroyed by these policies, and can be regained only by the re-establishment of reputation for the strict observance of moral principles in her domestic and international relations.

"The parallel between nations and individuals is absolute as to the essential part which character plays in fortifying their position in financial, commercial and social life. Credit is the very breath of modern business, as it is of nations, and credit in the last analysis rests on character rather than on resources.

"Great wars have always apparently created a weakening of moral standards for a period. The way in which governments have resorted to the inherently dishonest method of inflating currencies is a case in point, as inflation implies theft from the thrifty and the advantage of the debtor over the creditor. Such mistakes have been paid for very dearly in the destruction of credit, in the discouragement of thrift and the stimulation of extravagant spending among peoples.

"The history of recent years has emphasized the importance of moral character, both national and individual, in many striking ways. It has been made only too plain that disaster surely follows unless strict honesty is interwoven in all the threads of the economic and financial fabric of nations, as well as of private business.

"The need of the times is thus more than ever the need for men of character in government, in finance, and in trade if the troubled conditions which the world now suffers are to be permanently bettered. Plainly, those nations are prospering today where such men dominate affairs, while the greatest distress exists where a feeble moral purpose characterizes those who lead the people."

At this, the seventy-second annual meeting of the New York City Y. M. C. A., William M. Kingsley, president, reported the organization to be operating at 54 points, with 15 regularly organized branches, and a total attendance for the year 1923 of 8,139,135.

THE FORWARD MOVEMENT HITS GRAHAM CHURCH.

For many years prior to 1921 our little Church could hardly keep going. We were very weak in numbers, and therefore were not strong financially. For years we would get students from Elon College to preach for us, among them being L. E. Smith, S. C. Morgan and F. C. Lester, all of whom we are very proud to have had in the past, and wish for all of them continued success. Brother Lester had to leave us, and we ran up against obstacles before we were able to secure a new preacher. In the meantime, Rev. C. B. Riddle came to our aid and helped us greatly.

The work was too hard on him, though, and he recommended our present pastor, Rev. S. L. Beougher, who has done wonders for our Church since being with us. He has put the Church on a business basis, and everything moves along so much better that you can tell we are going forward from one Sunday to the next.

We have under consideration now the greatest movement yet for our Church, is my opinion. It is our aim to unite New Providence Christian Church with the Graham Christian Church, thereby giving us one large body, which, in my opinion, can do considerably more towards His cause than two weaker institutions can. But in case this great movement fails, we can feel that we are not standing still in the least.

Our Sunday School attendance is growing under the supervision of J. B. Farrell, and to Mrs. M. R. Rives we are greatly indebted for putting in the Graded System in our Sunday School, which seems to have made it take on new life. Our Church services are better attended now than ever before, and we feel that this should be attributed to the everlasting work of our preacher.

Here is wishing that 1924 will see the Christian Churches here and elsewhere go forward in rapid strides. Robt. H. Farrell.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

"SEEING THE INVISIBLE."

That seems to be a paradox. If a thing is invisible, how can any one see it? The *Sunday Schaol Times* makes that plain enough. The invisible can be seen by some eyes, but not by others. Do you say: "I cannot see how that is possible." Very well, just read the following from the *Times* and you will see how it is, at least in many instances:

People differ so in what they are able to see. Take the woods for an example. You are crossing the wild part of Nova Scotia with two guides. One of them sees a broken twig on a nearby sapling. It means that a certain kind of deer has been that way. You would not have noticed it unless it had been pointed out to you. Hunters have different eyes from other men's. A mark on a fallen log, a track in the snow, the thickness of the bark on one side of a tree, the direction of the topmost branch of a fir, speak whole volumes to them. That is what makes it so interesting to be with them. They live in a world invisible to other people.

A man with a keen eye for horse flesh stood on a porch beside his daughter speeding the parting guest. "That is a fine horse," he said to the man who was about to drive the doctor away. "He would match up well with a horse I used to have." As a matter of fact, it was the identical horse. He had sold it ten years back; it had changed hands, and had been bought by this man. A novice might note that a horse was large or small, white or black, spirited or lazy; but a lover of horses lives in a world of his own and sees things invisible to other men.

Walk out with a painter. How he twists and bends his head to see things. And what blues he will detect in a landscape, what reddish browns, what purple hues, what greens against the far-off hillside! To his companion, the finished picture resembles the landscape; but the painter can take the landscape all apart and put it together again, bit by bit, in the picture. He sees it first, then he paints it. Some one said to the famous English painter, Turner: "Mr. Turner, I never saw cloud-effects like that." "Madam," the painter replied simply, "don't you wish you could!"

So the sculptor sees the statue before he ever gets it out of the marble. If he did not, how could he get it out?

Take a walk with a geologist and watch him. He sees a stone revealed here, an outcropping stratum of rock there, a glint of something eloquent in another place, till whole areas swim before his eyes before what to another is just plain dirt. So Professor Barrett, at Yerkes Observatory, spends whole nights looking at the heavens, applying the use of photography to the great telescope, and brings into view things which the unaided eye never saw and never will see—comets, twin-stars, one of them black and dead and the other burning. The black one is known only by aberrations observed in the orbit of the other as they revolve around each other. He sees the invisible.

The deepest things in life are invisible. A boy ran home from school, saying: "The teacher says that tears are just salt and water. I'll not be sorry any more when I make my mother cry." No; tears are more than that. What made you when a child go to your room and cry as though your heart would break? You knew that you had wounded your mother, and grieved her gentle heart. Tears were more than "salt and water" then! So home is not the walls, the floors, the ceilings, the rugs and pictures, if there are such. Home is a whole invisible set of relationships, reaching back into childhood, living on through all the days and years and ages to come.

An old letter turns up in a dusty trunk, a pressed flower, or a bit of a faded dress. What makes one wipe one's eyes and try hard to suppress the lump that rises in one's throat? An invisible world.

The deepest passions of humanity are linked with the invisible. One sees on a distant ship in the English Channel, or waving over the consulate in Paris or Berlin, the American flag. What is it that stirs one? Just that bit of colored cloth, striped with red and white, with its blue background and the stars? What is "patriotism"? Did one ever *see* patriotism? Yet millions of men will range themselves behind that flag, ready to sacrifice all and lay life itself down because of the sway of the invisible.

Are not the invisible things the *real* things after all? Do they not make our lives what they are? Is it not they that impel us to organize our time, turn everything to the main end, watch our diet, sleep, health, hide in our hearts the Word of God, live a life of prayer, order into one the immense complexity of a life lived in the presence of a chaotic world?

And the invisible is pre-eminently the principle and fountain of the Christian life. Paul bade believers "look not at the things which are seen, but at the things which are not seen." "Ye are dead, and your life *is hid* with Christ in God." Our "citizenship is in heaven." And while here on the earth "we walk by faith and not by sight."

The realities that determine the Christian are all invisible. "No man hath seen God at any time"—though we see His manifestations. Jesus Christ appeared to Saul on the way to Damascus, but He has seldom so appeared in the history of the Church to others. Forgiveness is invisible, and so is the efficacy of the sacrificial blood on which it depends. Many men passed by the cross of our Lord on that tragic but victorious day and saw blood dropping from His wounds and staining the ground; yet none saw what it meant. The blood is "the life," the precious carrier of the life, the blessed inclusive vehicle of the divine obedience, faith, heartbreak, atonement, loyalty, sympathy, and utter final oneness with those who believe. So eternal life is an unseen reality, bestowed already, manifesting itself in the Christian through all life's vicissitudes, but revealed and consummated hereafter.

Invisible things may not *seem* real. There are reasons for this. No one can see through a sin. No one can see through an unconsecrated nature. No one can see through an alliance with the spirit of this world. There are many absolutely opaque objects which obstruct the vision of invisible things as effectively as though these things did not exist. That is why there comes with conversion a vision of things invisible. A man converted in a revival meeting said: "I have come to see things as I never saw them before." Spiritual sight is the sight given to us by the Holy Spirit when we pass from death to life.

And the sight of the invisible brings the power of endurance. Moses "endured as seeing him who is invisible." That is how he held out against the awful spiritual loneliness and deadening contacts of the wilderness. That is how he held out against the obstinacy, fleshliness, ingratitude, and unbelief of those disheartening people. That is how he bore the long labor of forty years and, having endured every test, laid his life down this side of the thing he had been promised. He endured as seeing him who is invisible. He saw him who held him, and held him ever more tightly with every added difficulty and every added desertion of friends, strength, and all things visible and human. And if we see Him who is invisible, we too shall hold on. We shall endure to the end.

THE INFLUENCE OF FAITH ON LIFE AND CHARACTER.

The influence of faith on morals and spirituality is not generally recognized. A person of little or no faith is a weakling in some direction, and most likely in many ways. The absence of faith will almost always betray weak tendencies, especially in spirituality and morals. You have not seen a person of great faith in God who was at the same time a weakling, either spiritually or morally, but the opposite you have seen, viz: men of little or no faith and they are always weaklings in moral and spiritual life.

This brings us to the fact that a man of great faith, or a woman of great faith, necessarily is strong in the spheres where faith is active and fruitful. For instance, a person of great faith is active in the spheres of morals and Christianity. Great faith is not found in the lives of men and women who go away from morality and Christianity. This fact may rest on the idea that "like begets like." Just as faith produces a strong morality, or a robust spiritual life, so the lack of faith will give us men and women who are weak and almost fruitless in good works. It is necessarily so, and for the reason that one cannot produce what he has not. If his life is devoid of faith, he cannot bring forth in his life character which is strong and fruitful.

It may be asked, then, if a man who is not strong in faith and, as a consequence, has not in his life the fruits of faith, if he become a person of strong faith will that drive out his weakness and introduce in his life the fruits of faith? It will, unquestionably! That is the legitimate office of faith, and of necessity, when faith is established, it immediately goes to work, and the outcome is its own fruits in the life in which it has been established. Just as selfishness is driven out of the life by the introduction of generosity, so is doubt driven out of the life by the introduction of faith.

Now, it is self-evident that the natural man is full of doubts. If he can be awakened and brought into a living union with Christ, faith is established and at once it begins to operate, and again the fruits of faith appear. In other words, faith revolutionizes the life in which it lives, and the man who was in doubt now triumphs in the possession of faith and the life is changed to be in likeness to Him with who mhe is in union. Thus faith not only changes the life in which it operates, but it reaches out into other lives and does great things for the man's fellows.

The faith of Christ injected into the life of a fellow-man begets in that man a likeness to Christ, and as soon as the Christ-life shows itself in another, the next thing is faith at work, and out of the faith thus given him comes the evidence of its genuineness. Apples are the evidence of the character of the tree—it is an apple tree beyond all question.

Faith is very generous. It must impart to others its own great elements of life and growth and fruit. This shows us why it is that so many people are so inactive in the Christian life. They have made a profession of faith and united with the Church, but the profession of faith was a misnomer—there was nothing in it but a form, and as faith was absent, necessarily it could not function, and failing to function, the man's life was not changed, and so he had the same character and life that he had before, and of course nothing

could come out of his life, and because he had put nothing of superior power into his life, and one thing was inevitable—he was the same man he was before.

Now, every one can see, as it seems to us, that the man who has made a mistake in making a profession of faith in Christ, when he did not have it, has only handicapped his life and made himself powerless as a Christian.

There can be no question as to the mighty influence of faith in the life of a believer; but if it be not there, then it has no influence to bring to bear upon the man, and the result is the man is the same as he was before he made the profession of faith in Christ. Such a man is not only not helped, but he is injured, and it may be for life. Faith is a visible expression of the power of God in the life of a believer. That is to say, when a man receives the power of faith, it must show itself, and it will in some degree; but if faith be absent, then the divine life is not in him, and the outcome of it all is failure, just because faith was not given a chance. Steam cannot act without an engine. Electricity cannot act without a wire, nor can faith act without a life in which to house itself for actual service. Give faith a chance, and it will prove its power in human life.

THESIS ON A UNIVERSAL UNION FOR THE REVIVAL OF CHRISTIANITY.

By Prof. Leo Michailovitch Lopatin,

Moscow University.

(This article, written in 1918, by one of Russia's most prominent philosophers, now deceased, is published as an illustration of the thought and spirit of forward-looking men in the Orthodox Eastern Church. It indicates a strong conviction that the present time is one in which to bring about closer fellowship between the Eastern Church and the Western communions.)

1. The unprecedented, bloody ordeals of the great war and the cruel and senseless suffering caused by our revolution, involuntarily force us to the conclusion that the time is ripe for all Christians to rally in a universal union for the revival of Christianity, to battle against religious unbelief and the crass worship of material culture, as well as against their practical effects upon our political, social, economic, and individual life; and, furthermore, to change our contemporary view of life and our conception as to its meaning so that it may conform with genuine principles of Christianity.

2. It is strongly to be desired that such a union should embrace all creeds, Churches, religious communities and parties, as well as all those individuals who sincerely believe in the fundamental truths of Christianity, regardless of sectarian differences in the accepted dogmatic formulas, theological teachings, Church rituals and organization.

3. At the basis of a union of all Christians for the struggle against the forces which are inimical to Christianity should lie the conviction that the denominational differences among the various Churches and religious communities do not bar the road to salvation for Christians who belong to them, leading pious and worthy lives, that God is a loving Father to all, and that they are all members oft he undivided, invisible Church of Christ.

4. Every Christian, in order to be considered not only in name but in actual reality a faithful Christian, must be bound by the following fundamental Christian creeds:

(a) Faith in the living God who by His creative will has made the world and governs its course, in His infinite wisdom, mercy, and truth.

(b) Faith in Jesus Christ, the Son of God, the true Teacher, Redeemer, and Saviour of mankind.

(c) Faith in the Holy Ghost as a power of grace and a life-giving source of all that is good and vital in men and all creatures.

(d) Faith in the saving and beatific power of prayer.

(e) Faith in the immortality and resurrection of man after death; making for an infinitely greater substantiality, fullness, and richness of our future life, as compared with our present life on earth.

(f) Faith in the consistency of a person's fate after death with his real spiritual worth and spiritual level.

(g) Faith that the carrying out of Christ's testament about loving God and one's neighbor, and about refraining from blasphemy against the Holy Ghost in one's thoughts, feelings, sentiments, actions, and general conduct make up the ultimate purpose, fundamental meaning, and intrinsic value of human existence. There must be a conviction that only a serious and unbending effort to realize these supreme duties will enable a man to find salvation through the grace-giving power of this or that Church. Also, there must be faith in the truth of Revelation, and the commandment to love all men, and justice must be to us an unfailing and ever-present standard for all our individual dealings with our neighbors, as well as in our public life, no matter how far and how wide it may extend.

5. Christians who accept Articles 3 and 4 no longer treat Christians of other denominations with intolerance and hostility; they will pray for them and admit them to their prayer meetings and worship, and they will not even refuse them the sacrament if they should seriously need, and insistently ask for, it. They may regret the errors and deficiencies in the understanding of the real truth on the part of the dissenters, but they will not condemn and turn them away. If all believers will become imbued with such views, a union of all the Christians on earth, while fully preserving the differences in the outward forms of their religious life, will be not only possible, but indispensable.

6. In such a union, no Church, religious community, or sect will be forced to give up any of its particular beliefs, dogmas, traditions, or details of religious ritual, as long as these do not conflict with the fundamental truths of Christianity. They will merely have to draw a line of distinction, in their beliefs, between the things that make it possible at all to have a Christian viewpoint and Christian sentiments and the things which do not constitute an indispensable condition therefor, even though these be regarded by them as quite true and absolutely correct and fitting for normal Christian living.

7. The consequence of such a revision of the elements of their own doctrine and religious practice on the part of the several denominations would inevitably be a more charitable and more tolerant attitude towards their own followers. In their case also, these denominations would then distinguish more carefully between the things which are absolutely binding and the things which, although right and saving in themselves, would not prevent those who deviate from them from being, nevertheless, good Christians loving and venerating their Church.

8. There can be no doubt, furthermore, that the concentration of the Christian religion upon a few fundamental truths is bound to prove very helpful and facilitating in bringing back into its fold those who have strayed from it, and in enabling non-Christians to accept it. All those who are disillusioned with materialism and the religion of worldly culture, all who have felt the actual need for recognizing the reality of a living God beyond the visible world, and of a higher and eternal spiritual meaning of life, irrespective of ourselves, will inevitably accept and appreciate the fact that these fundamental Christian truths are in full accord with their own profoundest spiritual needs.

9. From what has been said here, it follows that present-day Christianity is in need of a profound and radical reform. But such a reform must not follow the path that was taken by the Reformation of the sixteenth century in the West; it must not build merely a new kind of dogma, overthrowing the old ones, and create only a new ritual which will demolish old altars hallowed by centuries of ardent faith. Such a reformation would at best only bring forth one of many new Churches, intolerant and hostile towards the others; or more likely still, it would merely give rise to some new sect. Genuine reform should consist in a calm and careful revision of the positive treasures of Christianity and in a thoughtful appraisal of their comparative merits for a Christian life—a revision and an appraisal undertaken in a spirit of love and brotherhood. Then the united and universal Church will of itself serve as an irresistible example of Christian brotherhood and loving mutual tolerance, and mankind will follow its lead, imbued with its eternally potent ideals. And the path of man's history will again be illuminated by the shining light of imperishable truths about God, eternal life, and the all-conquering power of love and liberty in the name of Christ.

[Note by the Editor: When we received this article, we were afraid of it. "Thesis on a Universal Union for the Revival of Christianity" seemed too much to expect anything to come out of it except serious error in some form; but a careful reading convinces us that Prof. Lopatin is as nearly in harmony with the principles of the Christian Church as anything we have seen. If he were one of us, we doubt that he could set forth the ideas of the Christian Church more definitely and plainly than he has done as a Russian. It seems to us that any real Bible Christian can gladly wish all of the Lord's people on a similar platform.]

DISCONTENT IN THE CHURCH.

Is there such a thing? Most certainly there is, and it may be that much of it, or at least some of it, may be just. There are many people who seem to feel that every one must be permitted to stand aside while one man tells how the whole thing shall be done, and then, of course, there is dissatisfaction and discontent, and there is a cause for some of it. A little more recognition of the rights of others will enable us to avoid much of the discontent on the part of others. In the Church all members in good standing have the same rights and privileges. No man has a right to call these in question, or to make some effort to deprive others of their rights simply that the man so doing may have things to go his way. That method is both un-Christian and unwise. In the Church of Christ, all rights should be respected. When this is done, it will greatly help to keep the membership satisfied and united—a thing to be greatly desired.

The late Geo. C. Lorrimer, D. D., tells of another kind of discontent. It is also disastrous to the cause of Christ, and it should not be tolerated under any circumstances. He says:

"There are two kinds of discontent in this world—the discontent that works and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There is no cure for the first but success, and there is no cure at all for the second."

CONTRIBUTIONS

SUFFOLK LETTER.

REV. W. G. CLEMENTS.

Rev. William Gaston Clements was born in Wake County, N. C., December 1, 1840, and died at his home in Morrisville, N. C., February 24, 1924, age 83 years 2 months and 23 days.

He volunteered for service in the Confederate army, and was a member of Company I, Sixth North Carolina Regiment. He was wounded in the hand, returned home, got well and re-entered the army. He was wounded a second time in the side, recovered and joined his company again. He finally lost his left arm, which disabled him for further military service; but he started home on foot the second day after he lost his arm. His war record was clean and brave.

His early educational opportunities were very limited, being hired out for farm work most of the time before he entered the army; but after the war, he educated himself with some literary help from Hon. John M. Moring, Maj. R. W. York, and Prof. Brantley York.

In March, 1868, he was married to Miss Annie E. Moring, daughter of James Moring. The fruit of that union was seven children—Ed. W., Joseph L., S. Irene, Nannie J., James B., A. Stella, Ethel W.; all married and all living. There are twenty-nine living grandchildren and one great-grandchild. Seven grandchildren had passed on before him, and his companion passed away a few months before. The total descendants were 44, and 37 are still living. His married life was rich in struggles, in devotion, and in religious fidelity. Their afflictions were many and severe, but their endurance never failed them.

Bro. Clements was licensed to preach the gospel at Salem Chapel Church in November, 1868, the same year in which he was married in March. The Conference held at Wake Chapel November, 1869, in Wake County, N. C., ordered his ordination, and he was ordained at New Providence Church, in Alamance County, on the second Sunday in January, 1870, by Revs. Alfred Iseley, E. W. Beale, and W. S. Long as the ordaining presbytery.

He was an active ordained minister for half a century. He lived in Morrisville, N. C., during his married life. He organized and built the Morrisville Christian Church, and was its pastor for years. He organized and taught in the Morrisville school. He was the fourth or fifth person to settle in that place. He organized the Raleigh Christian Church and raised the money for its erection. He did the same for Chapel Hill, Mebane, Amelia, Six Forks, and Franklinton; and do doubt for others. He was pastor of twenty-five or more Churches during his long ministry.

He was superintendent of the public schools of Wake County, his native county, and the county that contains the State capital, for thirteen years. It is remarkable that one of such poor advantages in boyhood, so maimed by war, could hold such a position in a period of such progress in the public school system.

He was president of the North Carolina and Virginia Christian Conference, the Eastern North Carolina Conference, and active on important committees. He was editor of THE CHRISTIAN SUN. He has been a trustee of Elon College most of the thirty-four years of its history. His life-work has been an educational and spiritual contribution to the State and the Christian Church. He was true in his friendships, faithful in his Church, devoted to his family, and consecrated to God. The testimony of ministers and laymen at his funeral in the Morrisville Church on Tuesday, February 26th, in the afternoon, was a tribute as beautiful as the array of flowers placed upon his grave. Revs. J. P. Barrett, D. A. Long, P. H. Fleming, P. T. Klapp, N. G. Newman, J. O. Atkinson, J. Lee Johnson, and Layman W. W. Bagwell all expressed words that showed how his life had influenced them to accept Christ or to yield to the divine call to the ministry. He had especially influenced Atkinson and Johnson to heed God's call to enter the ministry. His works do follow him. He had chosen Bro. Lee Johnson and me to conduct his funeral service. They sang "Jesus, Lover of My Soul," "Rock of Ages," and "Think of the Home Over There." We laid him to rest beside Mrs. Clements and covered their graves with flowers, and they rest together in the "home of the soul."

W. W. STALEY.

ELON LETTER.

The more I have thought on the subject, the more pronounced has grown the conviction that theological seminaries ought to be interdenominational. This is certainly true of the smaller denominations. These denominations do not have enough ministerial students to warrant the maintenance of a seminary, but aside from numbers there is no need for doctrinal teaching of the sectarian type for seminary men.

Those who attend seminaries are destined to be the clerical leaders of the next generation. They of all men need to be broad and fraternal, rather than narrowly sectarian in their views. Christian union will get scant attention in a sectarian seminary. That is what sectaries know, and that is why they have persistently pursued the policy of denominational exclusiveness in theological seminaries.

If denominationalism is to give way to the broad and sympathetic understanding which is to be the forerunner of unity, the preachers must be divested of sectarian bias and leanings. This cannot be hoped for in the case of sectarian theological seminaries. The preachers now prevent Christian union.

Another conviction that grows on me as the years unfold is that the denominational colleges need to offer in a school of Christian education courses in Bible and religious education that will provide ministers who cannot pursue seminary training the irreducible minimum of equipment for effective work. They should be encouraged to pursue at least five three-hour year courses in these subjects in candidacy for a bachelor's degree. Then arrangement should be made with the seminaries to admit such graduates to second-year standing in case later they can attend seminary. This would tend to shorten the seminary course for all to two years, which would mean that more would attend.

All denominational colleges furthermore should encourage laymen and laywomen to elect courses in Bible and religious education, at least one course in each. The practical benefits of such courses would be seen in the general advancement and efficiency of the Church and educational work of the local Churches. Elon requires all candidates for a degree to take at least one such course in Bible. Ministerial students are required to take two such courses, one of them being a course especially designed for them, treating the topics that ministers ought especially to know and which they must learn sometimes by bitter experience unless instructed by some one who has trod the path before.

Of course, what is known in the natural sciences as the laboratory method must eventually be employed in the work of Christian education in a modern college. That means that buildings, especially designed for the purpose, must house the social and religious activities of a Christian college. Within the next decade, many such buildings will be erected on the campuses of denominational colleges. The Mooney Christian education building supplies that need at Elon.

W. A. HARPER.

THE BUDGET SYSTEM.

Should the Church have a budget system? Certainly! The denomination should know approximately how much it is going to spend, for what purposes and how much to each. It should know the sources from which its income is derived and when the payments are to be made. In the humble judgment of the writer, the plans submitted by Dr. W. W. Staley and Dr. W. A. Harper can be combined, with some changes; and also made to provide for the proposition submitted by Dr. A. M. Kerr.

We should have the educational literature suggested by Dr. Harper, and his suggestion of quarterly remittances is good and should be adopted. Our Churches and people should be urged to send all money through the regular channel—the budget. But where gifts are made to certain objects, we must adhere to the principle laid down by Dr. Kerr. A Church has no more right to misappropriate money than an individual, and all funds must be kept sacred and intact for the purposes to which they were given. Dr. Harper's plan for the general budget board is good, with the exception of absolute authority (that should be left to combined boards), but to carry out the whole plan of his organization would, in our opinion, be adding useless machinery. Our experience in Men and Millions has demonstrated that we cannot use them in collections. We should follow Dr. Staley's plan and collect through our regular Church channels and have our Church treasurers to remit quarterly.

We could use to good advantage a field secetary on stewardship in each regional Convention, but solely for educational purposes, and not to take subscriptions or to raise funds.

The wonderful development of the Woman's Mission work in the Southern Christian Convention has not been through a constant and insistant call for funds, but through the study classes and other means of education. We must let the laity feel that our general Church officers want to do something else besides raise funds.

Our Churches in the Southern Convention raised $17,638.41 on Conference apportionments last year. It seems that the $50,000 recommended by Dr. Staley is high enough for the first few years. We have approximately one-fourth of the membership of the Christian Church, and, other things being equal, we should raise $125,000 under Dr. Harper's figures.

My experience with a Conference that has increased its Conference contributions 500 per cent in twenty years has been that if you put an apportionment within a reasonable reach of a Church, in its effort to reach it, more funds will be raised than when the apportionment is felt to be excessive.

We all want the same results and our only differences are differences of opinion as to how best to accomplish the desired end.

Richmond, Va. W. T. WALTERS.

OUR IMPERATIVE NEED.

It seems to me that the one imperative need of our Church work in the Southern Christian Convention is to teach our people that their contributions which are sent to Conference is service to God through the avenues of missions, education, orphanage, etc. Under our present system, for the majority of our membership, contributions for objects outside of the local Church may be summed up in one object—"Conference apportionments." We are not thinking of duty to God and man; we are thinking of "Conference apportionments." We are not thinking of the blessed privilege of serving our God and our needy brother-man by our gifts to missions, religious education, orphanages, etc. We are thinking of "Conference apportionments."

This may seem a bit overdrawn; but before you decide it is a false representation, talk with a number of the leading members of your own Church, be honest with your own heart, and see if in your own thinking, even if you are a preacher, if far too many times it has only been "Conference apportionments." The fault is not with our people. We have people as liberal as any, and many of them as spiritually minded as any. The fault is with our system. Our Conferences have been calling upon the Churches to send up so much money each year. And most of them have been making a honest effort to do so. The fact that surprises me is that we have been succeeding as well as we have! If we have been accomplishing that much by emphasizing duty and loyalty to Conference, what can we do if we will emphasize duty and loyalty to God and humanity?

What we need to do is to teach our people the Scriptural doctrine of stewardship, teach them the grace of giving, give them a glimpse of the urgent needs, and let them taste of the joy that comes from having a part in such a blessed work. Beyond a shadow of a doubt, our best-supported institution is the Orphanage. Why? Because Bro. Johnson has taken the Orphanage and its needs and blessings to the people. Every one seems to have a glow of spiritual pride and pleasure over having had a part in such a splendid work. The same thing needs to be done for the other enterprises of our Church. It may not be as easily done, but with the proper effort and initiative, I believe it can be as effectively accomplished.

If I have understood the plan proposed by Dr. Harper, it is directed to this end. The details of the plan may require some modification. I am convinced, however, that it is by far the best proposal that has been made thus far. It combines the benefits of the educational features with the definite and practical figures of the budget system. The plan to fix a per capita apportionment for benevolence in each Church is impracticable. And were it practical, it is undesirable. For no two Churches and few individuals are alike in their ability to give. It might be argued that such a plan is desirable as a goal. But goals are about the most useless things in the world without due preparation and planning to achieve them. We need to do more for our people than to call upon them to give. We must lead them to experience the truth of Acts 20:35.

STANLEY C. HARRELL.

Durham, N. C.

PROPOSED BUDGET SYSTEM.

I think the budget plan that has moved the mind of Dr. W. A. Harper to action is a good one. It will work if given a square deal. In our local Church (the Newport News Christian), the finance committee, which is efficiently directed by Mr. Caleb D. West, figured out a budget so as to include all items of expense for our Church for the Conference year. This committee made its report to the Church and the Church approved the budget. Our people knew what they were expected to raise. We have put our shoulder to the wheel and worked for these goals. So far, it has worked fine. We like it. Our finance committee meets monthly and does its best to see that the monthly budget is kept paid. Of course, once in a while there is a member that hates to be reminded that he is behind, but nothing great has ever been accomplished without opposition.

Some Churches May Not be Ready.

I believe that my Church, at Newport News, is ready for the budget system, but I have served a number of Churches as pastor that I fear are not ready for this plan; however, I hope they will surprise me. Many Churches were not ready for the Men and Millions Forward Movement—one of the best things our denomination has ever undertaken—and the surprising thing about it is they never tried to get ready. They were afraid of it. Their faith was small, and "millions" sounded like too big a word for them. But, then, there are other Churches greatly helped by the movement. In fact, every Church has been helped by the Men and Millions Movement that carried out the plan and kept their vows to God and His Church.

Value of the System.

I do not question for a moment but that the plan is the best one that has been offered. If a better plan and a better system is offered, I am ready for the best. I want the best. Our Church needs the best. But until a plan is offered better, I stand in favor of the budget system.

Newport News, Va. B. J. EARP.

THE BUDGET SYSTEM IN ALABAMA.

I have received a copy of the budget system as proposed by Dr. W. A. Harper, and, after reading and studying it very carefully, I have concluded to endorse it as a good plan for our future work. We must have some plan to take the place of the Forward Movement or the Church will go backward; and that would be an unpardonable calamity.

The idea of reaching every member is a very attractive feature. While one of the difficulties will be in getting the work done at the first, and then to follow it up from time to time, the educational feature, when adopted, will aid very largely in the work. It depends upon the first impressions made upon the masses as to its final success. We have used similar plans with amazing reults. This will be the means of a better system for finance and greater results in every way.

One of the dreams I have is in the organization. The amount of machinery it will take to carry it on. With a general head over all, and then for each department to take the lead—say, education, evangelization, etc., respectively, at the time of the offering—would do the work and save the overlapping in authority and expense. While that may be in the mind of Dr. Harper to do, I never have favored too many heads in any one thing. An advantage of this over the Forward Movement is, it is not binding but one year. Then the thrill of success will lead many, even to larger things for the next year.

The idea of the entire Church working together is a great thing with me. I have wondered for a long time why a united Church, and yet distinct almost in its operation. The session at Raleigh a few years ago did not help me a little bit. It does seem to me that if we are one, our efforts should be one. E. M. CARTER.

ORDER OF SERVICE AT THE CHRISTIAN TEMPLE SUNDAY, MARCH 16, 1924.

Morning Service, 10:45 o'Clock.

Organ Prelude.
Doxology.
Responsive Reading—Selection 12.
Gloria.
Hymn—No. 447, "I Love Thy Kingdom, Lord."
Scripture Lesson.
Anthem—"Open the Gates of the Temple" (Klapp).
Prayer.
Anthem—"O Clap Your Hands Together" (Turner).
Reception of Members.
Baritone Solo—(Selected) Mr. Mordaunt Etheredge.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.
Hymn—No. 442, "The Church's One Foundation."
Postlude.

Afternoon, 3 o'Clock.

Organ Prelude.
Doxology.
Hymn—No. 373, "Lead On, O King Eternal."
Prayer.
Anthem—"Praise My Soul the King of Heaven" (Avery), followed by "Gloria" from Twelfth Mass (Mozart).
Greetings from Other Denominations of the City.
Anthem—"Festival te Deum" (Buck).
Hymn—No. 440, "Faith of Our Fathers."
Offertory.
Quartette—"My Faith Looks Up to Thee," Mrs. Eva C. Ogletree, Mrs. A. B. Jarvis, Mr. J. Alton Rea, Mr. Mordaunt Etheredge.
Sermon—Dr. W. H. Denison, Dayton, Ohio.
Hymn—No. 155, "In the Cross of Christ I Glory."
Postlude.

Evening Service, 7:45 o'Clock.

Organ Recital.
Gloria.
Reading of Psalm of Praise.
Anthem—"Blessed be the Lord God of Israel" (Spross).
Hymn—No. 32, "Day is Dying in the West."
Scripture Lesson.
Prayer.
Quartette—"The Lord is My Shepherd" (Neidlinger), Mrs. Edith S. Smith, Mrs. A. B. Jarvis, Mr. J. Alton Rea, Mr. Mordaunt Etheredge.
Hymn—No. 43, "Sun of My Soul, Thou Saviour Dear."
Offertory.
Duet—"Calm as the Night," Mrs. Edith S. Smith, Mr. Mordaunt Etheredge.
Sermon—Dr. R. C. Helfenstein, D. D., People's Christian Church, Dover, Del.
Hymn—No. 44, "Now, the Day is Over."
Organ Postlude.

PROGRAM FOR THE WEEK.

Tuesday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and the School," by Dr. W. A. Harper, President Elon College, Elon College, N. C.

Wednesday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and the Government," by Governor E. Lee Trinkle, Richmond, Va.

Thursday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and Industry," by Mr. Homer Ferguson, President Newport News Shipbuilding and Dry Dock Corp., Newport News, Va.

Friday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and Norfolk, Va., the Home," by Mrs. Walter C. Fain, Delegate House of Representatives of Virginia.

Next week's issue of THE CHRISTIAN SUN will give a history of the Norfolk Church—the Christian Temple—and its pastor, Dr. Leon Edgar Smith, with special mention of the officers of the Church.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

FEBRUARY PAYMENTS ON MEN AND MILLIONS.

February was the first month of the quarter, and of course many captains who make collections, do not send them until the end of the quarter. On this account, it is impossible to tell what the captains collected till they send in their report at the close of the quarter, which ends with April 30th. However, the individual collections sent in to Bro. Johnson during February of $2,418.53 is encouraging, provided of course the captains made proportionate collections. From the scores of letters received, we have every reason to believe that this quarter, composed of February, March and April, will see good collections. It should do so, at any rate. This is the last quarter of the fourth year. Unless we make some payment on our pledges before the final year, it is going to be exceedingly difficult for us to pay all of our pledge in one year. On this account, it is greatly to be desired that the captains and pastors keep the matter prominently in the minds of the people. It will no doubt be grateful to our chairman, Lieutenant-Governor J. E. West, to observe that North Carolina in the month of February paid considerably more than all the other Conferences combined.

However, North Carolina is yet far behind as well as the other Conferences, and there is much to be done. If all who are interested will do their part faithfully and honestly, we shall yet have a day of rejoicing over the great achievement of our Men and Millions Movement. There certainly never was a better or a holier movement carried on amongst any people, and the more we do to make this a success, the more capable will we be to carry to success other interests of the kingdom which may be committed to us.

Men and Millions Movement represents the Christian Church supporting all that the Church is trying to do, and standing for all that the Church stands for and undertakes. Every dollar paid on these pledges goes to the help of all that the Christian Church holds dear.

J. O. Atkinson.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR FEBRUARY.

Beulah, Phoenix City, Ala., $3.16; Dendron, Va., $4.49; Haw River, N. C., $4.44; Linville, Va., $2.34; Bethlehem, Timberville, Va., $3.86; Richland, Ga., $1.35; Ramseur, N. C., $2.48; Zion, Moncure, N. C., $3.90; Rosemont, So. Norfolk, Va., $6.08; Citizens' Bible Class, Elon College, N. C., $3.90; Holland, Va., $8; St. Paul's, Wyoming, Del., $2.06; Palm Street, Greensboro, N. C., $6.61; Portsmouth, Va., $6.00; Monticello, Brown Summit, N. C., $2.20; Reidsville, N. C., $5.73; Beulah, Wadley, Ala., $2.38; South Norfolk, Va., $3.24; South Norfolk, Va., $5.70; Leaksville, Luray, Va., $3.72; Richland, Ga., $1; Raleigh, N. C., $5; Ingram, Va., $3; High Point, N. C., $1.05; Berea (Nansemond), Driver, Va., $6; Pleasant Hill (A), Liberty, N. C., $1.25; Union (Southampton), Franklin, Va., $2.10; Liberty, Vance, N. C., $3.37; Rose Hill, Columbus, Ga., $4.23; Rosemont, Berkley, Va., $12.24; Apple's Chapel, Brown Summit, N. C., $1.08; Wakefield, Va., $3.70; Winchester, Va., $6.65; Win-One Bible Class, Winchester, Va., $55; Linville, Va., $2.56; New Providence, Burlington, N. C., $2.39; Pleasant Grove, News Ferry, Va., $3; Turner's Chapel, Colon, N. C., $1.10; Shallow Ford, Elon College, N. C., $1.50; Palm Street, Greensboro, N. C., $7; Shallow Well, Sanford, N. C., $1.25; Dry Run, Seven Fountains, Va., $2.36; Durham, N. C., $17.98; Wadley, Ala., $2.12; Ramseur, N. C., $2.06; Elm Avenue, Portsmouth, Va., $3.80; N. Highlands, Columbus, Ga., $1.76; Christian Temple, Norfolk, Va., $436.73; Catawba Springs, N. C., $50; Burlington, N. C., $82.92. Also for furnishing mountain home, Monticello C. E., Brown Summit, N. C., $12.01; Woman's Missionary Society, Windsor, Va., $9.75. Total for month of February, 1924, $827.60.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy to add several new schools to the list, these having voted since January 1st to give one offering a month to missions, as most of our active, wide-awake schools are now doing, and as our Convention has asked all schools to do.

Gratefully,
J. O. Atkinson, *Mission Secretary.*

NOT NECESSARY—IF NOT, WHAT THEN!

Every now and then some man bobs up and declares that faith in the virgin birth of Christ is not essential to the Christian life. Well, if it is not, what then? If faith in the virgin birth of Christ is not necessary, then faith in the Scriptures is not necessary, and for the reason that the Bible plainly declares that Jesus was to be born of a virgin. Now, if it is not necessary to believe that, we may be excused for not believing in the prophet Isaiah (7:14), and we need not believe the New Testament because Matthew and Luke both declare for the virgin birth. (See Matt. 1:20-25; Luke 1:30-35.)

Now, if we may disregard the plain words of the Bible, we suppose we may also disregard the doctrines of the Bible, but we do not believe that we are, as Christians, at liberty to disregard the Bible language or the doctrines set forth therein. Men are getting to claim entirely too much authority over the Word of God, and that leads them to claim the same authority over the doctrines of the Bible.

There is but one thing to do and be safe as to this matter, and that is to stick to both the language and teachings of the Book. That is the safe way, and as we believe, the only safe way of the Christian.

When men dispute the Word of God, they are witnessing against themselves, for the irreverence and spirit of the man who shoves the Bible aside and acts upon his own authority is so foreign to the spirit of Christ that we can but reach one conclusion, and that is that the man is in no sense competent to settle such questions, and he, therefore, classes himself as an unbeliever.

The *Presbyterian of the South* has a good word along this line, as follows:

"Belief in the virgin birth of Jesus is sometimes said not to be one of the essential doctrines of the Christian religion. The Scriptures leave no doubt on that subject. Hundreds of years before His coming, the prophet foretold that the Messiah should be born of a virgin. The angel told Mary that this prophecy should be fulfilled in her. The angel also told Joseph that the child to be born of Mary was the Son of God and not of man. One of two things is necessary. We must either accept the virgin birth of Jesus or else deny the inspiration of the Scriptures."

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying something by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

Lieut.-Gov. J. E. West, *Chairman.*

J. O. Atkinson, *Secretary.*

SECOND COMING OF JESUS.

DOES THE BIBLE TEACH US THAT JESUS IS COMING A SECOND TIME IN PERSON?

By Rev. P. T. Klapp.

The Bible is the only Book upon which we can absolutely depend for this information. So let us see what it says. "And unto them that look for Him shall He appear the second time" (Heb. 9:28). "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (Cor. 11:26). "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11).

Now, reader, just turn to your Bible and see for yourself, for this is certainly there. Some skeptics or critics seem to think that Christ's second coming will be only in the person of His Spirit, but the above text says he will come back just as He went away. When Jesus was on trial before Caiaphas, He, in the midst of all the false testimony, was silent, and the high priest demanded of Jesus if He was the Son of God. Jesus saith unto him: "Thou has said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, coming in the clouds of heaven" (Matt. 26:64). Now, Jesus gave this testimony of His second coming right in the presence of His enemies, when He knew He would be accused of blasphemy; and in this testimony He declared His second coming.

Just after Jesus was betrayed, He was brought before the high priest, and He asked Jesus, "Art Thou the Son of the Blessed?" And Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62). Here the high priest said for this testimony He ought to be put to death. Now, if Jesus hadn't wanted to have established His second coming, do you suppose He would have, in the presence of the priest, given such testimony?

There Shall be Signs of His Second Coming.

There are certain signs that His coming is near at hand. When we see the fig tree putting forth her leaves, we say that summer is nigh; when we see the prophecies fulfilled referring to the second coming of Christ, he said, we might know that the time is near. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on earth; for the powers of Heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25, 26, 27). The Apostle Peter tells us that the day of the Lord's coming will be as a thief in the night.

The great Apostle Paul, in writing to the Church at Thesalonica, says this: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the angel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thes. 4:15, 16, 17). This will be a wonderful meeting. There have been many wonderful meetings. D. L. Moody, Sam Jones, Dr. Tyree and Billy Sunday have led many wonderful meetings. It was a wonderful meeting when Solomon dedicated the temple; it was a wonderful meeting when Moses met God on the mountain and heard Him out of the burning brush: but the most wonderful meeting ever held by men was the Pentecostal revival. When three thousand souls were added to the Church. The greatest meeting of all will be the one when the saints who are living then go to meet the Lord in the air. But the great question for us to consider is will we be ready for that meeting? See the answer to that question. The wise virgins will be ready; the pure in heart will be ready; the holy ones will be ready; God's glorious Church that's without spot, or wrinkle, or blemish, will be ready for that meeting (Eph. 5:27), and last of all, but not least, they who are Christ-like will be ready. Praise the Lord for that anticipated meeting. Won't it be a glorious meeting, when all the saints shall meet the Lord in the air! Let us make haste and be ready for that meeting. The Lord is coming, but we know not when. Say, are you ready—are you ready for that meeting? His coming is sure, but the time is uncertain, hence Jesus said to His disciple: "Be ye also ready, for in such an hour when ye think not, the Son of man cometh."

Now, we can see from the Lord's own statement two things: First, He is coming; second, the time uncertain. Let us so live that death nor the Lord shall come and catch us out of place. When He calls for me, I want Him to find me right where I ought to be, with all things ready, lamp trimmed, brightly burning, with my vessel full of oil. I don't know His time, but I am satisfied with His plan. Glory to His name. He said He didn't know, nor the angels didn't know, but we might know by the signs given that the time is near. It seems to us that the people are as little concerned about the second coming of Christ as they were when Noah warned the people of the flood. The Apostle Peter tells us, "There shall come in those days scoffers, walking after their own lusts, saying, where is the promise of His coming?" (1 Peter 3:3). This reminds us of two young preachers of whom we heard not long since. After they had heard a man of talent, little and experienced, preach a sermon on the second coming of Christ, they went away making light of it. We don't think the pulpit, nor the people, need a preacher who don't believe in the second coming of Christ. We have this further to say, that the preacher who says he don't believe in the second coming of Christ, that of itself shows he hasn't searched the New Testament very closely, and I don't know that he is justified in administering the Lord's Supper. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26). It is said that the second coming of Jesus is mentioned or referred to more than three hundred times; hence, we don't see how any one who studies the Bible can fail to see it. I fear it is too true that a great majority of our Churches never hear a sermon from their pulpits on this subject. I don't know how we can excuse ourselves for not declaring the whole counsel of God. Paul said he hadn't failed. I wonder how many of us could say as much! God help us to be obedient. The reason why our people know so little about the second coming of Christ is because they hear so little about it. Paul found a little band of believers, a little Church in upper coast of Ephesus, that hadn't even heard that there was a Holy Ghost. So it is with us. Jesus again and again told His disciples of His second coming, and to watch the signs and be ready. He said: "Therefore, be ye ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:42).

Christ said, "Ye may know the time is nigh when you see the prophecies fulfilled." Let us look at a few of them. Nahum tells us of the chariots dashing through the streets like torches, jostling against each other in the broad way. Daniel tells us that knowledge shall be on the increase and that the people shall be going to and fro, and that they shall think to change the time. Something over four hundred years ago, a good many members of the English Parliament had to hire some one to read and write for them; but not so now. Jesus tells us that there shall be wars and rumors of wars. History doesn't give us any account of any period when there has been as much wars and rumors of war as there has been for the past few years. He says nations shall rise up against each other. That's been on for the past few years. He says there will be earthquakes in divers places. I noticed in some paper some time ago there had been, since the first of September, 1923, till about the first of February, 1924, one thousand three hundred earthquakes. And Jesus said there would be pestilences, strange diseases. That's on right now, namely: grippe, influenza, palegra, infantile paralysis, people sleeping themselves to death, etc. Paul tells us, in writing to Timothy, of the perils that would come in the last days—and they are on right now, namely: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power (2 Tim. 3:1-5).

And another evidence of His coming is drawing nigh, in that the Jews are returning to Jerusalem rapidly. And another evidence that His return is drawing nigh is that the gospel has been preached in all nations. The prophecies have been and are being repeatedly fulfilled. Then you ask why don't He come? My opinion is that He is now waiting for the full number to constitute the bride and for her to get her robes on. The millennium cannot come till Jesus comes with His body and sets up His kingdom. Then the devil will be shut up in the bottomless pit for a thousand years.

Just think what a glorious time that will be, when the saints come back to this earth and reign with Christ a thousand years! We may then think of the battles we have fought here against sin and Satan. To be here in perfect health, without a pain or a head or a heartache, nor sorrow, nor death. But blessed be the name of Him who will have absolute reign for a thousand years, and His saints with Him who have been washed in His blood. Glory, praise and honor to His great name!

Elon College, N. C.

The Egyptian government reopened Tut-Ankh-Amen's tomb amid wild demonstrations of patriotic enthusiasm. That's difficult for a westerner to understand. Egypt has done nothing much since the days when Ptolemy, one of Alexander's generals, probably Alexander's half brother, and the ancestor of Cleopatra, stimulated the national life.

What comfort today's dismal remains of old Egyptian power one can find by looking into the tomb of an old pharaoh who at least had the energy to go out and hunt lions, is hard to understand.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 23, 1924.

Topic: "The Reign of Solomon."

Lesson: 1 Kings 3:11; 2 Chron. 1, Printed 2 Chron. 1:7-12; 1 Kings 11:6-11.

Golden Text: "The fear of Jehovah is the beginning of knowledge."—Prov. 1:7.

Devotional Reading: Psa. 45:1-7.

I am not an admirer of Solomon. He is, to me, one of the most disappointing characters in the Bible. I shall use him, then, as an example of *what not to be* and *what not to do.* But lest I seem to be too harsh, I will try to give him the benefit of the doubt wherever it is a matter of opinion and not of historical fact.

Solomon left no room for doubt as to his purpose to be king. His first official act was to execute his brother, Adonijah, who was a rival claimant to the throne. He also removed Abiathar from the priesthood, and had Joab, the faithful captain of other days, slain, and slain while at the altar. And finally he ordered the execution of Shimei upon the merest pretext. Solomon did not, like others, wade through blood to reach his throne, but he did shed blood freely after he reached the throne.

Solomon's next act was to marry an Egyptian princess. This was but the beginning of a number of foreign alliances that brought serious evils in their train. These foreign women had their own gods, and Solomon was obliged to provide services of worship for them. Accordingly, the worship of Jehovah became corrupted in many ways. These alliances were strictly forbidden, and there was no justification for them.

Solomon was peace-loving. He did not make wars of aggression, and he was content to hold the kingdom as it had been handed down to him by his father. He also developed the commercial interests of his country, and although this policy had some disadvantages, he is to be commended for it. He was very ambitious to make a great show, and he instituted great building operations. In order to do this, he was obliged to impress the people into labor and to lay heavy tributes upon them. Thus, while his kingdom was one of outward show, it was one of inward disintegration. He was not a beneficent monarch and did not help the masses.

Solomon was known as a great wise man. He is credited with many proverbs and many songs, and there are stories both within and without the Bible which testify to his shrewdness and practical wisdom.

His great achievement was the building of the temple. This was a magnificent structure and gave prestige both to Solomon and to Jerusalem. It was the means of centralizing worship at Jerusalem and of entrenching the priestly class, as well as of establishing the Davidic line. Solomon's prayer at the dedication is a noble utterance. Would that his life had been more in accord with the spirit of his prayer.

The lesson as printed is concerned with Solomon's choice and of his subsequent rejection by Jehovah. It appears that the young king had gone to Gibeon where there was an ancient sanctuary, to sacrifice. While he was there, Jehovah appeared to him in a dream and told him that he might make a choice as to what he would have. The young man chose, not riches, wealth, honor, or the life of them that hated him—he had already taken that—but wisdom and knowledge. Jehovah then told him that he should have wisdom and knowledge, and the other things would be added. He also promised to make him greater than any king before him or after him.

The second part of the lesson tells how Solomon went not fully after Jehovah as did his father David. For he built high places to other gods and forsook Jehovah. Jehovah, therefore, rejected him, and announced the rending of the kingdom from him. But not until after his death.

A great deal of emphasis has always been laid on Solomon's wise choice. And he is to be commended on asking for wisdom and knowledge rather than for riches and honor and other like things. But the fact remains that Solomon asked for the ability to conduct public and military affairs. It was for mere practical judgment and shrewdness that he asked. Dr. Van Dyke has a great sermon on Solomon's mistake.

One thing more. There were extenuating circumstances in Solomon's case. He was reared in a harem, where there was dissension and immorality. He was the son of a woman who had become David's wife in an illegitimate way. And he was almost forced to do what he did by the unfortunate marriages which he had made. The fact remains that Solomon was a failure as a man and as a king.

Lesson Points.

1. Life is made up of choices.
2. Men usually get their dominant desires.
3. He who chooses wisely usually gets more than he chooses.
4. Mere head-knowledge is not enough.
5. God can speak to men in dreams. He does not always do so.
6. Material splendor often blinds people to the real values of life.
7. There is no substitute for genuine goodness.
8. A real test of character is a man's attitude towards God after he has risen in the world.
9. No prosperity is real and lasting that is achieved at the cost of manhood.
10. God must, of necessity, reject those who are not fit vessels for His work.
11. A great deal depends upon the choice of a wife.
12. Out of the heart are the issues of life.

CHRISTIAN ENDEAVOR.

March 23, 1924.

Topic: "The Personal Touch in Winning Others to Christ."

Lesson: John 1:40-51; Jas. 5:20.

Daily Readings: Jesus wins souls (Matt. 4:18-20); Jesus wins Zaccheus (Luke 19:1-10); Philip wins the Ethiopian (Acts 8:26-40); Jesus and Nicodemus (John 3:1-16); Paul and the cripple (Acts 14:8-18); Jesus at the well (John 4:1-26).

Christians—real Christians—are people who have been saved by Jesus Christ. They know something of the joy and peace and power and love which Jesus gives. They know how Christ can meet, and has met, their deepest needs.

It goes without saying that Christians should be supremely concerned about making the good things of Christ known to others who do not know Him. For as they needed Christ, so do others need Christ. And as Christ has met their needs, so will He meet the needs of others. They should, therefore, be trying always to win others to Christ.

And yet there are very few Christians who ever think seriously about this most important work. Many of them never think of it at all, and many of those who do think of it, think of it in terms of the preacher or an evangelist. They believe that others should be won to Christ, but that it is not their business to do it. "Let George do it," is their philosophy.

But winning others to Christ is the task and the privilege of all Christians. It is only as Christians assume this responsibility as individuals that any large numbers of men and women will be won to Christ. Personal work is the greatest work in the world. Let us see in this lesson a few principles that should help us to do it.

1. Christians who would win others to Christ, must first of all be in touch with Christ. Andrew and the other disciple "abode with Jesus that day." They had been in contact with Jesus. They had found in Him what they needed. They had been fired by His enthusiasm. They knew that they had found the Christ. It must be so with us. Unless we are in touch with Christ, unless we are abiding in Him, we will not have three things that we must have for personal work—a life of victory over sin, *i. e.,* a godly life; a concern for our fellow-men (we will never do any personal work until we have compassion for our fellow-men, and we will never have that compassion until we get it from Christ); and spiritual power. The first thing for us to do if we are going to attempt personal work is to get in touch with Christ ourselves.

2. We should begin where we are. "Andrew first findeth his own brother, Simon Peter." Andrew and Peter found Philip, who was of their own city. These men began where they were. Before they began to evangelize the heathen, they won the man next to them. We must do the same. It may be that there are members of our own family who are not Christians. Perhaps our closest friends are not Christians. Perhaps the members of our Sunday School classes are not Christians. Perhaps the men in our lodge, our society, our office and our school—and this applies, of course, to young people—are not Christians. There is an opportunity for us. Let us set about by prayer and personal work to win those who are next to us. And let us take some one our own size.

3. We should let Christ make His own appeal. These early disciples said, "Come and see." They were willing to let Christ speak for Himself. They knew that when men saw Christ and had

an opportunity to know Him in an intimate way, they would be drawn to Him. It must be thus with us. We must first of all have Christ in our daily life. We must have so much of His spirit in our lives that folks will really know that we have been with Him, and that they will want to be like Him. And then we must present His claim upon their lives, and "lift Him up," so that He might draw all men unto Himself.

4. We must start now, at once, immediately. The reason, at least one reason, why we have never won anybody to Christ is because we have never tried. As the old guide said to the young hunter who had "buck fever when he saw his first deer, and could not shoot, "If ye ain't never going to shoot, ye ain't never goin' to hit." Let us determine that by the grace of God we will win at least one soul to Christ this year.

SUGGESTIVE THOUGHTS.

"Personal work should be private."

"Thunder may have a place from the pulpit, but it has no place in personal work."

"The average person does not know that he is unsaved. He must first be awakened."

"The first requisite on the part of a personal worker is an abiding conviction in the message."

SOME POINTED QUESTIONS.

1. Have you ever won a soul to Christ?
2. Are you living in such a way that God can use you to win others?
3. Do you know how to meet the excuses and arguments which men use against becoming Christians?
4. Are you praying in particular for any of your friends?
5. Do you wait until revival services to do your personal work?

HAW RIVER CHURCH.

I am glad to be a member in such a Church. I love that Church and its Sunday School. Indeed, I love every one God has made. I am with those who are trying to live like He wants us to live. I do not leave out one of them in my prayers, for I long to see the Lord, the King of all the earth. This earth would be heaven to me if all would let God lead the way. I feel so happy since I let Jesus come into my life and have His way with me. Jesus makes my burdens so light. I am yoked up with Him, and he carries the heavy end of the yoke. He is our friend in all kinds of trouble, if we but trust Him. He is so merciful and forgiving to as many as lean on His promises.

It is so much better to do right than to do wrong. While we are not to be saved by our good works, but God does reward His people for faithful and true service. When we do evil, our evil works sink us deeper into the miry clay. It is true I find it hard to keep myself spotless in the Christian life, but He can keep as many of us as commit themselves to Him. To live a pure life, means that I will not have to take back what I say—because it is the truth. I love my Sunday School teacher as well as one ought to do, although it is not the same one every time. It is true I cannot be the pupil I ought to be, because I am not qualified; still, I mean to do my best. I often keep very quiet, only listening, because I know so little. I am so grateful that I do understand enough to let God lead the way and try to keep my cup full. In this way I keep Satan out of my heart. This makes me feel so free and when trouble arises in our holy place (the Church), I know I did not start it.

If all of the Church-goers would be a little more careful and more forgiving, we would not have much trouble any way. When I hear something that is not what it ought to be, I keep silent except to the Lord. When we hear what some one has said of us, which is not what it ought to be, we need to let it alone. If we could all do this, I think we would keep our lights burning. If trouble comes to me after I have done my best, I still try to talk with Jesus and to Him I go, for He is my friend. He uses His unseen hand in my defense, and of course I cannot forget Him, or knowingly grieve His Spirit. I am trying to walk in His blessed footsteps and to do to others as I would have them do to me. I try to keep all stumbling-blocks out of the way of myself and others. I want the prayers of all Christians who read this. I also wish all who read it, who are not Christians, to ask Jesus to help them to be.

I not only wish to walk in the narrow way, but I wish to keep just as near Him as I can. I have seen so much of Satan's work to win Christians from the truth to error that I will not please Satan not one time if I can help it. Let those who are not Christians remember what I said. Be sure to become a Christian. The Lord has given me a husband and five little girls. He took my little boy from me, but I will not complain, because He did it—He knows when to take our lambs from us.

I want to appeal to my own Church to go to the Lord and appeal to Him in earnest prayer to help us to get rid of all confusion in the Church and then let us come with one accord, and not believe all we hear, for at best a part of it is false and some of what we hear is misunderstood. Let us shut our ears and turn our backs upon the wicked one. Before the Lord and all men, I am trying to be a Christian. I try to carry the same face all the time. After I do all I can, it is only by His help that I can keep myself unspotted from the world. I wish the prayers of all for me and mine. Let us seek to keep our names not only on the Church book, but in the Lamb's book of life.

ROSA MANESS PHILLIPS.

Haw River, N. C.

FROM WALTERS, VA.

I reached Walters from Smithwood Saturday morning, September 1, 1923. I went to Beaver Dam Sunday. The following week I went to Mt. Carmel to hear Bro. White, and to Beaver Dam to hear Bro. Jones. In this way I got both rest and help for the work to follow. Saturday I left for Fuller's Chapel, preached at Fuller's Chapel in the afternoon and at Henderson at night. I left Henderson about 3 o'clock Monday morning, and reached Franklin about 7 A. M.; came by home, and got to Windsor about 10 o'clock, where Bro. White was waiting to take me to Bethlehem to begin a meeting Monday afternoon. At Bethlehem they have just remodeled the Church and they have a very nice one, with nice Sunday School rooms, heating system, and everything well arranged for both Church and Sunday School work.

At Bethlehem they had more good things to eat, it seemed to me, than I had seen any place—so much I feared we would ruin the body and starve the soul. So feeling as I did, as much as I liked to eat, I told the people we must get to praying; in fact, I came to believe the people had even been praying before I reached the place.

We had the first service Monday afternoon and closed Friday afternoon, having service afternoon and night of each day. The meeting grew in interest from the beginning, the congregations grew, the interest grew, the Holy Spirit came in answer to prayer. He did His office work, and before the meeting was over I believe we had a revival. Hundreds of people came forward to reconsecrate their lives, many backsliders returned, while twenty-five professed faith in Christ for the first time and twenty-eight joined the Church.

This Church, as I see it, has a very bright prospect for the future. They are a fine people. I learned to love them while there, and my prayer is that God may lead them on to higher and better things in His service. Bro. White is their pastor. He is a fine man. I like him and enjoyed working with him very much. May God's richest blessings rest and abide with pastor and people. With more to follow, I remain yours in the Master's service,

Walters, Va. ELISHA BRADSHAW.

AS ANOTHER SEES IT.

As financial secretary of the Elon Christian Church, I have been working with, and have become interested in, the budget plan of financing the local Church. I have, therefore, read Dr. Harper's plan of financing our denominational benevolences with considerable interest.

The general plan, as outlined, appeals to me strongly. The educational method and the budget plan, it seems to me, are so co-ordinated that neither loses and both gain by the combination—the outstanding qualities of both are retained, yet nothing of vital importance in either is discarded.

The point that appeals to me most, however, and the point that makes the plan practical and really workable, is the fact that while the amount to be raised for benevolences will be determined by the General Convention, no arbitrary obligation is imposed from without upon any of the subdivisions of the Church. The regional Conventions, the Conferences, and the local Churches have the right to accept, reject, or modify their allotment as they believe to be fair and just. Hence, while the raising of funds will be put on a systematic basis, which is absolutely necessary to any intelligent and comprehensive action on the part of the General Convention, no hardship nor unwelcome responsibility is dealt out to any Convention, Conference, or Church.

Just as a well-planned budget will put the finances of an individual Church on a systematic basis, thereby eliminating much guess-work and uncertainty, just so I believe will a similarly logical plan on a larger scale greatly benefit the work of the General Convention.

L. M. CANNON.

Here is a good line of thought. Get your Bible and work out each passage and see what it contains for you and yours. Behind it is nothing less than the promises of God. Can you trust them? If not, why not? Do you doubt His ability? His goodness? His willingness?

"God—the greatest lover
So loved—greatest degree
The world—greatest company
That He gave—greatest act
His only begotten Son—greatest gift
That whosoever—greatest opportunity
Believeth—greatest simplicity
In Him—greatest attraction
Should not perish—greatest promise
But—greatest difference
Have everlasting life"—greatest possession.—John 3:16.

Mr. McAdoo, a candidate for the presidency of the United States, pledges himself to stand by prohibition, enforcing the law. That much is the kind of a man we need in the office of the President, but there are so many candidates now who are offering the same, we can hardly see how that can count for much as between candidates like Mr. Coolidge, Mr. McAdoo, and Mr. Daniels. Mr. Daniels was for prohibition when it was unpopular to be a prohibitionist. So he does not need to announce that he is a prohibitionist.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

WHY OUR DAILY PRAYERS?

"Pray without ceasing."

Answer: To possess the secret source of life's highest strength; to be a strong soul; to have the power of spiritual endurance as seeing Him "who is invisible"; to have Christ in our lives, forgiving and being forgiven as strong souls do; to pray as He was able to pray; to be patient as He was patient (so much needed); to be loyal and steadfast to the noblest and truest ideals, supplying life with motive; to draw to ourselves the consciousness of divine purpose; to acquire the assurance of the highest companionship, the power of God in our lives; to establish harmony with His will; to regulate our lives in material things; to possess the availing power of prayer, which, rung by a sense of right and need, reveals to us the best way.

"Prayer is the lever of spiritual life; the lung by which it breathes; the atmosphere in which it exists"; the language by which it communes with His great Spirit.

Prayer.—Our Father, teach us to pray and never fail. Teach us how to flee to Thy knowledge, to Thy lovingkindness, to Thy tender mercies, to Thy soul for the breath of heaven; that we may have Thee for shelter in the time of storm. Whatever this life may bring to us, grant that it may never take us from the consciousness that Thou art our Father, who art able to give unto us exceedingly abundantly of heaven's blessings. For Jesus' sake we ask it. *Amen.*

TUESDAY.

UNRULED LIVES.

"We are become as they over whom thou never barest rule."—Isa. 63:15-19, v. 9.

There is a vast difference between ruled and unruled people. Every act of our lives reveals whether we are ruled or being ruled, and whether our ruler is an evil or a good one. To follow the Lord Jesus Christ as our ruler, requires cheerful submission to His will. Anything less than this is in the class of the unruled, undiciplined and uncontrolled. The difference between a Christian and others is that the former is a voluntary God-disciplined man. To be so, does not make him a molly-coddle, but it makes him a patient and enduring soul. He learns to think of others without ideas of personal advantage. He learns how to govern his feelings, and is not easily provoked. This gradually separates him from others and marks him as a ruled man. If he fails in this, he falls in the class of the unruled.

The Christian seeks to be ruled by the will of God. This was the Saviour's chief distinction, who was always saying: "Not my will, but Thine, be done." Let us make our daily devotions a search for the will of God and a whole consecration to do that will.

Prayer.—Father of all, forbid that we who hear Thy name shall be as the unruled, and as they who were never called of Thee. May Thy word be sweet to us and that which lingers the longest in our hearts. For Christ's sake, we ask it. *Amen.*

WEDNESDAY.

PLEASURE-MADNESS.

"Pipe and wine are in their feasts."—Isa. 5:11-15.

God wants us to be glad, and have seasons of relaxation, but He would have all our enjoyment properly tempered by an "eye single to the glory of God." Many, many times, I have had young people come to me with the same old question about amusements. "Is it wrong to dance? Is it wrong to play a social game of cards? And if wrong, why?"

It seems to me that in the passage we are considering, the prophet has dealt very sanely with the matter. It is not so much the harp, the tabret, and the pipe in their feasts, but the fundamentally greater matter, their lack of consideration for God. If men could do all these things that are being done today according to the advice of the apostle, and give God the place He should have in every phase and department of our life, these questions would never arise.

It is said that our day is a day of pleasure-madness, and there is much truth in that saying. When we live for pleasure alone, making it the end and aim of life, we are mad, for after all the only true pleasure is that which makes us more fit to carry on for God.

To any person who may read these words, and feel inclined to ask the questions mentioned above, one thing will settle the whole matter—*Is God in it?* "First, be sure you are right."—*Rev. I. D. Lyttle.*

Prayer.—Father of all, teach us the brotherhood of mankind. Enlarge its loveliness in our ideas every day. Purge us of small and mean things. Cleanse our hearts so that when we seek for and engage in our pleasures, we may do so with as much idea of honoring God as when we go to Church to worship. This we ask for Jesus' sake. *Amen.*

THURSDAY.

THE SPIRIT OF CHRIST.

"Now, if any man have not the spirit of Christ, he is none of His."—Rom. 8:9.

One of the main things which represent the spirit of Christ is brotherliness, which is the most glowing, intelligent and appealing of all Scriptures. Many other passages are dark and mysterious, but this one is clear. Christ Himself was not always understood. Many of His sayings were incomprehensible, but there was never any mistake about His spirit. It was as clear cut as a star. There was never any doubt in the minds of any as to what sort of man he was in attitude, disposition and spirit. In all things He gave Himself and His heart so big and friendly that no one could make a mistake about it. It was the first charge that was ever brought against Him—"He ate with sinners."

Brotherliness is Jesus' interpretation of Christianity. He says when you go to Church and there rememberest that Thou hast aught against thy brother, "go thy way, first be reconciled to thy brother, and then worship." The man who carries on as a Christian and is indifferent to fellowship and service, to ill feelings with others, does not know the first principle of Christianity. If we would embrace Christ, we must love one another, throw away our hates and help others to be what they ought to be. It is the first badge of discipleship. "By this shall all men know that ye are my disciples."

Prayer.—Dear Father, in looking into the spirit of our Saviour, may we see ourselves and pray most earnestly that we may have an eager passion to do Thy will, a spirit that forgives and forgets quicker than it remembers, a love greater than our selfishness, and an undiminishing faith in the power that overcomes evil and gives us an entrance into the kingdom of God. *Amen.*

FRIDAY.

THE TEST OF DISCIPLESHIP.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34-35.

Christians should understand the relation of faith to love. Our Lord made faith the primary quality. It was the test of discipleship. Hence the first title of Christians was believers, and faith in the divinity of Christ was made the baptismal test. Paul follows in this line. For he is ever insisting that we are "justified by faith." But our Lord, in the text quoted, makes love the last criterion of discipleship, and Paul says: "And now abideth faith, hope, love, these three; but the greatest of these is love." The solution is found in the interdependence of graces in our complex personality. Love is the source, faith the outcome. Love is the invisible root, faith's confession the visible tree.

Evangelical, saving faith must then prove itself by love. Christ demands faith, but then insists: "By this shall all know that ye are my disciples, if ye have love one to another." A professor may have a perfectly evangelical Scriptural faith, but without love, he may be intolerant, harsh and utterly disagreeable.

Alas! how often Christians, and especially representative leaders, in their contests about faith, forget the primary Christian grace, love. No true Christian undervalues the "faith once delivered to the saints," but when he sees contention, and questioning of motives, and bitterness and intolerance in disputations for or against it, he sees the lack of love and of the spirit of Christ, and his heart sinks in sadness. It is only when our words and actions are softened and spiritualized by the winsome temper of love, that we are disciples of Christ indeed, and that an invincible power issues from us to win doubters and opponents to the faith.—*Rev. Junius B. Remensnyder.*

Prayer.—Lord's Prayer (all the circle joining).

SATURDAY.

THE UNCERTAINTY OF LIFE.

"Ye know not what shall be on the morrow."—James 4:14-15.

Rummaging through a box of papers brought to light an old letter from a young woman at whose marriage we officiated in a former pastorate. Tear-blotched it was, and well it might be. Broken sentences told her pathetic plight. An orphan, she had never known parental love. Then came the only love she had known. Two happy, golden, glowing years of married life, and then the husband was suddenly snatched away. Such untimely deaths are not easy of explanation. Yet if no one ever died save the octogenarian, then many would ignore God until after the prime of life. If death never called for the mother of a young family, then how many women would neglect God until the last child had passed his nonage. If there were ages or conditions into which death never made his sally, then should we all seek the compass of that shelter, and there would be no way to remind the careless. What Jesus said of His glorious coming is true also of death—"of that day and hour knoweth no man."—*Rev. J. H. Allen.*

Prayer.—Lord's Prayer (all the circle joining).

SUNDAY.

SUNDAY IS DIFFERENT.

"Come ye yourselves apart and rest awhile."—Mark 6:30-34.

This is one of Christ's most notable invitations to worship, and the Sabbath is the most notable day of the week, set apart for the "rest awhile" and the worship of the Most High. The word "come" has a very loving appeal in it. It is found over three thousand times in the Bible, and in every single instance it lends encouragement and hope. It was Christ's first invitation. It is heaven's last appeal recorded in the last chapter

of the Book of Revelation, "The spirit and the bride say come."

The most of folks spend life so strenuously that they have no change nor rest. Business and pleasure combined will not let them stop on the Sabbath. Ought it to be so? Each Sabbath is like the Master's voice calling us, "Come ye apart and rest awhile." Let thy soul feed on Him and be happy today.

Prayer.—Oh, Lord, our Father, in Thy mercy keep us from drifting away from Thee, and help us to worship Thee every Sabbath in a way pleasing to Thee and which means most to us, and in the week may we worship Thee daily in our righteous deeds. This we ask for Jesus' sake. *Amen.*

FROM PALM STREET CHURCH.

The quarterly conference of the Palm Street Christian Church was held at the Church, in McAdoo Heights, Saturday evening at 7:30 o'clock. Reports for the past three months were submitted by the pastor, the Rev. H. B. Hall; the superintendent, Ned Shelton, and treasurer, E. L. Hobbs, at this meeting. All the reports showed that the Church had made rapid strides during the pastorate of Mr. Hall.

The report of the pastor, in part, follows:

"The spiritual state of the Church is good, and seems to be improving, as is shown by the increased interest and attendance. We sincerely hope that it is just a beginning that will develop for a solid work for the Master's kingdom. As we have begun, let us press onward, going steadily, remembering that God hath called us to this splendid field of opportunity and service."

Then followed a brief review of the pastor's activities which showed the following facts: During the past three months, he had preached 26 sermons, 9 children's sermons, made 8 outside addresses, officiated at 1 wedding, held 2 funerals, made 130 visits, conducted 14 prayer meetings and 4 Bible classes.

Superintendent Shelton's report showed that the Sunday School had increased in attendance from the average of 75, November 1st, to a total of 160 the first Sunday in February, and that collections had increased proportionately.

The Sunday School, in its monthly program, has designated the second Sunday as Orphanage day, and the fourth as mission Sunday, when the offerings will be sent to these respective enterprises.

The Junior Christian Endeavor of 41 members is doing splendidly under the consecrated leadership of Miss Lettie Scott. She and her co-workers have evidently caught the vision of service, as expressed by their attendance and contagious enthusiasm.

Thanking God for His gracious and ready help in the past months, we will raise our "Ebenezer," look up, and go forward, knowing that all needed grace He will send. H. B. Hall.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. Holland,
L. E. Smith,
I. W. Johnson,
Executive Board

January 31, 1924.

Christian Orphanage

Dear Friends:

Our financial report this week carried us beyond our third mile-post this year. Just twenty-four more to reach this year. That is fine. Our people are a great people, and do things when they become interested. Every member of the Christian Church should be interested in its Orphanage. What should appeal to us more than a little helpless orphan child? If one should appeal to you in person at your home, would you turn it away? I hardly think so. You would not have a heart so cold. If it needed a coat, you would give it a coat; if it was barefooted, in the cold, you would see that its little feet were made warm with stockings and shoes. If it asked for bread, you would give it the best cake and pies in the pantry; if it had no home in which to sleep and the evening shades were lightning out and the sun was sinking low in the West, you would take it in and tuck it away in a warm bed, where it could have happy dreams of the great love of the one who loves little children and touches the hearts of his servants and causes them to provide for his little orphans. I know you would do this, for your heart is too big and full of God's love to not give the little fellow your best. It would deserve it because it is God's little one.

A little orphan child may not happen to pass your way in person and you may not have an opportunity to have the very great pleasure of entertaining one in your home, but have you thought how easy you can give all these blessings to one hundred and five little children at the Christian Orphanage by mailing your check direct to the Christian Orphanage, Elon College, N. C., or placing it in the collection plate when the special collection is taken in your Church and Sunday School? Ask yourself this question: "What have I done to help support the Christian Orphanage?" If you are not satisfied with what you have done, then ease your conscience by doing more.

Chas. D. Johnston, *Superintendent.*

REPORT FOR MARCH 13, 1924.

Amount brought forward		$2,848.92
Sunday School Monthly Offerings.		
North Carolina Conference:		
Henderson	$ 6.11	
Pleasant Hill (A)	3.43	
Zion	1.30	
Plymouth	4.25	
Apples Chapel	1.04	
Bethel	4.70	
Morrisville	2.00	
Greensboro, 1st S. S.	27.29	
		50.12
Eastern Virginia Conference:		
Mt. Carmel	$ 9.44	
Portsmouth, 1st S. S.	9.19	
Elm Avenue	4.57	
Franklin	15.00	
Isle of Wight	2.50	
Mt. Zion	3.94	
		44.64
Georgia and Alabama Conference:		
Roanoke	$ 2.65	
Beulah	2.16	
N. Highlands	1.93	
Rock Stand	1.90	
Kite	2.73	
Wadley	1.57	
		12.94
Valley of Virginia Conference:		
High Point	$ 2.00	
Dry Run	3.28	
Winchester	4.39	
		10.67
Special.		
W. H. Thomas	$ 25.00	
W. W. Brown	15.00	
A Friend	15.00	
Interest	60.00	
S. W. Caddell	1.00	
David Wrenn, Greensboro	10.00	
		126.00
Grand total		$3,092.29

RECEIVED FOR MEN AND MILLIONS IN FEBRUARY.

The following amounts were paid to C. D. Johnston, executive secretary, Elon College, N. C., on Men and Millions pledges in February, 1924:

North Carolina Conference.		
New Providence	$ 26.00	
Mt. Auburn	55.00	
Liberty, Vance	15.00	
Mebane	32.40	
Hines Chapel	16.00	
Mt. Zion	12.00	
Happy Home	55.00	
Liberty, Vance	40.00	
Sanford	358.00	
Damascus	16.00	
Hines Chapel	12.00	
Henderson	64.55	
Franklinton	13.00	
Graham	69.00	
Pleasant Hill	5.40	
Smithwood	20.00	
Mt. Auburn	10.00	
Pleasant Grove	20.00	
Hebron	20.00	
Wake Chapel	225.00	
Ebenezer	20.00	
Six Forks	65.00	
Youngsville	15.00	
Damascus	80.00	
Burlington	117.20	
		$1,381.55
Eastern Virginia Conference.		
Liberty Springs	$246.40	
Union, Surry	10.00	
Berea, Nansemond	170.00	
Berea, Norfolk	9.00	
Ivor	155.00	
Windsor	173.75	
Barrett's	10.00	
Burton's Grove	10.60	
Johnson's Grove	2.00	
St. Paul's	3.00	
Holy Neck	5.00	
Oak Grove	.40	
		795.15
Valley of Virginia Conference.		
Antioch	$ 45.75	
Dry Run	23.38	
Wood's Chapel	5.00	
Mayland	1.20	
Linville	48.00	
Palmyra	.50	
Joppa	1.50	
		125.33
Georgia and Alabama Conference.		
Corinth	$ 25.00	
New Hope	31.50	
Mt. Zion	10.00	
Wadley	17.00	
Rose Hill	25.00	
Beulah	8.00	
		116.50
Total for month		$2,418.53

This is the first month of the fourth quarter. Less than two months remain now of the last quarter of the fourth year.

J. O. Atkinson, *Mission Secretary.*

REYNARD.

Fannie Bell Reynard was born in September, 1887, and died March 2, 1924, aged 36 years and 6 months. Surviving are her husband and three small children, three brothers, and two sisters. Deceased was a member of the Methodist Church in Powell's Port. Funeral by the writer at Joppa Christian Church, March 4, 1924. A. W. ANDES.

SCOTT.

Mrs. Nancy Jane Scott, widow of John T. Scott, who preceded her in death several years, died February 24, 1924, at the age of 71 years 5 months and 17 days.

She had been a member of the Pleasant Ridge Church for about thirty years, ever proving herself faithful and loyal to her Church. Prior to this she had been a member at Shiloh and also at Pleasant Grove. At the time of her death she resided with her son, B. H. Scott, of Ramseur, N. C. Besides the son, five daughters survive—Mrs. A. A. York, Mrs. Everett Cox and Mrs. W. W. Davis, of Ramseur, N. C.; Mrs. G. P. Craven, of Franklinville, N. C., and Mrs. W. E. Bean, of Ore Hill, N. C. Two of her children preceded her in death. There are thirty-five living grandchildren.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us—
He can all our sorrows heal."

Burial by writer, assisted by Revs. J. M. Allred and Scott.

T. J. GREEN.

CLIBURN.

The community of Virgilina was shocked and deeply grieved when on Tuesday, February 12th, Master Joseph Cliburn was instantly killed by the accidental discharge of a gun in his own hands. Joe was sixteen years of age, and the youngest in a family of ten children. His parents, Mr. and Mrs. George Cliburn, and the brothers and sisters of the deceased have the deep sympathy of the entire community. Joe, for several years, had been a pupil in our public school, and was liked by all.

In the presence of a crowd of sorrowing relatives and sympathetic friends, the funeral was conducted from the home the day following his death, and his body was laid to rest near the spot where Joe first saw the light of day and had always lived.

We cannot understand now, but we have faith that in some way God will answer all for the good of the bereaved and His glory.

C. E. NEWMAN.

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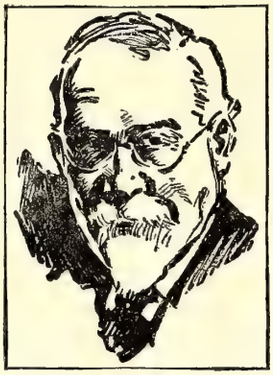

Doctor Tells How
NUXATED IRON
PUTS BACK INTO YOUR BLOOD VITAL ELEMENTS OF STRENGTH
Which are Wasted Every Day and Without Which You Become Weak, Nervous, and Run-down.

EVERY action of your daily life uses up a certain amount of strength, energy and nerve force, saps the iron from your blood and gradually steals away your youthful vigor and active usefulness. Unless you replace the iron which is constantly leaving the body, your blood stream loses the power to change food into living tissue, muscle and brain; it becomes thin, pale and watery and cannot provide proper resistance against disease.

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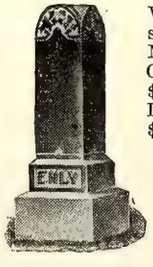

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ARNOLD.

Miss Ida Jane Arnold was born May 26, 1856, and died February 7, 1924, aged 67 years 8 months and 11 days. Sister Arnold was greatly afflicted for several years prior to her death. For many years she was housekeeper for Bro. C. N. Garvin, at Timber Ridge, who died recently, but the last two years of her life were spent with her sister in Keyser, W. Va. Sister Arnold was a faithful member of the Timber Ridge Christian Church. She is survived by a brother and two sisters. Funeral services at Timber Ridge, February 9, 1924.

A. W. ANDES.

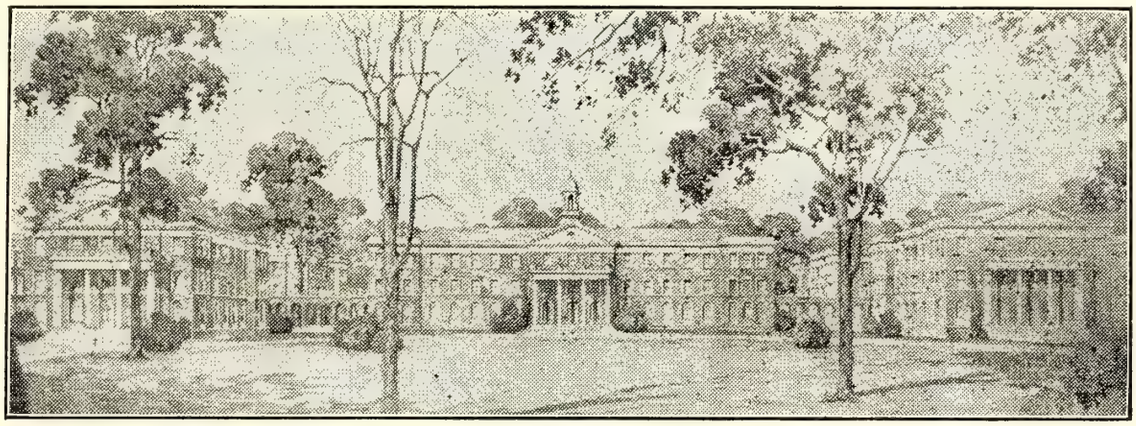
STOUT.

Sophia Stout, daughter of Matthew and Mary Orsborne, was born the 13th of February, 1842, and died the 20th of February, 1924, aged 82 years and 7 days.

In the year 1865 she was married to Aaron Stout, who died near eight years ago. To them were born three sons and six daughters—Jesse M. Stout, of Greensboro, N. C.; Clarkson J. Stout, of Sheridan, Ind.; Cora C. Moffitt, Ashboro, N. C.; Lula A. Curtis, Soler City, N. C.; Luther M. Stout, who died at his home in Siler City fifteen years ago; Ida M. Hodgin, of Smoaks, S. C.; Eva L. Cox and Elsie S. Stewart, of Ramseur, N. C., and Maud A. Copeland, of Sheridan, Ind. There are thirty-eight grandchildren and sixteen great-grandchildren living. She has one brother living, Jeremiah T. Orsborn, of Oregon.

She was a life-long member of the Society of Friends, and was a kind neighbor, a faithful wife, and a loving mother. Burial by writer. T. J. GREEN.

Elon is Building for the Future



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BURNS.

Gladys May Burns was born August 8, 1916. After several weeks of suffering, she passed into the life beyond on January 31st. Funeral services were conducted at Grace Chapel February 1st. She leaves father and mother, Mr. and Mrs. O. D. Burns, and several brothers and sisters. As she slipped from loved ones' fond embrace into the Saviour's loving arms, the sorrow was not of those without hope. Her young life has left a sweet influence that will not be forgotten. May the Lord comfort the bereaved ones. R. L. WILLIAMSON.

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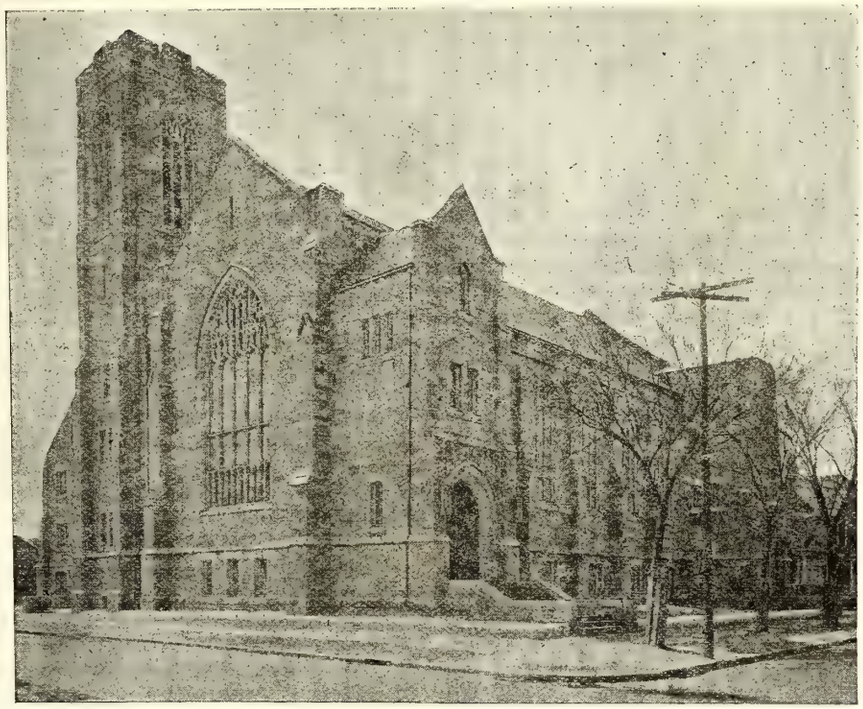
VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MARCH 20, 1924. | Number 12.

OPENING OF THE CHRISTIAN TEMPLE



The Christian Temple, Norfolk, Va. Rev. Dr. Leon Edgar Smith, Pastor.

HISTORIC STATEMENT

The beautiful church edifice which was opened on Sunday, March 16th, for worship is backed by a glorious history of more than one hundred years' standing. The membership of the Christian Temple is composed of the remaining members of Old Providence Christian Church, the Memorial Christian Temple, the Third Christian Church, and the members received since its organization.

Old Providence Christian Church.

On the fly-leaf of the record book of the old Church, the following statement is found: "About the commencement of the present century, many ministers of the gospel, viewing with sorrow an increased bitterness among the various sects of Christians in this State, and conscious that it all resulted from a diversity of sentiment and doctrines of minor importance, felt seriously impressed with the idea that these troubles might be ended by an association upon principles more liberal than those hitherto presented. They contended that Christians might live in utmost love and affection by allowing to each other the privilege of thinking for themselves, which each one taken separately wishes to enjoy. They, therefore, united together under the glorious appellation "Christian," which was given to the primitive disciples at Antioch, taking for their aim, both of faith and practice, the Holy Scriptures, and agreeing to adhere together in the strictest bonds of love and affection, allowing nothing to break this union but impurity."

The Church was organized in 1804, with Rev. Nathaniel P. Tatum as pastor. The Church prospered greatly and drew into its membership a most substantial people. It continued in existence and service more than one hundred years.

The Memorial Christian Temple.

Through the efforts of the Eastern Virginia Christian Conference, Dr. C. J. Jones, of Columbus, Ohio, was secured to take charge of our Church interest in Norfolk, and Dr. Jones began his work in November, 1889. The permanent organization was effected March 17, 1890, with nine charter members, two of whom are still living and active in the Church—Mr. and Mrs. James A. Eley. The permanent house of worship was built and dedicated May 6, 1894.

The Christian Church, like other denominations, was torn asunder by the Civil War, but it reunited at Marion, Ind., in 1890. The whole Church united in the building of the Church at Norfolk, and it was dedicated as a memorial to the union.

During the year 1901, it raised and sent in one check to the Mission Board for $1,303.67 for the support of its own missionary. In November of the same year, two of its members—Rev. and Mrs. D. P. Barrett—offered themselves for the mission field, and were sent to Porto Rica, where they are still active in the work.

The Third Christian Church.

On September 8, 1907, the Third Christian Church, Norfolk, Va., was organized by Rev. P. S. Sailer, then pastor of the Memorial Christian Temple, with twenty-six charter members, twenty-four of whom are still living and are still active members of the Church. A Sunday School was organized, and the real work of a modern Church begun. The rapid growth and development of the organization has proved the wisdom of those early Christian leaders.

The congregation has always worshiped in temporary quarters, which have been enlarged from time to time to meet increasing needs. The first building would seat about one hundred and twenty five. This was enlarged to accommodate two hundred and fifty, and later in 1912 the seating capacity was increased to three hundred, with seven individual class-rooms.

On January 16, 1919, when Rev. Leon Edgar Smith, D. D., of Huntington, Ind., our present pastor, came to take up the work with us, our membership numbered 236. We were still in our temporary quarters. In April, however, the seating capacity was enlarged to nearly six hundred. The membership of the church increased very rapidly until the Christian Temple was organized.

The Christian Temple.

In the early spring of 1920, the Third Christian Church congregation decided to take definite steps to erect a modern house of worship. The architect was selected, plans adopted and the solicitation for funds begun.

In the summer of 1921, the Rev. James H. Lightbourne, then pastor of the Memorial Christian Temple, resigned his pastorate to take the pastorate of the Holland Christian Church. Mr. Lightbourne called the Rev. Leon Edgar Smith, pastor of the Third Christian Church, in conference relative to the future of the work in Brambleton. At this conference, the suggestion was made to merge the two congregations into one, under the name "The Christian Temple." The suggestion was passed by the official boards of both Churches and ratified by both congregations on Sunday, September 18, 1921. The first service of the united Church was held in the building of the former Third Christian Church at the corner of Thirty-fourth Street and Llewellyn Avenue, Sunday, October 1, 1921. The remaining members of the old Providence Christian Church became interested in the new movement to erect a new Church in Park Place, and on March 12, 1922, united with the congregation of the Christian Temple.

The merging of these three congregations into one, aside from the preservation of the denomination's history made possible under the blessings of God, the erection of this handsome, modern and adequate house of worship.

(Continued on page 10.)

NOTES-PERSONALS

Dr. W. S. Long continues to improve physically. Here is hoping that he will soon be entirely well.

Rev. B. J. Howard is suffering from the "flu," we understand. His family, too, has been sick. Let him be remembered in prayer.

At Louisville, Ky., April 18th to 20th, the college students of the Methodist Church will be called into national conference. A splendid idea!

Annouucement has just been made of the marriage of Dr. H. T. Floyd and Miss Nannie Lanore Bailey on Saturday, February 2, 1924. THE SUN wishes them long life, with every happiness.

Sunday, March 16th, was a great day for our Christian Temple of Norfolk. On that day the new $250,000 plant was formally opened. We hope next week to carry a full account of the opening day and of the week that followed.

Rev. H. Russell Clem, Fall River, Mass., is doing a great work in our First Church of that city. He is one of our most capable men. One of his leading laymen writes that Dr. Clem always gives his congregation something to think about.

Mr. W. F. Corwith, who is spending the winter at Southern Pines, visited the College last week. He is a fine type of Christian in business and a friend indeed to Elon and our other educational work. As a trustee of Elon, he is a valued counselor.

Dr. N. G. Newman has resigned as pastor at Elon College. Dr. Newman's resignation has not been accepted by the Church, but he insists that his action is final. For eight years, Dr. Newman has been pastor at our college. He is one of our ablest men, and is now in his prime. Dr. Newman has not made any announcement of his plans.

At this writing, Rev. H. S. Hardcastle is in the midst of a gracious revival at Elon. He preaches in plain gripping fashion on the fundamental tenets of our Christian faith. He brings the individual soul face to face with God. He pleads for fair play with God. And he is getting it. We will write more fully of the meeting next week.

Rev. W. P. Fletcher, D. D., adult division field secretary of the Board of Christian Education, is in the North Carolina Conferences for a month, conducting institutes. Dr. Fletcher is an expert in rural Church work, and his plans are being heartily appreciated. At Elon he gave a public address that won most favorable comment, and held two group Conferences that greatly edified his listeners. He is a radiant spirit. We hope our people will avail themselves of the opportunity to hear him.

The *Herald of Gospel Liberty* says: "The Church at Conshohocken, Pa., Rev. J. C. Barrett, pastor, did an unusual thing by placing a pledge to the Defiance College endowment in the regular Church budget, two hundred dollars per year for five years. This is a fine plan that might well be emulated by many of our other Churches, and done in such a way as not to cut down the personal contributions to our educational institutions."

Some of our Eastern Virginia readers will remember that Rev. E. B. Flory, who was then serving our First Church, Norfolk, Va., left there to go to Dayton, Ohio, to organize a Church in River Dale. His friends there will be glad to hear his success so far in a most encouraging way. The *Herald of Gospel Liberty* of March 6th says: "The new Riverdale Church, Rev. Edwin B. Flory, pastor, has just sent in a list of sixty-two subscriptions to the *Herald*. These are included in the annual budget and will be paid for by the Church, as it considers the *Herald* is a most vital factor in its own local work, and the only means by which it can make the membership thoroughly acquainted with denominational activities and obligations."

In this issue, Dr. G. O. Lankford, of Burlington, N. C., has an article which will attract attention. It is on the "Budget System." He favors the budget system. In that, he agrees with many others who have expressed themselves, but in addiion o favoring the budget system, he presents some of its disadvantages. We mention this point only to urge our brethren to give the *advantages* and the *disadvantages* of the system most careful attention. Undoubtedly it has some superior advantages, but it may have serious disadvantages, and if so, both ought to be studied with the most earnest effort to get at the truth of the meris and he demerits of the system. The Convention is not quite two months away. Let us remember that when that time comes, you will need to have your mind intelligently made up as to the desirability of this plan, and you cannot do that unless you can have some clear understanding as to the values of the plan.

Our many friends and readers generally will feel a deep sympathy for Miss Angie Crew in her far-off Japan home when the news of the death of her mother is conveyed to her. The *Herald of Gospel Liberty* says: "On Friday morning of last week our group at the publishing house was deeply saddened by the word that Mrs. Rosa Crew, of West Milton, Ohio, the mother of Miss Angie Crew, who went as missionary to Japan only last summer, had been suddenly called to her eternal home the night before. Her death was caused by heart trouble and came without a moment's warning. Mrs. Crew was known and loved throughout this part of our brotherhood for her beautiful life and her unusual faithfulness and layalty to Christ and His Church in all of its various lines of activity. For many years she has been the teacher of a large class of elderly women in the West Milton Church, and has been a most generous and faithful participant in all the other lines of Church work. It was a very unusual thing indeed for her not to be present at any service of the Church. Her home, her Church, and the entire community have suffered a very great loss. And the hearts of the entire brotherhood will go out in loving sympathy to them, but most of all to that daughter in Japan whose grief and sense of loss will be all the deeper because she is so far removed from her loved ones. And yet there will come to her a profound comfort in the consciousness which she bears in her heart that in the beautiful life which she is living and the missionary service which she is performing, she is simply fulfilling the most earnest prayers and desires of her mother's heart."

DELEGATES TO S. C. C.

The delegates of the Eastern North Carolina Christian Conference to the Southern Christian Convention are as follows:

Laymen: K. B. Johnson, C. H. Stevenson, L. L. Vaughan, J. A. Kimball, J. U. Gunter, W. A. Newman, E. W. Clements, J. M. Banks, I. W. Pritchard, A. M. Long, S. M. Rowland.

Ministers: J. Lee Johnson, J. E. Franks, R. L. Williamson, J. Fuller Johnson, M. T. Sorrell, G. J. Green, B. J. Howard, H. Scholtz, J. D. Wicker, W. C. Wicker.

Alternates: J. R. Brown, John Murray, Ben Phelps, A. P. Strickland, J. W. Stout, J. B. Edwards, J. L. Brown, Scott Johnson, Paul Green, J. Walker Kelly, J. W. Neighbors.

Executive committee: W. C. Wicker, G. J. Green, I. W. Pritchard.

RICHMOND NOTES.

Sunday, March 9th, was a good day for the First Christian Church of Richmond. We had five new members in the Sunday School, with a good attendance. We received one member into the Church and organized a Christian Endeavor Society with twenty members. The following officers were elected: Mrs. Geo. Wythe Booth, president; Mrs. A. Walton Conover, vice-president; Mrs. Claud W. Woodward, recording secretary; Miss Virgie Beale, corresponding secretary; Miss Della Hamilton, treasurer, and Miss Inez Carr, pianist. They are a good set of officers, and we are looking forward to a live, aggressive and growing society.

The Sunday School voted to support a Bible woman in one of our mission fields. This is a step that we feel will mean much to our Church and lead to a growing interest in missions.

We are planning for two weeks' pre-Easter services. Our fourth anniversary service will be held April 6th. There is a growing interest in our work here, and we feel that the future is hopeful.

W. T. WALTERS.

Richmond, Va.

REV. W. T. SCOTT HONORED.

Wm. T. Scott, of Greensboro, N. C., president of the senior class of Elon College, has been accorded a great honor. He has accepted a call as assistant pastor of the Christian Temple at Norfolk, Va., and will enter upon his new work about June 1st.

The Christian Temple is the largest and most magnificent edifice of the Christian denomination, costing approximately $250,000. The opening service of this new Church was held on Sunday, March 16th.

Dr. L. E. Smith, an alumnus of Elon of the class of 1910, and of Princeton University, is the pastor.

Mr. Scott is well qualified for his new position. He has been actively engaged in pastoral work for the past three years, in addition to his other work as a student.

Mr. Scott has taken part in all college activities since he has been at Elon. He is this year student-assistant manager of athletics, and is a member of the Philologian Literary Society.

He has been especially active in debating, representing his class in the interclass debate once, and twice chosen to represent the college in the intercollegiate debates. He holds the distinction of having won both orator's medals of the Philologian Literary Society last year. He also represented Elon in the State peace oratorical contest.

Mr. Scott has served faithfully in the religious activities of the college. In 1923, he was president of the Christian Endeavor Society, and is this year president of the religious activities organzation.

With his ability as a leader, and faithfulness to tasks that confront him, the many friends of Mr. Scott congratulate him in his new work, and expect a great future from this, another Elon son.

C. M. CANNON.

THE RINGING OF THE BELLS.

When the village fire bell rings, the alarm which it sounds brings every citizen to a full consciousness of a common danger, and an instantaneous effort is made by all to put out the fire. No one stops to consider whether the man whose house is in flames is a Jew or a Gentile, rich or poor, saint or sinner, believer or unbeliever. In that moment, the instinct of humanity asserts itself and marshals every person in one great effort to suppress a common danger. In that critical hour, men work vigorously side by side as men, no one stopping to think whether his neighbor has been sprinkled or immersed; for if a Baptist or Presbyterian would fail to do his whole duty at a time like this, he would cover himself with the contempt of the community.

When the village school bell rings out from all the homes roundabout, the children start with a common purpose toward a common temple of learning. From modest homes and elegant mansions, from homes full of prayerfulness, and homes full of frivolity—the children gather in the school-house to sit side by side, to study the same books and to drink of the water of life from the same fountain. This clarion call of wisdom, rung by the school bell, is not addressed to the Methodist or Lutheran, but to the sons and daughters of man. It is the imperial summons of that truth which is as catholic as nature and as unsectarian as God. Among these children in the school-room, the day-spring from on high begins to dawn towards a universal recognition of the unity of humanity. They are learning to know each other, not as Irish or German, not as Trinitarian or Unitarian, but as human beings. But when the school-houses are closed; when the peace of the Sabbath morning has spread its hush over the country-side and the village Church bells ring—then what a remarkable change occurs! The two neighbors who worked side by side the night before to put out the fire hurry off to Churches which refuse to unite in a common effect to put out the fires of licentiousness which are destroying our youth; while children who study and play together on week-days are told by their respective pastors that their companions are surely on the broad road to perdition.

The Church bells produce in men and women the feeling that they are first of all Baptists or Methodists or Lutherans. The fire bell called aloud: "Come, every child, to the temple of wisdom, and grow strong and noble"; but the Church bells call :"You who are immersed, come hither and pray by yourselves; you who believe in election, worship here; you who belong to the one, true, apostolic, Episcopal Church, gather here"—and all the while there is the sad undertone of the damnatory clauses of the creeds: "Those who do not so believe, God will turn into hell."

The fire bell arouses men to the sense of a common humanity, and the response to its alarm is instant and universal. Is a man on fire with a passion for drink, or blinded by ignorance, less worthy a united effort on the part of the whole community than a burning dwelling? The secular school bell proclaims the unity of humanity and shows forth the Fatherhood of God; but the Church bells make people forget their identity of origin and destiny by gathering themselves within high-fenced folds into which no person can enter except upon profession of faith in certain theological notions. But is there any reason why we should hold dogma so dear and manhood so cheap? Is there any reason why religion should break up that fellowship, founded upon humanity, which exists in commerce and society; or why men who co-operate in behalf of the interests of education should refuse to co-operate for holiness? I would not contend that separate Churches are an evil, or that numerous forms of religious service are necessarily harmful, for differences of constitution and training necessitate different religious organizations. But the existence of different Churches need not mean bigotry and intolerance, nor is it that diversities of belief should lead different Churches to work against each other. The Church bells so often sound the signal of division and strife; but may ring in harmony as well as in dissonance, and each Church may mark simply a different post of duty rather than what is claimed as the one portal to heaven. The trouble is not primarily that there are too many Churches, or even that they differ so widely in policy and faith, though there are undoubtedly too many sects represented in our towns and villages—but that Churches are organized upon a false basis; that religious fellowship is so interpreted and exercised that it destroys the unity of humanity, while it wastes the forces which ought to be making for righteousness. The Church follows a policy which is radically wrong, because it makes opinion more important than life. No traveler into a far country on a sultry day ever complains that there are too many shade-trees by the roadside; but if a guardian stood under each tree, throwing stones toward the next tree and refusing to let any one enjoy the shade of his own tree unless he professed a certain belief, it is probable that a great many travelers would take to the middle of the road and try their chances there—just as many good men have left the Churches and taken to the common highway of humanity. I have no real fault to find with any man who strives to worship according to his own peculiar tastes and convictions, even if his Church has no real message for me; but when he rules out as heretical all forms of worship besides his own, assuming his to be the only true Church, and refuses to co-operate with others in a common cause against vice, ignorance and injustice and educational enterprises, then, speaking in behalf of the universal brotherhood of man, I condemn his course as harmful and retrogressive. The Church bell is a signal of division, because it has wrongfully associated people in loyalty to an opinion, in place of associating them in co-operation for righteousness. A false theory of religious organization has destroyed the peace of society and the brotherhood of humanity. A Church has but one true purpose or reason for existence—to unite men in a common effort to bring in the kingdom of God. The sole mission of the Church is to make the will of God prevail among men, to associate them for worship, edification, and helpfulness, and every earnest man and woman ought to be included there and set to work. The true bond of union for spiritual cultivation is not belief, but aspiration; the foundation on which to build a Church is not doctrine, but desire for holiness and service.

The motive to which we ought to appeal is not love of heaven, but sympathy for man. The interrogation which should meet every man at the Church-door ought to be not "What do you believe?" but "What are you willing to be and do?" The simple demand of Jesus was this: "Follow me"; that is, "Go about doing good." It is a misfortune that our Churches make it unnecessarily difficult for people to be religious in any public way or by any organic methods; not that the Church is demanding too much, but that she is demanding the wrong things. The Church cannot lift up too high an ideal of life, for the higher the standard, the more attractive its message. It cannot demand too much purity, philanthropy, human sympathy, consecration and service. Everywhere you go you will find a large proportion of the best men and women outside of the Church because they do not want to subscribe to its creed; and yet it insists on forcing a notion upon men and women against their reason, instead of marshaling them in co-operation for kingdom work. The fact, as plain as day to the unprejudiced mind, is this: that the very men who, for character and intelligence, have a first-class standing, and who, in view of ability and influence, ought to be rulers in Israel and pillars in the house of God, are kept out because of the creed test. Every one of them would be in the Church in less than ten days if they were simply asked to lend a helping hand and try to live a better life. The Church does not allow them to be religious upon the broad basis of a desire for holiness, and so they wander about unorganized and without a shepherd. Therefore, I contend that there must be something radically wrong with a method of religious organization which by its practical workings excludes so many good and efficient persons from its fellowship, and which also makes it so difficult for many thinking men to co-operate heartily with the existing Churches. So long as Churches stand primarily for a theological creed, Church bells will ring in dissonance rather than in harmony, for opinions must differ, and people will be kept apart by any policy which places doctrinal conformity above goodness of heart. There is no valid reason why we should not have both religious co-operation and intellectual freedom united in one administration of spiritual affairs; but if this condition does not exist, many will prefer freedom without association, to a religious fellowship conditioned upon servitude to Calvin or any other dogmatist. Some will exclaim: "Shall we throw aside our faith in God and immortality, and let men believe just as they please, while we write over our altars: "This Church stands for nothing in particular?" But no such result would follow from the policy proposed. The Church creed is not what holds men to faith in God and immortality, but the experience of life. There are those who are forever asking that some statement of faith be adopted, that the world may know what they represent; but no such statement of belief can adequately describe essential religion or vital piety. Publish what you are by what you do. When a company of earnest people associate themselves and begin to do something for humanity, their position and purpose are plan enough. When we drop the creed as a condition of fellowship, and make a spiritual purpose, expressed in the spirit of one's life rather than in words, the basis of organization, we do not thereby drop belief in God, for that is rooted in each soul. The course proposed is simply changing the policy of the Church from the defense of a dogma to the cultivation of holiness, in order that every earnest man may unite in its duties and felicities. This offers a practical basis in harmony with the modern spirit and conducive to the unity of humanity; and the only remedy for that appalling religious destitution which afflicts our towns and villages must be found in a radical reorganization of the Church on just this line. A call for helpers reaches farther and penetrates deeper than a call for believers; and that Church will touch men with largest inspiration which organizes men for helpfulness. A Church ought to be a mint, coining human life into character, rather than opinion; for it is more spiritual to work for holiness of life than for uniformity of belief. I hold that a religious organization which unites the very last man to be reached in an effort to wipe away tears and sow gladness, is engaged in a more spiritual mission than one who stands primarily for belief in the Westminster Confession. Every man owes this much to humanity—that he give himself heartily to the universal interests of society, both spiritual and material.

S. L. Beougher.

Graham, N. C.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

AT LEAST, IT IS ADMITTED.

The editor of this paper has been adjudged extreme in his thought that the division between the fundamentalists and the modernists is inevitable, and for the reason that the two faiths are so unlike that it is practically impossible for the two to live together in Christian fellowship. We took this position several years ago, when it was very unpopular to utter such sentiments, but popular or unpopular, we could not see it in any other light.

The *Christian Century,* of Chicago, was once a Disciple Church paper, but then it came out later as an independent modernist paper. However, it was a liberal when it was an advocate of the Disciples' position, just as truly as it has been since it became a non-denominational paper. It has kept in line with the most advanced modernists and out and out against fundamentalism.

In its issue of January 3, 1924, there is an editorial in which the editor openly admits that the two bodies cannot get along together. That our readers may be able to judge if we are putting the matter in a false light, or in its true light, we copy below enough of the article to show that we have good grounds for what we claim as to the said editorial in the *Christian Century.* It is as follows, copied from the *Bible Champion:*

"How deep-going is the fundamentalist-modernist controversy? Is it an issue worth serious attention? Does it matter vitally which way it comes out? . . . Are the fundamentalists right in claiming that the issue is a grave one, going to the roots of religious conviction and involving the basic purposes and almost the genius of Christianity?

"A candid reply to such inquiries must be one in agreement with the fundamentalist claim. It is to be doubted that the average churchman whose sympathies are in the main with modernism has any adequate appreciation of the sharpness and depth of the issue, and it would seem that the time has come to say to the rank and file of Church-folk and of the religiously disposed outside the Churches, that the differences between fundamentalism and modernism are not mere surface differences, which can be amiably waived aside or disregarded, but that they are foundation differences, structural differences, amounting, in their radical dissimilarity, almost to the differences between two distinct religions. The fact that the modernist and the fundamentalist groups both call themselves Christians, both derive their theological standards from the historic traditions of the Christian Church, and are both sheltered under the roofs of the same ecclesiastical institutions, should not blind any one to the profound disparity which characterizes not only their respective intellectual processes, but their objective goals, and even their spiritual experiences. Two world-views, two moral ideals, two sets of personal attitudes, have clashed, and it is a case of ostrich-like intelligence blindly to deny and evade the searching and serious character of the issue. Christianity, according to fundamentalism, is one religion; Chrstianity, according to modernism, is another religion. Which is the true Christian religion, is the question to be settled in all probability by our generation for future generations. . . . Christianity is hardly likely to last much longer half fundamentalist and half modernist. It is not merely the aggressiveness of fundamentalism that is forcing a choice; it is the inherent nature of the issue itself.

"Two worlds have crashed—the world of tradition and the world of modernism. One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucionism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung until doom's day, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The Church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to the modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which Church, which kingdom, which salvation, which consummation, are the Christian Church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt."

We regard that statement as at least very candid and to the point. We cannot work together. Now, that is the opinion of the editor of this paper, but it is also the opinion of one of the leading modernists of the United States. This seems to be the beginning of an admission from both sides. Do you say, why cannot both sides work together as Christian? Well, the editor of the *Christian Century* explains how it is, and we must admit that we believe on that point he is right. Hear him as he declares the way he sees it: "It would seem that the time has come to say to the rank and file of Church-folk and of the religiously inclined outside of the Churches, that the differences between fundamentalism and modernism are not mere surface differences, which can be amiably waived aside or disregarded, but they are fundamental differences, structural differences, amounting in their radical dissimilarity almost to the differences between two distinct religions. The fact that the modernist and the fundamentalist groups both call themselves Christians, both derive their theological standards from the historic traditions of the Christian Church, and are both sheltered under the roofs of the same ecclesiastical institutions, should not blind any one to the profound disparity which characterizes not only their respective intellectual processes, but their objective goals, and even their spiritual experience. The world-views, two moral ideals, two sets of personal attitudes, have clashed, and it is a case of ostrich-like intelligence blindly to deny and evade the searching and serious character of the issue. Christianity, according to fundamentalism, is one religion; Christianity, according to modernism, is another religion. Which is the true Christian religion? is the question to be settled in all probability by our generation for future generations."

"Christianity is hardly likely to last much longer half fundamentalist and half modernist. It is not merely the aggressiveness of fundamentalism that is forcing a choice; it is the inherant nature of the issue itself."

That is a clear statement of the situation by a modernist. Will our brethren now believe the seriousness of the issue? The modernist himself gives a reason for the fact that we cannot get along in one Church—it is the fact that we are so unlike, and how can we work together?

DO WE UNDERSTAND OR NOT?

Every now and then we hear persons belittling the present discussion of modernism and fundamentalism, as if neither deserved the attention of real Christian men and women. Can that be possible? We recall hearing one person speak of it as not worthy of attention, but he must have been mistaken. Can it be possible that when men are repudiating parts of the sacred Word of God, when they are denouncing supernaturalism in Christianity, can it be that when they affirm the errancy of the Bible, that when they dispute the truth of miracles, when they dispute the doctrine of the resurrection, when they repudiate the account of creation as given us in Genesis—can it be possible that such facts deserve no attention as bearing on the faith of Christians?

Do you say, certainly not, if there were a sufficient number so leaning in the visible Church? But that is just what is on hand, and it is getting larger all the while, when it sometimes seems as if there were no brethren to rebuke it. So you still affirm that these things, this disaffection in the Church, and this renunciation of the Bible, as the inspired Word of God, is of no consequence to the cause of Christ? How can we take such an attitude when there are thousands of men and women in the Church who so stand against the fundamentals of the Christian faith? How can you do it, brother? Did you say that your faith in God and His truth is so strong that you have no fear of these evils in the Church? Alas! my brother, my sister, you must have a wonderful faith indeed! You see and read of hundreds and thousands of men and women who are turning away from the faith of the Christian life. and yet your faith is so strong as to warrant you in not saying a word by way of trying to save others from going the same way? Is your faith as strong as that?

The question is not that you fear for the final outcome of the truth of God's Word, but have you no fear for the safety of men and women who are being led astray by all this talk of the rejection of these fundamental truths of Christianity —that is the question facing us! We believe in the final triumph of the cause of Christ, but we fear for the safety of men and women who are being swept off their base as Christians—fear that they may be led to deny the faith and so lose their souls. And do you have enough faith to satisfy your heart and mind against the danger that is facing these dear ones for whom Christ died? Many believe that the present decline in personal religion is due to the repudiation of parts of God's Word and to the renouncing of many of the leading and fundamental doctrines of Christianity. And do you have no fear for the present decline of the faith in the Church of Christ?

The brethren who are so strong in faith as to have no fears of the outcome of it all, if you will notice, nearly always put the blame for this situation on the fundamentalists as well as the modernists. Now, candidly, brethren, do you not know that it was the unbelief of these modernists that started all of this discussion? And would you be willing to stand still on your great faith and see so many people go to ruin through their unbelief of the Word of God and yet say not a word of protest against it all, just because your faith is so strong individually? Do you say, yes, that is our attitude? Yes, but we are all one body, and if many are dying spiritually because the unbelief of certain leaders, then do you not see that your policy of, say nothing, and letting as many as may be so impressed, go on to ruin will help to yet further cripple the Church of Christ?

Suppose the ultimate triumph of the Church is assured, as we devoutly believe it is, do you feel justified in standing around and saying nothing

to save people from falling into this dreadful situation of unbelief and ruin? If the deity of Christ is a biblical truth, will you allow men to go all around you repudiating His deity, and say nothing? If the atonement of Christ is a truth, will you allow false teachers to come into your congregation, or into your community, repudiating that atonement, and will you say nothing, so allowing to make every one he can to believe that His atonement is of no value in the Christian faith? Or, if he come declaring that the Bible is not reliable, will you stand around with closed mouth and say not a word? Or, if he come teaching that there is no resurrection of the body, will you stand by with a closed mouth because you are afraid of controversy? If he tell the people of your community that the Bible is not the inspired Word of God, that it is not divine, but a human work and of no more value than some human work, are you going to play the man afraid of his own shadow and say nothing? Your people will conclude that you do not think he is far from the truth, and they will in most cases think that he is right? Some dislike controversy, but so long as we see men bold enough to try to destroy the truth of God, just so long do we mean to contend for the truth, no matter who the offenders may be. As we understand it, the truth of God is to Him and His Son most precious, and I am sure that He wishes me to be brave for the truth. Did He not say to His people, through Jude, "Contend earnestly for the faith once delivered for the saints?"

When I see a man commissioned to preach this matchless truth of God, and I see him compromise this truth, or shun to declare it, then he commands my pity, that after God has done so much for him he will dare to stand in the presence of some who do not believe that truth and say not a word, virtually giving you consent to its truth, we feel sure that angels in heaven weep because of the lack of courage and devotion to the truth on the part of such a man. He needs pity!

Some of these men are bold enough to come out and condemn both of the contestants, both the modernist and the fundamentalist, as if they do sympathize with either party. Whenever that is the case, you may feel sure that the sympathies of the man who condemns both are with the modernists. But how can a sincere man stand against the fundamentalist, when he is only contending for the fundamental truths of Christianity? If the fundamentalist is true, the modernist is not right. If the modernist is right in his contention, then the fundamentalist is wrong. Alas! the fundamentalist, if he is true to his name, must be on the right side. Brethren, if we love the truth, let us stand for it any and everywhere there may be any occasion to do so.

TRUE GENEROSITY HAS A DOUBLE INFLUENCE.

By that, we mean that true generosity has a fine effect on the people for whom it is exercised, and then it has a great influence for good on the man or the woman who makes the offering. Under the heading "Extending Self," Rev. C. J. Felton, who by the way is a Southern boy, making good in Canada as a pastor and as assistant editor of the *Vanguard,* the organ of the Christian Church in Canada. In said article, he said many good things, and that our readers may get the benefit of the same we are republishing the article, as follows:

Jesus said, "Give and it shall be given unto you." And in these words He expressed a truth which man needs very much to know. It is so easy for people to get in the habit of thinking only of the struggle of life. In doing so, they are so tired from the struggle to make a living, that they have no energy or time to live. They spend all their energy upon themselves, and so have none left for community and Christian service. So they struggle on, while the difficulty and the drudgery of the struggle grows with the passing days.

But he who drowns thoughts of the difficulty of the struggle with thoughts of the possibility of being of service to God and his fellow-men, lives in an ever-widening circle of interests and ever-increasing sources of joy. He has stopped struggling to live and gone to living.

The same holds true in regard to the life of a Church. If a Church dwells all the time upon the effort and expense of keeping up its own organization, forgetting or thinking little of denominational enterprises, and of the command of Jesus to go and teach all nations, it will soon find the struggle to live too great, and death will come as a natural relief.

We know this statement has been frequently made. But it needs to be made over and over again. It seems so easy for our Churches to forget that they are a part of a denomination and must meet a responsibility outside themselves, if they are to live. There has been altogether too much yielding to this tendency in our Church. And we have failed to grow as we might and should have done because of it.

In the hundred years of our history in Canada, we haven't built a city Church adequate to meet the situation in a big and growing city. We think there are two reasons for this. One is that we have lacked the faith and courage to launch out into the deep and undertake great things for God and the Church. Donald Hankey said: "Religion is betting your life there is a God." Isn't it true that our Churches have failed to live up to that definition of religion?

The other reason is that our Churches haven't sufficiently felt their responsibility to denominational enterprises. They have been busy keeping their own show going and have expected other Churches to do the same. The result is that we have failed to branch out, and some of the Churches we did have are no more.

We should establish about two Churches in the city of Toronto every decade. Instead of that, we have but two small Churches here. One of these was organized with the thought that it would belong to another denomination, but decided of its own accord to unite with us. Neither of these organizations has a plant, by any means, adequate to meet the needs of city work. They are doing a splendid work, considering the circumstances under which they must carry on. But we can't have the standing in the community, nor can we grow as our cause deserves, until we put a great deal more money into our equipment. This can be made possible only by the proper backing of the Churches of our Conference.

Speaking particularly for our Church on Bathurst Street, I know that there are few Churches anywhere that use the building they have more efficiently, or put on a bigger program under the circumstances, than this Church is doing. We have a group of magnificently loyal workers here, but we are required to put too much energy into the task for the results obtained. It is like a farmer plowing his fields with a one-horse plow when he might invest in a tractor and do his work much more efficiently with far less expense of energy.

Oh! people of the Ontario Christian Conference, the fields are white unto the harvest. Won't you lend a hand to help while it is yet day?

A QUESTION FOR THE MODERNIST.

The modernist who trys to make you believe that his superior knowledge is the basis of what he says, is only playing with fire. He cannot maintain his knowledge in the face of death, and it is useless to undertake it. A man may live in error and a lack of faith, but he is not willing to die that way. Do the modernists die? And do they die in the triumphs of a living faith? Who can tell us? Only a true faith is sufficient to sustain us in life and comfort us in death. We heard, or rather read, somewhere of the death of a noted minister who was a modernist. When he was dying, he said to his son: "It is all dark, and I know not where I am going." What an awful death-bed scene that must have been! Of course, if people prefer that sort of life and death, no one has a right to forbid it; but it must be a terrible going out into the dark.

The *Religious Telescope* tells of a most interesting case in which the other side of this matter is beautifully and gloriously presented. The difference is most striking, but it means so much. Says the *Telescope:*

"Sometimes a great writer for secular papers strikes a fine strain, as did Arthur Brisbane the last week of December. He writes syndicated matter for a good many dailies, and puts up his points in an exceptional way. He told the familiar story of Helen Hamilton, the thirteen-year-old, who lay on her back for seven years, likely to die any day because of heart disease. She had prayed to see her birthday; and so it was. Then she prayed to die; and so it was again. 'Oh, Jesus, take me home,' she prayed. She believed that a real home had been prepared for her, where Christ is, and where God the Father is. Then Mr. Brisbane trenchantly adds: 'Would the higher criticism do any good to that mother by proving that Christ was an ordinary Man and that there isn't any real heaven—only infinite ether, at absolute zero? You must shore the building up well before you take away the foundation if you want the building to stand. You must supply the strong support of substantial knowledge before you venture to undermine the foundation of faith. Failing that, you will have trouble.'"

FREE PASTORS' SUMMER SCHOOL.

The free special summer course of the Moody Bible Institute of Chicago, for the benefit of pastors, teachers and Christian workers, will this year open on July 1st and continue to July 25th.

In addition to the faculty of the institute, special instructors will lecture, including John Alfred Faulkner, D. D., LL. D., professor of Church history in Drew Theological Seminary, Madison, N. J.; Dr. W. Graham Scroggie, of Edinburgh, Scotland, "the greatest Bible teacher in Great Britain"; and Rev. J. L. Campbell, D. D., dean of the Bible department of Carson and Newman College, Jefferson City, Tenn.

Dr. James M. Gray, president of the institute, will lecture on "Evolution, Inspiration and Prophecy," and Rev. Clarence H. Benson, head of the institute's religious education course, on how to teach Sunday School classes of various grades.

Subjects taught by others will include methods of practical Christian work, biblical criticism, New Testament Greek, phonetics, missionary problems, child study, Sunday School organization and management, choir conducting, and many others.

The expression, Lo, the poor Indian," is from Alexander Pope's Essay on Man. It occurs as follows: "Lo, the poor Indian! whose untutored mind sees God in clouds, or hears him in the wind."

CONTRIBUTIONS

RELIGIOUS REVIVAL IN PHILIPPINES.

The work we have been permitted to do in the Philippines has really been so wonderfully owned of God that I have been led to tell the story myself. The Philippine Islands, we feel, are ripe for a great evangelistic effort. With the intelligent youth of the islands, Catholicism has had its day. Its policy in the land has been its own undoing, and now the students, of which there are at least one million, are ready for the pure Gospel of Christ.

The campaign opened in Manila on December 5th, and continued one week, and from there we took ship for Cebu, the next largest city of the islands. The work was very largely among the students of the universities and high schools. Many meetings were held during the day. Homer Rodeheaver of course delighted everybody with his music, both of his voice and his trombone. Miss Grace Saxe conducted from two to three Bible classes each day, and it was my privilege to speak three, four and sometimes five times a day. The meetings of the day culminated with the great evangelistic service at night when the largest edifice in each city was filled with an anxious, interested crowd, mostly students, young men and young women, although not a small number of the older people attended as well.

Of course, in the Philippine Islands we could use the English language, as all students are now taught English, and the meetings were conducted precisely as we would conduct them in the States. It was made very plain each night that the invitation given was for those who were not Christians. And how splendidly they responded! From 100 to 150 each night made, as far as we could determine, definite, intelligent decision for Jesus Christ.

The older people, under the rule and influence of the priests for so many years, find it harder to break away, and the converts are therefore, as already stated, mostly among the young, especially the students and the more intelligent class. The number of decisions among the young men was far in excess of that among the young women—quite the reverse being the case in America—the reason in the Philippines being that the restraining influence of the Catholic parents is naturally much stronger with the daughter and the young women.

Still, great numbers of decisions were registered among the young women, and not a few among the people more advanced in years. In Cebu the meetings were held in the Theatre Orientale. One night one of the missionaries said to me: "Do you see that well-dressed woman up in the gallery in the box? She is the most notorious woman in the city—the head of all the houses of shame." In giving the invitation, I repeatedly called to the gallery, and pointing in her direction I said: "Come, woman; come tonight!" Suddenly she sprang up and started back toward the exit, calling to her companion, another bad woman, as she went. I thought she had become angry and was leaving the building, but a few moments later I saw her standing with the penitent ones at the front. The next day she attended all the Bible classes, and was among the number at the dock to say "Good-by" to us. I was told that she gave every evidence of having been soundly converted.

In this same city one night, at 7 o'clock, I met all those who had come forward in token of their acceptance of Christ, and a fine, large group it was. I explained to them again what it meant to be a Christian, and found them all really very much in earnest and very intelligent as to what they had done. I then gave them an opportunity to ask questions, and a most interesting time it was indeed. Some of the questions were as follows:

"Has any one power to forgive sins but Christ?"

"If baptized in the Roman Catholic Church, must one be baptized again when he becomes a Christian?"

"Does the soul sleep in the grave at death, as the Seventh Day Adventists teach?"

"Are we judged immediately upon our death, or do we wait until the end of the world?"

"Is reincarnation a Christian doctrine?"

"Will a good Buddhist go to heaven?"

Every where we have been importuned to make another and more extended visit, these on the field sharing with us the conviction that these lands are waiting and ready for a great evangelistic work. The missionaries in general are earnest, hard-working messengers of the cross, and most of them are holding true to the great fundamentals of the faith, although we regret to say there is cause for anxiety in this respect. But the missionaries who are really doing great things are those faithful to the Word as the fully inspired and infallible revelation of God to the world; and these, thank God, are vastly in the majority. We will be back in the States in June, ready for evangelistic work at the close of the Winona Bible Conference.

W. E. Biederwolf.

SOME FACTS ABOUT BEREA, NORFOLK.

This Church was built in the year 1859 under the Methodist Protestant faith, and remained in that denomination until the year 1871. During the Civil War the Federal troops encamping near Great Bridge made it their business to interfere with the Church and premises, thereby defacing the Church and injuring the property. Because of this and other misfortunes, the Church became very much discouraged, and it seemed to be a problem to keep themselves united. Finally they came together and discussed the idea of transferring their Church property to the Christian denomination. Having decided to do this, they got in touch with Rev. J. N. Manning and made known to him their wishes. He at once proceeded to help them in drawing up the proper resolutions and decrees to be presented to the next session of the Eastern Virginia Christian Conference. He also outlined the doctrines and principles of his Church, giving a brief explanation of the same, which was readily accepted by the brotherhood. The Church was successful in this move, as they were accepted that fall by the Eastern Virginia Conference.

This action of the Church took place August 15, 1871, with thirty-one members—fourteen brethren and seventeen sisters. We have been served by thirteen regular pastors, as follows: Rev. J. N. Manning, Rev. R. C. Tuck, Rev. H. H. Butler, Rev. J. T. Kitchen, Rev. J. P. Barrett, D. D., Rev. W. S. Long, D. D., Rev. M. W. Butler, Rev. M. P. Porter, Rev. J. W. Harrell, D. D., Rev. H. E. Rountree, Rev. G. O. Lankford, D. D., Rev. W. O. Hook, and Rev. B. F. Black. The longest service rendered by any pastor was by Rev. J. W. Harrell, who labored with us for thirteen years; the shortest service was given by Rev. J. N. Manning and Dr. W. S. Long, each giving one year. Rev. N. G. Newman, D. D., supplied for us during the summer of 1891. This was by request of Dr. J. P. Barrett, then our pastor. The first four of our pastors have passed to their eternal rest, and I believe Rev. M. P. Porter also has passed away. All the others are still living and very active in the service of their Lord. We have had the co-operation of eleven deacons in our Church, as follows: William H. Stallings, W. P. Bland, Wesley Hall, N. Onley, W. T. Hanbury, Geo. F. Hanbury, M. W. Hollowell, M. W. Hall, K. S. Gammon, L. W. Nichols, and Willie F. Hodges. The first five of these dear brethren are asleep in Jesus. The sixth one, Bro. Geo. L. Hanbury, moved his membership to South Norfolk Christian Church. The other five are still active in our Church.

We have had three secretaries—first, Bro. S. J. Nichols served eight years; next, Bro. Willis Hall, nine years; and third, the writer, who has served thirty-five years last month, January, 1924.

During my secretaryship, we have had one hundred and sixty Church Conferences. I have been present one hundred and forty-four times, unavoidably missed sixteen. The highest number of members we ever had was one hundred and fifty-seven, between the years 1890 and 1895, during Dr. Barrett's ministry as pastor. Soon after this, our membership began to decrease by moving out to our city Churches. All of those Churches have some of our members, and some of our very best ones, too. You know, dear reader, what that means, so I will make no comment.

The smallest membership was at the time of the transfer and the reorganization. Today we number one hundred and thirty-one, and are still trusting and reclining in the embrace of Him who is able to keep us to the end and give us a glorious welcome into the eternal city.

M. W. Hollowell.

ELON CHAUTAUQUA THIS YEAR.

July 28th—August 3rd.

[NOTE: Below is the beginning of a series of short articles which Miss Eldredge is writing about the Elon Chautauqua and School of Methods. They will appear from week to week as new things about the program are decided upon. Watch for them! They will give facts about the speakers and teachers, and other information concerning the plans.]

It is not too early to begin now to plan to save the dates July 28th to August 3rd for the Elon Chautauqua. The program this year promises to be better than ever, and provides for the needs and interests of all of our pastors and Church-workers. The mornings will be devoted to classes, including Bible, the psychology of preaching, children's work, young people's work, the educational task of the local Church, Christian music, Christian Endeavor, pageantry, missions, and other subjects. The courses are planned both to give information and inspiration which will lead to better work in all of our Churches in North Carolina and Virginia, and also to give practical methods for doing this work.

The afternoons will be devoted to rest, study and recreation, and the nights to inspirational lectures and music. The "young people's happy hour" on the campus at sunset has become one of the most popular hours of the whole day. For the children, there will be sessions every morning.

Begin now to plan to have your Church represented. Arrange to pay part or all of the expenses of two or more of your people. It will be a profitable investment. Watch The Christian Sun each week for announcements regarding speakers, teachers and plans for the week.

All Sunday School and Church leaders will be interested in the course in "The Educational Task of the Local Church," taught by Dr. W. A. Harper, president of Elon College. This course will be a challenge to all to use the opportunities given to us for reaching more effectively the youth of the Church and holding them in the service of the Master.

Lucy M. Eldredge.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

March 30, 1924.

Review Lesson: Abraham to Solomon.

Golden Text: "Jehovah is merciful and gracious, slow to anger, and abundant in loving-kindness."—Psa. 103:8.

Devotional Reading: Psa. 138.

It is a good thing, when one is mountain-climbing, to stop occasionally, not only to rest, but to take a look at the ever-widening panorama, and to see things in their proper perspective. The same principle obtains in spiritual mountain-climbing. In our effort to reach "the heights" of spiritual truth during the past quarter, we have come fast and gone far, and this review lesson affords us an opportunity to "get our breath" and to see things in their proper perspective.

I said we had come fast and gone far. It is true. During the quarter we have covered Genesis (beginning with chap. 12), Exodus, Levitious, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and eleven chapters of 1 Kings. That is going fast, according to my way of thinking. And we have come far. For the story began with a lone man, a member of an obscure clan, in a far-off country. It ends with a nation, grown to kingdom stature and power, strong, and with a more or less centralized religion. It is such a story that gives weight to the saying of a certain writer that "history is His story." No one of any intelligence who reads this story with an open mind can fail to see that God was in it all; that it was His story.

As we have said, the story begins with Abraham, the man of faith and the father of the Hebrew race. At the call of God, "he went out, not knowing whither he went." But he knew why he went. And because of that fact we can track him by the altars which he built. By the grace of God, a son of promise was given him, even after such a thing was impossible from a human standpoint. And yet he was willing to offer up this son of promise, so deep was his faith in God.

The story passes over Isaac, the man of peace and the well-digger, and over his two sons, Esau and Jacob, with all their stirring episodes, and is resumed with another favored son, Joseph. Around this fine young man there centers the experiences oft he chosen people in the land of Egypt—experiences that were to stand them in good stead in later years.

And then there appears on the scene another towering figure, one of the immortals—Moses. He is so big that even yet we can hardly comprehend him. As a young man, he attempted by force to deliver his people. Thwarted in his plan, he flees for his life and spends forty years in the outposts of civilization, thinking and gradually laying hold of God's purposes. And then at God's call he goes back to his brethren and leads them out of the land of bondage. It was he who organized a group of slaves into what became a nation, and it was he who gave to them, and to us, the fundamental principles of any enduring personal character or national greatness. Moses did more than climb a mountain peak and view the land from afar off. He was a mountin-peak of human greatness and moral sublimity.

The great Moses dies and another worker appears on the scene. He is a warrier—Joshua by name—and it was he who led the people into the chosen land. The Lord uses different instruments and different means to accomplish His purposes.

There follows the period of the judges. It was a time when every man did that which was right in his own eyes. Enemies from without and fightings from within made it one of the most turbulent periods of Israel's history. But God was standing within the shadow, keeping watch above His own, and He raised up deliverers for the people.

And finally come the kings—Saul, David, and Solomon. Under Saul, the kingdom was instituted and some of the tribes were brought together in a more or less loose organization. Under David, these tribes, and others, were cemented into a strong kingdom with a centralized government. And under Solomon the kingdom began to lose its solidarity, and to break down along clearly defined lines of cleavage.

It has been a period of great movements and great personalities. One hardly knows whether the movements made the personalities, or the personalities gave rise to the movements. In either case, there was a gradual, even though uneven, progress toward the purpose of God as finally revealed in Jesus Christ.

Questions for Review.

1. What is the striking difference between Hebrew history and that of other ancient peoples?
2. How was Israel governed in the beginning of its history?
3. During the wilderness wandering?
4. After Joshua's Day?
5. What was the condition of the people in the time of the patriarchs? In the time of the judges? Under the kings?
6. What benefits did the Israelites receive from their sojourn in Egypt? From their sojourn at Sinai? From their wanderings in the wilderness?
7. What men did most for Israel, and why?
8. For what is Abraham remembered? Moses? Joshua? Saul? David? Solomon?

CHRISTIAN ENDEAVOR.

March 30, 1924.

Topic: "What Missions Have Done for Social Welfare."

Lesson: Isaiah 1:16-17; Luke 7:18-23.

There are some people who do not believe in the social gospel. They think that salvation is a purely individual matter. And, of course, we cannot deny that the matter of a man's individual relation to God is perhaps the most important fact in life. But the important fact still remains that men not only have to live, but they have to live with each other, and they have to live with each other in and under certain conditions. It becomes a very important factor, then, to see that men are saved in their social relations, and, furthermore, that the social conditions under which they live are made Christian. I have no sympathy with those who believe that men can be saved simply by giving them better living conditions. They are beginning at the wrong end. But I do not have any sympathy with those who say that living conditions have nothing to do with a man's spiritual life. They do not go far enough. In other words, I believe in saved men in a saved society.

John the Baptist sent to Jesus to know if He were the Christ. In spite of the fact that John had been the messenger who should prepare the way for Jesus, the Master was adopting such a strange policy that John was not quite sure as to whether He really was the Christ, or whether they should look for another. In reply to the question of John's disciples, Jesus said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). The same principle applies today. He who would know whether Jesus is the Christ has only to see and to hear what is being done, not only in the way of transforming lives, but in contributing to social welfare. Missions now is something more than a man sitting under a palm tree with several half-naked savages or cannibals sitting before him. It is even more than so-called Church activities, as important as they are. Missions is, as Mr. Patton in his fine book, "The Business of Missions," says: "The great business of the Church," and a business that includes practically every phase of human welfare. If one could look through a classification of modern missionaries and see listed there the professions and occupations of our missionaries, he might think he was reading a city directory, so comprehensive are the activities of these modern "knights of the cross."

It will be impossible to recount in detail what missions have done for social welfare. Take, for instance, the matter of education. There are over six hundred thousand pupils enrolled in mission schools of the foreign boards of the United States and Canada in 1920. Think what it means to have 600,000 young men and women and boys saved from ignorance and superstition, living in the atmosphere of Christian schools, and then going to their people and becoming centers of light and life.

Or take again the matter of medical missions. According to incomplete statistics, there are 1,052 missionary doctors maintained by Protestant Churches at work in foreign lands. Of these, 743 are men and 309 are women. To these may be added 537 nurses and 230 native physicians who are serving in mission hospitals or dispensaries. Think of the relief from suffering, the lessons in sanitation, the hygienic measures, the banishment of barbarous practices, and the hundred and one wholesome benefits that follow in the train of this ministry of healing.

Once more, take what appears to be such a simple factor—the missionary's home. It hardly seems possible that a few homes dotted here and there would do much good. And yet the Christian home, planted in heathen lands is one of the most powerful factors in missionary effort. One missionary has said that if he could get enough Christian homes in foreign lands, he could evangelize the people quickly.

In conclusion, I want to enumerate some of the things which missions have done and are doing for social welfare.

1. Teaching the ideas of liberty and equality.
2. The biggest educative factor in the period of national awakening.
3. Elevating the masses.
4. Breaking down social prejudice and social barriers.
5. Undermining superstition.
6. Abolishing slavery, foot-binding, and other degrading customs.
7. Stimulating equitable laws.
8. Promoting good health.
9. Promoting international friendships.
10. Teaching such Christian virtues as sobriety, self-control, honesty, truthfulness, pity, brotherhood, love.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE MODIFIED BUDGET.

I do not know that it will help Sun readers to have my position relative to the budget, but I am certainly willing to state it as clearly as I know. I most highly favor what may be called *the modified budget system.* By this is meant, first, a budget that is created and adopted by a delegated body, present and participating; second, each item of the budget made perfectly plain to all who are to contribute to the same. I most highly approve, for example, of the budget as created and voted by the last session of the North Carolina and Virginia Christian Conference, at Bethlehem, in Alamance County, N. C. I refer to this in particular because it gives a concrete example of what the best authorities have voted in the matter, so far as I have been able to ascertain.

Here was a body of men and women, delegated by their Churches and clothed with certain authority. In this body, the amount of the budget for the whole Conference was named. Then the amount that each Church composing that Conference was asked to set as its goal was read. Then each item was named in the make up of the budget, so that every one who made a contribution in the home Church could know just what that contribution was for and where it was going. Then the Conference went further, and requested pastors and delegates to carry to the home Church the total amount of the budget asked by the Conference, and then the total amount that each Church was requested to undertake as its budget for the year, not including of course pastors' salary and current expense, which the system supposed the local Church would include when it voted on its Conference budget.

This system carries the budget to its proper place and allows those who are to contribute to it to have a say so in its size and in its manner of raising. The local Church whose members must pay the money, if it is to be paid, is asked to adopt the matter further in Church session or through its Conference committee, and give the Church the privilege of a say-so in the matter of performing the task before them.

Only that budget can be a satisfactory one, in which the people have participated, or may participate, either directly by their own vote or representatively through their delegate, and only such can prove satisfactory. Any budget made up by a board or a finance committee cannot be satisfactory and helpful unless the contributing constituents to the budget shall have at some time a part or a say-so. Many budgets have wrought much havoc because they have been autocratic, and not democratic; and they have been a burden imposed on the many by the few instead of a task undertaken by all for the good of the kingdom. No finance committee on earth has the right to make up and issue a budget unless and until those who are to contribute to that budget have had or shall have an opportunity of saying whether they will be a party to it or not. In many instances, the budget has come to be odious and has wrought havoc and left boards and agencies in debt, because the budget was a burden and not an opportunity undertaken for the good of a cause. In your budget-making, give the people a chance, and unless you do, there will be little benefit or blessing accruing therefrom.

I am fully aware that committees on finance have to be created, and they may figure out for us what amount is desired for carrying on the work. However, the result of their work *is a burden, and not a budget,* until those who are to pay the money have been consulted and have said directly through their vote, or through their responsible representative, that they are willing to undertake to raise such a budget. When a budget is made thoroughly democratic, and not autocratic, it serves as a great challenge, and accomplishes great spiritual ends.

Another illustration may be given. Our Southern Christian Convention is a unit, seeking to undertake certain financial tasks, and therefore has financial obligations. Committees or individuals of that Convention may formulate for the body, and to be voted upon by the same, certain amounts desirable for all the undertakings of the Convention. That Convention is made up of accredited and representative delegates from Conferences. All that the Convention can do is to ask these accredited delegates to carry home to their Conferences the amount the Convention has asked of that Conference to raise as its budget. Then, when that Conference assembles, it is made up of authentic representation from the Churches. All that that Conference can do is to decide that it will undertake to raise as its budget the amount asked of the Convention and in so deciding, vote how much each Church shall be called upon to contribute to the Conference budget, naming each item therein. Then, the delegates returning to their Churches can bring the matter to the attention of the Church, which in turn should vote either that it will undertake to raise the amount requested or whatever part thereof that it is or may be willing to undertake to raise. Until the local Church has voted the budget on itself, it is not a budget at all—it is a burden and a bother, and an annoyance. In the last analysis, the local Church is the sole authority in the matter of a budget, and there can be no budget until the local Church has spoken.

The difference in the writer's mind between the budget and what we have known as the apportionment rests most largely in the fact that under the name of a budget the Church sets a goal for itself, to be reached during the year; as an apportionment, it lays upon itself an obligation to be met, frequently at the last moment or when most difficult to secure. The emphasis with us of the Southern Convention is to be shifted rather than abolished. What we need to emphasize is that at the beginning of the year every Church will set for itself a goal, which through the whole year it will try to reach in kingdom service and advancement.

Another very dangerous tendency in budget-making has been to take from the auxiliary organizations of the Church the privilege of contributing through their organizations, and make them contribute everything through the Church itself. This deprives missionary societies, Christian Endeavor Societies and Sunday Schools and other organizations of one of their highest and holiest privileges, namely: that of worshiping through their gifts. If the Sunday School or the Christian Endeavor, or the missionary society, shall vote afterwards that all their money shall go into the Church treasury, all well and good; but for the Church to say that it must do so takes away much of the personality, prestige and power, as well as privilege and purpose of these organizations.

The budget idea is a great and good one as long as two facts are kept prominently to the fore—first, that the budget must be decided upon by those who are to contribute to it; and, secondly, that the budget is a goal to be striven for, rather than a burden to be borne. If budget-makers will bear these two facts in mind, many a heartache will be spared and many a spiritual privilege will be enjoyed.

J. O. Atkinson.

INTEREST IN MISSIONS CONTINUES TO GROW IN OUR SUNDAY SCHOOLS.

Brother Willie Perry, secretary, writing under date of March 12th: "We have planned to give one Sunday's offering per month to missions. We are going to give every first Sunday's offering to the cause. Enclosed you will find our first check from Damascus Christian Sunday School, Orange County, N. C." Here is believing that all our Sunday Schools will see the wisdom and worth of this good undertaking and will join the list of progressive schools, wishing to see the Church go forward in kingdom service.

It was the writer's privilege to be in our Palm Street (Greensboro) Church and Sunday School on a recent Sunday. We found Rev. H. B. Hall the wide-awake pastor, with a Baracca class room packed full of eager and intelligent young men. The whole Sunday School was wide awake, and showed every sign of energy and activity. Bro. R. L. Fine is the accurate and painstaking secretary. Just a few weeks ago this Sunday School voted to give one offering a month to missions, as it had already been giving one offering a month to the Orphanage. This was either the cause or a result of redoubled activity and giving on the part of the Sunday School, for the offering on the morning we attended (March 2nd) was $12.58. Of course, the two offerings that the school will retain for itself each month will result in more than the four offerings per month which the school used to retain for itself. When we divide up with others, the Lord divides up with us. Secretary Fine made such an accurate and worthwhile report that I asked him for a copy of his monthly report for February. He handed it to me, which shows not a large school, but a very vigorous and active one.

The Citizens' Bible Class of Elon College Sunday School voted some months ago to give one offering per month to the Orphanage and one offering a month to missions, as the Southern Convention and all our Sunday School Conventions have requested all our schools to do. Dr. W. P. Lawrence is authority for the statement that the two offerings a month for others—the one for the Orphanage and the one for missions—are far in excess financially of what the class used to give in all the offerings of the month, when the same were retained and spent for its own use. This testimony seems to be universal in experience and is worthy of a trial at least by all our schools.

That which should never be lost sight of, however, is that on the Sunday the missionary offering is taken, some one appointed should give a brief missionary talk or program before the whole school. The missionary message must be lodged in the minds and hearts of Sunday School pupils before we come to be a truly missionary Church.

J. O. Atkinson,
Mission Secretary.

CHURCHES CLIMBING IN M. & M. QUOTAS.

Eastern Virginia Conference.

	Per Cent.
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40

Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First, Norfolk	25
Johnson Grove	25
Rosemont	25
Holy Neck	25
Windsor	25
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	40
Mt. Auburn	40
Chapel Hill	25
Henderson	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

List of Churches in all Conferences that have paid 25 per cent and over on total quotas.

C. D. JOHNSTON,
Executive Secretary.

EFFORTS TO PAY M. & M. PLEDGES.

Elsewhere is printed, from the books of Bro. C. D. Johnston, a list of the Churches whose members have paid as much as 25 per cent or upward on their Men and Millions quotas. This list is gratifying because it shows an increase in porcentages and in numbers since our last report. Wherever the captains and pastors are keeping the matter before their members, the pledges are being paid. Our people are honest, sincere and want to do their duty. The difficulty is in reaching them with the information that their pledges still hold good and that many faithful ones are doing their best and making heroic sacrifices to meet their pledges.

The writer received a letter yesterday which is typical of a surprisingly large class, saying: "I thought my pledge and the Movement had been dropped." This was because nothing had been said to her in the community where she lived. A very small per cent of Men and Millions subscribers take and read THE CHRISTIAN SUN, and in those Churches where the captain and the pastor say and do nothing in the matter of Men and Millions, there is a brick wall against all efforts to penetrate the minds and the hearts of many who pledged but are not paying.

On the other hand, some most timely and hopeful letters come from faithful ones, who declare if the Lord lets them live and gives them strength, every penny on their pledges shall be paid. As we see it, it is a question of lodging the information at the right place and in the right way. We do not question the honesty nor the Christianity nor the willingness to sacrifice on the part of our people. They will meet their obligations, as the Lord shall prosper them, as well as any people on earth, if they only know when their obligations are due and what they are. To the end that this information may be carried to every subscribed, the mission secretary desires suggestions and asisstance.

J. O. ATKINSON,
Mission Secretary.

RICHMOND CHURCH.

Rev. W. T. Walters, D. D., has just closed four years' work of the First Christian Church of Richmond. The following are some of the accomplishments:

1. A Church has been organized and 120 members received into fellowship.
2. A good, live Sunday School has been maintained.
3. An active and progressive Ladies' Aid Society has been kept up.
4. A Woman's Missionary Society has been organized.
5. A Young People's Missionary Society has been rendering valuable service.
6. A mid-week prayer meeting is kept up in the Church.
7. One of the most beautiful Church buildings in the city has been erected, and the value of the property held by the Church is $100,000.
8. The Church has gained a recognition with the other evangelical denominations of the city.

This Church was started by the Mission Board of the Southern Christian Convention. Forty per cent of all Men and Millions collections go to missions. Will you not stand behind the board in its progressive and constructive policies? Will you not stand by your own pledges?

J. E. WEST, *Chairman.*

A GOOD DAY.

I have a letter from our pastor at Richmond which all SUN readers will appreciate and enjoy. "Sunday was a good day for our Richmond Church. We had five new members in the Sunday School, one to join the Church, organized a Christian Endeavor Society with twenty members, and our Sunday School voted to support a Bible worker on the foreign field. We suppose the cost of this would be about $250 or $300. Please have one assigned to us, and send us her name at your earliest convenience. I am very happy over this decision of the school."

This new and vigorous school in Richmond is leading the way for some of our older Churches and schools, and is an inspiration. Surely, Dr. Walters and his workers are doing a work worthy of our emulation.

J. O. ATKINSON,
Mission Secretary.

FROM BRO. FLOWERS.

I think we are having splendid success on the new field that we are hoping to build here. We have had between thirty-five and forty new members to come into Mt. Olivet Church, and our Sunday School superintendent announced last Sunday that we have one of the best schools in the Conference. The president of the Young People's Christian Endeavor, which meets weekly, made the statement a few weeks ago that our Christian Endeavor, especially in attendance, was second to none. The Ladies' Aid puts on a program each month, and the Community League puts on a program each month. Both are well attended, and the interest is growing.

The schools that we have organized at three other points are doing good work, and we feel sure that the coming of spring will be much in our favor.

Mr. Herbert Morris is our representative for THE CHRISTIAN SUN.

Dyke, Va. A. W. FLOWERS.

Four more towers at the Tower of London—the Martin, Salt, Broad Arrow and Byward towers—are to be opened to tourists in April.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations—'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)—but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD.
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

OPENING OF THE CHRISTIAN TEMPLE.

(Continued from Page 1.)

DESCRIPTION OF THE BUILDING.

Location.

The building is located at Thirty-fourth Street and Llewellyn Avenue, in the Park Place section, one of the finest residential sections of the city. It is two blocks from City Park, Granby Street, and two blocks from Colonial Avenue, and one block from the main car line of the city. It has every accessability, and yet free from the noise of busy streets. It is accessable to Villa Heights, Park Place, Virginia Place, Colonial Place and Riverview. These sections are connected and lie north of the Norfolk and Western Railroad. There are approximately thirty thousand people living in this part of the city.

Material.

The building is of genuine limestone construction, backed up with brick. The tracery and frames for the windows are all stone. There are twenty-seven carloads of stone, and more than one million hard brick in the building.

Architecture.

The style is perpendicular Gothic. The Gothic lines are rigidly adhered to in every detail throughout the structure.

Auditorium.

The auditorium is 53x65 feet in size, is entered through a spacious foyer having entrances from both streets, through the vestibules or enclosed stair-halls. In addition to the main entrances from the foyer, there are also minor entrances at each side of the front of the Church, thereby not only facilitating access to the auditorium, but exit as well. The gallery for the auditorium is very large, and may be entered from either side.

Social Hall.

The social hall is directly under the Church auditorium. It is used as Templemen's Bible Class room, dining-room, and is equipped for all kinds of indoor athletics. Opening into the dining-room is a modern kitchen with every possible equipment and convenience; lavatories with shower baths for both men and women are adjoining.

Educational Building.

The educational building is a three-and-a-half-story structure, arranged and fully equipped for modern Christian educational work.

First Floor.—Ladies' parlor, kindergarten, primary rooms and junior Church auditorium; the heating plant for the entire building, the most modern of its kind in the entire country. By means of a large fan, the heat is distributed in winter and dispelled in summer, giving a complete change of air every fifteen minutes in all auditoriums.

Second Floor.—The educational auditorium, with two large and a series of smaller class-rooms, which constitute different departments, the Church office and secretary's room. The pastor's study is on private elevation from the second floor.

Third Floor.—Large gallery in main auditorium with cantilever support, gallery in educational building, two large departments for educational work, club room in the tower, choir room, lavatory for the choir and entrance to choir loft, which is an elevation behind the pulpit.

Fourth Floor.—One finished room in the tower, the four organ chambers and unfinished space for at least twelve club or class-rooms.

Miscellaneous.—The lighting is something new for this section of the country. The auditorium is lighted by the use of seven large X-ray lanterns, Gothic in design. They give a semi-indirect ray. The large tower is not only decorative, but useful. From the tower, you enter every department of the building. The Church is equipped with individual drinking-fountains. There are lavatories on all floors, nine in all. There is a Johnson service thermostat control in every room in the building.

Financial Statement.

Total cost of the entire plant, including part of the lot and architects' fees..	$285,000
Amount paid to date	165,000
Amount provided for outside of the congregation	45,000
Amount due March 1, 1924.....	75,000

It is the plan of the committee to see that all unpaid obligations are met during this spring.

The Organ.

The organ in this Church was built by the Hall Organ Company, of West Haven, Conn., is a four-manual, antiphonal electric organ, containing five organs, viz: great, choir, swell solo and echo organs. The great and choir organs are in the chamber to the right of the choir-loft, and the swell to the left. In the rear of the Church, in one tower is the solo organ which is under a very high wind pressure and is the climax to the full organ. In the opposite tower is the echo organ, containing the soft-string stops; the Vox Humana, immitating the human voice; also the chimes.

The stops on all the organs are controlled by pistons, which makes it possible for one to bring on any one or the combination of stops.

This organ has forty-two stops and over three thousand pipes, and about twenty-five miles of electric wire, and is the latest creation in organ-building.

The specifications for this organ were drawn and built under the personal supervision of Mr. Horace L. Jones, organist for Epworth Methodist Episcopal Church.

Memorial Windows.

The art-glass windows are a combination of antique and opalescent glass, which gives both light and color, producing a most pleasing effect. The life of Christ is pictured, by means of medallion figures, from the annunciation to the ascension. These windows make beautiful and fitting memorials, and have been taken as such by members and friends of the Church, as follows:

"The Annunciation."—In memory of Mrs. T. A. Twiddy. Mr. T. A. Twiddy.

"The Holy Family."—Franklin Portlock and family. Miss Emmie Portlock.

"The Boy Christ in the Temple."—In memory of Mrs. E. Addie Barrett, Mrs. Emily S. Barrett. Dr. J. P. Barrett.

"The Baptism."—James A. Eley and Docia C. Eley. Mrs. A. B. Jarvie.

"The Gethsemane."—In memory of Col. Alexander A. Savage. Mrs. Hattie A. Savage.

"The Crucifixion."—William S. Johnson and family. Mrs. Karo Johnson.

"Christ Being Taken Down from the Cross."—D. P. Barrett and Olive G. Williams. By Mission Board, G. C. of the C. C.

"The Resurrection."—In memory of Rev. Chas. J. Jones, D. D., and Lydia D. Jones. By the family.

"The Walk to Emaus."—In memory of Ethel Etheridge Adams. J. E. Etheridge and family.

"The Breaking of the Bread."—In memory of A. M. Eley. By the family.

"The Ascension."—In memory of Mary Ann V. Eley. By the family.

"Foyer Window."—In memory of Thomas W. Butt. By Mrs. Eugenia Butt.

Memorials.

The tile and marble for all entrances placed to the memory of Samuel A. Etheridge. By E. S. Norfleet.

Gifts.

The pulpit paneling and choir rail—M. T. Blasingham.

Y. & E. efficiency desk mahogany for the pastor's study—W. J. Whitelock, Huntington, Ind.

ORDER OF SERVICE AT THE CHRISTIAN TEMPLE SUNDAY, MARCH 16, 1924.

Morning Service, 10:45 o'Clock.

Organ Prelude.
Doxology.
Responsive Reading—Selection 12.
Gloria.
Hymn—No. 447, "I Love Thy Kingdom, Lord."
Scripture Lesson.
Anthem—"Open the Gates of the Temple" (Klapp).
Prayer.
Anthem—"O Clap Your Hands Together" (Turner).
Reception of Members.
Baritone Solo—(Selected) Mr. Mordaunt Etheredge.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.
Hymn—No. 442, "The Church's One Foundation."
Postlude.

Afternoon, 3 o'Clock.

Organ Prelude.
Doxology.
Hymn—No. 373, "Lead On, O King Eternal."
Prayer.
Anthem—"Praise My Soul the King of Heaven" (Avery), followed by "Gloria" from Twelfth Mass (Mozart).
Greetings from Other Denominations of the City.
Anthem—"Festival te Deum" (Buck).
Hymn—No. 440, "Faith of Our Fathers."
Offertory.
Quartette—"My Faith Looks Up to Thee," Mrs. Eva C. Ogletree, Mrs. A. B. Jarvis, Mr. J. Alton Rea, Mr. Mordaunt Etheredge.
Sermon—Dr. W. H. Denison, Dayton, Ohio.
Hymn—No. 155, "In the Cross of Christ I Glory."
Postlude.

Evening Service, 7:45 o'Clock.

Organ Recital.
Gloria.
Reading of Psalm of Praise.
Anthem—"Blessed be the Lord God of Israel" (Spross).
Hymn—No. 32, "Day is Dying in the West."
Scripture Lesson.
Prayer.
Quartette—"The Lord is My Shepherd" (Neidlinger), Mrs. Edith S. Smith, Mrs. A. B. Jarvis, Mr. J. Alton Rea, Mr. Mordaunt Etheredge.
Hymn—No. 43, "Sun of My Soul, Thou Saviour Dear."
Offertory.
Duet—"Calm as the Night," Mrs. Edith S. Smith, Mr. Mordaunt Etheredge.
Sermon—Dr. R. C. Helfenstein, D. D., People's Christian Church, Dover, Del.
Hymn—No. 44, "Now, the Day is Over."
Organ Postlude.

PROGRAM FOR THE WEEK.

Tuesday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and the School," by Dr. W. A. Harper, President Elon College, Elon College, N. C.

Wednesday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and the Government," by Governor E. Lee Trinkle, Richmond, Va.

Thursday Evening, 7:30 o'Clock.

Half hour with the Organ.
Address—"The Church and Industry," by Mr. Homer Ferguson, President Newport News Shipbuilding and Dry Dock Corp., Newport News, Va.

Friday Evening, 7:30 o'Clock.

Half hour with the Organ.

Address—"The Church and Norfolk, Va., the Home," by Mrs. Walter C. Fain, Delegate House of Representatives of Virginia.

Building Committee.—Dr. J. W. Manning, chairman; A. B. Jarvis, secretary; Floyd Hurst, treasurer; T. J. Anderson, T. E. Brickhouse, E. M. Albright, Mordant Ethredge, A. M. Johnson, Logan McCloud, B. L. Nichols, Frank Portlock, J. J. Pitt, J. E. Harrell.

Church Officiary.—Rev. Leon Edgar Smith, D. D., pastor; Rev. William T. Scott, assistant to pastor.

Missionary Pastors.—Miss Olive G. Williams, Salinas, Porto Rica; Miss Toshio Kato, Miyagiken, Japan; Mrs. M. T. Sorell, Fancy Gap, Va.

Secretaries.—W. L. Cooper, membership; C. L. Dawson, financial.

Clerks.—W. L. Cooper, F. M. Brewer.

Publicity Agent.—J. H. Blanchard.

Board of Deacons.—O. L. West, chairman; F. A. Osborne, secretary.

Trustees.—J. A. Eley, T. E. Brickhouse, Dr. J. W. Manning, B. L. Nichols, M. J. W. White.

Finance Committee.—Dr. J. W. Manning, chairman; Paul Denison, secretary.

Official Board.—M. M. Vipond, chairman; F. M. Brewer, secretary.

Choir.—Mrs. A. C. Bush, organist and director; sopranos: Mrs. H. J. Dixon, Mrs. C. D. Ackiss, Mrs. S. M. Smith, Miss Grace Graham, Miss Aurelia Manning; altos: Mrs. A. B. Jarvis, Mrs. A. M. Johnson; tenors: B. J. Bowden, Dr. J. W. Manning, J. Alton Rea; bass: Mordaunt Ethredge, H. J. Dixon, L. L. Cuthrell.

Singers Assisting for the Day.—Mrs. Eva C. Ogletree, Mrs. Edith S. Smith, Mrs. J. Wesley Gregory, Mrs. E. C. Lohr; John Drew, Walter McFall, R. Pretlow, R. R. Richardson.

THE BUDGET SYSTEM.

It seems to me that Dr. W. A. Harper is right in asking for a pre-convention discussion of the budget plan which he has proposed. While one good brother, in last week's SUN, seems of the opinion that such discussion will tend to cloud the issue, I am in agreement with both Dr. Harper and THE SUN'S editor that this matter should be discussed. So I am joining others who have written, and will very briefly state my position.

The proposed system, as outlined by Dr. Harper, in my opinion, offers several commendable features, and at the same time it has its disadvantages, or difficulties.

Commendable Features.

1. A definite goal. Not only a definite goal is proposed, but a goal with an ascending scale to meet the needs of the work as it enlarges from year to year. Certainly, some provision needs to be made that will care for the increasing demands of the denominational program.

2. The system ought to mean increased efficiency. Much of our work is done, it seems, in a perfunctory way, and with consequent loss in many directions. We need some how to systematize our denominational activities.

3. The proposed budget system would tend to open a means of contact between the general work and the local Church. Many of our Churches have almost no contact with our general program. This we need, and need it greatly.

4. The educational feature of the system is a commendable one. Dr. Harper calls attention to this phase of the undertaking, and in this I think he is entirely right. All sections of our Church need the impetus an educational campaign in the stewardship of life, service and means would give.

Disadvantages.

1. The system might have a tendency to make giving mechanical. Too much machinery is not conducive to freedom of action. Special offerings which many of our people enjoy and which are productive of much good would, to some extent, be interrupted.

2. Increased machinery means increased expense of operation. If increased cost brings a proportionate increase in returns, it is all right, but there is danger of creating too great an expense.

3. Apportioning the year into periods for the various offerings is not a very practicable idea, for the reason that conditions vary so widely in the different sections of the Church. Many of our Churches are in the rural sections and must depend upon the returns from agricultural pursuits for the funds paid in. An offering in the trucking section of Virginia might be taken to good advantage in June or July, but in the cotton belt of North Carolina or Georgia, little could be expected for any offering at that time of the year. This apportioning of the year would, therefore, not work very well.

Other advantages and disadvantages could be mentioned, but these, it seems to me, are among the outstanding features of the system as suggested by Dr. Harper. For myself, I expect to keep an open mind and shall hope for some system to be worked out in the Convention that shall put us forward in the great work we are undertaking to do. We need not look for a perfect system. To do so is to court disappointment from the outset. Let us come together for that system and plan that will meet the largest need and give assurance of the largest returns in every way.

G. O. LANKFORD.

AN INTERESTING FIND.

The following is from Mr. W. E. MacClenny, of Suffolk, Va.:

For the benefit of those interested, we beg to hand you herewith some gleanings that throw some light on the life of the early leader of the Christian Church in the South.

By reference to the lists of the Virginia soldiers in the Revolution, we find the names of William D. and Thomas D. O'Kelly, yet we have not been able to determine from what section of the State.

We looked for months while gathering data for the "Life of James O'Kelly" to try to find out where he lived, and by the help of a friend it was at last learned that he at one time had his home in Mecklenburg County, Va., and through the courtesy of Hon. Harry F. Hutcheson we are able to hand you a copy of a deed of gift from Tignal Jones to James O'Kelly and his wife for forty (40) acres, with the house in the said county. (In 1782 Tignal Jones, Jr., was the head of a house with six in family, and owned twenty-four slaves. See U. S. Census of Va. of 1790.) This gift shows that Rev. James O'Kelly was a popular minister in that section at that time, and that when he took his stand for his beliefs as to what was right, he knew that he would be the loser.

The Recorded Deed.

To all to whom these presents may concern: Know ye, that I, Tignal Jones, of Mecklenburg County, for diverse consideration and good causes moving me thereto, the receipt whereof I do hereby acknowledge, have granted and released, conveyed and given, and by these presents do grant, give, deliver, convey and confirm unto my worthy friend James O'Kelly, N. D. M., of the county aforesaid, to him and his wife during the life of either of them, a certain part or tract of land on which the said O'Kelly house now stands, containing forty acres, more or less, bounded as follows, viz: Beginning at a Spanish oak at the lower corner of the field fence, grom thence running on a line of new-marked and blazed trees through my land next to my plantation whereon I now live, partly a north-and-northeast course to the line between my neighbor Watton and me; thence on the said line a west course; thence turning a south course till leaving the old line to a new-marked oak near the field on the north side of the said O'Kelly field; thence turning through the field a straight south course till cornering in the field; thence running through the field an east course by a marked persimmon tree to the first station.

The said James O'Kelly and his wife to have the said forty acres thus marked out, be the same more or less, and all appertaining thereto without exceptions as his property for his use, his right and title during the life of him or his wife, or both or either of their leaves against the claim or demand of me or mine heirs, etc., or any person whatsoever against all deeds, wills or whatever else hath, is or shall ever be and do hereby warrant and defend the same to all interest and purposes according to the pure interest of these presents. In testimony whereof, I have set my hand and affixed my seal this 8th of June, 1789.

TIGNOR JONES *Ct. Caut.* (*L. L.*)

Test—TIGNOR JONES, JR.

At a court held for Mecklenburg County the 13th day of July, 1789, this indenture of gift was acknowledged by Tignor Jones, a party thereto, and ordered to be recorded.

Teste: JOHN BROWN, *Ct. Clk.*

A copy—Teste:

H. F. HUTCHESON, *Clerk.*

In a personal letter from Mr. Hutcheson, the present clerk of the Circuit Court of Mecklenburg County, to the writer, he has this interesting comment to make:

"I have heard my mother say that her father thought he (Rev. James O'Kelly) was one of the greatest pulpit orators he had ever heard. When he split the Methodist Church, many of the Churches in this county followed him, and for a long time were known as O'Kellyites. The land described in the enclosed deed is located some four miles south of Boydton, near the old Glebe lands. Tignal Jones was the grandfather of James Alfred Jones, the noted Richmond lawyer, whose daughter married Judge Gardiner Tyler, of Williamsburg. I would like to know what N. D. M. is intended for after Mr. O'Kelly's name."

It is believed that Rev. James O'Kelly had lived in North Carolina before the above date, 1789, as we believe his son William was listed in the 1790 census as "William Chilly," in the Hillsboro district, as any one can see that the spelling in the orginal could have been easily mistaken by the printers.

The Rev. Jesse Nicholson, of Portsmouth, Va., to whom Mr. O'Kelly addressed one of his extant letters, was a prominent local Methodist preacher, and for a long term the postmaster of Portsmouth, Va., and no doubt was a sympathizer with the O'Kelly movement at the beginning, as there was a debate in Portsmouth over the matter and a contemporary says "The Church in Portsmouth was saved by the debate."

We pass these facts along, that the coming generations may know of them.

Truly, as Dr. Van Dyke says: "Enthusiasm for missions is the measure both of our faith in Christ and of our love for man."

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE HUMAN CHRIST.

"And Jesus came forth and saw a great multitude and was moved with compassion on them, and healed their sickness."—Matt. 14:14.

These words are said of Jesus at a time when He was tired and, humanly speaking, broken down and in great sorrow in the death of John the Baptist, for which reason He had withdrawn Himself away from the people to a desert place to be all alone for awhile. The people followed Him in great throngs, seeking His help, and He at once forgot Himself and helped them.

In that crowd were all classes, morally as well as physically—the devout and the sincere; the sick and the afflicted; the dishonest business dealer and the corrupt politician; the giddy-headed youth and the curious pleasure-hunters; Sabbath-breakers and law-abiding citizens; dancing "flappers" and scorning hypocrites. They perhaps were not unlike any throng which might get together today. But these are not the things which the Saviour saw in them. He saw them as sheep without a shepherd; He saw the poor leper as a poor wounded one ostracized from companionship; He saw the blind crying for mercy; He saw the adulterous woman who needed forgiveness and purity to be an angel rather than an outcast; He saw the tired laboring man, world-builders; He saw the demoniac, who needed emancipation and not the asylum; and He had compassion on them. As we see it, to Him, the thing to do was not to be angry and condemn any of these folks, but to love them, be gentle and help them, heal and save them. That is what He did. As His representatives, that is our mission in the world. Let us make it so this week.

Prayer.—Dear Father, Thine is the greatness and the power. Help us to keep before us Jesus and what He would do, and what He would have us do. As Thou rulest over all and givest strength to all, rule Thou over our lives this week. Give us the Christ compassion for others. We ask for Jesus' sake. *Amen.*

TUESDAY.

SERVICE.

"Whosoever would be great among you shall be your minister (servant), and whosoever would be first among you shall be your servant (slave). —Matt. 20:20-34, vs. 26, 27.

This is Christ's comment on true greatness. Many think that to be rich is great; others think that to be popular is great; and again others think that honor and influence is great, and so on; but the Saviour said that the greatest servant is the greatest man. He Himself gave us the example and made it so plain that the disciples could think of no higher word or title for greatness than the word *service*. People said of Him, "He went about doing good." He said of Himself that he came "not to be ministered unto, but to minister. It is significant that the book of John says nothing about the sacrament and bread and wine, but it talks a lot about the basin and the towel. The spirit of Christ is service and helpfulness.

Prayer.—Dear Father, all things cometh of Thy hands? Keep Thy spirit of brotherliness in our thoughts and hearts as well as in our imaginations, and prepare us to serve our fellow-men for Thee. *Amen.*

WEDNESDAY.

SACRIFICE.

"If any man will come after me, let Him deny himself, take up his cross and follow me."—Matt. 16:21-28, v. 24.

Review the thoughts of the previous devotions of this week. Then read again our text for today. This is just what we have to do if we would follow Christ and help others. This is exactly what we have to do if we would have the kingdom of God come.

Man is full of suspicions, fears, doubts, ill will, hatreds. Can the kingdom come when these exist? If these things were eliminated, could it come? If everybody had the spirit of service and sacrifice in such things, could the kingdom come? Yes! How about ourselves? Let us embrace Christ, throw away our un-Christ-like feelings, forgive everybody their trespasses, and, with an eye of singleness to His glory, endeavor to help others to what they ought to be. This is the only badge of discipleship. "By this shall all men know that ye are my disciples, that ye love one another."

Prayer.—O Thou, who hast set the glory of man in the heavens through the gift of Thy Son Jesus, as we close our devotions now, give us the power to put the highest price on our souls and the souls of others. Forbid that any act of ours shall cheapen us, any habit mar our character, but that every thought and act shall glorify Thee in making some one else better and the world more beautiful because we live in it. *Amen.*

THURSDAY.

WHY BE LATE? YOU DON'T HAVE TO.

"Redeeming the time because the days are evil." —Eph. 5:16.

There is none so aggravating as the person who is careless of keeping engagements or appointments promptly.

To be habitually a few moments late is soon known and recognized as an undesirable quality in a friend or business associate.

Men and women who have risen to great heights as executive heads are the sort who are prompt, to the dot.

Men who control the lives and actions of others know the value of prompt action and are pretty sure to expect it from others.

To some it may seem ruthless and unfeeling to be unflinching in a matter of a few seconds lost at one end or the other of the day, but successful students, teachers, and the big business man realize the importance of promptness.

The man who is prompt is also cultivating a habit of mind which will result in more effectual mental effort, through the physical act of being prompt.

The man who thinks quickly, acts quickly.

To be always just a few minutes behind is an easy way to proclaim that you are either lazy or a poor manager.

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It is dishonest. It cheats you, and, worse still, it cheats the other fellow. How often are we required to wait even as much as an hour for the other person to show up, and this has ruined perhaps thousands? Time does not wait. Nature goes on, and while we wait, fortunes could be accomplished. Please, oh! please, be prompt with engagements. It is one of the highest laws of being. The time and the place *is the time and the place!* Let us be there! The world needs men and women who know not how to procrastinate; people of decision and energy who hear the first taps on the door of engagement, opportunity and duty.

Prayer.—Our Father, abide with us in promptness and punctuality, even as we pray that Thou wilt in Thy spirit, and make our labors a song and our lives a blessing of strength and cheer to the comrades of our toil. In Christ's name.

FRIDAY.

GOD IN ACTION.

"And the Spirit of God moved upon the face of the waters."—Gen. 1:1-3.

In the Old Testament there are two terms applied to God which we use interchangeably, but there is an unobserved difference between them. One is "the Spirit of God" and the other is "the Spirit of the Lord." It seems from a close study of their use that the first of these terms is generally used to denote the divine power as creative, and the second to denote the activity of the divine nature in relation to human affairs, the operation of God in life, in the history of individuals and nations. The Scriptures represent "the Spirit of God" as at work creating and beautifying the earth and "the Spirit of the Lord" at work among men perfecting humanity.

When the Holy Spirit descended at Pentecost, it was not a new spirit that descended, but a new descent of the Eternal Spirit upon a company of men, who had especially prepared themselves for a fresh revelation of the wealth of power at God's command. The Holy Spirit of Pentecost is the same Spirit of God that moved upon the face of the waters in earth's beginning; the same Spirit of God that is at work in the spring when earth renews her ancient rapture; the same Spirit of God that garnished the heavens. When that Spirit deals with nature, the result is order and beauty. When He deals with human nature, when He acts upon responsive hearts and obedient wills, the result is faith and hope and love. When conditions are favorable that faith removes mountains, that hope glows like a star, that love lifts a world into the light.—*Rev. C. C. Albertson.*

Prayer.—Lord's Prayer (all the circle joining.)

SATURDAY.

THE CHRISTIAN FAMILY.

"Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."—Mark 12:30-31.

The Christian faith merely comforts the lonely life, but it was not meant merely for the lonely life. The "neighbor" always creeps into the Christian definition of love. Besides, the faith vastly enlarges the neighborhood. The parish of our Christianity is not a ward; it is the world! Our neighbors are the human race. Christ means that His faith shall not be narrowly bounded. He weeps over the city and He yearns over the world. There is an old fable about a veil that covered the head of a queen. Brought out into the courtyard, it enlarged itself and made a covering for the whole family. Carried forth to the plains, it was further enlarged until it became a vast tent for the whole people. So our Christian faith in true, loving hetrts, adapts itself ever to the wider circles of living.

When the young student asked of Jesus the key to the Scriptures, he was told that it was love—love to God and to one's neighbor. A good man is one who loves God and his fellow-men. Jesus taught that love was the key which unlocked the Old Book. He taught that this was the most essential thing for all the years to come. Take this key. It will unlock every door through which you must enter to be happy and useful. "Duty makes us do things well, but love makes us do them as beautiful as Christ."—*Rev. W. S. Stranahan.*

Prayer.—Lord's Prayer (all the circle joining).

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

The importance of this statement is permanent and universal. It establishes not the exception, but the rule. It deals not with special occasions or fluctuating prejudices, but with fixed, eternal principle. There remains, then, this conclusion: "I should not ask myself or any other why I should observe the Lord's Day, but, since it is set aside for me, why should I be deprived of it? If it is a delight holy and honorable, full of happy thoughts and feelings, a season of refreshing, bodily repose and spiritual rejoicing, why should I forfeit its privileges?" Let us resolve that as far as we are concerned, as for us and our household, we will not be deprived of its benefits, and we will observe it in the spirit of the Master.

Prayer.—Oh, Lord, our Heavenly Father, we Thy unworthy children, give Thee most hearty thanks for all Thy goodness, and especially that of the Sabbath day, bringing to us the wonderful love of the Saviour. Give us strength to observe it in His name and to receive its benefits. In His name, we ask it. *Amen.*

FOREIGN MISSIONS A SAFE INVESTMENT.

To any reader who should chance to read these lines I want to testify as to the value of money given to foreign missions. I know a Church within the bounds of the Southern Christian Convention whose pastor caught a foreign missionary vision about a month ago while reading the February edition of the *Christian Missionary*.. The result was he began preaching on foreign missions as he never had before. But, first of all, he began praying for foreign missions as he had not prayed before.

Somehow, in such a way that this author shall not try to explain, the congregation at both morning and evening services began to be better than usual. Without the pastor even suggesting it, the Church began to get busy and raised money and papered both the Church and Sunday School rooms, and no appeal was made for funds with which to do the Church repairing. On March 9th, the pastor of this congregation asked his people for $50 as a special foreign mission offering. This Church is not a large church, and has a heavy budget for this year, but in answer to some one's prayers, this Church went over the top and raised $63.76, instead of the $50 asked for, and pastor and people were happier and loved each other better than they had for a long time.

I feel thoroughly convinced that the best way to strengthen the local work of any congregation is for the pastor to begin to preach on foreign missions, the livest subject in the Bible. For other information, ask some of the members of the Church we had in mind as we wrote this testimonial, namely: the Newport News Christian Church.

B. J. EARP.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. HOLLAND,
L. E. SMITH,
I. W. JOHNSON,
Executive Board

January 31, 1924.

Christian Orphanage

DEAR FRIENDS:

If the ground hog saw his shadow on the second day of February he certainly went back to his winter quarters, for since that time we have had all kinds of weather—cold, rain, sleet, snow, and hail. We are glad that his forty days are near an end. We are hoping to have some fairer days and more balmy breezes. The past month has made us feel as if we had moved to the Far North, yet we are glad we have had the snow and ice. Wheat and all small grain needed it, and since the snow it looks green and refreshed. The zero weather we had some time ago certainly hit small grain a hard blow; but the snow and sleet came to its rescue, and has drawn out the frost to a great extent, and it looks green again. Then, too, when the weather is pretty and the balmy breezes blow, it makes us have new life, new energies and causes us to form new resolutions. We want to sing with the birds and enjoy the beautiful flowers as they bloom, and share their fragrance.

It makes us feel that Easter Sunday is near when we are given an opportunity to make a special offering for the little children in the Christian Orphanage. What a happy occasion that should be for every one! An opportunity to share our joy and happiness with others more unfortunate than we have been! It gives us an opportunity to help the helpless. It gives us an opportunity to lend unto the Lord. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

We want to raise the largest Easter offering this year we have ever raised. We want every Church member to have an opportunity to make an offering. We are having envelopes printed for that purpose. Let us all look forward to Easter Sunday, when we will have an opportunity to lend unto the Lord.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 20, 1924.

Amount brought forward	$3,092.29

Sunday School Monthly Offerings.

North Carolina Conference:

Wentworth	$ 10.00	
High Point	2.07	
Shallow Well	2.19	
Shiloh	1.97	
New Lebanon	1.00	
Baracca Class	1.00	
Fullers	4.00	
Turner's Chapel	1.93	
Burlington	81.84	
Catawba Springs	10.26	
New Providence	3.16	
Ramseur	4.27	
Mebane	1.00	
Hanks' Chapel	3.00	
Randleman	2.40	
Berea	2.80	
Mt. Pleasant	1.40	
Shallow Ford	3.55	
		137.84

Eastern Virginia Conference:

Berea, Nansemond	$ 10.00	
Oakland	10.21	
Holland	12.00	
Richmond, First Church	6.69	
Norfolk, First Church	5.00	
Dendron	18.85	
		62.75

Valley of Virginia Conference:

Bethlehem	$ 1.28	
Mayland	2.54	
Leaksville	2.91	
Centerville	2.00	
		8.73

Georgia and Alabama Conference:

Richland	$ 1.00	
Rose Hill	2.67	
Mt. Zion	1.57	
		5.24

Special Offering.

Chas. D. Johnston, guardian	$ 33.67	
Missionary Socy., Rose Hill	5.00	
Irene Reiber	15.00	
Cash item	1.00	
Mrs. H. A. Culver	30.00	
Edgemont Baptist Ch., Durham	14.00	
Mrs. Allie S. Black Rosemont	15.00	
Mrs. Jennie Lockart	10.00	
Mr. Owens	5.00	
		128.67

Grand total	$3,435.52

A BANNER INTERMEDIATE C. E. SOCIETY.

The Intermediate Christian Endeavor Society of Newport News Christian Church, Rev. B. J. Earp, pastor, celebrated its first anniversary on February 15th, with a real birthday party, including an interesting program and a reception following to the society and invited guests. The program was carried out as a Church wedding, with bride, groom attendants, and everything, and typified the union of the heart and head of their new officers, and a uniting of Christian Endeavor forces in helping each other in the work for the good of the society. Following the program in the Church, the guests went to the Sunday School rooms for the reception. The rooms were beautifully decorated for the occasion. The table was in the shape of the cross, with an immense cake with "I C. E." on the top and one large candle for a centerpiece. Two other cakes showed forty-three candles, in honor of Christian Endeavor's forty-third birthday, and just forty-three were seated at the table. The superintendent, Mrs. T. G. Hyatte, read a letter of greeting from Mrs. Dooly, intermediate superintendent of Virginia, who sent to the society the Dixie Banner won for efficiency by Virginia last July in the Des Moines convention over all Dixie. It would be difficult to find any place a superintendent who could be more proud of the work of her society or happier boys and girls than Newport News had that night.

The record of this society's achievements in its one year of history is a long one. An outstanding thing was to assist their superintendent, now city intermediate superintendent, in the organization of an intermediate society in the Presbyterian Church, and also a visit to the Elm Avenue Church, Portsmouth, in the interest of intermediate Christian Endeavor work there. A bunch of intermediates like those in the Newport News Christian Church should be an inspiration to any Church, and this is a worth-while undertaking which will give Christian leaders to the Church.

LUCY M. ELDREDGE.

JAPANESE RELIEF FUND.

Previously acknowledged through Sun		$ 867.43
Miss Angie Winpee, Virgilina, Va.	$ 1.00	
Missionary Aid Society, Rose Hill.	5.00	
		6.00

Total	$ 873.43

J. O. ATKINSON,
Mission Secretary.

GRIFFIN.

Alta Griffin, daughter of James Z. and Nannie Griffin, was born June 5, 1902, and departed this life at the home of her father, at Nelson, Va., February 11, 1924, age 21 years 3 months and 23 days. She is survived by her father, stepmother and two brothers, Wallace and James. Her mother died in the State of Kentucky when Alta was a small child. The deceased was a member of Hebron Christian Church and a faithful Christian daughter in the home. The vacancy caused by her death cannot be filled, we must take comfort in the hope of meeting her in heaven.

It is a cause for deep regret that I could not be with the family in their sorrow, and conduct the funeral, but two other funerals the same afternoon prevented me. I visited them the first opportunity and found hem sad but resigned to their Heavenly Father's will.

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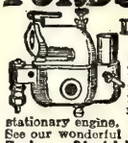

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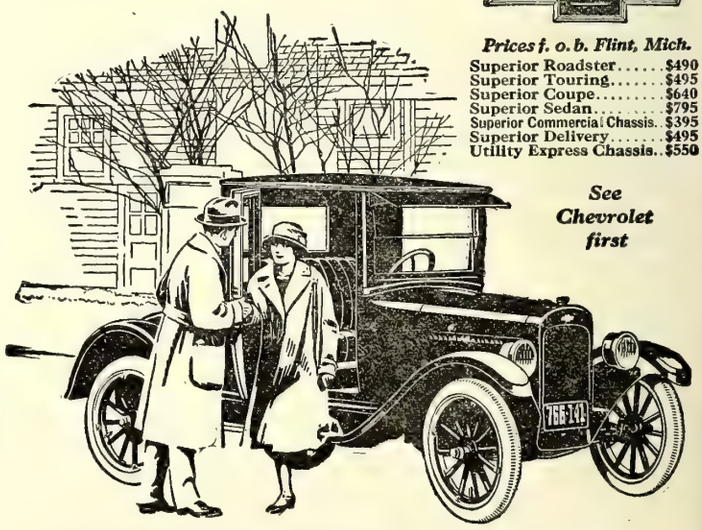

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ATKINS.

James Luther Atkins, age 20 days, died Monday, February 11, 1924. The little one's stay here was brief, yet long enough to cause deep sorrow to his parents, brother and sister, and a feeling of a deep personal loss. Without the children, earth would be a dreary place. Heaven must be richer because of the presence of them.

C. E. NEWMAN.

TUCK.

John Bohannan Tuck, infant son of Brother and Sister Pressley Tuck, of Virgilina, Va., died on Friday, February 15, 1924, age 8 months. He was a bright little boy and was loved devotedly by his parents. This is the second child the death angel has taken from this home within the past two years, leaving one son in his fourth year. The parents, grandmother and aunt miss the little one, but there is comfort for them in trusting in Jesus.

C. E. NEWMAN.

PURYEAR.

Lillian Ray, the lovely little infant daughter of Brother and Sister J. F. Puryear, of Virgilina, age 4 months, was taken from the home to be with Jesus after days of suffering from pneumonia. There are nine other children in the home. All devotedly loved Lillian and grieved at her departure. For days the loved ones did all possible and prayed for her to be spared, but since it was not the Father's will they are comforted in the hope of going to her.

C. E. NEWMAN.

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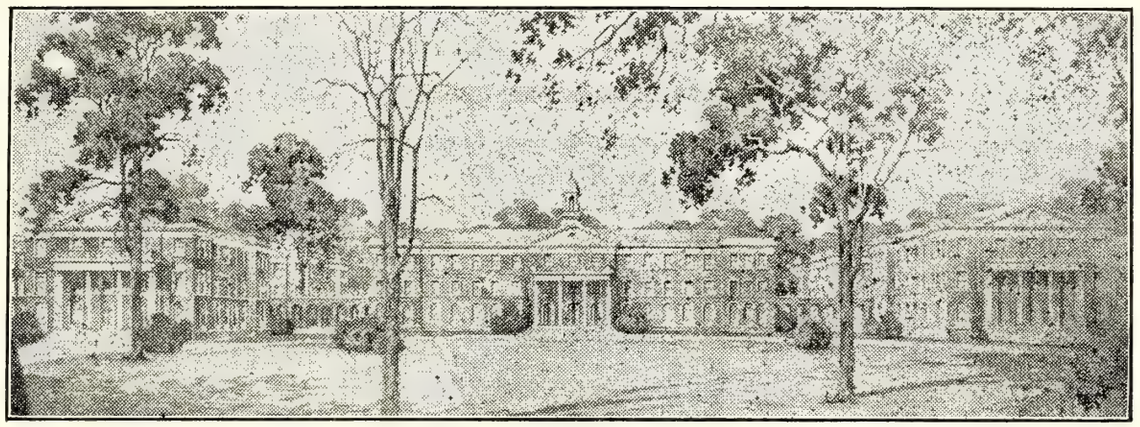

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Called Home

MURRAY.

James Wiley Murray, son of Robert and Serena Murray, was born June 22, 1858, and died February 28, 1924, age 65 years 8 months and 6 days. The deceased is survived by his wife, Mrs. Letha J. Murray, and daughter, Mrs. Mamie M. Watts, and four sons, as follows: Andrew J. and Willie J., of Virgilina, Va.; Charlie L., of Raleigh, N. C., and Robert E., of Alton, Va. There are also eleven grandchildren and two sisters. The sisters are Mrs. Emily Cull and Mrs. Barbara Ford, of Virgilina, Va.

Bro. Murray was a quiet, industrious, honest man and a good citizen. During his illness of about ten days, he told his people he was ready to go, and sang several of his favorite songs. All that loving hearts and willing hands could do was done for him. His children were all with him the last few days of his stay on earth. Loved ones are deeply grieved, but are comforted with the assurance of meeting companion and father again.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MARCH 27, 1924. | Number 13.

THE SUN'S OBSERVATORY

The Life of an Automobile.—

That there has been considerable improvement in general automobile construction in the last two years is indicated by the fact that in 1921 the average life of all motor cars made was 5.33 years. These figures were arrived at from statistics of annual production, yearly registration in all States and from the number of cars imported and exported each year.

The Chimes Cease to Chime.—

The chimes of the ancient Church of St. Ulrich, at Augsburg, Germany, no longer mark the hours. After working steadily for fifty years, the sacristan went on a strike because he had been paid but 4,000,000 marks from April to September—not enough to pay for the shoe leather he wore out climbing daily the 163 rough stair-steps to wind the clock.

New Radio Idea.—

Here is a new radio idea. British broadcasters will install a microphone and very small transmitter in some wild wood, frequented by nightingales, and the wonderful bird "not born for death" will be heard all over England.

Suggestion for American broadcasters. Instead of a bedtime story, let youngsters hear the lion roaring, elephant trumpeting, hyena laughing and baboon yelling from the zoo. It could be arranged by adjusting the feeding hours. Every boy would like it, especially the lion's roar.

Two Doing Great Things.—

With all our needs, we need a praying people. Our enterprises cannot mean much to us as a people, unless we support our work by both our money and our prayers, and prayer is by far the more important of the two. A real praying and spiritual people will be a giving people, and when men and women do learn—not this plan or that, but learn to pray truly and mightily—we shall see a new day for our work dawn. Let us do the work; but, brethren, our work must be supported by our prayers as well as maintained by our money. The two must go together, the one supporting and helping the other, and the two doing great things for the cause of Christ.

Ukrainian Chorus to be Heard Here.—

Arrangements have been made locally for a concert by the Ukrainian National Chorus on Friday, April 11th, at the City Auditorium. This is the famous Russian organization which has set the musical world of Europe and America aflame with its wonderful chorus singing. They will be presented by the Apollo Club of Richmond as a part of its donation to the social and musical life of the city.

This famous group of Russians already have appeared in Richmond. Their American tour opened in New York October 5, 1922, and on October 20th they sang at the City Auditorium, leaving an impression which is fresh in the memories of those who then heard them. They are recalled as having given their Richmond audience the finest ensemble singing ever heard here.

Virginia Apple Movement.—

An unusually heavy movement of Virginia apples was handled by the Southern Railway System during the shipping season just ended.

A report compiled by Division Freight Agent F. J. Davis, of Lynchburg, shows that total shipments from stations on the Washington division amounted to 431,483 barrels, or 2,877 cars, based on an average of 150 barrels to each car. Of this total, 292,196 barrels were shipped from stations on the Harrisonburg branch, and 139,287 barrels were shipped from stations on the line from Lynchburg to Calverton. The movement from the same territory last season was 370,421 barrels, or 2,500 carloads.

This season's crop was distributed (by barrels) as follows: Eastern cities, 48,875; Virginia and West Virginia points, 94,249; Ohio and Mississippi River crossings and points west, 5,987; Southeastern and Carolina points, 52,195; export, 138,858; to Broadway, Winchcester, Charlottesville and Richmond for cold storage, 91,319.

Here's Testimony that Counts.—

Salvation Army workers in New York City declare emphatically that prohibition has been of inestimable benefit in ameliorating the conditions of the persons with whom the Army comes in contact. There are fewer cases of destitution now, fewer persons applying for aid, fewer cases of drunkenness that come to the Army's attention. The condition of women and children is inexpressibly better.

The Salvation Army and other social workers come in contact daily with the seamy side of life. Everybody knows that prohibition is not 100 per cent effective anywhere and that in New York especially there is a great deal of lawlessness. But in spite of all this, this great social agency has discovered that its work is made easier by prohibition and that the banishment of the saloon has been in incalculable benefit. If prohibition did nothing else than to make the condition of the people of the Bowery and other such sections in New York City a little more tolerable than formerly, prohibition has been amply justified.

Open-Air Road Demonstration.—

The first open-air demonstration of road-building methods and machinery will take place in North Carolina June 4, 5, 6, and 7. The American Road Builders' Association has accepted the invitation of the North Carolina State Highway Commission to hold such a demonstration, or "shirt-sleeve road show," as it has been christened by Frank Page, president of the American Road Builders' Association.

The Pan-American Highway Commission, consisting of a group of about forty leaders in the highway movement in the various countries of South and Central America, will be in North Carolina at that time. These distinguished visitors will visit the shirt-sleeve show, and the American Road Builders' Association accepted the invitation of the North Carolina State Highway Commission in order that it might do its full share to assist the members of the Pan-American Highway Commission in their study of highway conditions in the United States.

Hitherto, all exhibits of road-building machinery in the United States have been held indoors, where it was impossible to put the machinery actually at work. For this reason, the North Carolina show will be of unusual interest. The Pan-American Highway Commission, as well as engineers from other foreign countries who may be in the United States at that time, will have an opportunity to see the latest types of machinery in operation under ordinary working conditions.

Law Saves Lives.—

Six months' operation of the North Carolina law, requiring drivers of motor vehicles to stop before crossing railway tracks, has shown a marked decline in deaths and injuries from accidents at highway crossings of the Southern Railway in that State.

The law became effective on July 1, 1923, and in the six months between that date and December 31st, four persons were killed and eleven injured in eleven accidents at crossings of the Southern's tracks in North Carolina, as against six killed and twenty-four injured in twenty-one accidents during the first six months of 1923; eleven killed and twenty-five injured in eighteen accidents during the last half of 1922, and eight killed and twenty-two injured in fifteen accidents during the first half of 1922.

The figures were compiled by the Southern's safety department from official reports to the Interstate Commerce Commission, and show that the law was obeyed by enough drivers to effect a material reduction in the number of casualties from grade-crossing accidents on the Southern in North Carolina in the face of a very substantial increase in the volume of motor-vehicle traffic.

During 1923 there were registered in the office of the Secretary of State of North Carolina 247,612 motor vehicles, as against 182,060 in 1922. This shows an increase of over 30 per cent in the number of trucks and automobiles in use.

NOTES-PERSONALS

Dr. J. W. Wellons continues to hold up well for one of his advanced years. He is, however, quite feeble.

Rev. J. A. Ledbetter, Reidsville, N. C., was a visitor to the office on Friday. He says he is the busiest man at all. He is certainly a faithful worker.

Rev. F. C. Lester has accepted the call to the pastorate of the Franklin, Va., Church. He begins his work in July. We wish for him every success.

Rev. H. E. Truitt is to graduate this June from McCormick Theological Seminary. Any Church desiring his services may address him at 2330 North Halstead Street, Chicago, Ill.

Friends who wish to write to Dr. Barrett while he is away at the hospital are requested to address him at Elon College, N. C. His wife will see that he gets all such messages promptly.

Mr. C. A. Howell, for many years a faithful member of the Holy Neck Christian Church, died on March 8th, at his home, in Branford, Fla. He was a good man, and many will mourn his taking away in his fifty-eighth year.

Mr. Sam Davis, the celebrated pianist, of Norfolk, Va., accompanied by Mrs. Davis, has been playing at the Grace M. E. Church here for the past two weeks, Dr. Franklin, pastor. Any pastor will find Mr. Davis a valuable assistant in the musical program of his Church.

The Church at Elon College has accepted Dr. N. G. Newman's resignation as pastor. He is one of our ablest and most spiritually minded men. He has made no announcement of his plans. He will continue to serve the Church here till September 1st, unless by mutual agreement.

The conviction continues to grow here at the college that the meeting held by Rev. H. S. Hardcastle is among the best ever held in Elon. Sixty-seven new members have already been added upon profession of faith as a result and ten by transfer, making seventy-seven in all. It was really a great meeting, and the results appear to be abiding.

Rev. John G. Truitt, pastor of the First Church of Norfolk, Va., seems to be making headway with the work of that Church and doing it well. He is one of our best-equipped young men, and we think the First Church at Norfolk was especially fortunate in securing his services. We are expecting, under the blessings of God, to hear of great results from Bro. Truitt's labors in the First Church.

How large are you in mind and heart? Can you commend a good thing in the life, character and work of one who is not to your personal liking? If not, you will do well to plead with God to give you a bigger and better heart. When my enemy does a good thing, I like to commend it and try to profit by it. If you are so small that you cannot see good in a person you do not personally like, you need to be reconstructed, and radically so, but only the Lord can do it.

The Elon College Church began a meeting last Sunday, March 9th, in which the pastor is aided by Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church. Bro. Hardcastle is another of our well-prepared young men. This is proved by the fact that he has gotten a strong hold on that congregation in only a few short months. We hope we may be able later to report a fine meeting among the students and citizens of Elon College community.

Rev. W. C. Wicker, D. D., formerly professor in Elon College, is now lecturing for the Masons, and one means of accomplishing his work as educational field secretary for the Grand Lodge of North Carolina, he is editing a department in the *Orphans' Friend,* in which he is seeking to educate Masons in the work of the lodge, and thereby extending its influence among the people of the State. He does his work with real ability, and no doubt the Masonic fraternity will reap a harvest from his labors.

Who can tell us? We would like to know what the administration of the work of the Christian Church, including salaries and all expenses, amounts to at this time? This does not include the salaries of pastors, but solely the cost of administration for the work of the Church, outside of the cost of pastor and local expenses. Who can tell us? This is an important matter, for if our administration expenses get to be too large, we shall find it difficult to maintain a growing work. When overhead expenses are too great, failure seems inevitable. Watch overhead expenses!

Elon College, under Dr. Harper's administration, is doing some great work in building. The administration building is almost completed, and the Liberty building has its walls up and the roof on, and the science hall walls are up to the second-story windows (it is to be three stories), and the Christian education building (the Mooney building) is not quite so far along, but it is well on the way, and we are hoping that in another year we shall have all of these five buildings completed and in use. That will mean an equipment not surpassed by any other small college in the State of North Carolina. Verily, much has been accomplished in one year.

Lieutenant-Governor West, though he is engaged in matters of State, is not forgetting the needs of the Church. Read his words in this issue. No question about it, he is striking some very vital points, and we wish our brethren and sisters generally would give his thoughts special attention. We need to have more and more of our people of the rank and file to give these matters careful attention. The Men and Millions money thus far given has been of great value to the Church. Indeed, without it some of our enterprises could hardly have existed, but with it they have been kept active. For instance, we do not see how our Church paper could have kept going. Our missionary work has also been helped by the Men and Millions money. It has served a good purpose, not for mere individuals, but for the life and activity of the Church at large.

Prof. W. P. Lawrence, English department of Elon College, has been chosen to teach English in the coming summer school at Wake Forest, and Wake Forest has made no mistake in selecting Dr. Lawrence to do this work for the summer. Of course, he will be in his own class-room at Elon when the next term opens. He is a growing man, and keeps himself up with his department. As a teacher of advanced English, he is fine, and other people know it as well as we do. This is proven by the calls to teach English in other institutions of higher learning. A few years ago he was called to Wooster College, in Ohio, to teach English during the summer school, and now the call is to one of the leading colleges of North Carolina. So he is appreciated at home as well as abroad. We are glad Dr. Lawrence belongs to us, for he was rocked in a cradle in the home of a Christian minister, and we believe he will stick. We congratulate you, Dr. Lawrence, on your popularity as a teacher of English.

Do you need a pastor for another year, or for the work of your Church right away? Well, Rev. H. E. Truitt, who graduates this spring from the McCormick Theological Seminary, at Chicago, Ill., can be secured. He is a brother of Rev. John G. Truitt, pastor of the Norfolk First Church, and is a well-prepared young man. He has already had considerable experience in the pastorate in the West. He cannot give up the South, and feels like he would be glad to return to his native country. He has a fine Southern wife also, who no doubt is very willing to come South and make it her home again. She was Miss Watkins, the second daughter of Brother and Sister John E. Watkins, of Rockingham County, Va. If you need him, write to him in care of his brother, Rev. John G. Truitt, Norfolk, Va. He will forward it to him.

The students and faculty of Elon College have but lately had a rare treat in a series of lectures on "Missions" by the Rev. J. O. Atkinson, D. D., secretary of missions for the Southern Christian Convention, and they were of great value. We hope the young people (our students) will be greatly helped in shaping their lives for Christ and His cause under the stimulating influence of these most wonderful talks. The general subject of the full course was "The Church and World Service." There were four lectures on the following subjects: "The Church Adapted to and Equipped for World Service," "The Church Challenging to World Service," "The Church Contributing to World Service," "The Church Conquering in World Service." You can easily see that the line of thought from beginning to the end was one of real importance, and the lectures were of an extraordinary character. We wish every member of the Christian Church could read them, and if money were plentiful enough we should be glad to put them into book form and give one to every man and woman, boy and girl who would promise to read them and study them, seeking to get their own hearts and minds imbued with the thought and the spirit of these lectures.

Honesty is good everywhere, but in our public men it is a necessity, or they could not stand the fiery trial of this day and time. It takes a man to refuse certain advantages which no honest man ought to take. We are having many examples of it just now. Men are trembling and quaking for fear because they have not withstood the temptations which have come to them. Honor is a great thing in human life. We cannot stand without it. The man who lacks honor and integrity will go down quickly under modern temptations, for they are many and mighty. We need men to stand in places where the tempter is so strong and so inviting. General Lee was a man who could not be bought with money. Money could not purchase him—at least it did not, and that makes a strong presumption that it could not purchase him. It tried and failed as is so well shown in the following paragraphs from the *Christian Evangelist:*

"Public men, all men should care everything for personal honor. Robert Louis Stevenson

knew much of life, and hence his morning prayer: 'Give us to go blithely on our business all this day, bring us to our resting-beds weary and content and undishonored.' Abraham challenged those who knew him to point out even a shoestring that he had taken as spoils. When Robert E. Lee came out of the army he was ruined in many ways. His property had been confiscated and his fine old mansion on the hill overlooking the Potomac and the capital had been converted into a cemetery. All the avenues of life seemed closed to him. He faced a hard wall of sectional hatred and the contumely of defeat. At this time when he seemed helpless, when it might have seemed that it mattered little what he did, he was offered $50,000 a year by an insurance company for the use of his name. He refused on the ground that he could actually earn no money in that way, and therefore it would not be honorable to allow his name to be used. Turning his face toward the friendly mountains, he went to the little village of Lexington, Va., where he spent his life as a teacher of young men, getting the sum of about $1,800 per year. In that fine act, the cavalier became the Puritan, and his honor won him a deathless place in the affections of even those who had hitherto been his foes. A good name is rather to be chosen than great riches. It counts for more in the end, in both happiness and power. The old Puritan standards are not easy to live up to, but a nation need never fear so long as its people practice them. Character is worth more than anything else. It is the supreme conquest. At death we have to give up gold, silver and lands—but character is eternal. It stands the test of death. It cannot be destroyed."

We are passing through times that try men's souls, and in many instances the men go down under the trial. It is a testing-time indeed to any character, except those grounded on the Rock, Christ Jesus. It is not only that way in one department of life, but practically in every department. In business, in politics, in education, in religion, and everywhere, men are being tried as rarely, if ever, before, and the pity is that so many men who have stood well for almost a lifetime are falling under the power of temptation. An exchange says: "Liberalism and experimental morals, with which we have had to contend for some time, have had their share in untwisting the moral fiber of many men, both in public and in private life. Such liberality may seem very charitable and 'big-minded,' but its fruits are at last bitter and deadly. In all ages, liberalism in morals has been the road to ruin, while those who have disciplined their desires, and practiced severe standards of honor and morality have given to the world the mightiest men and women. These are the times to preach on sacrifice and self-denial, on refined manners and on strict, personal morals. The text of the hour is from the Sermon on the Mount: 'Enter ye in by the narrow gate: for wide is the gate, and broad in the way, that leadeth to destruction, and many there are that enter in thereby. For narrow is the gate, and straightened the way that leadeth unto life, and few are they that find it.' "

ELEVEN THOUSAND BIBLES AFLOAT.

Cold weather and cloudy skies did not dampen the ardor of the representatives of the New York Bible Society during the days that the Pacific Fleet was in New York harbor. These workers for the society, through special arrangements previously made, visited the ships early in the morning on different days, carrying to each vessel about a thousand portions of the Bible, which were given free to the sailors on the battleships.

Before the fleet reached New York, Dr. George William Carter, the general secretary of the society, sent the following communication to Captain Patrick, chaplain of the fleet on board the flagship "U. S. California":

"The New York Bible Society bids welcome to the Pacific Fleet. Will you make early appointment to arrange presentation of Scripture portions to every man?"

A reply came from Chaplain Patrick as follows:

"Thanks. Meet chaplain of fleet at Hotel Astor 5:30 March 3rd for dinner. * * *"

At this gathering there were twelve chaplains present, including Chaplain Scott, from the Navy Department at Washington. The chaplains were unanimous in expressions of appreciation of the offer to supply portions of the Bible to every man of the fleet, and requested Chaplain Patrick to arrange for the distribution to be made on board each vessel.

Before the fleet left the harbor, several of the chaplains asked for a supply of Bibles and Testaments to carry with them for future use in Bible classes on board, to give to the men particularly interested. One chaplain said: "The boys are always asking me for these books, and I have not had any to give them for a long time."

ARE WE LABORERS?

The Mission Board reported to the extraordinary session of the Southern Christian Convention held at Henderson, N. C., May 1 to 3, 1923, that for the past year we had made a gain in Church membership of 167, outside of our work in Carroll County, Va., which had enrolled 34 members. This may compare favorably with what we have been doing in the past. Does it compare with what we ought to do, and would do, if we were real laborers? To labor is to toil, exert, put forth a determined effort. It is not merely to get on the pay roll and idle the time away. No material harvest was ever gathered by such laborers.

When the Master was on earth and lifted up His eyes to the great harvest fields, His heart was moved in tender compassion. He not only did what he could day and night, praying and laboring, but, saith He unto His disciples, "The harvest truly is plenteous, but the laborers are few: Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest" (Matt. 9:37-38).

The Southern Convention has about 230 Churches, with a membership of 28,418. We have, among them, 162 ordained and licensed preachers. It is true that something like 20 of these are laboring in other fields, leaving us about 140 within the bounds of our Convention. Their business is to labor among and encourage the constituency to labor for the Master. Now, brethren and sisters of our dear Church, can we hope ever to hear the Master say: "Well done!" when the whole of us have done so little? Would we not make a better record if we had the passion for souls that our Lord wants us to have?

Jesus is still lifting His eyes from on high. He sees again the great harvest field. He sees precious souls fall one by one, but has no pleasure in the death of the wicked. Moreover, He sees you and me as we, His professed followers, let them go. We go not into the harvest field after them, but too often after the wealth, fame, and pleasure of this world. Let us awake! Let us pray until we are filled with the spirit of Jesus. And when we shall have been, a few will not only go, and that but feebly, but we will rush to the harvest fields at home and away to work, ere "the night cometh when no man can work."

The Master has said to His great Church: "Ye are the salt of the earth." Paul said: "I am not ahsamed of the gospel, for it is the power of God unto salvation to every one that believeth."

Dear reader, will you join me in daily prayer, that God may give us a real vision of our part in the King's business? I often think that we place the emphasis at the wrong place. When we succeed in building, organizing, financing and climbing the ladder of individual worldly fame, we are congratulated as being wise, good, honorable and great. But, alas! we may learn from another (and better) source that "He that winneth souls is wise," and will shine after the lights of this world have gone out. Let us of the Southern Christian Church seek first the kingdom's interest, and place the emphasis there on soul-winning, the special work Jesus came to do and has sent us to do. For God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved (John 3:17). "As my Father hath sent me, even so send I you" (John 20:21). When we do this, God will increase our numbers annually by the thousands, and He will also take care of His work, which means He will take care of our colleges, orphanage, home and foreign missions, and all the enterprises of our Church that He leads us to undertake. Moreover, He will take care of us, His servants, without allowing it to be necessary for us to quit our job as preachers, and his servants to make a living for our families.

J. E. FRANKS.

DECALOGUE OF BUSINESS.

By John D. Rockefeller, Jr.

1. I believe that labor and capital are partners, not enemies.

2. I believe that the community is an essential party to industry, and that it should have adequate representation with the other parties.

3. I believe that the purpose of industry is quite as much to advance social well-being as material prosperity.

4. I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship and to love, as well as to toil, and that the responsibility rests as heavily upon industry as upon government or society to see that these conditions and opportunities prevail.

5. I believe that diligence, initiative and efficiency, wherever found, should be encouraged and adequately rewarded; and that service is the only justification for the possession of power.

6. I believe that the provision of adequate means of uncovering grievances and promptly adjusting them is of fundamental importance to the successful conduct of industry.

7. I believe that the most potent measure in bringing about industrial harmony and prosperity is adequate representation of the parties in interest.

8. I believe that the most effective structure of representation is built from the bottom up, which includes all employees.

9. I believe that to "do unto others as you would that they should do unto you" is as sound business as it is good religion.

10. I believe that the man renders the greatest social service who so co-operates in the organization of industry as to afford to the largest number of men the greatest opportunity of self-development and the enjoyment of those benefits which their united efforts add to the wealth of civilization.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

HOW IT WILL WORK—NO. 1.

A plan may be beautiful in concept, but disappointing in application. Any plan of financing our Church enterprises must stand the test of practice. I have suggested a plan that is known in the popular mind as the budget plan, and to it I have added educational and administrative features. All three are necessary, it would appear, if we are really to have an adequate financial plan. For three weeks now I propose to discuss this plan under the three suggested heads.

Our apportionment plan in the South is a budget plan less the administrative features and less the educational features which I have suggested. Our Men and Millions Movement combined all three aspects of the plan during the four fitful months of that great enterprise. As we look back on that remarkable achievement, we wonder that it succeeded so well. The time was too short, and immediately following the high-pressure methods of the campaign, the Southern Christian Convention voted to abolish the directive administrative work and to discontinue the educational features. Two years later we endeavored to redeem our error, but the slump had gone too far. We have recovered better than we could have expected, but complete recovery is out of the question.

The Interchurch World Movement likewise failed for three reasons. It presumed there was a large group of givers outside the circle of the Churches; it spent too much money on its survey; it pointed toward Church union. Its very friends strangled it in its infancy. Sectarians killed the InterChurch Movement.

Our apportionment, or budget, plan in the Southern Christian Convention has kept us at a standstill for a decade. By it alone, the future is hardly reassuring for the financing on a progressive scale of our expanding enterprises. We must give more money for our Church program, or we must retrench. There is no authority in the teachings of Jesus for retrenchment.

There is No Question Facing Us so Momentous as This.

1. Apportioning the Budget.

I have suggested four items as properly entering into the apportioning of the budget—membership, pastor's salary, value of Church plants, and previous record for giving. A careful consideration of how this would work is in order.

By Conferences, the amounts of these items, according to the latest "Annual," are as follows:

	Number of Members	Salaries Paid	Church Plants	Previous Record
Virginia Valley Central Conference	2,320	$ 4,243.34	$ 79,750.00	$ 1,265.00
Eastern Virginia Conference	9,527	39,075.12	987,100.00	7,616.50
Georgia and Alabama Conference	1,527	4,988.45	93,500.00	564.55
Alabama Conference	1,917	2,468.64	36,200.00	496.88
Eastern North Carolina Conference	3,862	11,467.68	124,172.00	2,118.51
Western North Carolina Conference	3,186	8,088.81	145,000.00	1,828.69
North Carolina and Virginia Conference	5,111	14,794.30	198,600.00	3,748.28
Total for Southern Christian Convention	27,450	$85,126.34	$ 1,664,322.00	$17,638.47

On these bases, weighting each cause as 25 per cent, these Conferences would be apportioned by percentages as follows:

	Members Per Cent.	Salaries Per Cent.	Church Plants Per Cent.	Previous Record Per Cent.	Total Per Cent.
Virginia Valley Central Conference	2.25	1.25	1.125	1.75	6.375
Eastern Virginia Conference	8.5	11	15	10.75	45.25
Georgia and Alabama Conference	1.5	1.5	1.375	.875	5.25
Alabama Conference	1.75	.75	.5	.875	3.875
Eastern North Carolina Conference	3.5	3.5	1.75	3	11.75
Western North Carolina Conference	3	2.25	2.25	2.5	10
North Carolina and Virginia Conference	4.5	4.75	3	5.25	17.5
Total for So. Christian Convention	25	25	25	25	100

By individual Churches (five selected to illustrate) in the Eastern Virginia Conference (the others, for this and for other Conferences on the same basis, can easily be computed), the percentages would be as follows:

	Members Per Cent.	Salaries Per Cent.	Church Plants Per Cent.	Previous Record Per Cent.	Total Per Cent.
Antioch	1	.2	.125	.5	1.825
Berea (Nansemond)	.333	.4	.833	1	2.566
Christian Temple	2.25	2.75	6.25	1.75	13
Franklin	.67	1.375	1	1.25	4.292
Suffolk	2.5	2	2.5	6.25	13.25

NOTE.—This table is based on percentage of what goes to the Conferecne, and not the whole amount.

Now, suppose we decide in Convention assembled to raise $50,000 annually for the next two years. This would go to the Conferences as follows:

Conference.	Amount.	Pctg.
Va. Valley Central	$ 3,187.50	6⅜
Eastern Virginia	22,625.00	45¼
Georgia and Alabama	2,625.00	5¼
Alabama	1,937.50	3⅞
Eastern N. C.	5,875.00	11¾
Western N. C.	5,000.00	10
North Carolina and Virginia.	8,750.00	17½
Total	$50,000.00	100

It would go to the five selected individual Churches of the Eastern Virginia Conference as follows:

Church.	Amount.	Pctg.
Antioch	$ 413.00	1 33-40
Berea (Nansemond)	566.00	2½
Christian Temple	2,941.00	13
Franklin	971.00	4 7-24
Suffolk	2,998.00	13¼

Should we decide to raise $100,000, we should double the amount in each case, or to raise less than $50,000 we would decrease it proportionately.

The Convention would, of course, undertake to settle how this money should be distributed to the various enterprises. Dr. Staley has suggested the following basis:

Cause.	P. C.
Education	30
Missions	40
Publications	8
Convention	2
Orphanage	5
Superannuation	5
Sunday Schools	5
Christian Endeavor	5
Total	100

After the Convention has decided on the amount to be raised and the basis of apportionment, the individual Conferences would be asked to accept, modify, or reject, and each then to pass its decision on down to the local Churches. These, in turn, would have the right to accept, modify, or reject. Having decided what amount it will undertake to raise for benevolence, the local Church will proceed by the every-member canvass and the securing of tithers, together with faithful teaching of stewardship obligation to secure this amount by such frequency of payment through envelopes as best fits in with the local worship schedule.

Remittance should be made by the local Church to the Conference, and by the Conference to the Convention. Quarterly remittances have much to commend them, though we are accustomed to the annual method. That is a detail easily to be attended to.

Next week I would discuss the administrative features, and the week following, the educational methods necessary to enable the plan properly to function.

It should finally be noted that this plan would begin to be operative following Men and Millions.

THE EDITOR RESTS.

Eight years ago, about this very time, I wrote an editorial captioned as above, only the editor then was Dr. J. O. Atkinson. I had just journeyed with the then editor to Asheville, where he began a protracted rest, necessary, deserved, and, thank God, restorative in its results.

Now, another of our faithful servants is away on a rest, necessary, deserved, and, may God grant, destined to be restorative in its results. Our beloved editor is in the dry-dock for physical repairs, as Dr. Staley would say, in the Presbyterian Hospital, Charlotte, N. C. He has been suffering for some time now with a disease that at last calls for the rest cure and the treatment of skillful surgery. After careful investigation, he has placed himself under the care of Dr. A. J. Crowell, considered eminent in the very disease that has attacked Dr. Barrett.

It may be several days before Dr. Crowell will operate, and we would be glad if an operation should be found to be unnecessary, but of this we may be sure, our editor during these days of rest and physical replenishment will have the very best care and attention a modern hospital in Christian hands and a devout layman of splendid professional attainments can vouchsafe him. There is one resource the Church can draw upon on his behalf—the resource of prayer. The editor pro tem calls upon the brotherhood to pray earnestly for our editor, that God, in His mercy and wisdom, may speedily restore him to health, and that during his rest his wife and family may be sustained by an unfaltering trust that means spiritual joy under any burden or circumstance. I told him before he left I had the conviction he will get along beautifully. He desires that the brotherhood pray for him and for his family.

Dr. Barrett deserves his rest. His busy life has not provided him the opportunity to take vacations. His physical vitality has been steadily sapped through an active life of service to the Church and kingdom over a period of fifty years. As pastor at Raleigh, at Norfolk, and at Covington, Ohio, he represented our cause in strategic positions and wrought well as a watchman for his Lord. As editor of THE CHRISTIAN SUN, of the *Herald of Gospel Liberty*, and again of THE CHRISTIAN SUN, he has been the uncompromising exponent of the truth of God. He has also, during these long years of public service, been the vigorous champion of the enterprises of the Church. Some years ago I had the occasion to write the history of Elon College. I went, of course, to the "Christian Annual," but I was not satisfied with the resolutions therein printed and the official records. I felt instinctively that somebody had provided propaganda for the idea. So I turned to THE CHRISTIAN SUN.

And I found on the pages of THE CHRISTIAN SUN what my instinct had suggested to me as necessary. Dr. Barrett, as editor, was the ideal publicity man for the cause of Christian education in our Church in the late eighties. But for him, Dr. Long could never have persuaded our people to erect a college. I also found that the Christian Orphanage arose out of his propaganda for that undertaking and that the blasts of his editorial trumpet first set our people to thinking missions, a work which, on his part, culminated in the sending out of Rev. and Mrs. D. P. Barrett as missionaries to Porto Rico by the Memorial Temple while he was pastor there. Truly has Dr. Barrett shown himself a prophet of the kingdom while wielding the editorial pen. He is a born editor, a publicity statesman of highest order The Church can never repay him for his splendid service.

And now he is taking a much-deserved and necessary rest. In his seventy-third year he should have it and a generous-hearted and grateful people should see that he has it without cost. That is all I have to say. That is all that it is necessary to say.

Further.

As I reached this point in my first effort for eight years as editor of THE CHRISTIAN SUN, my mail arrived with this word from Dr. Crowell, Dr. Barrett's physician: "Dr. Barrett came in yesterday, and we are now studying his case. We have investigated sufficiently to know that an operation will be necessary. It will be a week or so before he will be in condition to undergo operation. From what we have seen thus far, there is no reason why he should not undergo the operation and get along perfectly well thereafter."

A REAL CHRISTIAN IS THE HIGHEST TYPE OF HUMAN LIFE.

Never be satisfied to live below your privileges in Christ. We may not reach our highest ideal, but we can try, and a real earnest effort to live the Christian life will mean much to the one who tries to reach so high an elevation, and it is richly worth it, even if we should get only a small part of it. Even in that case, the effort will pay us compound interest at a high rate.

Here is a description of the highest type of life. We wish you would read it, and then set your mark on its mountain-top and try to reach it, and keep on trying till you are called to your everlasting home, and be assured that you will never lose anything that is good by such an effort. A selected description follows:

To talk with God before I talk with man. To do my daily work with sunshine on my face and honey on my tongue. To be strong in the presence of temptation; alert in the presence of opportunity; open-eared to the call of conscience for service or sacrifice; open-minded to views of truth which differ from mine.

To make duty a joy, and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendships and guard confidence. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation.

To be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honor no one simply because he is rich; to despise no one simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes.

To companion with great books, cherish inspiring thoughts, and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face death without a tremor, with faith in Christ, who tunneled the grave that I might walk into the larger and perfect life.

A MARVELOUS STATEMENT.

It was Jesus who said: "I am the truth." We look at it and pass it by as ordinary, but it is the most extraordinary statement that was ever made by the lips of a man. Jesus is the truth; everything He said was the truth; everything He was was the truth, and everything he did was the truth, for He was the truth. In one place especially He is called the Word. Did it ever occur to you why Jesus was called the Word? Most certainly there was a reason for calling Him the Word. It may be that we are mistaken, but we believe He was called the Word because Jesus was what God said to this world concerning salvation and life everlasting. Now, if what Jesus is, is truth, if what He said is truth, and if what He did was truth, as evidently it was, we can see why He Himself said: "I am the truth."

In another place, Jesus declared that the glory the Father had given Him from heaven, He had given to His disciples. If Jesus was the truth, as evidently He was, then we easily reach the conclusion that Jesus was giving Himself to the world, and when He said that He had given them the glory which He had with the Father, why, it would seem that Jesus simply meant He was giving Himself, so that whether He was giving them Himself or the truth, or the glory which He had with the Father, after all it was simply the truth that Jesus was bestowing upon His disciples, so qualifying them to be real servants wherever they might go, and what ever good thing they might do. If we get Jesus as the truth, we may be sure that when we have Him in our hearts we have everything that we shall need for the life that now is and is to come.

WE MEAN TO BE ENTIRELY FAIR.

Our beloved brother, Dr. Lawrence, if we may judge by what he said in last week's issue, seems to think THE SUN's editor has made a mistake in calling on our people to discuss the financial plan suggested by Dr. Harper. We are calling that plan the "Budget Plan." It is probably more than that. It is a budget plan with educational features and a method of closer co-operation with our Northern brethren. Dr. Staley's plan is in fact the apportionment plan for the Southern Christian Convention alone. As we understand it, Dr. Harper is a member of a special committee, appointed by the Southern Christian Convention to study how we can co-operate more closely with the whole denomination, North and South. Dr. Lawrence seems to think we are trying to carry a point by urging this discussion. That is true. We are seeking to have our people informed as to the meaning of the budget plan, if practically applied to our work. We do not wish this, or any other plan, to be put upon our people till they understand and approve it. It was our thought in urging this discussion that a fair and Christian presentation of its merits would enable our people to determine whether it is what the Southern Christian Convention needs or not. If it is, all right, accept it, and do it intelligently. When we act, we really need to know just what we are doing.

The editor does not commit himself to the plan. He does not even venture to discuss it, but is patiently waiting to study it as its merits and demerits are brought out by our leading men. We are yet of the opinion that it ought to be faithfully discussed, so that the people may do whatever they decide to do, clearly understanding the full meaning of what they do, as for the good of the Church.

As to Dr. Staley's plan, we shall be glad to open THE SUN columns to a discussion of its merits or demerits, just as we have the budget plan, and for the reason that our people need to understand it well in order to adopt it if they wish, or to reject if they wish to do that, well understanding what they do. We believe our attitude is right. Do you not think so, Dr. L.?

Miss Helen Stearns, 9 Shawmuth Avenue, Bradford, Mass., is endeavoring to secure a party of our people to attend the World's Sunday School Convention in Glasgow, Scotland, in June. Let any who plan to go write her at once.

CONTRIBUTIONS

SUFFOLK LETTER.

In the early morning of March 13th I was called to go and baptize an infant three days old. The doctor had told the parents that it could not live. It was their first-born—only three days old. Only the father, mother, and doctor were present. The mother's left arm was extended to her husband beside the hospital bed. The tears from the father's eyes were dropping down upon the bare arm of the young mother as I read the ceremony of consecration and dipped my fingers in the bowl of warm water which the nurse had brought, and put the drops upon the tiny head of the babe.

Within one hour from that time, the little one passed into the arms of Jesus, who said: "Of such is the kingdom of heaven." The scene at the consecration was so sweet and tender that it recalled an experience I had in Graham before I came to Suffolk. The doctor had given up hope for a blind infant in a Luthern family, nine miles from Graham. Their minister was absent at a synod of his Church. Their faith in infant baptism was an essential in their duty to the babe. They sent for me. I rode on horseback the nine miles in night and baptized the darling. It died before dawn. It was a great comfort to the parents that they had discharged their parental Christian duty to their babe. I found it so with this father and mother. The experience ended with me today, as I said, "Earth to earth, ashes to ashes, dust to dust," at the grave of this immortal only three days old.

As I write this, I am thinking beyond the grave, beyond parental grief and disappointed hopes for their home in this world; I am thinking of eternity and the heavenly home: and the "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The word "family" is the center of my thought. It is family here, and it is family there. Now, the family is composed of all sizes, all ages, all experiences, all faiths, and all hopes. I cannot conceive of the family in heaven composed of all adults. It would be a gloomy heaven. It would be a solemn eternity. It would be endless monotony. It would not be the family, and it would not be home. But Paul describes the "whole family in heaven and earth." God's family dwells in two worlds, and they are named after Christ.

What I am trying to say is a word of comfort to parents who have lost children of any age. If there can be any difference in the bliss of heaven between the fortunates who enter into that home, it must be in favor of fathers and mothers who have children there. The little ones furnish the interest, the love, the service, the happiness of the home in "the earth." The least is the center of the family thought and joy. What would earth be without children? Christmas would perish; schools would die; family life would lose its color, its laughter, its music, and its price. But family life in heaven will not be in sections and groups. It will be *one* family, so that all will share in the family associations, love and praise. Heaven will be the richer and eternity will be the happier because infants are there. The little graves in the cemeteries are just as sacred as the graves that contain great men and women. The memory of babes is just as fresh and precious in mother's mind as that of parents or great characters that adorn the pages of history or brighten the lines of richest poetry.

Parents who bury their children are making a contribution to the heavenly family in the eternal home. The chorus that surrounds the throne in endless song will be a choir of mixed voices, and none will be sweeter than infants' praise in that endless song of praise.

W. W. STALEY.

AN APPRECIATION FOR THE MINISTER.

For some years, in connection with my work as teacher, I served Churches and had opportunity to come into contact with diffierent Church communities. In some of these communities and congregations, the minister was held in the highest esteem by the congregation and the people generallv. This was an inspiration, an uplift, and a great stimulus to the minister to inspire him to prepare better sermons, render better service, do more pastoral visiting; thus rendering better service to the congregation and being urged on to make a better pastor and preacher.

Not only did the minister receive the appreciation of the people in spiritual fellowship and love expressed in word and tongue, but these congregations expressed their appreciation in deed and in truth by liberal support financially and material help, ministering to his temporal needs so as to free his mind from the anxieties that naturally attend providing for the family. Such appreciation for the minister will make any man do his best to render real service for the people whom he serves. This should be the attitude of every congregation for their pastor.

The parents and adults in the community should magnify the office of the minister in the minds of the children. This would inspire many a child to think highly of the ministry as a calling. It would induce many children to purpose and plan to enter the ministry when they choose a life-work. One reason why so few children prepare for the ministry is doubtless due to the attitude that parents take toward the minister before their children. Early impressions have much to do in determining the future career of children. While parents should not use undue means to force children into the Christian ministry, they should make it a rule to magnify the office of the ministry in the minds of their children according to the real meaning of the service they render to society.

Not only the children would be benefitted by such an attitude, but parents themselves would have better religious characters, more loyalty to the Church, more devotion to Christ, more religion for service, if they would be loyal to the pastor and regard him as God regards him in His kingdom.

The financial support for the minister should be adequate to his needs and the needs of his family. He should be provided well enough to live as well as the average members of his congregation. It is the duty of the membership of the Church to make this provision for him. He should not be regarded as a hired man who works for his salary, but he should be so well paid that he will not have to think of his salary, and as a rule he will not think as much about salary as about souls. Most ministers who think of their salaries do so because they are so poorly paid that they have to exercise the most rigid economy to live on the salary paid and have to study some method by which they can keep out of debt and maintain respectability in the community by paying their necessary accounts for food and clothing for themselves and families.

It has been my misfortune to serve congregations, where the people paid their pastor niggardly and stingily and grudgingly. They looked upon him as they would look upon a hired colored servant and paid him in the same spirit. This attitude on the part of the congregation made the minister's soul shrink and shrivel up. It caused the children of the home to look upon the ministry as a mean calling and planted in their young minds an utter contempt for the minister and poisoned them forever against entering the ministry. Even though such children should have divine impulses to enter the gospel ministry, they would interpret them as temptations from the wicken one who would lure them into forbidden paths. Such poor pay and such poor appreciation for the work of the ministry forever set them against the divine calling and marred their future usefulness.

If the parents and leaders in the Christian Church would magnify the Christian ministry, never speak slightingly of it, support it faithfully with their substance as God has ordained, discourage all expressions of depreciation for the present generation, the next generation would supply all the recruits for the ministry that the Church could use.

W. C. WICKER.

THE ALL-SOUTH C. E. CONVENTION.

The paramount thing in the minds of Christian Endeavorers in Dixie just now is the coming All-South Christian Endeavor Convention, which will meet at Richmond July 10, 11, 12, 13 and 14.

Stated unions are trying to reach their goal, districts are working for new records, city unions are striving for new heights, societies are working harder than ever, and Christian Endeavorers throughout Dixie are sending in registrations.

Endeavorers in Virginia are proud that the Convention is coming to the capital of the Old Dominion; they will be waiting to welcome the visitors from the South with one of the best programs that can be arranged.

Dr. Francis E. Clark, president of the World's Union of Christian Endeavor, will be with us. Dr. Clark and Mrs. Clark are in Southern Italy for the winter, for a thorough rest and benefit of Dr. Clark's health, but will return to the States early in May to be on hand for the Convention.

Hon. E. Lee Trinkle, Governor of Virginia, has accepted the honorary chairmanship of the Convention, and will also give a number of addresses. Mrs. Trinkle has consented to render a number of violin solos.

William Jennings Bryan, one of the best-known platform men of the age, of whom it has been said that his outlook upon the future is one of the most comprehensive of the times, will be with us, with his old-time fire.

Dr. Daniel A. Poling, associate president of the United Society, will also be at the Convention. Dr. Poling is recognized as one of the outstanding speakers of the world today. It is said of Dr. Poling by the late ex-Governor Hanley, of Indiana, that he is the brainiest man of the age today.

Mr. E. P. Gates, general secretary of the United Society, the one we read so much about in the Christian Endeavor World, will be on hand.

These are just a few of the big men we will have with us at the Convention, and in addition to all of these, Field Secretary Miss Mamie Gene Cole, the all-South junior field secretary, the one we all love; Frank P. Wilson, our own field secretary, who has accomplished so much in Virginia and North Carolina. Miss Georgia Dunn and Gerald Harris, as well as the State officers and leaders, will all be there helping to make this the greatest Convention in the history of Dixie.

The western district of Virginia, the southern district of North Carolina, the northern district

of Virginia, and the Orlando and Daytona districts of Florida, in order named, have all registered 100 per cent of their officers for the Convention. This is also true of the Norfolk-Portsmouth, Va., City Union, while the Little Rock, Ark., City Union has passed its entire city union quota. The First Christian Church of Little Rock, Ark., holds first honors among the Churches of Dixie, with 37 advanced paid registrations, while the Second Presbyterian Church of Staunton, Va., comes a close second, with 26.

The registration fee is one dollar, and covers the official badge, program and Convention privileges. To those who register and do not attend the Convention, provided advice is given to Secretary Evans of their non-attendance, will be sent a copy of the official Convention program, badge, and of the printed Convention report.

The railroad rates are one and one-half regular one-way fare on identification certificate plan. Certificate sent with registration card, and must be presented when ticket is purchased to Richmond, or no reduced rate can be had.

The after-trip will start July 15th, and close at Washington on 21st. Information can be secured from C. F. Evans, 5 Ferger Building, Chattanooga, Tenn.

Virginia Endeavorers may send their registration cheques to W. H. Baker, 1028 Twenty-fourth Street, Newport News, Va. Plan to go to Richmond and attend the greatest All-South Christian Endeavor Convention.

W. H. Baker,
Vice-Pres. Va. C. E. Union.

A WORD ABOUT CHRISTIAN ENDEAVOR.

I trust that every Christian Endeavor Society throughout our Church will begin right away to make plans to send representatives or delegates to the fifth All-South Christian Endeavor Convention, Richmond, Va., July 10-14, 1924. What Christian Endeavor has done for the young people of other denominations, it can do for the Christian Church if we will only give it a chance. When our denominational Conference is held in Richmond as a part of the program features of this All-South Convention, I for one trust that we may have a real large group representing the Christian Church.

It is true that this date comes close to the S. S. & C. E. Convention of the Eastern Virginia Christian Conference, but our Christian Endeavor Societies should send delegates to both conventions if possible, and it can be done if the local society will begin now and plan to do so.

I am hoping to see three societies of the Newport News Christian Church represented at both places, and your society is going to have to get busy if it makes a better report than the three of which I am pastor.

The following clipping may interest our readers:

The Twenty-third Street Christian Intermediate Society of Newport News celebrated its first anniversary in February and had as its guest the members of a society it organized that month.

This society held a banquet-echo meeting just after its State Convention last year; a twilight service on the banks of Hampton Roads, with fifty present, where after supper a very splendid devotional meeting was held; a "movie meeting," with 81 present, where pictures were shown of, and short talks made on, its denominational missions, schools and colleges; a temperance meeting, with 60 present; a Thanksgiving sunrise service; entertained the seamen at the "Sailors' Rest," giving a musical program and serving hot coffee and home-made candy; had Carolling bands which left Church at 5:30 Christmas morning for different parts of city, returning to the Church for a devotional service and breakfast, with 27 present; a Japanese meeting, with all speakers in Japanese costumes, and an offering for Japanese relief, in addition to its regular meeting and work. These intermediates and the juniors of the same Church have purchased a piano for their meeting-room. Mrs. T. G. Hyatte is the superintendent.—*Dixie Endeavor.*

B. J. Earp.

A SOUTHERN POET OF MUCH PROMISE.

By Wm. Thornton Whitsett.

The Yale University Press, New Haven, Conn., has just issued the third book of poems from William Alexander Percy, the young Southern poet of Greenville, Miss. The book sells for $1.50 and is an attractive volume of 140 well-printed pages. Its title is "Enzio's Kingdom and Other Poems." The dedication reads as follows: "In memory of my friend, Caroline Stern, the poet to whom I am most indebted." The first part of sixty pages is taken up with forty short lyrics; this is followed by fifteen pages of Delta sketches, suggested by the Mississippi Valley life and surroundings; then comes a letter from John Keats to Fanny Brawne; then the forty-page poem in blank verse, called "Enzio's Kingdom." The book is closed by an epilogue which breathes more of the personal note than is found in anything else that the book contains.

This last volume is very suggestive of the first two books from the same author, Sappho in Levkas, and In April Once, and has the same merits, and the same limitations that are to be found in his first work. It is dominated by the spirit of classic and settled tradition in the art poetic, and suggests some lack of the abandon and freedom from conventions that we expect from a writer with a real message. Scholarship is evident, and wide reading is shown in the range of expression, still there is a feeling that the scholar dominates the poet in much that is spread upon the pages. There is but little of the "fine frenzy" that we are always hoping to find when we open the pages of a new book of poetry. In affection of a mild and gentle type, in love for the calmer aspects of nature, there is much to please; in bold daring and startling attempt there is much to be desired.

That the book is the work of a true poet, few will deny; that it will add measurably to the attention won by his previous work is questionable. He has established himself firmly as a writer of real merit by his work thus far; but it yet remains to be proven that unusual genius will enable him to range over new and undiscovered regions. With his devotion to poetry, his taste and scholarship, the high standards set in his first work, naturally we long for hints of a power that will leave us wondering as to the ultimate scope and range of his possible attainment. This book has been awaited as possibly bringing this new message of greater powers still in process of growth; in this respect the book fails to satisfy, but this does not mean that this collection is not in every sense worthy and highly creditable, for it, indeed, is all this. He has the poet's dreams and the poet's power of expressing these dreams. He can hardly be yet called the poet clothed in his prophetic role of authority. Some of the lines are mints of the vague and uncertain, as—

"This wind upon my mouth, these stars I see,
The breathing of the night above the trees,
Not these nor anything my senses touch
Are real to me or worth the boon of breath.
But all the never-heard, the never-seen,
The just-beyond my hands can never reach;
These have a substance that is stout and sure,
These brace the unsubstantial sliding world,
And led the evanescent actual
An air of life, a tint of worth and meaning."

"Enzio's Kingdom and Other Poems" is an entirely worth-while addition to the collection of poetry upon our shelves. In every way it is a credit to its author, and will well sustain the reputation he has thus far made if it even fails to add to it. As a first book, it would be regarded as especially notable; as the third book, it sustains easily the place won by the two previous works. It proves that he will do well to continue to labor in the field he has chosen, and that he will not disappoint us in work of finish, fine taste, scholarship, and real poetic feeling.

IS THERE ANY EVIL IN THE WORLD OUTSIDE OF HUMAN CONDUCT?

The fear of death appears to be possessed by all living creatures. The chicken flies to cover when the hawk appears; the little bird trembles in the hand that by chance catches it; the hare flees in terror before the pursuing hound; the fox cries out in agony as the leader of the pack pounces on him and buries his teeth in his throat. All kinds of animals, either directly or indirectly, live by the destruction of other animals.

Query: Is the manner of life among animals of the lower order evil? If not, why should the Lord who created all things establish and ordain a system of living things whose very existence is founded upon the suffering and death of one another? If so, why should the Lord who is revealed to us as just and good, and merciful and kind, establish such a system at all?

Again, animals in the wild state are subjected to certain influences of natural changes which appear cruel. A gale sweeps down from the North in winter, and in a few minutes the thermometer drops from temperate to several degrees below zero, and thousands of wild animals are frozen to death before they can readjust themselves to the change. Nature does not temper the wind to the shorn lamb, as some assert. During a long period of snow I have seen numbers of little birds frozen and starved to death. Earthquakes and tidal wakes take place, and in a few minutes destroy thousands of animals and human beings. Nature acts as cruelly at certain times as she acts kindly at other times.

Query: Are such demonstrations on the part of nature to be regarded as evil? If not, why should the Lord give to the lower order of animals a home that is at times so destructive of their welfare? If so, why should the Lord make this evil possible among a multitude of unaccountable living beings? So far as I know, the Bible does not explain these things, and yet I feel assured that I am not the only one who has been puzzled by them. Can Dr. Barrett explain?

Herbert Scholz.

[NOTE.—Dr. Barrett will explain when he is recovered.—W. A. H.]

NEW BOOK BY DR. STIDGER.

"That God's House May be Filled," by Rev. Dr. William L. Stidger, companion volume to "Standing Room Only," will make an immediate appeal to thousands of ministers who have found Dr. Stidger's methods for filling the pews so suggestive and helpful. The amazing growth of St. Mark's Church is proof enough of the practical worth of these original and unique plans for getting the people to go to Church. The material in this new volume is entirely fresh, and will be found equally as usable and effective. Net, $1.50. Geo. H. Doran Co., New York.

Don't forget to subscribe to The Christian Sun. It is our paper, and we love it. Let's support it.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

A GREAT DAY.

The writer feels that all who attended the opening of Christian Temple, Norfolk, Va., Sunday, March 16th, felt that it was worth while to be there, and that it was in every respect a great day. One does not know which to admire most, the magnificent temple of worship, with its unsurpassed equipment, or the fearless courage and the great vision which inspired Dr. L. E. Smith, the pastor, and his devoted membership, to erect such a building. As one contemplates the opening day, the immense throngs of happy worshipers and the great temple, one's mind is not clear as to detail and particular facts. One is swept on into the realm of higher thinking and deepest admiration when one tries to grasp what it is and signifies.

As this writer has said before in these columns, Dr. Smith and his co-workers have been and still are fighting the battles of our entire denomination. Christian Temple is more than a local enterprise. The congregation there has summarized our highest hopes and noblest aspirations in undertaking for us, that which no other local congregation had the daring, the vision and the courage to undertake. Now, that they have shown us how, it is safe to think that others will follow, and in future may possibly excel. This is why it has been said that a battle for the denomination was being fought out, and a wonderful victory for the whole Church achieved in Norfolk. Just how it has been done, what caused it, just who conceived the great idea, dreamed the great dream and had the vision may not be told, but it suffices to say that Dr. Smith and his co-workers have realized the vision and brought to actuality the facts of a great dream. Christian Temple of Norfolk has blazed the way for the denomination to bigger and better things, and no one of us who attended the services on the opening day could go away with any other feeling than that virtue would go out from this building to all the Churches which hold our cause dear and revere the name and principles for which we stand.

No description of the building can give the reader any adequate conception. To say that it cost $300,000; that it is a three-and-a-half-story building of genuine limestone construction; that there are in the building twenty-seven carloads of stone and more than a million hard brick; and that it is of Gothic architecture, may give one a sense of size, but in no manner describes the building. It is a modern Church house, with all equipment for real service.

On the first floor is the social hall, used as a men's Bible class room, in which we saw gathered on opening day more than 250 men in one class. This same hall is also equipped as a dining-room, and we saw on opening day hundreds comfortably seated, dining from tables loaded with food prepared in the adjoining kitchen. This floor is equipped also for all kinds of indoor athletics. The kitchen, with every convenience, large ranges, ample cabinets, plate and silverware from which to serve 250 to 300 at a sitting; rest room for both men and women, ladies' parlor, kindergarten, shower baths, primary rooms and junior Church auditorium. The heating for the entire building is on this floor, and is of the most modern type, equipped with large fans, by which the heat is distributed in winter and dispelled in summer, and giving a complete change of air every fifteen minutes in all the auditoriums of the building.

The second floor shows really a double building, but with such symmetry and beauty that one would regard each as complete in itself. Heavy windows on the inside walls are artistically lighted, giving a charming effect to the two main auditoriums. The great windows of art glass are a combination of antique and opalescent glass, which give both light and color and produce a most pleasing effect. The life of Christ, from the annunciation to the ascension, is pictured by means of medallion figures. The educational auditorium has two large class rooms and a series of smaller ones, which constitute different departments. There is a Church office and secretary's room and pastor's study on the second floor, apart from the other rooms.

The main auditorium is furnished with heavy oak pews of silver gray, on a thick carpet of green. The great organ is a four-manual, electric instrument, built by the Hall Organ Company, at a cost of $25,000, and really includes five separate organs and chimes. The great choir organs are in a chamber to the right of the loft, and the swell is to the left. In the rear of the Church, in one tower, is the solo organ, under very high wind-pressure and forming the climax to the full organ. In the opposite tower is the echo, containing soft-string stops and the vox humana, which imitates the human voice, and the chimes. It is a great instrument, which in the playing makes one feel that the very walls of the building are resonant with holy sounds and heavenly voices.

On the third floor there are large galleries, both in the main auditorium for preaching and the main auditorium in the educational building. On this floor are also a club room in the tower and choir room, labatory for the choir and entrances to choir loft.

The fourth floor contains a finished room in the tower, the four organ chambers and unfinished space for at least twelve class rooms.

The lighting of the building is by the use of seven large X-ray lanterns, Gothic in design. They give a semi-indirect ray.

The large tower is not only decorative, but useful. From it, you enter every department of the building. The Church is equipped with individual drinking-fountains, lavatories on all floors, nine in all, and in the various departments are eight pianos for use by various classes and organizations.

The various departments and class rooms adjoining and the galleries are thrown into one, as they were on opening day, giving a seating capacity of about 2,000. Yet on the opening day many were turned away, both from the morning and evening services, the seats and available standing-room being occupied.

The singing, by the assistance of various choirs in the city, was nothing short of heavenly. It was announced that there was an outstanding indebtedness of some $59,000. Of this amount, some over $40,000 in cash and subscriptions were secured on opening day. Seventy-seven members were received during the day. Dr. W. H. Dennison, of Dayton, Ohio, led in the financial campaign for the day, and did a wonderful piece of work. He also preached in the afternoon. Rev. R. C. Helfenstein, of Dover, Del., preached in the evening. Luncheon was served to all out-of-town guests in the dining-room of the Church.

With all, it was a great and good day, and Dr. Smith and his congregation were exceedingly happy, as they deserved to be. The thousands who attended the services were high in praise of what had been done. Many nearby congregations came in great numbers, and a dozen or more ministers were present to show their appreciation and enjoy the great occasion. This Church is a distinct contribution to the city of Norfolk, as well as to the Christian denomination. Dr. Smith and the congregation of Christian Temple are leading us on, and a brighter and better day dawns for the Christian Church, which is making an effort to serve not only the community and State and the nation, but all the world, in carrying the message of religious liberty to all peoples.

J. O. Atkinson.

GETTING ACQUAINTED WITH OUR OWN HISTORY AND LITERATURE.

There is little or no excuse for young ministers and officers in the Church and others who care for it, not being acquainted with the history, principles, position and polity of the Christian Church. The Christian Publishing Association, Dayton, Ohio, has been rendering invaluable assistance along this line to all who care to acquaint themselves with these fundamental and worth-while things in the Christian Church. Here are booklets containing from thirty to sixty pages, are beautifully printed and neatly bound for free distribution, and which can be had for the asking. Here is a list of the subjects:

"The Origin and Principles of the Christians."

"Rev. James O'Kelly—A Champion of Religious Liberty."

"Rev. Abner Jones—The Man Who Believed and Served."

"Rev. Barton Warren Stone—The Man Who Studied and Taught."

"Elias Smith—Reformer, Preacher, Journalist, Doctor."

"Horace Mann—Christian Statesman and Educator."

"Early Women of the Christian Church—Heroines All."

"The Church that Jesus is Building, and the Churches that Men are Organizing."

"The Christian Church at its Present Task."

In my work as mission secretary, I have found these books invaluable, and they have done much in many quarters to make our position and history known. They are a valuable contribution to any Christian's library, and their reading certainly will give infinite help to those who wish to understand the history and principles of the Christian Church.

J. O. Atkinson,
Mission Secretary.

THE CHRISTIAN TEMPLE.

I wish that every subscriber to Men and Millions Fund could have been present last Sunday at the opening of the Christian Temple, Norfolk, Va. It marked a new era in the history of the Christian denomination, and was a great day for Christianity in Norfolk and in the State of Virginia. This is a magnificent Church plant with a great membership of 987. The Southern Mission Board supported this work from the beginning of Third Church. We had faith in the people at this point, but as great faith in the membership of the Christian Church. The local Church has surpassed our greatest expectations in loyalty, sacrifice and gifts, and I believe that the entire denomination will not disappoint us, but will pay their pledges. Will our ministers, captains and leaders tell the people about Men and Millions?

J. E. West,
Chairman.

GENERAL CONVENTION FINANCES.

The occasion for this article is the suggestion of a budget system of financing the various enterprises of the General Convention. My friend and co-laborer, Dr. W. A. Harper, of Elon College, N. C., has suggested a very beautiful, elaborate budget system. He asks his brethren to consider this plan and express their opinion of it. I have, in part, expressed my opinion in the words "beautiful, elaborate" just a moment ago. But, somehow, the plan, in all its details, does not get my entire approval. It may be that the very elaborateness of it, the complexity and costliness of the machinery and its operation may not appeal to me. And then, it may be that the beautiful, elaborate plan of Church administration devised by experts in the "Interchurch World Movement," which plan in operation shone for a little time like a brilliant meteor in the sky, then paled and went out into blank darkness, plunging many denominations into deep debt—it may be that this recent experience in the religious world makes me a bit fearful of the consequences of so elaborate, beautiful a plan as my good brother, Dr. Harper, has proposed.

A denominational plan of finances may be effectually evolved from the local unit, *i. e.,* the local Church with almost certain effectiveness, but rarely, if ever, can such plan be devolved downwards from the comprehensive unit, such as the General Convention, to the local Church. This is certainly true in a denomination with a congregational form of government, such as that of the Christian Church. It appears to me, therefore, that the most effective way of mobilizing the highest possible percentage of the denomination's financial strength is not by resolutions in big representative bodies, but by the method of individual appeal. The most satisfactory method of making this individual appeal, so far as I am aware, is by the "every-member canvass."

For an illustration of the financial plan I am thinking of, let us consider a supposed session of the General Convention of the Christian Church. Suppose that just before the session of the Convention, the General Board thereof, in which Board are representatives from all departments of the Convention—mission, publication, education, and so forth. Suppose that the financial needs of the various Convention enterprises for the ensuing Convention period are laid before this Board and an estimate of the amount of money that will be needed to take care of these enterprises of the Convention during the next Convention period, say four years. Now, should this General Board's estimate be submitted to the Convention in session, that estimate would be the proposed budget of the Convention. The Convention considers it and adopts it, say either with or without amendment. The adopted amount is the Convention budget for the next four years. Now, the question is: How can the Convention best raise the sum of money the budget calls for—one-fourth of the amount in each of the four years?

I propose the following: Divide the budget among the several regional Conventions in such proportion as the money raised by each of these regional Conventions for the general enterprises of the Convention, during the last five years, would seem to indicate to be just, and request each regional Convention to report as early as possible its response to such request, it being understood that a regional Convention might raise or lower the amount asked of it to be raised.

In turn, the regional Convention would apportion out to the Conferences therein whatever part of the Convention general budget it had agreed to raise, the Conferences passing upon the amounts they are asked, respectively, to raise in the same manner as the regional Convention had done. The Conferences would each take up its specific amount, adjust this amount, if adjustment were found necessary, pass the allotments to the local Churches for consideration and adoption, in the same manner as in the larger groups, and for raising from the individual members by the "every-member canvass" or by whatever method the local congregation could most effectually use.

In all this matter of apportioning the General Convention budget to constituent parts down to and including the individual member of the local Church, the principle of approval of the sum, or amount, asked for in each case should be accorded to the organization or to the individual in all cases. In some cases the "every-member canvass" will yield less than the amount the local Church decides it can raise for the general budget, and in other cases it will yield more.

As soon as the "every-member canvass" is completed in any given local Church, the result should be sent back through the same channel as the descent of the allotments came down from the General Convention to the local Church, so that the secretary, or whoever the General Convention should put in charge of the budget, would have a minimum of details in his office on account thereof. Too, the actual amounts raised should pass up through the regularly constituted financial channels of the denomination until they should come into the General Convention treasury.

The operation of such a financial plan as has been briefly outlined above would call for the meeting of each regional Convention, say within thirty days after the close of the General Convention, and of each Conference within a regional Convention as soon as possible after the session of the parent regional Convention.

I am of opinion that it would take several months, necessarily, for such a system to filter down from the General Convention to the individual Church member and for the results of the "every-member canvass" to get back to General Convention officials. Then, after the returns were all in, no General Convention Board would be safe in planning to spend as much money in its respective Church enterprise as the returns would seem to warrant—all personal pledges are not paid, neither is one hundred per cent of taxes levied by your municipality or your county paid even with the power of the law at the back of the tax collector. I think of no financial Church plan whereby the budget will work entirely satisfactorily except with a full treasury, *i. e.,* for the expenses of one year to be paid out of what was paid into the treasury the previous year.

The greatest difficulty any plan of financing Church enterprises one can think of is the difficulty of reaching every member of every local Church with an intelligent appeal to aid in financing the general, as well as the local, interests of the kingdom. Many of our Churches have not tried the "every-member canvass," and would find it difficult, perhaps, to break away from accustomed methods of raising Church money. Then, there are, perhaps, other Churches that have tried the "every-member canvass" plan and have failed with it. The best methods men can devise are sometimes failures. It may be such failures are to teach us that there is not so much in the manner or method in which we do the work of life as in the spirit and willingness with which we do it. But whatever the manner of approach, approach and appeal should be made to every member of your Church to do his bit.

Whatever the method the General Convention may adopt, it is, in all probability, wise for the General Board to direct its efforts towards unity of financial method throughout the Convention and to seek the Convention's approval of the wisest method the Board is able to evolve.

W. P. LAWRENCE.

Elon College, N. C.

[NOTE.—A careful reading of the plan proposed by me will show that Dr. Lawrence's plan is almost the same, minus the officials to administer the plan, and also perhaps minus the educational features.—EDITOR PRO TEM.]

JOHN R. MOTT STREET IN SALONICA.

A cable dispatch from Salonica, Greece, tells of the extraordinary honors conferred upon Dr. John R. Mott and the Y. M. C. A. of America by the city council and people, the governor-general of the province, and the government of Greece itself, in connection with the laying of the corner-stone of a modern Y. M. C. A. building in that city. This building will stand at the intersection of two city thoroughfares, and as a perpetual mark of distinction one of them has been named "Y. M. C. A. Avenue," and the other "John R. Mott Street." On Dr. Mott's arrival, the newspapers acclaimed him as "the world's most useful citizen," and gave many columns to comment upon his work and the movement he represents. He was made an honorary citizen of the ancient city, the Thessalonica of Paul's day and present metropolis of Macedonia, with a population of upward of 300,000. He was the guest of the governor-general at his palace, and at a state dinner was decorated, by direction of the national government, with the Order of the Holy Saviour. The metropolitan of the Greek Orthodox Church blessed the corner-stone. At his invitation, Dr. Mott spoke on the aims and ideals of the association at a great meeting in the cathedral.

This is the outcome of a remarkable combination of welfare and relief work done in Salonica under the direction of the American "Y" secretary there—Ulius L. Amoss, formerly of Baltimore. This service included the trying period when the hordes of refugees from Anatolia and Thrace poured into Salonica and Northern Greece after the recapture of Smyrna by the Turks. Mr. Amoss kept in view through it all the goal to establish the association work on the basis familiar to the young men and boys of American communities. He was aided by military and civilian officers, leading citizens and the people at large, so that the work is well established in popular favor. The site for the new building was provided by the municipality. A conditional gift of $50,000 was arranged through the international committee, dependent on the raising of the balance by the Greek committee. The Prime Minister of Greece stated in a recent letter: "The American Y. M. C. A. has taught the people of Greece to trust its leadership and program. Our country needs this Christian brotherhood for its moral strengthening." Mr. Amoss has been awarded by royal decree the highest national decoration of Greece, and Mrs. Amoss the highest military cross, in recognition of their aid in relief work. The development of this Christian instituton for young men and boys, with all it means to the future of Greece, is but another illustration of the far-reaching results of the war welfare service of the American Y. M. C. A. which planted its principles deeply and permanently in all parts of Europe and the Near East.

Two excellent young men will graduate from the Yale Divinity School in June. They are Rev. Selden Humphrey and Rev. Raymond G. Clark. Any Church desiring their services should address them at Yale Station, New Haven, Conn.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 6, 1924.

Topic: "The Kingdom Rent Asunder."

Lesson: 1 Kings 12:1-16:28.

Devotional Reading: Psalms 131 and 133.

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

The worm will turn. Tyranny, injustice, exploitation, and cruelty may hold sway for a while, perhaps even for years, but the common people will have their innings at last. And when they do assert their rights, they will do it in a way that leaves no doubt as to the ultimate triumph of their cause. History is replete with instances of this truth. The revolt of the common people in England and the Magna Charta, the French Revolution and the establishment of the republic, the Revolutionary War and the establishment of our own liberty, and the Sunday School Lesson today illustrates what I mean.

We have seen that, though Solomon's reign was one of outward show and display, it was one of inward disintegration. The seeds of its dissolution had already been planted and had grown rapidly during his reign, especially during the closing years, and it was only a matter of time until his successors should reap from the whirlwind what he had sown to the wind. The harvest begins with today's lesson and continues until the final destruction of Jerusalem and the end of the Jews as a political and national factor. Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap.

When Solomon died, his son Rehoboam fell heir to the throne. But before his sovereignty could be established, the men of Israel asked (it would seem that they went about it in the right way) that he modify to some extent his father's hard policy. They had been impressed into labor, they had been taxed heavily, they had had no redress for their wrongs, and accordingly they waited upon the young king with a request that he be more humane and reasonable. They were led by Jereboam, who during Solomon's reign had attracted Solomon's attention by his industry and enthusiasm, but who had been caused to flee to Egypt in order to escape the king's wrath when he became suspicious that Jereboam had designs against the throne. At Solomon's death, Jereboam had returned to Israel and had espoused the cause of his oppressed countrymen.

Rehoboam had an opportunity to preserve the kingdom which had been established by David, even though it had begun to disintegrate under Solomon, had he been discreet and humane. But he rejected the counsel of the older men, who counseled moderation, and accepted the counsel of the younger men, who counseled a desperately hard policy. The men from the ten tribes became incensed, and under the leadership of Jereboam they revolted and established their own kingdom. Thus was fulfilled the prophecy of Ahijah, who had told Jereboam by a symbolic act that he should have ten tribes, and thus was begun the line of cleaverage between the two factions that resulted in wars and rumors of wars until the final destruction of both nations as nations.

The new kingdoms had eventful and disastrous careers. The history of each one is a recital of revolutions, assassinations, wars, idolatry, tyranny, immorality, invasions, and oppressions. The only redeeming feature about the whole thing is the fact that the Lord had always "His remnant," and that He was working out through all these misfortunes and catastrophes His own good purposes. The story is full of lessons for us and for today.

1. He that soweth to the wind shall reap of the whirlwind.
2. Always be ready to listen to the advice of older and wiser people.
3. Any nation cannot endure unless it is founded upon justice and righteousness.
4. A soft answer turneth away wrath, but grievious words stir up anger.
5. God does not compel men to work out His purposes, but He works out His purposes through men just the same.
6. The way of force will never settle anything right.
7. Always be suspicious of advice that suits you. Be sure that it is right, rather than that it is what you want.
8. The divine right of the people, and not the divine right of the king is the ultimate principle of life.
9. Power always brings a subtle temptation to abuse.
10. Some people cannot stand a little prosperity.
11. A cause, however just, cannot succeed if principles of righteousness and justice are violated.
12. The man of God must often rebuke those in high places.
13. God has a way of making good His word, both promises and warnings.
14. Those who would lead the people must be of the people, and share the people's life.

CHRISTIAN ENDEAVOR.

April 6, 1924.

Topic: In His Steps. IV. How Jesus Loved and Served.

Lesson: John 11:3-5; Mark 10:42-45. (Consecration meeting.)

Service was one of the master motives of Jesus' life. He seemed to have a passion for helping folks, for doing something for others. On one occasion his friends were so surprised to see a man so eager to help, so reckless in his efforts to pour out his life for others, that they thought he was "beside himself." And when Peter wanted to sum up in a few words a biographical sketch of the Master, he said "He went about doing good, and healing all that were oppressed of the devil." And he added, "for God was with Him." In other words, what impressed Peter most was the Master's spirit of service. And he felt that the Master did this service because God was with Him. It might be added that even when Jesus withdrew from the multitudes that followed Him, it was only to the end that by communion with God He might renew His spirit and quicken His power, and thus come back to the people the better able to minister to their needs. Jesus was Master. But He was pre-eminently Servant. He said so Himself. Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.

How account for this passion for service? Why did Jesus serve? The answer is not hard to find. It was because Jesus loved that He served. He loved God supremely. His greatest joy was to do the Father's will. And because He loved God, He wanted to serve God. But He also loved His fellow-man. I have been reading the gospels as a whole recently, and time and again I find the expression, "He looked with compassion on them," or words to that effect. Jesus loved men supremely, and because He did love them He wanted to serve them. In fact, Jesus seems to testify to the fact that the best way we can serve God is to serve God's children, to be kind toward, and to do something for, one of God's and all of God's children. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "He that hath ears to hear, let him hear."

How Jesus Loved.

1. Jesus loved comprehensively. He loved all men. There was no respect of persons with Him. It made no difference whether a person was rich or poor, learned or ignorant, good or bad, leader or outcast, sick or well—Jesus loved him. He loved even His enemies. Furthermore, Jesus loved the whole world. His great desire was that all men might know Him, whom to know aright was life eternal, and He sent His disciples into all the world in order that men might know of His love. Jesus loved all men of all time.

2. Jesus loved deeply. In spite of the fact that His love was as broad as the world, it was as deep as the sea. It was no superficial sentiment; it was an intense passion. Greater love hath no man than this: that a man will lay down his life for his friends.

3. Jesus loved eternally. "Having loved His own, He loved them to the end," said John. Jesus' love was not simply a fair-weather love. It was a love that endured even unto the end. We may be sure that He loves us today and will always love us, no matter who we are or what we are, or where we are. It is because He loves us so much that He hates sin so much.

4. Jesus loved sacrificially. "Even Christ pleased not Himself." Paul said: "The Son of God, who loved me, and gave Himself for me."

5. Patiently. "Love suffers long and is kind." It "beareth all things, believeth all things, hopeth all things, endureth all things." And Jesus never gave up those whom He loved. In spite of the fact that His disciples were hard of heart and slow of understanding, He was patient. Is there not a lesson here for us?

How Jesus Served.

1. Humbly. Read the 13th chapter of John (vs. 1-20), and see how humbly Jesus served. Read what Jesus says in the Sermon on the Mount about how we are to give our alms, and to do our service.

2. Incessantly. As I have said above, Jesus was always looking for an opportunity to do something for some one else.

3. Lovingly. There was always the touch of love about everything that the Master did. He did not serve men because He thought it was a stern, formal duty; He served them because He loved them.

4. Unobtrusively. He never thrust Himself upon other people. But He was always ready to help. It is as true today.

A Few Questions.

What was the spirit of Jesus' service?
How can we serve Christ today?
What must we do if our service is to be acceptable to Christ?
How can we show our love (a) at home? (b) at school? (c) at work? (d) in our life-work?
What is the relation between real service and love?
How can we prepare ourselves for better service?
What are some of the rewards of service for the Master?

OPENING FOUNDER'S WEEK CONFERENCE AT MOODY BIBLE INSTITUTE.

President James M. Gray said that the text from the Bible suspended across the platform expressed the spirit in which the conference was called—"Wisdom from above is first pure, then peaceable" (James 3:17).

"The Moody Bible Institute," he said, "is always peaceable. It never enters into controversy for controversy's sake. It sympathizes with the doctrines classed as fundamentalism, but, as its work is that of an educational institution simply, it has no official connection with the fundamentals' movement as such. Fundamentalism is only another term for the evangelical faith of all the centuries as expressed in the historic creeds of the Church.

"D. L. Moody, the founder of the institute, stood for that faith in its purity. He was a messenger of peace, but he knew that there could be no peace where the truth of God, which is the truth of the Bible, is minimized, denied or ignored.

"It has been said recently by the advocates of modernism, so-called, that if D. L. Moody were now living he would be on the side of liberal theology, and opposed to what he formerly believed and taught; but the extracts from his sermons which adorn these walls are the best answer we can give to so serious a reflection upon his honored name.

"Some of the extracts are: 'You would have a queer kind of Bible if everybody cut out what he wanted to.' 'Souls are always saved in the Church where the blood of Christ is preached.' 'A usurper has got this world now, but Christ will have it soon.' 'It is easier to believe that man was made after the image of God than that he is the offspring of a monkey.' 'A man who has broken away from the great fundamentals is like a blasted tree in the desert.' These words express the platform of D. L. Moody, and they likewise express the platform of this 'Founder's Week Conference.' "

"Modern man's antagonism to the supernatural in general and to Christian moracles in particular is due to intellectual, moral and emotional shallowness that has developed in our time," according to Rev. Dr. Harold Paul Sloan, pastor of the Central Methodist Episcipal Church, Bridgeton, N. J., in an address on "The Christ of the Ages" at the founder's week conference in Moody Bible Institute.

"The most modern of so-called 'modern men' are all painfully objective," he said, "and objectivity is only another name for shallowness. They are men inflamed by their heart's natural pride to impatience and contempt for all that differs from their views. Unbelief is always proud and shallow, whether it is the deism of Thomas Paine, the rationalism of Rimarus and Strauss, or the naturalism of the twentieth century.

"Supernaturalness is the secret of Christ's abiding supremacy through the ages. Man is a limited being, and when he can forget his pride of self-sufficiency long enough to realize his needs, he will admit his supreme thirst and greatest longing is for a touch of the transcendent and the supernatural to save him from futility.

"What more pathetic story in history than man's fruitless quest for truth. The quest still fails. Modern science is discovering new problems faster than it is solving old ones. The frantic devotion with which evolution is held by many today is a witness not to the strength of the scientific evidence for it so much as to the despairing realization settling down that without it there is no prospect of discovering any naturalistic explanation of the origin of the universe. By his intellect alone, man has not and cannot find the truth. Mysteries as incomprehensible as the virgin birth and resurrection are everywhere. The intellect alone is not capable of discovering final truth. Scienc is the quest by accumulation, comparison and classification of experiences. Philosophy is the quest of truth by analysis of mental intuitions. Religion is the quest of truth by faith in the longings of the soul. Beyond all science and philosophy is an abyss of reality where faith alone can save and where even faith must feel its way.

"Men who really live are always seeking for some touch of the supernatural to save them from futility. 'Modern man' may take offense at the supernatural and deny it, but the heart of man instinctively cries for it. In spite of ourselves, when the hour of affliction comes and limitation and futility shut us in, we turn to the supernatural as a tred child turns to the bosom of its mother. All religion, whether it is the lowest superstition or noblest faith, is but man's reach for the supernatural. Those who live in the vanity of sense and blindness of intellectual pride and shallowness of self-sufficiency may for a time be unconscious of their utter need, but it will force its way to recognition. Men must find the supernatural or give way to despair.

"The modernists tell us the virgin birth, the resurrection and deeds of power that lie between must be repudiated; that modern mind finds them stumbling-blocks to faith; that they are incredible. We ask what is behind this assertion?

"The answer doubtless will be forthcoming that modern science makes the whole idea of the supernatural untenable. But this answer will fail for two reasons. First, true science deals only with facts, and never talks about possibilities; second, all science and all possibilities of discovering truth rest down upon the recognition of human freedom, and freedom or personality in man transcends the little order of naturalism and is as supernatural as the omnipotence of God. A world of mechanical determinism can never be a world of truth. Naturalism with its denial of the supernatural and of all personality, is fatal not only to all religion, but to all truth, even including science itself.

"The age-long appeal of Jesus to the hearts of men is just this fact of his supernaturalism. After all, the question of the credibility of the supernatural is moral, rather than scientific. The fundamental law of the universe is the character of God, not the order of the spheres. The moral sublimity of the gospel record of the virgin birth, in contrast with the utter coarseness of pagan myths as to the supernatural births of their heroes, is in itself a sufficient reason why sensitive souls and earnest minds will keep the two forever wide apart. We need a new and deeper attitude toward the supernatural. Man must have the supernatural. He always has had it. He always will have it. When men lose faith in the moral supernatural of Jesus, some degraded non-moral supernatural will take its place. Where faith declines, superstition was always, and always will increase.

"It is time to ring down the curtain on the dark, cheerless rationalism of much current thinking. Science has its great, but limited sphere. Beyond it is philosophy, and beyond philosophy is faith. He who is wise enough to follow truth with all his powers, rather than with reason alone, will know how to find room for the supernatural truth in history and life, and how to separate the true supernatural from the false by the use of the ordinary canons of history united to the extraordinary canons of the soul."

In defense of the virgin birth at founder's week conference at the Moody Bible Institute, Rev. Alexander Sprunt, of Charleston, S. C., moderator of the Presbyterian Church in the United States, quoted a unique statement made in the twelfth century by Anselm, the Archbishop of Canterbury. It was this:

"God can form man in four ways—from a man and woman, as constant custom shows; from neither man nor woman, as Adam; from a man without a woman, as Eve; and from a woman without a man, as the Son of God."

"I have also read," he continued, "these words credited to Ignatius, a companion of the apostle John: 'Stop your ears when any one speaks to you at variance with the truth that Jesus Christ was conceived by the Virgin Mary, of the seed of David, but by the Holy Ghost.' Isaiah tells us: 'Therefore, the Lord Himself shall give you a sign. Behold, a virgin shall conceive and bear a son and shall call Him Immanuel.' Matthew and Luke both tell us the Virgin Mary did bring forth a son and his name was Immanuel. They believe it, and so do we." J. H.

(To be Continued.)

The *Christian Evangelist* has an article on "The Third-Degree Temptation," in which he says: "The recent revelations of political corruption at Washington have caused deep national humiliation. Men who hitherto enjoyed the fullest confidence of their associates have fallen into a welter of scandal and shame. With the details of this sordid business, we are not concerned here. They may be read in the daily papers, if any one has the heart to follow the nauseating narrative. It is the old, old story of yielding to the third-degree temptation of the devil, the promise of wealth, glory and ease for the surrender of honor, loyalty and righteousness. It is a very dark picture, but there is encouragement in the fact that it has aroused moral indignation all over the land. However, there must be something more than feeling aroused by the shocking revelations."

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. Holland,
L. E. Smith,
I. W. Johnson,
Executive Board

January 31, 1924.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE NEED OF A QUIET PRAYER HOUR.

"Be still and know that I am God."—Psa. 46:10.

There are two great realities, viz: life and God. It appears that the majority of folks exclude the fact of God from their lives; and as for their life, they just drift. They may sometimes stop and take a bit of inventory, but they do not understand their own hearts, they witness the suffering of humanity, they are conscious of unremedied sin, they are impotent themselves, and therefore they just fall into doubt and drift. As for God, they have had moments of inspiration, and, though struggling for a living, they have, in a way, been tempted and have fought against weakness and circumstances. God did not seem to help them, and, wondering if He cared, they slipped away. A fellow said one day: "When you get down to the bottom, God does seem to leave you." Are we not to blame for this?

Isn't it true that we are spending our days anxiously, hurriedly, feverishly, nervously, panicky, frenziedly, and we never have time for serious thought, much less for a constructive policy for the upbuilding of character? The streets of the city are in such a rush that one dares not look up. Our business keeps us so on the go that we cannot see well nor act wisely. Can we see God this way? God cannot be seen in a hurry. We have to tarry for the blessing. God comes to view after preparation and waiting for Him. May these meditations each day help somebody to be quiet and hear and know God.

Prayer.—Our Father, Thou who dost desire that we be happy and conquerers of ourselves, help us to tarry long enough each day to pray and know Thee. *Amen.*

TUESDAY.

WARNINGS ON THE ROAD OF SUCCESS.

"Let nothing be done through strife or vainglory."—Phil. 2:3.

Do not triumph too much in thy successes. It is dangercus. How? If it induces satisfaction and contentment; if it inclines to rest and ease from the journey before the hill has been mounted; if it causes loss or ardor and slackens the speed; if it "pats you on the back" too soon and dims the eyes to the lure of the excellent—it is dangerous.

The tendency of triumph is moral satisfaction. It views self rather complacently; it compares self with the less fortunate; it prompts boastfulness and parades virtue. Warning! Look out! These ways lead to downfall. John said: "If I honor myself, my honor is nothing" (Jno. 8:54). Paul said: "For if a man thinketh himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3).

Remember the Pharasee praying on the street corner and the publican down in the dust crying: "Lord, have mercy upon me, a sinner." Remember the rich man and Lazarus. These men were under the tyrany of success. Their end is inevitable to any who parade their virtues. Paul, who had his triumphs, said: "I will forget the past and pass on."

Prayer.—O Lord, help us not to relax our efforts to serve Thee with our whole mind, soul and strength, but to reach out before us and to move from grace to grace, strength to strength, and glory to glory. *Amen.*

WEDNESDAY.

SENTENCES ON JUSTIFICATION.

1. For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, shall have eternal life; and I will raise him up at the last day. (Jno. 6:40.)

2. Repent ye, believe in the gospel (Mark 1:15). And he said unto her, thy sins are forgiven. Thy faith hath saved thee; go in peace. (Luke 7:50.)

3. Every one that believeth on Him shall receive remission of sins. (Acts 10:43.)

4. As many as received Him, to them gave He the right to become the children of God. (Jno. 1:2.)

5. I am come a light into the world, that whosoever believeth on me may not abide in darkness. (Jno. 12:46.)

6. He that heareth my word cometh not into judgment, but hath passed out of death into life (Jno. 5:24). For the gospel is the power of God unto salvation to every one that believeth (Rom. 1:16). He that believeth and is baptized shall be saved (Mk. 16:16).

7. If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved (Rom. 10:8-10).

8. A man is not justified by works of law, but through faith in Jesus Christ (Gal. 2:16).

9. Cursed is every one who continueth not in all things that are written in the book of the law, to do them (Gal. 3:10).

10. Whosoever believeth that Jesus is the Christ is born of God (1 Jno. 5:1). Whosoever is born of God overcometh the world (1 Jno. 5:4).

11. Blessed is the man to whom the Lord will not reckon sin (Rom. 4:8).

Prayer.—Still sweeter, Lord, is Thy grace as we contemplate Thy love. Abide with us this day and turn Thy light upon every unconsecrated corner of our hearts and make us every whit thine. In Jesus' name, we ask it. *Amen.*

THURSDAY.

WINNING THE CROWN.

"Blessed is the man that endureth temptation."—James 1:12-13.

At one of the pagan festivals in ancient Gaul, a young Christian refused to do obeisance to the image of the goddess Cybele as it was borne along the streets. He was seized and dragged before the tribunal of the emperor, accused of sedition and sentenced to death. But, owing to his rank, he was offered life on condition that he cast a wreath into the lap of Cybele. His answer was *"Christianus sum."* These were portentous words in those days: "I am a Christian!" He was led outside the walls to the place of execution.

As he walked, guarded by lictors with the fatal axe, a cry was heard from above the gate, "My son, Symphorian!" It was his mother; and they said, "Surely her appeal will lead him to recant and live." But it was with no voice of weakness that the mother called, "My son, my only son Symphorian, be loyal to thy faith! They cannot take thy life, but only change it for a better. Be thou faithful unto death this day, and earn the crown of everlasting life!"

Brave words they were and worthy of the time when men counted honor better than life.

Our Lord wants men and women to serve Him in these days also. Men not weaklings; men made in God's likeness, with faces uplifted to His throne, obedient to His behest and ready at call to live or die for Him.—*Rev. David James Burrell.*

Prayer.—O God, the hearer and answerer of prayer, suffer Thy children to come to Thee for strength, to be loyal to Thee under all circumstances, and to be every whit a Christian. Preserve our dear ones from evil, and gather us into Thy home at last. Through Christ our Saviour. *Amen.*

FRIDAY.

THE HAPPY SOUL.

"'Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. 5:2-6.

Here we have an unerring guide to Jesus' standards of value with reference to human happiness. With swift, sure strokes, He paints a series of portraits and virtually says, "Of all mortals, these are truly the happiest." Observe there is not one rich or popular or powerful person among them. That is strange. It contradicts all our notions of happiness. But happiness is a deeper word than we imagine. Jesus is thinking of the permanently happy, of those whose good fortune does not fluctuate with the price of coal or sugar, or the value of marks or francs. He is thinking of the abiding satisfactions of life.

First among them He names poverty of spirit. Let us not imagine for a moment that He means what we commonly call "poor-sporitedness." Nor does He mean timidity, false modesty, the shrinking, deprecatory, apologetic spirit. Rather, He has in mind simplicity of soul, child-like content with common things, faithful dependence upon God for help. If any man on earth is to be envied it is the man who takes this view of things, who rids himself of self-assertion and arrogance, and thinks of himself as a little child in the Heavenly Father's care. It is desirable that we "serve the Lord with gladness and enter into His courts with thanksgiving." He whose life is hid with Christ in God well understands the psalmist's testimony: "Then was my mouth filled with laughter and my tongue with singing."—*Rev. C. C. Albertson.*

Prayer.—Lord's Prayer (all the circle joining).

SATURDAY.

CONVERTING THE NATION.

"Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."—Matt. 18:3.

After nineteen centuries of the Christian dispensation, we are still deficient in the things that satisfy the soul; we are still longing for reform and looking for a new age. Forces inexpressibly wicked flaunt their deadly work in our faces. After the war we expected something better, but, as far as we can see, it did not come. The League of Nations was a failure, and we are still looking for something better.

What is the trouble? It is hard to say. But this is apparent: There has been no national conversion. We have had a baptism without first principles. There are two conditions in salvation, viz: conversion and becoming like a child. The same applies to a nation. The salvation of any nation cannot be had through the salvation of a few, but the nation itself must be converted and be saved. Christ is in the individual as a leaven in the lump, but He is not reigning in the affairs of the nation. This must be, but it will be only by repentance and becoming like an humble, loving, obedient child.

Prayer.—Father, Thou who dost call us according to Thy purpose, and who art able to save us without spot, help us to come to Thee always in a way that shall be acceptable to Thee. Baptize us, and all the people, and the nation, and the nations with conversion and Thy Holy Spirit. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

If the Sabbath was made for man, it must have been because he needed it as a permanent blessing. Let us think of it in this light and apply it to our daily experiences. When we do so, all argument is dismissed. If we realize that in the Lord's Day we have all that frees the soul from earthly trammel and establishes our affinity with God, what does the argument of others amount to or matter? We can observe it as such without reference to their prejudices or practices and without involving ourselves in their mistakes.

The question is this: Do I use for my own benefit and for the benefit of those around me the Sabbath which was made for me and which His Church has asosciated forever with the crowning fact of His religion, the resurrection of the dead?

Prayer.—Our Father, this is a day of light; let there be light today. This is a day of rest; renew our failing strength, our weary brains, our troubled hearts and shed Thou Thy refreshing upon us. This is a day of peace; fill Thou our spirits with Thy peace, may all discords cease, and the waves of strife be still. This is Thy day; send forth Thy quickening breath and wake up dead souls to Thy love and praise. This we ask for Jesus' sake. *Amen.*

FROM PALM STREET CHURCH.

On Sunday morning, March 2nd, Dr. J. O. Atkinson, our enthusiastic secretary of missions; Mr. Charles D. Johnston, efficient superintendent of the Orphanage, and Rev. G. C. Crutchfield, former pastor of Palm Street, were welcome visitors at Palm Street Church, Greensboro.

Mr. Johnston presented some live facts and interesting stories in connection with the work at the Orphanage, which were keenly enjoyed by the Sunday School, which is devoting its second Sunday's offering to Bro. Johnston's work.

Dr. Atkinson preached for us, and warmed our hearts with an inspirational message, based on John 3:16. The subject was "Organized Love."

Bro. G. C. Crutchfield sat in his accustomed place in the choir, and said he "felt perfectly at home again," and he verily looked it.

Brethren, come again. The latch-string is always on the outside of the door. H. B. Hall.

ELON NOTES.

Revival services were conducted by Elon College Christian Church from March 9th to March 14th, inclusive. Rev. H. S. Hardcastle, Suffolk, Va., did the preaching and led in the work. Mr. O. C. Johnson, a college student, conducted the singing. Solos, duets, and quartets were furnished by the college students and faculty. Miss Berkley and other members of the musical faculty did the playing. Services were held morning and night, and a Christian Workers' Conference in the afternoon. A special service for the public school students was held on Thursday afternoon. Brother Hardcastle's sermons were brief, pointed and spiritual. The singing was fine. The interest and attention were excellent from the beginning. There were about sixty professions and a large number of reconsecrations. Thirty-six united with the Church, including two by letter and about a dozen more have signified their purpose to join next Sunday. This is said to be the largest number ever joining the Church here at one time. This is by far the best revival we have had here during the present pastorate of seven years, and among the most satisfactory in the writer's entire experience.

Thirty of these members received the ordinance of baptism at the hands of the pastor, six having been previously baptized. N. G. Newman.

Christian Orphanage

Dear Friends:

Our Churches in the Southern Christian Convention have adopted the most excellent plan of making two special offerings for the Christian Orphanage, Elon College, N. C., each year on or near Thanksgiving Day, the other on or near Easter Sunday, and with the regular monthly offerings of the Sunday Schools and special offering we have been able to support the institution and make some permanent improvements to the plant. We want to call your attention to our special Easter offering. Easter Sunday will soon be here—it comes April 20th. I am hoping and praying that our people will make a liberal offering at that time. We depend largely upon the special Easter offering to carry us through the summer months when our income is low. We are now adding to our plant a shoe-repair shop and a poultry yard. We are also remodeling our old feed barn which we either had to remodel or tear down. We needed the room and thought it wise to remodel and put on a model roof. It takes money to build. It takes money to buy machinery.

I trust every pastor will see that each member of his Church gets a special Easter-offering envelope which we will furnish. One pastor told me he was going to see to it that each member of his Church got an envelope. Catch his spirit.

Chas. D. Johnston,
Superintendent.

REPORT FOR MARCH 27, 1924.

Amount brought forward		$3,435.52
Children's Offerings.		
Ray Welch		1.00
Sunday School Monthly Offerings.		
North Carolina Conference:		
Happy Home	$ 2.96	
Auburn	4.50	
Liberty, Vance	3.10	
Damascus	1.67	
Palm Street, Greensboro	10.88	
Danville, Va.	4.70	
Piney Plains	5.43	
Reidsville	1.00	
Bethel	1.50	
Pleasant Union	7.00	
		42.74
Eastern Virginia Conference:		
Waverly	$ 15.00	
South Norfolk	6.44	
Bethlehem, Nansemond County	7.00	
Damascus	3.25	
Suffolk	25.00	
Windsor	20.58	
		77.27
Timber Ridge		3.00
Georgia and Alabama Conference:		
Pisgah	$ 1.82	
Wadley	1.05	
		2.87
Special Offerings.		
Lawrence S. Holt, endowment	$150.00	
J. L. Andrews	10.00	
Rent	15.00	
Elon Citizens' Bible Class	3.50	
		278.50
Grand total		$3,740.90

Statistics show there is one officer for every eleven soldiers in the United States Army at present.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying something by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

Lieut.-Gov. J. E. West, *Chairman.*

J. O. Atkinson, *Secretary.*

TUCK.

Muriel Tuck, daughter of Brother and Sister Arthur Tuck, died at the home of her parents in Virgilina, Va., February 28, 1924, age four years eleven months and eighteen days. The funeral was conducted from the home on Friday afternoon at 3 o'clock by the writer, assisted by Rev. T. W. Fogleman, of the Baptist Church.

Muriel had never walked, but was gifted with a wonderfully brilliant mind and possessed a lovely disposition. No child in Virgilina was loved by everybody more than she. Her talent in music was wonderful. She delighted in attending Church and Sunday School, and to take a part in singing. All feel a personal loss because Muriel has been taken from us, and the hearts of all go out in sympathy to her parents in their deep sorrow. Brother and Sister Tuck are active, faithful workers in Union Christian Church and are excellent Christian people.

In my twenty years' experience in the ministry, it has not been my lot to witness a stronger evidence of the sustaining power of grace to enable people to be submissive to God's will, although it meant to them the loss here of that which was dearest to them.

C. E. NEWMAN.

RESOLUTIONS OF RESPECT.

Mrs. Marian Gay Clark, on February 14, 1924, God, in His infinite wisdom, saw fit to take from the trials and pain of life our dear friend and member of the Ladies' Aid Society of Burton's Grove Christian Church. Marian was a good wife and mother, obedient to home and Church. We can't understand why one so useful should be taken in the bloom of life. But the Lord gave and the Lord taketh away; blessed be the name of the Lord in this hour of sorrow and bereavement. Therefore, be it resolved:

First, That the Ladies' Aid has lost a bright and cheerful member, and her home a good wife and mother.

Second, That, while home, Church and community mourns her death, we realize that there is a gain in that upper and better kingdom.

Third, That a copy of these resolutions be placed on the records of the Ladies' Aid Society, a copy sent to the family, also a copy sent to The Christian Sun for publication.

MRS. J. W. WHITE,
MRS. C. A. BRITTLE,
MRS. M. H. HARGRAVE,
Committee.

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Without Plenty of Iron In Your Blood You Don't Get the Strength and Nourishment Out of the Food You Eat

When over-work, lack of sleep, improper food and impure air sap the iron from your blood and make you feel weak, nervous, irritable and out-of-sorts, it is important that you should at once put more iron into your blood. Without iron the blood loses the power to change food into living tissue and therefore nothing that you eat does you the proper amount of good because you don't get the full strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. Because of this steady starvation of the blood and nerves people often become weakened, tired-out, nervous and rundown and frequently develop all sorts of symptoms. But the moment organic iron—Nuxated Iron—is supplied a multitude of dangerous symptoms disappear in most cases, the flesh becomes firmer, the muscles get back their strength and the roses of health bloom in cheeks that were pale and sickly looking.

No matter what other so-called remedies you may have tried, if you are not strong, vigorous, hearty and well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can obtain Nuxated Iron from your druggist on the distinct understanding that if you are not fully satisfied your money will be refunded.

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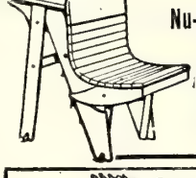

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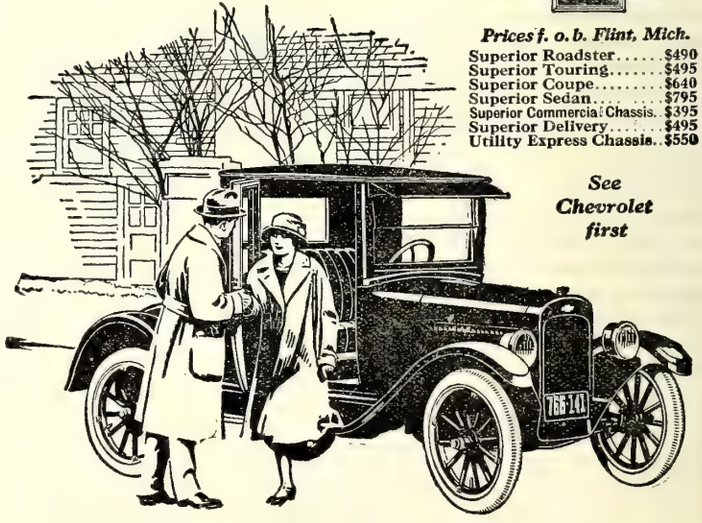

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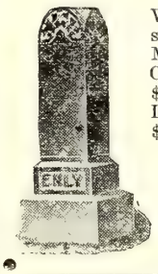

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BRADY.

On Monday, March 3, 1924, after a brief illness, the sweet little spirit of Cletis Lee Brady, aged 11 months and 7 days, took its flight to the children's paradise, leaving his sad, fond parents, Mr. Shelton C. and Mrs. Lenora Brady, also many relatives and sorrowing friends to mourn their great loss.

On Wednesday, March 5th, the little tired body was laid to rest in the family plot in Green Hill Cemetery, Greensboro. The little mound was covered with beautiful flowers, placed by tender hands and loving hearts.

"Dearest Cletis, you have left us;
Left the ones who loved you well.
But some day we hope to meet you,
And together we shall dwell.

How we miss you, miss you,
More than tongue can tell;
Every day and hour that passes
Brings us nearer you to dwell.

Farewell, our darling baby,
Thy form lies cold and still;
Death has caused a vacant place
That this world can never fill."

H. B. HALL.

DEPOY.

Edith Rebeckah Depoy, of Linville, Va., died Monday, March 10, 1924, after an illness of only a few days. Her age was 8 years 5 months and 14 days. She was a very bright little girl. The funeral service was held in the Linville Christian Church Thursday, March 13th, and the body was buried in the cemetery of the Church. May our loving Heavenly Father console and strengthen the grief-stricken loved ones.

R. P. CRUMPLER.

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Called Home

POWELL.

James W. Powell departed this life March 10, 1924. He was a deacon in Wake Chapel Church for many years and was one of the truest Christians I ever knew. His gift and power in prayer was unusual. Seldom ever did he offer public prayer but that his soul seemed to overflow, and others received the overflow. The Church will greatly miss this mighty man of prayer. Several children and grandchildren live to bless his memory; also an invalid wife, whose face so carries the sweetness of her love for Christ that it is a blessing and benediction to look upon.

The services were held at Wake Chapel, and the body was laid to rest in the Church cemetery to await the resurrection at our Lord's return.

May God's richest blessing rest on the remaining ones of the family and friends and raise up one to take his place.

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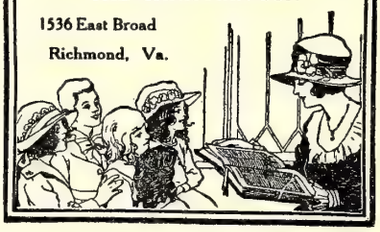

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

World's Largest Press.—

The *New York World* is installing a 200-ton duplex printing press in its pressroom. This is said to be the largest press ever made. May it be used as a power for good!

Revolutionary Event in Turkey.—

The separation of Church and State in Turkey will throw the Mohammedan religion upon its own resources. Not having the machinery of a State behind it, nor the sword in its hand, it will have to make its way henceforth by the power of its own deals and doctrines. Its real testing time has now come. Carlyle, who seems to have studied it deeply, called it "a bastard kind of Christianity." We could scarcely give it as high a place as that. But whether so or nit, has it real moral substance enough to win people today?—*Exchange.*

Textile Students Visit Cotton Plants.—

This week, twenty-one members of the senior textile class at North Carolina State College, accompanied by Prof. Thomas Nelson, head of the textile department, left for a tour of inspection of the cotton mills of North and South Carolina and Virginia. The trip is an annual feature, and forms a part of the training of the textile seniors. The party will be away from the college for a week.

Durham will be the first stop in the tour. After inspecting the Erwin Cotton Mills, the party will go on to Greensboro to visit the Proximity Manufacturing Company.

Not as Bad as Painted.—

Do not jump at the conclusion from reading newspapers that public men in Washington are all corrupt; that every stranger in your town is a bootlegger; that every business man is dishonest; that in every house on the street people make and drink liquor; that all the young people of today are incorrigible, and that the whole world is steeped in corruption and headed straight for perdition.

None of these things are true. Were it not presidential year, there would not be the sensations at Washington. Politics is at the bottom of many of these first-page stories. Thinking persons wish there was a presidential campaign every ten years instead of every four years. The whole thing is having an unwholesome influence on the public mind and is injurious.

But remember that the United States is the greatest, most powerful, most influential nation on the globe; that good men and women predominate; that the Churches and schools have not lost their influence, and that the people are growing better. Do not befoul your own country by joining the cry of the rabble that everything is going to the bow-wows.—*Ex.*

Life Savings Continue a Duty.—

The most pathetic sight in Germany is the aged couple who saved for years to provide for their old age, and now find their life savings wiped cut by the collapse of the mark's value.

But did it ever occur to you that the same thing on a smaller scale has happened right here in America?

Hundreds of thousands of old people thought they had saved enough to care for them in their old age. The rise in cost of living has reduced the buying power of their savings by 40 per cent.

As usual, it's a poor rule that won't work both ways. And 60 cents saved now will be worth about $1.00 later, not counting any increase by interest, provided the buying power of the dollar eventually returns to normal.

Whether the dollar will ever return to normal is debatable. Few economists expect any sudden return. But history has the reputation of always repeating. And history shows that prices travel in fifty-year cycles—roughly: up for twenty years, then down for thirty years, then up again, later down, and so on.

Lately, prices have been rising again, but they're still much lower than at the peak of the cost of living in 1920. Viewed as a long-range proposition, we may be on the down path again.

Twenty, or even thirty years, may pass before the cost of living gets back to its old-time level, supposing that it ever will. That's just about when old age will be creeping up to many of us. Regardless of how far the cost of living will finally drop, the dollar saved now will be worth much more later in buying power.

Religious Complexion of Congress.—

We have often wondered how much religious profession might be found in the legislative department of our national government. For this particular body of our fellow-countrymen we have a high respect. To be sure, they sometimes displease us, doing things with which we are not in accord. Now and then we are tempted to think that there are some queer citizens in the Senate, a few radicals and reactionaries who have missed their calling. But, on the whole, our national Congress is composed of men of earnest spirit and good judgment in whom the country takes a just pride.

The recent survey conducted by the board of temperance of the Methodist Episcopal Church has revealed some interesting facts. There are 435 members in the House of Representatives. Of this number, 373 are members of some denomination. The Senate has 96 members, and of this number 76 are professors of religion. Methodists lead the procession, with 96 in the House and 23 in the Senate. Next are the Episcopalians, with 56 in the House and 18 in the Senate. The Presbyterian family is represented by 73 members in House and Senate, while the Baptists have 48. There are 31 Congregationalists, 17 Disciples, 14 Lutherans, 3 Dutch Reformed, 3 Quakers, 1 United Brethren, 1 Mennonite. There are 43 Roman Catholics, 13 of whom are from New York State. Nine Jews are among our lawmakers; also 3 Mormons, 1 Universalist and 1 Christian Scientist.—*United Presbyterian.*

Agricultural Products in Virginia.—

Leave out all Virginia's stately history and her many priorities; leave out, for the moment, even her great manufacturing and mining productions, and consider only the products of her soil. These alone are worth talking about—always with decent and self-respecting restraint.

Consider, to be specific, the latest statistics of the United States Department of Agriculture as to the importance of Virginia as an agricultural State. Some of these statistics will shrprise those who have learned to think of Virginia in indnstrial terms.

Virginia is the largest producer of early potatoes in the Union. In 1923, her crop of 9,230,000 bushels constituted more than one-third of the total early crop produced in the country, and was valued at $14,214,000. Of what is classified as "commercial spinach," Virginia ships nearly one-half of the country's total output. From the limited area of the Norfolk section, the State shipped 43 per cent of the total number of cars shipped in the United States.

Virginia is the largest shipper of sweet potatoes in the United States, usually originating more than 30 per cent of the entire carlot movement in the country. In eleven of her southeastern counties, Virginia's peanut crop ranked second in the United States in 1923, reaching a production valued at $7,979,000. Virginia is the third largest producer of tobacco in the United States; growers in 1923 realized nearly $27,000,000 on this, the largest crop grown in the State.

Only the States of Washington and New York produce more apples than Virginia, which, in 1923, despite damage by frost, shipped more than 9,000 cars, valued at $5,735,000. No other State, strange as it may seem, produced more cotton per acre in 1923 than Virginia. Though grown only in twelve counties, Virginia's cotton crop was valued at $8,000,000. In truck crops, Virginia continues to be one of the leading producing States.

Spreading abroad this information is wholly legitimate, free from offense, tells the truth, and therefore is the only sort of "boosting" that is defensible and desirable.

NOTES-PERSONALS

Dean A. L. Hook, of the college faculty, has recovered from his recent operation, and is again busy with the routine of his responsibilities.

Joe W. Stout & Co. are putting forth every available effort to complete the Whitley auditorium by commencement. We sincerely hope they may succeed in achieving their purpose.

Mr. F. F. Myrick, formerly professor in Elon, is now a full-fledged attorney at law, with offices in the Banner Building, Greensboro, N. C. We wish him well in his chosen vocation.

We understand that two young ladies who are to graduate from Elon this spring have offered themselves to the Mission Board for work in the foreign field, preferably Japan. We must surely send these ladies.

Bro. M. J. W. White, of the Norfolk Christian Temple, paid THE SUN a visit the past week while in the city. He has been a subscriber to THE SUN for forty years. He is welcome to come again.

Dr. Frank G. Coffin is to give a course of lectures on "The Principles and Polity of the Christian Church" at Yale the first of April. He will, no doubt, expound our cause in his usual convincing manner.

Mr. Sam Davis, the distinguished pianist of the Christian Temple, Norfolk, Va., will conduct the music at the First Christian Church, Richmond, Va., during the two weeks' evangelistic services to be held preceding Easter.

Rev. W. T. Scott, director-elect of religious education for the Christian Temple, of Norfolk, has just returned from a visit to see the plant there. He is full of enthusiasm for the outlook and more than hopeful for the future.

Dr. Barrett is at home for a few days. He continues to prepare himself for an early operation, which fortunately he can do at home, with visits at stated times to the hospital. Let our people pray earnestly for him and his restoration.

We are glad to learn that a movement is on foot to establish a Christian Church in Atlanta. For years we have needed such a Church. Let all who know the members of our Church in Atlanta write, sending names and addresses, to Dr. J. O. Atkinson, Elon College, N. C.

Mr. Martyn Summerbell is to be at Elon for a course of lectures beginning Sunday, April 6th, and continuing over Monday, Tuesday, and Wednesday following. His host of friends will greatly rejoice that he has recovered from his recent serious illness.

"Liberty Building" at Elon College, as described in a recent note on this page, should have read "Library Building." Everybody will think the supply editor's writing could not be disciphered. Now, as a matter of fact, the editor wrote that, in which fact there is comfort for the supply.

Mr. P. J. Carlton is to sail for Europe the last of April. This means he will not be able to attend the Elon trustee meeting in May. There will be deep regret over this by his colleagues. We wish him an excellent trip to Europe and a happy return.

Mr. W. F. Corwith, who has been wintering at Southern Pines, starts home this week. He is greatly improved in health. We rejoice with him and wish him long life with every happiness. We need more such Christian laymen. Where is the Church that does not?

The Federal Council, about which Dr. Coffin writes in this issue, certainly deserves the attention and co-operation of our people. This body comes as near as it seems possible now to uniting the denominations for effective co-operation, an idea dear to our people's hearts. We should support it liberally.

Rev. W. W. Staley, D. D., of Suffolk, Va., will preach the anniversary sermon of the First Christian Church, 3000 Grove Avenue, Richmond, Va., April 6th. This Church was organized under the auspices of the Mission Board four years ago, with Rev. W. T. Walters, D. D., as pastor.

Hon. I. W. Pritchard is deeply interested in THE CHRISTIAN SUN. He stands ready to champion any method of guaranteeing the paper's future which promises success. There are a legion of laymen and laywomen of the same opinion. No more important matter faces the Southern Christian Convention when it meets in Norfolk this spring.

We have just heard of a rare instance of Christian liberality. Our Richmond Church is not yet paid for, and has a small membership. One of our members there attended the opening service of the Christian Temple of Norfolk and gave a thousand dollars. God will bless such a man and prosper the Church of which he is a member.

Arrangement has been made with Vanderbilt, Union (Richmond), Boston University, and Yale Divinity Schools for admitting Elon graduates who have pursued thirty semester hours in Bible and religious education courses to second-year standing in their theological work. This will shorten divinity courses for such students to two years. We consider this a very fortunate arrangement.

A Philadelphia company which operates a hotel and a number of eating-houses in that city, has put on prominent display in each of its establishments a card calling upon its patrons to obey the dry law. The card reads:

"The proprietors of this business are American citizens.

"They are aware of the fact that there is an amendment to the Constitution of the United States of America making prohibition a law.

"Their personal opinion regarding the statute is irrelevant and unimportant.

"They love America and believe the right method of showing their respect and affection for the country of their birth is *to obey its laws.*

"They intend to observe this and all other laws to the best of their ability in both letter and spirit and to respect the Constitution of the United States of America.

"Recognizing the fact that the Constitution represents the rules of the game of life as played under the American flag, they want fair play and believe that all right-minded and patriotic citizens will gladly and whole-heartedly co-operate with them."

AYCOCK STATUE MARKS PROGRESS.

North Carolina is spending twenty-five million dollars on education. Charles B. Aycock, one-time Governor of North Carolina, has his fame as an educator perpetuated in bronze, erected and unveiled this month in Raleigh.

Aycock is generally credited with being the father of education in North Carolina. When he came into office, in response to an insistent popular demand that the man who awakened the State to the benefits of public school education be intrusted with its governorship, he had stirred up so much interest in education that in place of being backward and slow, North Carolina came into the front rank of States appropriating much money for educational purposes. In the pre-Aycock era, less than a million a year was spent for educational purposes; today, more than $25,000,000 is expended annually for schools and school work in the State.

The statue was made under the direction of Gutson Borglum, the noted sculptor, whose work on Stone Mountain, near Atlanta, Ga., is attracting wide attention, and whose statue of Lincoln at Newark, N. J., is regarded as a masterpiece.

The exercises were presided over by Dr. Edwin A. Alderman, president of the University of Virginia, and the presentation address was made by Josephus Daniels, formerly Secretary of the Navy. W. N. Everett, Secretary of State, accepted the statue on behalf of the State.

ONE-DAY SCHOOL OF MISSIONS.

Dates and places of one-day schools of missions are as follows:

Eastern Virginia.

Isle of Wight Courthouse—Tuesday, April 8; Mrs. J. A. Williams, Leader.

New Lebanon—Wednesday, April 9; Mrs. Waverly S. Barrett.

Holy Neck—Thursday, April 10; Mrs. R. T. Bradford, leader.

Newport News—Friday, April 11; Mrs. J. E. Cartwright, leader.

North Carolina.

Fuller's Chapel—Saturday, April 12; Mrs. F. M. Harward, leader.

Piney Plains—Sunday, April 13; Mrs. L. L. Vaughan, leader.

Durham—Tuesday, April 15; Mrs. J. P. Avent, leader.

Elon College—Wednesday, April 16; Mrs. J. D. Kernodle, leader.

Apple's Chapel—Thursday, April 17; Mrs. M. F. Cooke, leader.

Ramseur—Friday, April 18; Mrs. D. A. Cornelison, leader.

Turner's Chapel—Sunday, April 20; Miss May Gunter, leader.

Lebanon—Tuesday, April 22; Mrs. T. W. Chandler, leader.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. HOLLAND,
L. E. SMITH,
I. W. JOHNSON,
Executive Board

January 31, 1924.

Questions and Answers.

DOES THE BIBLE TEACH THE TRINITY?

There is a passage in our English Bibles, in 1 John 5:7, which the best Bible scholars who hold to the full inspiration, integrity, and infallibility of the Bible as given by the Holy Spirit to its original writers, in the original autograph manuscripts, believe was not in the original God-breathed Scriptures. Verses 7-8, 1 John 5, in the Authorized Version read:

"For there are three that bear record in heaven —the Father, the Word, and the Holy Ghost— and these three are one. And there are three that bear witness in earth—the Spirit, and the water, and the blood: and these three agree in one."

The Companion Bible, one of the soundest and most valuable reference and commentary Bibles in English, calls attention to the fact that the most of verse seven is not found in any Greek manuscript of the New Testament before the sixteenth century. The Schofield Reference Bible comments: "It is generally agreed that verse seven has no real authority, and has been inserted." And the American Standard Version omits the same portion of the text as unauthentic. There is good reason, therefore, to believe that these words were not in the Word of God, but were wrongly inserted in later copies; and that the correct text reads:

"For there are three that bear record—the Spirit, and the water, and the blood: and these three agree in one."

This was brought out in "Notes on Open Letters" in the *Sunday School Times* of August 18, answer to a reader's question, and now a Connecticut reader asks further:

"I consider the *Sunday School Times* the best and most reliable religious paper that I read, and was much interested in your reply to the "Open Letter" concerning 1 John 5:7.

"I have always supposed that the passage was the chief argument for the doctrine of the trinity, or the 'triune God.' If this is an interpolation, where do we get the doctrine?

"This is a matter in which, in common with many others, I am deeply interested. I am a believer in the inspiration of the Bible, and believe it as being the Word of God, and when anything seems to affect a doctrine in which I was brought up, I am anxious to know the truth."

God has not limited the revelation of any of the many precious doctrines of Christianity to a single verse or passage in His Word. All the great doctrines of the Bible are found repeatedly, and throughout the entire Bible. There is a first mention, somewhere in the Bible, of every great doctrine; then a general and steady unfolding and enlarging of that doctrine. As we thus bring together all that the whole Word of God has to say upon any doctrine, we see it in its fullness and richness, and we are safeguarded against any unbalanced or one-sided or defective view of that doctrine.

So of the great and precious doctrine of the trinity. It is found, and copiously, *throughout the entire Bible.* It by no means depends upon this single and legitimately questioned passage in 1 John.

For example, the trinity is plainly declared in our Lord's own words in the fourteenth, fifteenth and sixteenth chapters of the gospel of John, where he says:

"And I will pray the Father, and he shall give you another comforter, that He may abide with you forever; even the Spirit of truth. . . .

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. . . .

"I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . .

"When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you."

In these passages our Lord Jesus makes it very plain that the Comforter, the Spirit, is neither the Son nor the Father, but a third person in the Godhead. He is not Christ, for Christ, as He was about to leave His earthly ministry, promises '*another* Comforter.' He is not the Father, for the Father will send him in answer to the Son's request, and in the name of the Son.

Full summaries of the doctrine of the Holy Spirit, as set ffrth first in the Old Testament, and then in the New, are given in the Schofield Reference Bible in connection with Malachi 2:15 and Acts 2:4.

It has sometimes been said, by Unitarians and others who are hostile to the truth of the trinity, that this great doctrine of the Christian Church depends upon a single and uncertain passage, that in 1 John 5:7. The baselessness of this statement, and its ignorance, are exposed by the wealth of the light of Scripture which God has given us on the trinity.—*S. S. Times.*

Question.—How do England and the United States get along now as to selling liquor? Does England's ships continue to bring in the liquor supplies for prohabition territory.—*John.*

Answer.—We think the liquor differences between these two governments has been settled. In the *Presbyterian of the South* we find the following statement of the case, which seems to indicate that the differences have been amicably settled. The *Presbyterian* says:

"England and America are getting closer together in sentiment and feeling. Ever since the adoption of the prohibition law, one of the chief sources of trouble to the government in enforcing it has been that many English vessels have loaded whiskey in the Bahama Islands and brought it to the neighborhood of the American coast. They kept outside of the three-mile limit, so that our revenue officers could not interfere with them. From that distance it has been easy for the liquor to be secured and carried ashore on small, swift motor boats, which, under cover of darkness or otherwise, could evade capture by the government forces, which have never been large enough to guard all of the coast at the same time. Our Secretary of State and the English ambassador have signed a treaty which permits our government forces to search British vessels suspected of being in the liquor business for a distance of at least twelve miles from shore. This will keep the rum-runners so far from land that it will be much more difficult for the small boats to deal with them, and so it is expected that this smuggling business will be greatly reduced. In return for this concession, the United States is to allow British vessels to enter our ports with liquor on board, which belongs to the ships' supplies, provided it is kept under seal while within our territorial limits. This arrangement will be of great advantage to this country, but it is specially gratifying because it evidences a growing feeling of kindness and good will between these two nations. As long as these two countries are sympathetic to the interests of one another, the prospect of world peace will be far ahead of what it would be under any other conditions. This help in enforcing the prohibition laws will be an aid to us in showing to the world what is the benefit from the abolition of the liquor traffic. It is greatly desired that all the otherwise law-abiding citizens of this country shall be as sympathetic to the government in this matter as the English have shown themselves."

NORFOLK'S APPRECIATION OF TEMPLE.

The *Ledger-Dispatch* of March 15th gave us an editorial expressive of the appreciation of our new Christian Temple, as follows:

"New Church a Credit to Norfolk."

"Tomorrow's services will inaugurate the use and enjoyment by the congregation of the new Christian Temple, at the intersection of Thirty-fourth Street and Llewellyn Avenue. Rev. Dr. Leon Edgar Smith is pastor. It is more than a Church, the completion of which is an epoch in the history of this particular congregation as well as in the religious, commercial and industrial progress of Norfolk. The new Christian Temple is a community center in all that the name implies. An inspection of the great limestone structure is educational in a high degree. It is a Gothic architecture throughout, and is complete and up-to-date in every respect. Costing approximately $395,000, the active and energetic young pastor and his enthusiastic congregation have already succeeded in liquidating much the greater portion of the outlay, and steps are being taken which will result in the speedy payment of the balance.

"Dr. Smith and his people deserve and should receive the warmest congratulations of the people of Norfolk for their wonderful accomplishment. It is not too much to say that there is no city in the United States, no matter what the size and wealth, which has a more thoroughly equipped and complete Church plant and community center than the one which will be thrown open tomorrow. Advantage should be taken of the invitations which have been extended to all denominations and the beautiful and spacious auditorium should be crowded at all services Sunday. And also the meetings during the coming week, when the Governor of Virginia and other distinguished people will speak, should be attended by capacity crowds. By means of an ingenious system, it is possible to throw all the rooms on a floor into one. It is, therefore, possible to care for an almost limitless number, and the acoustics are so perfect that the voices of the speakers and the sweet strains of sacred music can be plainly heard everywhere. The magnificent new organ and the electrically played chimes will be features of tomorrow's and future services which will be thoroughly delightful.

"The *Ledger-Dispatch* extends hearty congratulations to Dr. Smith and his congregation. They have done a marvelous work, and deserve well of the people of Norfolk. Elsewhere in this issue appears a full description of the new Christian Temple, with informative illustrations. It is well worth perusal."

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J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

HOW IT WILL WORK—NO. 2.

ADMINISTRATIVE FEATURES.

Last week it was remarked that Men and Millions had taught us the need of directive agencies in any adequate financial scheme for our Church. That great Christian layman, Colonel J. E. West, remarked at the Raleigh session of the Southern Christian Convention, four years ago, that the people were tired of being called on to do things, and that we wanted no more speech-making or directive measures, but a rest and a chance to get our breath. Colonel West rightly interpreted the wants of our people. But our wants, unfortunately, are not always our needs. The calm that set in after the directors were disallowed by the Convention almost meant the collapse of Men and Millions.

One thing is certain—we must have administrative and promotional agencies for our financial program. Some of the brethren, in discussing the plan suggested, have cautioned against overhead expense. It is a wise counsel they have given. We must not make our financial plan top-heavy, with high-salaried specialists, who sit in offices and talk to stenographers. But, admitting the danger of incurring too great overhead does not militate against the soundness of the position that we must have administrative agents to guarantee the proper functioning of any adequate financial system.

The plan I proposed provides for a minimum of six salaried officers for the entire General Convention of the Christian Church. One of these men is to be the general administrative officer of the General Convention, and in addition there would be one such officer for each regional Convention, of which there are five. Two of these officers are already employed and at work—Dr. Warren H. Denison for the General Convention, and Dr. J. O. Atkinson for the Southern Christian Convention. Dr. Denison is to begin his work as stewardship secretary on January 1, 1925, and Dr. Atkinson can very readily be transferred to this work by the Mission Board of the South. This would leave us but four additional men for the entire Church—surely no extravagant outlay! It is conceivable that some of the stronger Conferences, like the Miami or the Eastern Virginia, might wish financial secretaries on all-time salary, but this is not required by the plan suggested. I think it will be readily admitted that each regional Convention needs a stewardship secretary to administer its budget, and that the General Convention has a similar need.

Each of these secretaries would be under the direction of a board. For the General Convention, this board might well consist of the secretaries of the departments entering into the budget, together with, say two other members, the Convention itself electing in any event. For the regional Conventions, the board might well consist of the stewardship or financial secretaries of the constituent Conferences, each regional Convention electing in any case. Each Conference should have a budget committee elected by the Conference, with its chairman acting as stewardship or financial secretary of the Conference. Each local Church should have a stewardship or financial secretary, responsible to a committee elected by the Church.

In the descending scale, each of these boards, or committees, would be responsible to the board or committee just above it for the faithful administration of the duties falling under its special jurisdiction. The graphic arrangement would be:

General Convention budget board and secretary.
Regional Convention budget board and secretary.
Conference budget board and secretary.
Local Church budget committee and secretary.

It would be the duty of the General Convention Board, acting through its secretary, to get each regional Convention to adopt the part of the budget naturally falling to it as suggested by the General Convention. This board will do likewise for each of its Conferences, and the board likewise for each of the local Churches.

The situation in the local Churches for many years to come would be far from uniform in detail. The only thing they would at first agree on would be the adoption of their part of the budget. The methods of raising it will for the present vary all the way from a public appeal just before the Conference year closes to the weekly offering through envelopes with quarterly payments, all the auxiliary organizations having been included in the budget. In every case, where an auxiliary organization participates in the budget of the local Church, it would be with its willing consent. It will be a long time before all our auxiliaries will enter into such a project; just as after 1900 years we have so few tithers!

Now, this budget plan is no revolutionary thing. We tried it in the Men and Millions in the South and in the Forward Movement in the North, and it has worked. The percentages of distribution would be agreed on just as the total amount of the budget and the whole work of the Church will rise or fall together. This is proper for a body knit together in unity. It is not Christian for the various boards of the Church to be competing with each other to build up constituencies. The work of the Church is a single work. It should be carried on and financed in the spirit of oneness for which our Master prayed as the victorious characteristic of His followers.

Another item we need to refer to in this connection is the designated gift. Brother Jones, we will say, wishes to give $25 for home missions, and not according to the budget percentage. He should give it over and above the budget of the Church, and it should be sent direct to the Home Mission Board. The same would apply to any other board. It would not be right to divert Brother Jones' gift to any other purpose than the one for which he gave it, nor would it be right for Brother Jones to insist that his gift should be given in such a way as to disrupt the whole financial system of his Church. This method permits system and cares for individuality at the same time.

Finally, the budget must have educational features or it will become mechanical and will not yield a growing income. Of these matters we shall speak next week.

"LIBELING CHRISTIAN LOVE."

Under this heading, the *Southern Methodist* has some wise words, as we think. It is true they cut, but they cut where cutting is needed and proper. That paper says:

"A persistent effort is being made to make it appear that it is the part of Christian love to be tolerant of ruinous unbelief and to leave it uncombated. Those presenting this view insist that love is ever amiably passive and essentially nonresisting. This is nothing short of libeling that noble fruit of the Holy Spirit.

"It was Paul, the author of that beautiful tribute to love found in the thirteenth chapter of First Corinthians, who, when false teachers were trying to get in their work among the early Christians, declared: 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed' (Gal. 1:8).

"It was St. John, proverbially the apostle of love, who wrote these strong words: 'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him godspeed; for he that biddeth him godspeed is partaker of his evil deeds' (2 John 10 &11).

" 'God is love,' yet it is He who has declared, 'The wicked shall be turned into hell, and all the nations that forget God.'

"A mushy namby-pambyism is not love. The mother loves her child with a measureless affection, and should you seek to injure it, the same love that croons over its cradle will fight to the death in its defense. Love is never nobler than when it stands fearlessly for the right, and bleeds and suffers to beat back the wrong.

"To try to shelter destructive skepticism, capable of wrecking immortal souls, under the banner of Christian love, is one of Satan's most subtle devices."

We must be gentle toward all men, but that does not mean that we must tolerate all men, irrespective of their character and conduct. John in his Second Epistle 1:7-11, teaches us very plainly that whosoever transgresseth and abideth not in the doctrine of Christ hath not God. Then he tells us such men must not be received into our homes, and we must not bid him godspeed. He gives a reason for this ruling. He says if we bid him godspeed, we become thereby partakers of his evil deeds. Then it is quite clear that men who are untrue to the Scriptures cannot be tolerated in our homes. You may squirm, but that is what the books say.

There is much said today about the sweet spirit of certain men who are subverting the faith of many by false teaching, and they are having quite a plea put up that we must be nice to them because they are so sweet-spirited. We like a sweet spirit, but a thousand men maintaining a sweet spirit while they are destroying the Word of God, or trying to do so, gains nothing for them, as we see it, and for the reason that we must first have the truth and then we can afford to have a sweet spirit, but without the truth to sustain you and back you up, it is worthless.

Let every man be true to the truth, and then he has a right to expect toleration on the part of them who have a like precious faith. But if instead of faith, they have unbelief, it does not matter how sweet-spirited he may be, he is not to be tolerated. Did you say, "Who made us a judge in this matter?" No one, we are thankful to say; but when the sweet-spirited one denied the Word of God, he judged himself, and we are instructed by the Word to have nothing to do with him, not even to sheltering him in our homes.

But why should we exclude such people from our homes? Why! because false teachers will seize every opportunity to poison the hearts and minds with their false teaching. As we understand it, the most important thing that God has among His people is *truth.* As an evidence of such a thing, we have only to notice and study how carefully God puts a hedge around about His truth. He does not mean for one little one to be misled by error, and therefore He says: "Do not admit him to your home, not even to bid him godspeed in the work he is doing to poison his fellows." No, God wants His people to be protected against the presence of unbelievers, who, like their master (the devil), are going around seeking whom they may devour.

Why should a man, who is the servant of God, give his house as a shelter to an unbeliever who is seeking to turn the people whose kindness he is enjoying away from God? There is no reason

with which I am acquainted. On the contrary, the biggest reason in the world exists as to why he should not be taken in and accorded the privileges and blessings of the home—it is the fact that he is an unbeliever, and so an enemy of God and His people. Why should we open our doors to an enemy in the spiritual sense? We need to keep him on the outside. Truth is too precious to leave it exposed for an hour to one of the enemies of God and man.

THE TRUTH, AND WELL SAID!

If you wish to be talked about, just go into the ministry, and your desire will most likely be satisfied, especially if you could hear all that is said about you. Of course, that is quite an exception, for the people who say things of the minister are generally the people who like to say ugly things of the preachers, but are by all means most anxious that no one tell the minister what he has said about him. Oh, yes, just say this, but you must not say it so that it will get to the minister. Tell any one else you may please, but you must not tell it to the preacher and you must be sure not to use my name."

As an editor, we have had people come and tell us things which, if true, ought to be exposed, but the man who was talking said we must not use his name; oh, no! You may tell it, but take the responsibility on yourself—do not get me into trouble. We very much doubt that you can afford to tell anything, if the man who tells you says, "you must not use my name." Exactly! What a hero he is! He is willing to have some one else who knows nothing about it tell it—expose it—and so try to do good by correcting the wrong, but he cannot be induced to give his consent to back up his own statement by giving his name. Well, such a person ought to be punished for trying to get some one else to subject himself to the odium of starting a false report. Indeed, that must be a pretty hard case when a man wishes some one else to tell it without ever intimating who started the report.

Of course, when you accuse a man, the first thing he wishes to know is who says it, and he has a right to know who is accusing him. But all that can be said is a man or woman told me it is so, but he or she would not allow me to give his name, and then and there the accused says: "Well, sir, if you cannot give the name of your informant, then I will hold you responsible for what you have said. You must make it good or I will hold you personally responsible for the whole thing," and there you are.

Congressman Upshaw is quoted as having said, in Congress, a pretty plain thing, as follows:

"Whenever I hear a blind, stingy parasite say that 'a preacher always hears the call where the biggest salary is,' I want to be free as a layman to lash him with my tongue or crack him with my crutch and remind him that he is one of the 'nuts' that do not pay any of the salary. When I hear a critic of preachers and Churches say that 'preachers' children are the worst children in the world, I love to be free as a layman to look him straight in the face and tell him 'without mental reservation or purpose of evasion,' that he is an 'unmitigated fool or an unfumigated liar, either all or both.'

"If one child of a preacher goes wrong, you tell the world; but you tell nothing of the ninety and nine faithful ones who live in the modest beauty and conquering glory of their God-fearing lives, going out from the sacred influences of family altars and sacrificial parental example, making a constant gulf stream of blessing to the social, spiritual, educational and political life of the nation, fructifying every shore that they touch. Verily, the faithful preacher is the packhorse of the community life. He restrains the erring, marries the loving, he comforts the sorrowing, and buries the dead, and then he usually sinks into his grave without money enough to buy his own winding-sheet, because, like his Master, he has loved truth and humanity better than he has loved worldly preferment or the 'yellow glare of gold.' But—

As over the hilltops, the valleys, and plains,
Tho' the sun hath departed, a glory remains.

"Even so does the beauty of the faithful preacher's unselfish, consecrated life throw back its mellowed beams of radiant splendor upon the community sky—a light in which your children and mine walk, thank God, to nobler and grander living. Thinking of how preachers, Bibles, Churches and schools give fundamental value to our homes and property, and everything that is worth while in our civilization, I love to be free as a layman to crown the underpaid preachers and teachers as the most unselfish men and women the world has ever seen."

CREDULITY OF THE CRITICS.

The critics, to whom we refer, are the intellectuals who have grown too wise to be content with the traditional faith. They have found a more reasonable method of accounting for the Old Testament Scriptures than the account which those Scriptures give of themselves. They purport to be of divine origin, and to be a correct narration of the events which they record from the creation of the world to the advent of Christ. They profess to have been written by holy men of old as they were moved by the Holy Spirit. Our fathers accepted them at their face value, and felt themselves justified in so doing because they exhibited characteristics in keeping with their claims; also because Jesus Christ accepted them in all good faith, and used them as of divine and final authority, and taught His disciples so to regard them. Our fathers, believing in Him as their divine Saviour, never questioned the propriety of anything He did, or the truth of anything that He taught.

Such was the traditional faith which our critics have outgrown. They think they have discovered that the oldest writings of the Old Testament do not date back farther than the eighth or ninth century B. C.; that Moses had little or nothing to do with them; that a large part of what we call the books of Moses was written after the Babylonian captivity, and that the latest books of the Old Testament were written in the first or second century before Christ. They do not believe, however, that we have the writings as they came from the hands of the authors. They believe that these writings were chopped up, and pieced together again in a most remarkable manner. They believe that the Bible, built up in this manner, was accepted by the Jewish nation without any knowledge of how it was formed. They believe that Jesus accepted the Bible without any knowledge of how it was formed, or if He possessed the knowledge He suppressed it, and encouraged His disciples in the belief that it was fashioned by an entirely different method.

We raise the question whether the critics have hit upon a more rational explanation of the way in which we got our Bible than the explanation which the Bible itself gives. No doubt, there are difficulties about accepting all the statements of the Old Testament Scriptures just as we find them in our Bibles today. But do our critics get rid of difficulties? Do they even diminish the difficulties? To our way of thinking, the Old Testament, as reconstructed by the higher critics, is the most marvelous book in the world. Think how it was made! A number of unknown men wrote different parts of it. They lived in different parts of the country, at different times, some of them separated by centuries, and they wrote under different motives. There was not only no concert among them, and could be none, but some of them wrote with the deliberate purpose of qualifying, and even contradicting, what previous ones had written. Then when these were through writing, some other unknown person, or persons, took the writings and chopped them into shreds, mixed the shreds together and wove them into a connected historical narrative, including an account of the creation of the world, and embodied in this narrative what purports to be a divine system of religion. And he, or they, did this with such consummate skill as to fool the whole Jewish nation, and secure the adoption of the book as a genuine and truthful narrative, and this with such unanimity of sentiment as that not one dissentient voice has come down to us. Talk about miracles! The whale swallowing Jonah is not a circumstance. Nothing short of Jonah swallowing the whale could match it.

And that is the book, made in the manner indicated, which our Saviour reverenced as the very Word of God. According to the critics, He did this ignorantly, or in a spirit of accommodation to the erroneous ideas of His contemporaries. Whatever the explanation, He did it, and that is the tremendous fact. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him, for they know not the voice of strangers!" When it is a question between Christ and the critics, it takes no prophet to say which will prevail.

GIVE MORE—GET MORE!

We do not refer to the giving of money, although we believe the same thing is true of money. We refer here particularly to the giving of more praise to God for what He has done for us as His children. Some one has said that the hog eats the acorns from the tree, but never looks up to thank the tree for what it has done for the hog. That is hog-like, and we sometimes fear that many of God's professing children act much that way—we receive and receive from the bountiful hand of God, but seldom do some of us stop and look up to Him with praise and thanksgiving. Let us change this in our lives, so that instead of getting all and giving nothing in return, we may get and give. That is as we receive from God the things we need for this life and the promises of things to come, we shall be thoughtful enough to acknowledge the gifts and give Him thanks and praise for all of His goodness to us.

Mr. Spurgeon, the great English preacher, is quoted as having said: "Bless God for stralight, and He will give you moonlight; praise Him for moonlight, and He will give you sunlight; thank Him for sunlight, and you shall yet come to the land where they need no light of the sun, for the Lord God giveth them light forever and ever."

That is not only the fact in the case, but it sets forth the principle involved in *giving* and *getting*. Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal, it shall be measured to you again?

If people would only believe this truth, how different life would be in living it! Let us give God more praise and thanksgiving, and we shall receive far more than we have done; it is God's way to have and to give, but He wishes for our good that we may have an abundance of His gifts; but if we do not believe for them and do not thank Him for His gifts, how shall we expect to receive. Ten lepers were healed, but only the one came back to give thanks for his healing. We wonder if many of us do not act much the same way toward God for all His goodness to us in the time of our great need.

CONTRIBUTIONS

SUFFOLK LETTER.

Education is "the systematic development and cultivation of the natural powers, and the direction of the feelings, tastes, and manners, by inculcation and example"; and education may include character, personality, and citizenship. The development of character is primary. The home is the school for beginners. "Train up a child in the way he should go, and when he is old he will not depart from it." The Church is the college for the completion of character. All other human development can be built on character, but character cannot be built on other foundations. Right and wrong are fundamental in character-building, and these can be developed best as the first elements of education. Character is faulty without religion; hence no home can be a safe school for childhood without religion. The spiritual sense is the first in capacity for real character. Education should begin with the heart.

Personality comes second in the line of education; and this includes the development of the body and the mind. Here the school has its opportunity and its obligation. All that enters into young life helps to develop a permanent personality. Here, example counts as much as instruction. Most young people, unconsciously, invite some teacher. His manner, his methods, his tastes, his ideals, find response in the young life, and personality is developed. This is especially true in the school of music, painting, elocution, and composition. Moral ideas also count largely in this contact with teachers. Next to parents, teachers rank in help or hindrance. One of the weak spots in modern schools is the lack of personality built on character. Hurried methods of pedagogy make teachers more in books than in person. A teacher should not only be an instructor, but an example. When one returns from college, people do not want to see the diploma, but the person. It is not what one knows, but what one is, that counts in human society. Personality is better understood by the word personage, which means a man or woman of rank. Personality includes character and learning.

Citizenship embraces character and personality; it is no mean attainment to be a good citizen, and there is hardly any lower state than to be a bad citizen. Citizenship relates one not only to society, but to government. It binds one to the nation. This larger sphere for the exercise of character and personality is the greatest test of manhood and womanhood. People who are very good at home break down in the State. It is harder to be honest in politics than in a Sunday School, but the real citizen is faithful in both. In a Christian State, no one can be a good citizen who is not a Christian; and no one can be a good teacher, or a good parent, who is not a Christian. As the child grows in the home, the school, and the State, character, personality, and citizenship find their true value in Christian civilization.

Three nations illustrate partial education. The Hebrews were trained in religion chiefly, and were lacking in broad sympathies. To them, Gentiles were dogs. Greece was developed intellectually, but lacking in character. Rome developed great citizens without character, and went down under social corruption. Christian civilization undertakes the larger task of combining the moral, the intellectual, and the civic in all.

W. W. Staley.

CHRISTIAN CHURCH AND THE FEDERAL COUNCIL.

A religious body which stands for Christian unity ought to give approval and co-operation to every advancing movement in that direction. To withhold aid is either inconsistency or something worse. Unreasonable idealists may demand that any movement shall come up to their high standards or conform to their methods as a condition of their assistance, but the man who has observed the evolutionary process of every good movement in society understands that any sincere effort in the direction of the ultimate end should have every possible encouragement. Perhaps the beginnings of the most successful efforts of the kingdom have always had marks of inadequacy which required the development of time and experience to eliminate.

The Commission on Christian Unity of the Christian Church has declared by vote of itself and the approval of the Executive Board of the Christian Church as follows:

First.—That, however much our several denominations may have accomplished, the spirit of denominationalism as it has dominated the past has delayed the establishment of Christ's kingdom on earth.

Second.—That, before any further great aggressive movement of the Church for world betterment can take place, the forces of the entire Church must be more closely united.

Third.—That the majority of the rank and file of our Churches are, in heart, ready for a closer unity, and therefore the time demands a concentration of thought on the great unities of faith and work, with less emphasis upon the few divisive features.

Fourth.—That the present situation is so insistent that the effecting of a closer affiliation of Christian forces should be a primary objective in our Church program, and together we should devise adequate plans for its realization.

Fifth.—To this commission, Christian unity means the organic union of the followers of Christ into one body. However, knowing that this is not the expression of a unanimous opinion prevailing among the Churches and also that even this ultimate objective will be realized through preparatory steps, we heartily favor other co-operative relationships which will bring God's people nearer together.

Sixth.—That a Christian unity broad enough to include all the followers of Christ and fraternal enough to exclude none is a present possibility; therefore, those of all denominations who believe these things should be industrious in agitating in its behalf.

The commission has addressed an overture to over thirty Protestant denominations, asking consideration, consultation and prayer, to the end that Christian unity of this type may be speedily realized. The pronouncement of the commission probably represents the majoring conviction of the membership of the Christian Church. Personally, I believe that nothing less than an organic fusion of Christian forces can measure up to modern requirements or fulfill the prayer of our Lord for the oneness of His followers. The pronounced advocates of unity of this type still recognize that it will not be reached by a single bound, but by a series of advancing steps. It is doubtful if there could be a more disastrous occurrence to Christian unity than to jump to its accomplishment with a spirit unready for it. The step-by-step process may be tantalizingly slow, but the safety of the method fully compensates for its tardiness.

The Federal Council of the Churches of Christ in America is now the most sane approach to co-operative effort among our Churches. It does not attempt to go as far as some might wish, but it is ready to go further when its constituent bodies desire it. The carefulness of the council has made posible its continued existence. Had it been carelessly aggressive or sought objectives beyond which the Church was willing to go, it would have long ago forfeited its life. It has been prudently careful without being cowardly or compromising, all of which has made its continuance a possibility.

The council has amply justified its existence, and, from its achievements, is now entitled to the financial support of all Churches. Without this, that which it is accomplishing would be turned backward.

In the financial support of the Federal Council, the Christian Church has a natural responsibility. We have accepted membership in the body, given promise to pay a definite part of the budget, appointed representatives to its sessions and talked and written much on the value of the council in the present divided state of the Church. We should, therefore, provide our proportion of the budget or participate less in these other things. Every one has a very definite opinion of the fellow who, in the local community, gets the benefits of the Church, talks loudest and longest in its favor, and then leaves when the collection plate is to be passed. Having put our hand to the plow, let us not now turn back, thereby demonstrating our unfitness for the kingdom of God.

There are at least nine definite reasons of particular appeal to the Christian Church why each Church should co-operate in this offering and make as large a contribution as possible for the work of the council.

First.—It helps to answer the prayer and fulfill the will of the great Head of the Church.

Second.—It adds a much-needed propaganda in ecclesiastical enterprise.

Third.—It is wise missioneering in behalf of Christian co-operation.

Fourth.—It helps to actually establish a co-operative working program in States, cities, and other geographical units, establishing united evangelistic social service and other programs, the value of which is no longer uncertain.

Fifth.—It makes possible the first steps of approach to a complete Christian unity.

Sixth.—It is the testimony to, and evidence of, our faith in one of our own cardinal principles.

Seventh.—It helps to extend the position and principles of the Christian Church beyond our own borders, thus providing the strategic opportunity to infuse the largest possible group with the idea of the oneness of Christ's followers.

Eighth.—It provides for the participation of our representatives in the general movement and enables our Commission on Christian Unity to continue its propaganda.

Ninth.—It is the right, wise, strategic and Christian thing to do. A generous offering will stimulate our respect for ourselves and prompt a similar attitude on the part of others, all of which may be used for the kingdom of God.

F. G. Coffin.

JAPANESE RELIEF FUND.

Previously acknowledged through Sun...		$ 873.43
Mrs. Venie Motley	$ 1.00	
S. Norfolk S. S.	21.50	
		22.50
Total		$ 895.93

J. O. Atkinson,
Mission Secretary.

"CHRISTIAN CHURCH."

We find the following in a recent issue of the *Biblical Recorder,* and as it seems rather unusual, we are giving it to our readers, that they may know some things that a man down in Louisiana has to say about us as a people. We copy from the *Recorder* as follows:

"In its issue of March 13th, the *Baptist Message,* published in Shreveport, La., contains the following editorial paragraph:

" 'We are surprised to find the following sentence in the *Biblical Recorder* (Baptist paper for North Carolina): "Dr. Daniel Albright Long, minister of the Christian Church," etc. Does our esteemed contemporary refer to the denomination popularly known as the "Campbellites," officially named the "Disciples," and self-styled "Christian?" If so, pray tell us what are we Baptists —pagans? When we acknowledge their right to appropriate the name "Christians" by using that name when referring to them, do we not place ourselves in a rather shady light? Such self-assumed names as "the Christian Church," "the Church of God," to us smack strongly of the Pharisee who once was heard to say, "God, I thank Thee that I am not as the rest of men." '

"There are in North Carolina, and, we suppose, in most of the other Southern States, two denominations calling themselves 'Christian,' one of these preferring the name 'Disciples.' These are the followers of Alexander Campbell, and are known by some as 'Campbellites.' The others are sometimes called 'O'Kellyites.' To the latter denomination Dr. Long belongs.

"The thing that appears to surprise our good Bro. Tinnin is the fact that the *Biblical Recorder* (Baptist paper for North Carolina) should call a denomination by a name that is not peculiar to that denomination, but which can be properly claimed by all followers of our Lord. In publishing a name which cannot be claimed as purely distinctive by any one group of people, the *Recorder* no more admits that those assuming the name are the only people who are entitled to it than it admits the infallibility of the Pope of Rome when it refers to the person who makes that pretenticus claim."

We are glad that these brethren find so little objection to us that they make no claim against us except that we wear the name which all claim to own, but do not wear except under the cover of another name. They claim to be Christians, but call themselves Baptists, so while they recognize the name Christian, they put such little value on it as to cover it (the name Christian) with the name Baptists. They prefer to be known not by the name of their Master, but with the name of one of their disciples. Now, if that suits them, that is their business, but we are unable to see why they should object to our wearing the name without a covering. If they do not sufficiently appreciate the name of their Lord and Master as to wear it on its own merits, without the extra covering of a human name, so far as we are concerned, we say, suit yourselves so far as this name is concerned, but we cannot see why they object to our honoring our Lord and Saviour by wearing His name without any human patchwork. Brethren, be reasonable and be fair toward a people who see this question in the light of Scripture as well as of privilege—we call ourselves Christians because we love our Lord and feel that He is worthy of the honor we seek to do Him by wearing His name as the only appellation by which we are willing to be known. If Jesus is a Saviour and a man is saved, we can see nothing more appropriate than for the saved man or woman to wear the name of his or her Saviour. It is true that the name Baptist is an honorable name, so far as we know; but we think it is far more appropriate to be called Christian in honor of Christ the Saviour of them that believe.

The editor of the *Recorder* seems to feel that we are wearing a name to which we are not entitled. Well, if our Baptist brethren prefer to be called Baptist, and we are prefering to be called Christian, why should our Baptist brethren object to our choice of a name for our Church? When we prefer the name Christian for our Church rather than that of the name Baptist, in what way are we outside of our rights? We have never put forth the claim that, in wearing the name Christian, we are in any way saying that other people are not Christians. If all of God's people are entitled to the name Christian (and we are glad to believe they are), why are they not willing to wear the name of their Lord and Master? Is not the name Christian more significant as the name of a child of God than is the name Baptist?

JAMES LARKIN PEARSON'S POEMS.

By Wm. Thornton Whitsett.

James Larkin Pearson, of Boomer, N. C., has just published a collection of his poetical works under the title of "Pearson's Poems." It is a book of nearly four hundred pages, and is, perhaps, the only instance on record where a writer has set-up himself, and printed with his own hands, a book of poems which he has composed. It is a typographical work in good taste, and the mechanical part is better than could have been expected; in fact, he states that he is rather well pleased with the job he has accomplished, and the reader will agree that the book presents an attractive appearance with its good paper, open pages, and easily read type. The author is now forty years old, and he has here given his work, year by year, since he was twelve years old. Each selection has attached to it the year it was written, and the age of the writer at that time.

In a twelve-page preface to the book, Mr. Pearson gives a full sketch of his life, and goes into details as to the various influences that have tended to shape his career in the field of poesy. Among the writers who have most influenced him, he mentions especially Longfellow, Whittier, Riley, Ella Wheeler Wilcox, Poe, Tennyson, Byron, Keats, Shelley, Whitman, and Swinburne. In the midst of all the struggles that have beset his path, he has kept an almost pathetic love for the best in literature, together with a burning desire to give expression to his own poetic conceptions. As he draws the picture, his has been a life of struggle with grim realities, and yet he has somehow managed to produce a collection that is rather remarkable in view of what he says of his material struggles.

If he had kept in mind simply the making of a reputation as a writer of verse, he would, doubtless, have omitted some of the selections that are in his book, such as occasional poems called forth by current events and others of a more or less personal nature; but he has chosen to make a rather open and free confession of himself, and has included without reservation his work from year to year.

The book sells for two dollars, and will find many friends as it becomes known; it may be had, postpaid, from the author, who, as stated, is his own printer and publisher. In its dark-green cloth binding, it will hold its own in appearance upon the shelves of our libraries with other much-more pretentious work.

At some later time we propose to deal with this author in a fuller way as to his native talent, his likeness in many ways to the spontaniety of Robert Burns or James Whitcombe Riley, and his true poetic insight as revealed in some of the best of his works. His power of expression when considered in the light of what he mentions as to his educational opportunities, is very unusual. His name is fairly well known as a contributor of verse to the readers of various publications, and some of his friends have felt that he could easily secure fuller recognition were he to devote himself to the production of the best of which he is capable. We are here attempting no final estimate of his work, and no critical judgment, but this much is due him upon the appearance of this book coming from its own writer-printer-publisher-poet. Below will be found a selection or two from the book.

Under the Willow.

Who wins my heart with gentle words?
Who whispers love to me?
The blue-eyed girl who stands beneath
Yon weeping-willow tree.
Her cheeks are of the morning's dye,
Her eyes as bits of fallen sky.

The smile that plays across her cheek
Lights up the gloomy day,
Inspires the heart to nobler things,
And drives despair away.
In truth, she hath a simple grace—
Her faultless beauty cheers the place.
—*James Larkin Pearson* (age 14).

The Law of the Earth.

Life for life is the law of the earth,
Death for death is the price we pay;
Battle and bleed from the hour of birth,
Back to the arms of the primal clay.

Only the seed that falls and dies
Lives again in the tender plan,
And the blood of a thousand murders cries
Through every life that the heavens grant.

The atom dies that the worm may live,
And the worm must die for the fowl to feast;
And the fowl, ere long, its life must give
To prolong the life of the hungry beast.

And then we follow the winding way,
With life and death in the mingled plan,
Till the beast his head on the block must lay
To feed the life of the master—man.

The soldiers march to the roll of drums,
And many a battle is bravely planned;
And the fight goes on till the finish comes,
And men must fall, that the State may stand.

And oh, how transient is the State!
For kingdoms crumble like the clod;
And all our works that seem so great
Are playthings in the hands of God.
—*James Larkin Pearson* (age 32).

Beauty and Pain.

Whene'er I look on any lovely thing—
A landscape, or a garden, or a face;
Or when sweet music's murmuring
Is wafted to me from some quiet place,
Somewhere inside there comes a happy pain:
A glad, ecstatic feeling of regret,
That rises up and tingles through each vein,
As if despair and blessedness had met.

I know not why the goblet of delight
Is always flavored with the taste of tears,
Nor why the face of beauty is not quite
The unalloyed good that it appears.
But this I know, that beauty is most wise
When she appeals, and hurts, and satisfies.
—*James Larkin Pearson* (age 41).

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE BUDGET SYSTEM.

In keeping with the budget system, adopted by the North Carolina and Virginia Christian Conference, the Elon College Christian Church has sent its quarterly apportionment of $87.50 to Mr. W. J. Graham, treasurer, Burlington, N. C.

This Conference, at its last session, adopted the budget system instead of the apportionment system, and through its secretary made known to each Church the amount of the goal to be reached in the budget. The Conference deemed it wise that the Churches send in the amount of the budget raised quarterly, so that the Churches would not be burdened at the last days just before Conference, in getting their financial matters out of the way.

Possibly other Churches in this Conference have done as the Elon College Church. It seems to be a worth-while plan that this Conference has adopted.

J. O. Atkinson,
Mission Secretary.

PLEASE ANNOUNCE.

Will pastors and captains of Men and Millions please announce to their congregation that this (April) is the last month of the fourth year of our Men and Millions pledges? We want all subscribers to know exactly how the time is going and understand the date of their pledges.

A leaflet was issued November 1, 1923, showing how all the Churches stood, and another leaflet is to be issued May 1st, showing how all the Churches stand, with regard to their pledges, on April 30th. We are so anxious that all the Churches make as good showing as possible! Please further announce that the enterprises of the Church, all of them, share in the amounts given to Men and Millions, and are dependent for progress and growth upon what is received for Men and Millions. Surely all who can do so will make an effort to see the captain and make some payment on their pledges during the present month, or send same to the writer, who will give credit and receipt and turn same over to Executive Secretary C. D. Johnston.

Please make these announcements, that all may know the situation.

Gratefully,
J. O. Atkinson,
Mission Secretary.

A PERSONAL LETTER FROM JAPAN.

Utsunomiya, Japan, Feb. 23, 1924.

Dear Dr. Atkinson:

First, your letter of January 22nd, then that of the 30th, and now the money ($270) have all reached me. Present condition of exchange increases the amount in Japanese money. I showed your letter to Mrs. Toshio, and she and I both thank you most heartily. Also I wish you would thank the Southern women for their fine contributions toward the school. Mrs. Toshio is always well and doing splendid work in the teaching. She has a wonderful baby. All the Japanese say his equal was never seen before.

Thank you for the information about the medical school.

Very gratefully,
(S) Susie V. Fry.

ANOTHER CHURCH THAT DOES THINGS.

This information is in a letter before me. No doubt, some Christian Sun reader will wish to be a member of a Church that brings things to pass. Our correspondent says: "I belong to the men's Bible class of our Church, to which I pay $36.00 annually, and we are doing a great work. We have about 350 members. We support five missionaries in the home and foreign field, help a mountain training school for delinquent boys, contribute liberally to our Orphanage, and also to Associated Charities. I only wish I could do more for the Master and humanity."

It must be a source of inspiration to belong to a class in a Church that supports five missionaries. No wonder that class does things at home and abroad!

J. O. Atkinson,
Mission Secretary.

MEN AND MILLIONS MOVEMENT.

Collections to March 1st were $114,157.78. We need to collect $99,408 in March and April to make 40 per cent by May 1, 1924, which completes four years of the movement. In The Christian Sun of January 10, 1924, I published a list of the Churches which had paid 40 per cent and 25 per cent of the amount subscribed. As many Churches did not subscribe their quota, our board has been recently using quotas in making reports through The Sun.

Churches subscribing to fund	190
Churches not subscribing	16

Quotas Paid.

100 per cent	7
75 per cent	1
50 per cent	2
40 per cent	5
33½ per cent	2
25 per cent	14
Total	31

While the collections have been disappointing, let us rejoice at what has been done. Let us be thankful that before four years is completed, seven Churches have paid their quotas in full. Brace up! ye men of little faith. If seven Churches can pay their quotas in less than four years, seventy-seven can pay their quotas in five years! Examine The Christian Sun of March 20, 1924, and read the list of Churches. Learn them by heart; teach them to your children, and whenever a weak-kneed minister or layman says Men and Millions cannot be collected, tell him what these Churches have done. Watch the list grow when March reports come in! Watch the Churches change their positions! The 40 per cent class will change to 50 or more, and the 25 per cent class will change to 40 or more.

Can't Maryland, Valley of Virginia, go to 100 per cent by May 1, 1924, and make eight Churches to pay 100 per cent quota by that time?

How many Churches will go 80 per cent by that time?

How many will go 40 per cent by that time and get honorable mention?

J. E. West, *Chairman.*

ALBANY, N. Y.

The season now passing has been one of increasing activity.

A successful every-member canvass and the regular Thanksgiving offering made unnecessary the annual Church fair, usually held early in December.

That month was occupied by the celebration of Christmas, including an entertainment by The Gleaners, an organized class of the Church School, and a Christmas party for the children of the school. On the latter occasion a gift was made for the benefit of our workers in Japan.

Attendance on the sessions of the Church, the Church School and of the Christian Endeavor, as well as interest in their programs, has steadily increased.

The Junior Christian Endeavor is thriving under a devoted leader. The intermediates were promoted to senior rank and incorporated with the former senior society. Beginning with the last Sunday in January, the Missionary Society of the Church put on the six-weeks school of missions for the Christian Endeavorers, and the Christian Endeavor missionary committee gave a Defiance-Elon Valentine party February 14th. At the close of the school of missions, March 7th, the day of prayer for missions was observed.

Since that date, two enjoyable socials have been given, one by the four women's organizations of the Church, the other by the Christian Endeavor social committee.

At the invitation of the pastor, the four women's organizations attended the evening service on March 9th in a body, taxing the seating capacity of the auditorium. Sunday evening, March 23rd, the Ancient City Lodge of Masons attended in a body.

At a morning service recently, the Genieva King Guild, in memory of their former teacher, assembled to report that, as a result of its activity, the mortgage on our parsonage had been reduced by $500.

At a recent Church business meeting, Mrs. Ardella B. Blade guaranteed the legal transfer to the Church, to be held in trust by her till her death, of the Anna B. Sisson endowment fund of $12,000 in stocks and bonds.

Rev. W. P. Fletcher, adult division secretary of the department of Christian education, visited us in February and brought us into touch with the new program of education in the Christian Church. His vital message is already bearing fruit in new plans for our Church School.

Six members of our school attend the Albany School of Religious Education for Bible study and methods of teaching. Our school is also represented in the various interdenominational conventions, conferences and socials and the Christian Endeavor in the Albany Christian Endeavor Union. A Defiance-Elon attendance contest is now in progress in our Church School. Plans are also maturing for an every-member evangelistic campaign to terminate with an Easter ingathering.

The annual Church business meeting and banquet for election of officers for the ensuing year is fixed for April 4th. The prospects for another progressive Church year are good.

Rev. W. C. Hook is our pastor.

Charlette L. Estes.

A REASONABLE EASTER.

Paul said to Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" In this statement we have faith before the bar of reason, defending her own hopes. After all, it is no small thing to establish the probability of our hopes and to see that it is not incredible that God should raise the dead. To one contemplating the idea from a distance of time and space, it would seem quite incredible that from the mass of organic matter God should raise a man; but it is no more improbable that we should continue to live than that we should have begun to live. "That the life of man ceases with the death of the body," said the late John Fiske, "is the most colossal instance of baseless assumption known to the his-

tory of philosophy." It is not to be expected that all scientists would accept that statement of the case, for if some disbelieve, others say with Dr. Coue: "There are no facts known to modern science which make it difficult to believe in the survival of individual consciousness after the death of the body." Suppose, for the moment, that there were no direct evidence one way or the other on the subject, yet it would be altogether rational to accept that interpretation of life which is universally believed and most congenial to our hearts and hopes.

It is more probable that in the world there are beings superior to physical man than it is to suppose that we exhaust the possibilities of the universe. We know no bounds to the universe, nor any limits to its possibilities. That we know of no higher being than man is not in point; doubtless, the dog questions the possibility of higher forms of life than his own, and to him probably his master is only a larger and more kindly quadruped. The present life with all its richness may well enclose and conceal a form of being compared with which the physical life of man is crude and elemental. There are many forms of life invisible to us, and there may be higher as well as lower. Life ascends to the infinite as well as descends to the infinitesimal. It is not for me to say that such is the case; but it is no more unreasonable that there should be forms of life superior to ours that there should be types of life above the brute. In fact, the probabilities point in this upward direction. Man is not the *ultima thule* of organic life. It seems to me that this is the logic of the case; and, as we stand on the shore of life's boundless ocean, it is unreasonable to say to its swelling tides: "Hitherto shalt thou come, but no farther; and here shalt thy proud waves be stayed."

If there are higher forms of life than physical man, it is more probable that their ranks are recruited from human beings than that such beings should be created *de novo*. It is more probable that we are in the line of promotion to higher capacities and activities than that we are to drop out of the line of march. Man feels within himself the stirrings of a higher life, and there are latent powers within him which might well connect him to that higher life. "So far as the knowledge of nature goes, the whole momentum of it carries us onward to the conclusion that the unseen world, as the objective term in a relation of fundamental importance that has co-existed with the whole career of mankind, has a real existence; and it is but following out the analogy to regard that unseen world as the theatre where the ethical process is destined to reach its full consummation," says John Fiske. And it is interesting to see how Channing, another great soul, contemplating the subject from another point of view, says practically the same thing, though in different words: "It is posible that the distance of heaven lies wholly in the veil of flesh, which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side." These great minds certainly did not deem it "a thing incredible that God should raise the dead."

Given a theory that fits and supplements our present knowledge and which is not disproved by known facts, the probability is that the theory is true. This is no new test of an hypothesis. Over fifty years ago Bessel advanced the theory that Sirius, from certain strange behaviour, must have a companion, whose time of revolution he computed to be about fifty years. It was a mere theory with no facts to prove it; but Clark, with his telescope, sixteen years later, saw what Bessel foresaw. With Neptune, history repeats itself. In 1821 it was suggested that from certain variations from an assumed regularity, that beyond the limits of the planets as then known there must be another planet, whose pull was felt by Uranus, though the body was not seen by man. Adams and Leverier located the distant body, on paper, and in 1846 Galle observed the planet. So it is that some hypotheses are so reasonable they explain known facts so clearly and perfectly, that we unhesitatingly accept them—it is true with the life to come.

Our life is incomplete where we assume ultimate completeness to be the goal. Certain observed variations of life justify the postulate that the present is not the bounds of life, that beyond this and a part of it is the life dreamed of by saints, sung by poets, and to be entered by all. Man's incompleteness prophesies his perfection; time points to eternity. Goethe, looking upon the great Strasburg Cathedral, said: "It seems a great pity that this one tower is not completed, for the four volutes end much too abruptly. Four light spires should be added to them as well as a higher one in the middle, where the clumsy cross now stands."

When asked who told him that such additions should be made, he replied that the unfinished structure argued its own completion. The superintendent of the building went into the archives and brought out the original design, and it was precisely as he said it should be. Change "man" for "cathedral" and the prophecy is no less true. The tower of life ends quite too abruptly, and the cross does thwart our purposes and crown our insufficiency—we are not yet finished. In the archives of God, the design calls for a fuller and richer life even than this. I know full well that the line of thought we have been following does not constitute a "demonstrative"; neither does it satisfy our instinctive desire for immortality, and we have never read an argument on the subject of immortality that did. We are unconvinced, not because of the weakness of the argument, of the insufficiency of the evidence; but because of the constitution of our own minds.

We are forward-looking beings; it is impossible to satisfy us. If we were satisfied, we should at once become dissatisfied with our own satisfaction. If, by the most irrefutable logic and the most direct evidence, it were shown us that at death man simply sheds his body and glides and ascends into a higher life, as I believe in the case, what then? We would accept the logic, and then ask: What after that? Life itself makes us restless; when we have gained that part of life which is now future to us, we at once speculate about a next; and so it is ever true—the question is shifted, not settled. We can be assured of the future, and we can speculate about it, but we can know only the life that is here and is now, for it is a law of our being that we can know only as we live. Life is a scroll which we can read only as time unrolls the mystic parchment. The path of life has many sharp turns, hiding alike our heretofore and our hereafter; only the straight section of today can be really known. No amount of evidence can make plain to the boy what it is to be a man—he knows only as he lives. We may assure ourselves that after our three-score years and ten life still awaits us, but as to the nature of this higher manhood no amount of argument nor any kind of evidence can make us know more than we live. Certitude is an article that most of us carry a very small stock of, and fortunately we need little of it. We act on probability. No one knows the sun will rise tomorrow, and no one needs to know. It is enough for us to know that, as the sun rose yesterday, the probability is that it will not fail to morrow. Why should we not be as wise and trusting about the great tomorrow?

That there is, however, awaiting us something better than dust and ashes ought not to be questioned. That those we have loved and lost are not gone far or forever, that ought not seem a thing incredible to one who all his life long has been living not by certainty, but by probability, who has walked "not by sight, but by faith." Professor Ramsay, speaking before the chemical section of the British Association in 1897, opened his address with these words: "The subject of my remarks today is a new gas. I shall describe to you later its 'curious properties,' but it would be unfair not to put you at once in possession of the knowledge of its most remarkable property—it has not yet been discovered." We are justified in affirming our eternity as a moral certainty, and although it has not yet been discovered—that is, uncovered—we, too, may speak of its "curious properties." There are three of these "properties" that we associate with all forms of life, and we cannot think of our Easter life without them; they are work, companionship and growth—these are the "three graces" of life. Life without motion and activity would be but another name for death. It is impossible to think of the human soul in contented idleness. Nothing is good for and by itself. The stones in the quarries, the trees in the forests, the cattle in the herds, men in families—this formulates for us the law of association which we cannot imagine annulled in the higher life. The world is wide, but not wide enough to keep the loving and the loved apart. No soul so sorrowful but its closely folded petals will one day feel the expanding life. One of the most convincing arguments for immortality is the undying appetite of the soul for knowledge, love, progress. As we approach the term of life, it never occurs to us that it is time to fold our arms, close our eyes, and bid farewell to nature, poetry, art, friendship, business. As long as our faculties permit, we take exactly the same interest in life as if we were to live fifty years longer. Rest assured that the fondest Easter hope is only a hint of the inheritance that awaits the children of God, for Christ our great hope is not here, but is risen, and because He lives, we shall live also.

Graham, N. C. S. L. Beougher.

NOTES FROM THE FIELD.

Mr. Hermon Eldredge, who has been with the Christian Temple this month in the interest of the Christian educational activities of that Church, delivered an address Monday night in the auditorium of the new building. There was a fine attendance.

The Department of Christian Education was represented at the above meeting by the speaker, the secretary of administration; Rev. H. S. Hardcastle, who edits page in Sun; Rev. B. J. Earp, recording secretary of the Eastern Virginia Conference Convention of Sunday School and Christian Endeavor; and J. H. Lightbcurne, regional director of Christian education.

Newport News was represented by a delegation of eighteen. Except for the Temple itself, we do not think any Church surpassed them. In Rev. B. J. Earp, Mr. W. H. Baker, and Mrs. T. G. Hyatte, the Newport News Church has a great group of young folks.

On Monday night, the 24th, Mr. Eldredge met with the council of the Suffolk Sunday School.

James H. Lightbourne.

Our Sanford Church, which was recently burned, is preparing to rebuild. You cannot keep a Church like our Sanford Church down.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 13, 1924.

Topic: "Elijah and the Struggle with Baal."
Lesson: 1 Kings 16:29, 19:21, ch. 21; 2 Kings 1:1, 2:12.

Devotional Reading: Psa. 15.

Elijah appears abruptly in Hebrew history. Without any preliminary warning, he suddenly bursts upon the scene in the seventeenth chapter of Kings. And he walks in without knocking, so to speak. He does not remain very long either. His activities are confined to the latter part of Ahab's reign. But he made his presence felt while he was on the scene. It was he who really gave birth to the prophetic line in its more spiritual aspects, and he defined issues, and established principles that found fullest expression in the life and teachings of Jesus. Elijah was indeed a man of God.

We cannot understand the man or his work without at least a passing knowledge of the historical background. This background was furnished by the reign of Ahab. It was a time of significance, politically, socially and religiously. Unlike his predecessors, Ahab refused to be subject to other kings, and he had thrown off the Aramean yoke, which had been galling to his father Omri. Furthermore, he had effected treaties and alliances which had strengthened his position, and having secured himself in this way, he embarked upon a great commercial program. At the same time, he had continued Solomon's policy of building on a large scale. All these political factors had brought about a radical policy in Ahab's attitude toward his subjects. This is strikingly illustrated in the story of Naboth's vineyard, which shows how his despotism had over-reached itself. Worst of all, affairs had gone from bad to worse in religion. Ahab had always been lax in religion from the standpoint of Jehovah, but when he married Jezebel, Jehovah worship was practically doomed, so far as the court and royal example was concerned. For Jezebel was a devotee of Baal, a Canaanitish and Phoenecian god, the worship of whom was very materialistic and very immoral. In many ways, therefore, the times were out of joint. There was a call for a man of prophetic insight, courage, and heroic character. Such a man was Elijah.

We do not know much about the man's early life. He came from Gilead, which was on the borderland between Israel's earlier home and Palestine, and he dressed in a shepherd's mantle, and carried a staff. He was rugged, heroic, and picturesque. He also had the prophetic insight. He saw clearly the issues involved, and he boldly declared that Jehovah and Baal had nothing in common. His logic was as follows: Jehovah had chosen Israel for His own people; He alone was to be their God. Therefore, if they worshiped Baal or gave him any place in their religious life, they were traitors to Jehovah. He called upon the people to choose one or the other. They had been "limping" too long between both.

The issue is strikingly presented in the incident—and more than an incident—on Mt. Carmel. It is a story that bears reading and rereading. There are few more dramatic scenes in the Bible. In the first place, Elijah carries the fight into the enemy's country, for he suggests that the test be made on Mt. Carmel, the stronghold of Baal, and a place, according to popular belief beyond Jehovah's jurisdiction. On the one side are the prophets of Baal—four hundred and fifty of them; on the other there is a lone man. On the one side there is the royal patronage and approval; on the other there is an unknown, and to all appearances, a fanatical man. "On the one side the fat, sleek, idolaters, fed from Jezebel's table; on the other the gaunt, thin Elijah, fed by the ravens."

I need not go into the details of the scene. The teacher will naturally read them, and as naturally present them to the class. Suffice it to say that the lone, gaunt man put to flight the four hundred and fifty priests of Baal, for he fought with God, and one with God is a majority. And by this act, he once and for all established the supremacy of the spiritual over the material. He did not live to see this principle accepted generally. Nor is it generally accepted even now. But it is the supreme fact in the religious life.

A Few Teaching Points.

1. Men can go for a time with a both-and attitude, but eventually they come to an either-or issue.
2. One man, with God at his back, and afraid of nothing, can work miracles.
3. The religion that brings "fire from heaven" is still the best religion.
4. We can give pagan religions all the odds and then beat them at their own game.
5. People are always trying to serve two masters.
6. If God be God, we ought to serve Him.
7. The ideals of a nation determine a nation's destiny.
8. The ultimate test of a religion is the kind of character it produces.
9. A false religion always proves valueless in the day of testing.
10. Times of crisis need bold, aggressive champions.
11. Our own day and time must choose between two issues:

(a) Whether we shall accept the idea of one human family, created by God of one blood, or whether we shall accept the idea based on racial prejudice and superiority.
(b) Whether the universe is living and spiritual, or whether it is materialistic.
(c) Whether we shall have the way of Christ, the Prince of Peace, or the way of Mars, the god of war.

CHRISTIAN ENDEAVOR.

April 13, 1924.

Topic: "My Decisions, and What They Have Meant to Me."

Lesson: Luke 10:42, 15:18.

Daily Readings: Godless decisions.—James 4:13-17. Wicked decisions.—Gen. 37:12-28. A prophet's decision—Isa. 6:1-8. Esther's decision.—Esther 4:1-17.

Man is a creature of choice. He is always being called upon to make decisions. And in a way, he is a free moral agent; that is, he is free to make his own choice. In the final analysis, the man himself makes his own decision. It goes without saying, then, that man is responsible for his decisions. He must give an account of himself before God for his choices, for his decisions.

Decisions may be of several kinds. Some decisions are, in a way, trivial in their consequence. For instance, it does not make much difference which necktie a boy decides to wear when he dresses in the morning; nor does it make much difference which skirt a girl decides to wear to school. The same principle applies to a hundred and one things on which we are called to make a decision.

On the other hand, some decisions are momentous in their consequences. Some of them mark turning points in our lives, and affect not only our happiness and our usefulness here, but our life hereafter. A man determines his destiny by his decisions on some great life-issues. I will mention them here in a brief way.

(a) A decision as to whether I will continue with my education and my preparation for life.
(b) A decision as to what I am going to do with my life.
(c) A decision as to what kind of books I shall read.
(d) A decision as to what kind of company I will keep.
(e) A decision as to what kind of amusement I will indulge in.
(f) A decision as to whether I will marry, and if I do marry, as to what kind of woman I will marry.
(g) A decision as to whether I will be a Christian or not.

These may seem very simple things, but many young people have made or wrecked their lives according to the decisions which they have made on these simple, but fundamental, issues of life.

I have mentioned the fact that some decisions are trivial. And in a sense they are. But even many so-called trivial decisions have involved far-reaching consequences. And in two ways. First of all, a young person may have made a decision to go some place, or to do something, and the decision may have been trivial in itself. But, in going some place, or in doing something, or in meeting some person, a life has been changed and a destiny determined. Or, again, every time a man makes a decision, it makes it easier to make a similar decision the next time. The law of habit operates here as elsewhere. Thus, even trivial decisions may determine character, and character determines destiny. Take heed how you choose.

Decisions should be made; then they should be acted upon. It it not enough to make a decision; we must put it into effect. That is, of course, if the decision is a good one. No one is justified in acting upon a decision which he finds out later is wrong. Better break a vow than to act upon a wrong decision.

The supreme decision is undoubtedly a man's decision as to whether he is going to be a Christian. For it affects not only his life here, but it determines his life hereafter. If a man decides

to be a Christian, he has gone a long way toward a solution toward his other decisions, for he will have one supreme principle to guide him in making his other decisions. Everything will be brought to the touch-stone of Christ and His will for us. And he who decides to be a Christian will find God ready and able to help him to stick to that decision. "Choose ye this day whom ye will serve."

Some Suggestions and Questions.

"No captain sails the sea with the idea of letting the wind and tide drive him wherever they will. He chooses his port. So must we."

Hasty decisions often mean loss. The ancient wise man said, "Look before you leap."

Selfish decisions also bring pain. Selfishness blinds us to our real good.

We should look ahead in making our decisions. Some people see only the present—the pleasure of the moment, the seemingly high wage, the advantage over some one else. We should see through to the end.

We must struggle to uphold our decisions. He who makes a decision will have to fight to keep it. But the fact that he has made a decision will help him in that fight.

Have some one discuss briefly the decisions as recounted in the daily readings given above.

Have the Endeavorers tell of some decision that they have made which has helped them.

Have a brief discussion as to whether a man is free in making his decisions, and, if so, as to how far.

DEAN ENDERS AT ELON CHAUTAUQUA.

No pastor in the Southern Christian Convention should miss hearing Rev. George C. Enders, D. D., dean of Defiance College, at the Elon Chautauqua, July 28th to August 3rd. Dean Enders is one of the best teachers we have in the Christian Church, and he comes to give a series of daily lectures on "The Psychology of Preaching," which will be a great help to every pastor privileged to hear him. Dr. Enders will also have charge each morning of the morning devotional period, and will make this brief period each day a fitting beginning to a day of study and fellowship and real joy together. Dr. Enders has taken part in the other summer schools of the Christian Church in other years, and the Elon committee feels very fortunate to have secured him for this season.

Pastors will also be interested in Dr. Harper's class on "The Educational Task of the Local Church." Dr. Harper is the chairman of the Board of Christian Education of the Christian Church, and has devoted much time and thought and study to the program of Christian education in the whole Church, as well as in the local Church, and the pastor and Sunday School superintendent who is seeking aid in organizing his Church school and carrying on a program which will win the boys and girls to Jesus Christ, and train them for Christian service, will find much help in this course with Dr. Harper. This class will have two sessions each day, or ten sessions in all, and for its work, credit will be given for one unit on the International Standard Training Course.

No other summer school offers pastors two more practical and worth-while courses than these with Dr. Enders and Dr. Harper at Elon this year.

P. C.

CONFERENCE AT MOODY INSTITUTE.

(Continued from Last Week.)

"The rural population is in need of evangelism," according to the Rev. William W. Johnstone, superintendent of the Lakes district of the American Sunday School Union.

"It is estimated," he said, "that only one-fifth of the rural population attends Church; that two-fifths of the rural Churches are standing still or losing ground; that one-third of the rural ministers must have other occupations than the ministry to secure adequate support—in some cases the minister acting as the town barber or doing paper-hanging and painting as a side line; that one-fourth of the rural Churches have no Sunday Schools. Many communities in Southern Illinois have been entirely without the gospel for years. Children have grown to youth without having known of a Sunday School. There are many rural parishes all over the country that have been deserted by the denominations that served them. In a town of 2,000, there may be found a dozen or more Churches competing with each other, and all equally neglecting the great opportunity that lies outside in the adjoining open country. When the Church fails to evangelize its community, it fails in its duty to rural civilization. While urban population exceeds rural, there are 2,500,000 more children in villages and the open country than in cities."

"One of our Ohio missionaries says: 'In my field of two counties containing 1,120 square miles there is a population of 88,000 people. I found forty-eight abandoned Churches and 50,000 people who did not go to Church at all. Of these, 3,000 lived in sparsely settled rural districts where Churches had been abandoned. I have seen hundreds of little children to whom the gospel story had never been told. In more than 8,000 visits to the homes of such people I found in the majority of cases no helping hand had been extended.'"

Narrowly escaping being stoned to death on one occasion during his evangelization campaign covering 30,000 miles and twenty republics in South and Central America, the Rev. Harry L. Strachan, who recently returned to the United States, told of the struggles of the missionaries in the Latin-American countries at founder's week conference in the Moody Bible Institute.

"Missionaries are looked upon as part of what they term the 'American Army of Occupation' in the Latin-American republics," said the Rev. Mr. Strachan. "Especially is this true in Columbia. So great is the prejudice against Protestant missionaries that it is next to impossible to get an audience in any of the regular mission meeting places or Church halls. The natives will not come, so in this new, aggressive evangelization campaign we have adopted circus methods. My plan of action is this. I hire a theater—the biggest one in town—or use a monster tent which I carry with me on my trips. The people will go to a show or a circus. That is why I use these types of meeting-places. I also advertise in the newspapers, designating the occasion as a big conference, and using a title that will attract attention, such as 'Death in the Pot.' Not until they get inside the theater or tent do they know what they are going to hear or see. I have heard natives on the street ask one another if they were going to the 'circus,' referring to me as the 'clown.'

"In this way we have been able to get over our gospel message to thousands, whereas we would not have a handful at a regular mission meeting place. On my trips I take with me teams of native Spanish workers, who have been of invaluable assistance in winning the confidence of thce people and overcoming the prejudice against American Protestant missionaries.

"In planning these big meetings, we select strategic centers, sending out teams of native workers into the outlying districts. We do not find the same prejudice in the interior that we do in the towns and cities. Thirty different denominations are co-operating in this work."

It was in Gautemala where Mr. Strachan was nearly overpowered by a mob. He was planning one of his gospel meetings and was set upon by a crowd of more than 500 people, who threw stones and sticks at him. Through the tactfulness of some of the native workers, he was rescued before he suffered any serious injury.

Modernism is getting a stronger hold on the clergy of England than it is in America, according to the Rev. W. Talbot Hindley, vicar of St. John's Church, London, England, one of the speakers at founder's week conference in Moody Bible Institute, Chicago, February 4 to 8.

"While the newspapers in England do not give the prominence to this controversy between the fundamentalists and the modernists as they do in the United States," said Mr. Hindley, "the war is just as keen in London and other parts of England as it is in America, only with this difference that the modernists have the upper hand in my country and the fundamentalists are not as well organized as they are in America. Every professor in both Oxford and Cambridge are modernists, and I believe that the only hope for the fundamentalists in England is to found a fundamentalist Church of their own, irrespective of denominations. It is different in America, as far as I can judge. Here, the fundamentalists are well organized, and can cope with the situation better than we can in England. The American laymen give you more support than they do in my country.

"At a recent conference of Anglican Church leaders, only seven out of the 70 present were fundamentalists. We have what are called near-evangelicals, moderate liberals, who rule out of the Bible all the miraculous, such as Jonah and the whale, Noah and the flood, etc., but who do not deny the virgin birth or the resurrection. There are modernists who do, however. The situation, so far as modernism is concerned, is even worse among the nonconformists than in the Church of England.

"The big fight we are having in England now is over the revision of the prayer-book. It is being sought to fill it with ritualism and modernism, and to cut out, among other things, every Old Testament reference in the marriage service. If that is done, it will split the Church of England in two. There is a strong, growing tendency to ritualism in England today, and it is getting stronger every day."

Speaking on "Freedom and Honesty," Rev. J. Gresham Machen, D. D., of Princeton Seminary, said at the founder's week conference in Moody Bible Institute: "Paul the apostle was tolerant about methods of work, and intolerant about matters of doctrine. He was tolerant about the way in which the message was proclaimed, but insisted that the message itself should be true. Paul would have had no sympathy with those who at the last Presbyterian General Assembly professed to believe in the Bible and yet voted for the denial of the Bible in the First Presbyterian Church of New York City. Tolerance in Paul was just the opposite to the tolerance in the modern Church. We ought to be very tolerant about methods of work, but exceedingly careful about the content of our message.

"I believe in the freedom of the preacher, and I can imagine no more degrading and miserable existence than that of speaking from a platform where one is not allowed to speak his full mind. That is why the recent report submitted to the Presbytery of New York regarding the First Presbyterian Church of that city seems to me to stand on deplorably low moral ground. In that report, the special preacher in the First Presbyterian Church is rebuked for the form of a sermon called 'Shall we Fundamentalists Win?' and for the provocative title, and it is intimated that the preacher will be more discreet in the future.

(To be Continued.)

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

OUR PRAYERS ARE A DOOR TO GOD.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive them."—Matt. 21:22.

"And ye shall seek me and find me when ye shall seek me with a whole heart."—Jer. 29:13.

Prayer makes God possible to us, for only the one who prays is in a receptive spirit, and to him only can God make Himself vivid. What will we do about it? Shall we pray only when we are in distress? Will we let the days slip by and our cares absorb us and steal away our time with the Lord? Are we going to disregard the Father, His blessings for us, until, like the prodigal, we reach some desperate moment? Is it not better to pray through every day and daily grow into His blessings and His likenss, or as nearly so as it is possible for us to do?

We have no use for a citizen who evades his country's calls, does nothing for it, takes no interest in its problems, is careless of its franchise, and tries to evade the taxes, and then when troubles come and his personal rights are attacked, he calls upon his country for protection. Will we live that way?

Prayer.—In mercy, dear Father, come Thou and dwell in our souls. Help us to follow our Saviour and take His life into ours without whom we cannot do well. Cause us to seek Thee evermore until we have found Thee, and we shall be completed in Thee. In His name we ask it. *Amen.*

TUESDAY.

DON'T BE A GROUCH!

"A cheerful heart is a good medicine; but a broken spirit drieth up the bones."—Prov. 17:22.

Are you grouchy in the mornings?

Allowed this feeling to grow on till you are almost intolerable?

If any one should ask you why you were so surly this morning, could you give a reason?

Drifted into the habit, and not trying to break yourself of it?

Why should the morning meal be an occasion when cheerful words are never uttered, when smiles are never seen?

How much more happiness there would be in your home if you schooled yourself to be pleasant and agreeable at the table, especially in the morning!

Can you give any good reason for the grouch at breakfast?

Of course, there are mornings when you feel badly; every one has such times.

But how mean of you to be cross and ugly, mean and disagreeable to those around you, who are in no way responsible for your bad feelings.

From a selfish standpoint, would you not be happier all day if you could look back at a happy breakfast hour?

A bit of good-natured talk, a smile and a pleasant word, an encouraging look at the proper time, would make the family appreciate you and add to your own happiness all day. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, turn Thy light upon our hearts and help us to know ourselves. Too easily we slip into bad moods and thereby make others feel evil. We beseech Thee to take the beam out of our own eyes, help us to tear down every wrong thing about us and set up everything good, the hope of life, and enthrone Thee completely. For Christ's sake we ask it. *Amen.*

WEDNESDAY.

IN THE LIKENESS OF GOD.

"God created man in His own image."—Gen. 1:27.

"If he shall be manifested, we shall be like Him, for we shall see Him as He is."—1 Jno. 3:2.

Before sin entered into the world, God said: "Let us make man in our own image," which means, "after our own likeness." In the time of God, when sin has been driven out, that image will be perfected in His likeness. In the beginning, whatever in us was like Him, and in the ending, however glorious that image may be, in between we know somewhat of it. For instance, when we turn to our hopes and aspirations, our loves and our spirit of kindness, to that which may be somewhat good and holy, to those noble feelings and impulses we may have, to any beauty of character we may have achieved, we have turned to our invisible but true selves which constitute the image of God in us.

There are other realities of ourselves which share in His image. Catch the snow-flake and examine it with a microscope, and we say it is a perfect geometric concept. How can we determine that? Because God, who made the snow-flake, also put something in us that is like His conception of the snow-flake and enables us to say that it is perfect. The same may be said of our appreciation of music, or of art and things beautiful, etc., all of which means that we share with God in His creation of these things. It is His image in us. This is the image that prays, that serves, that gives thanks, that enlarges, that grows in grace, that worships God. It is the image He would have us, and the image which is to grow and be made perfect in His likeness. It is the image that sin destroys. It is the image that Christ has redeemed and shall be like Him through following Him.

Prayer.—Oh, God, we pray Thee for ourselves, for that likeness of Thee in us, now set in the world amidst so many perplexities. Help us daily to obtain the nurture of spiritual life, to remember the task given us for growing in strength and grace, the power gathered in devotion and the perfection obtained in faithfulness. May we never relinquish our efforts to attain. In His name we ask it. *Amen.*

THURSDAY.

YOUR FACE, GOD'S FACE.

"I have seen Thy face as though it had been the face of God."—Gen. 3:10.

This is what Jacob said when he met his brother Esau, after years of separation on account of that ungodly storm of anger that came between them when Jacob stole Esau's birthright from his father. Jacob now looks into the face of Esau and sees it as the face of God. When he saw that the storm of Esau's heart was broken, he knew that the storm of God's heart was broken. When Esau forgave him, he knew that God had forgiven him. Suppose he had seen an unforgiving face, what would have happened? The Bible gives us another instance when the prodigal returned to his father. Suppose he had met his angry brother instead of his forgiving father, what would have been the story?

In all things, others judge God by just what we are. Others know the forgiveness of heaven by the forgiveness we exercise. Others know the love of heaven by the love that we manifest. others judge the goodness of God by the goodness that we show. Too often we pass by the infirm, the mourner, the blind, the sick and the needy with blank faces. And they look at our blank faces and wonder if God's face is like that. Our faces can carry the real semblance of God's by showing love and forgiveness and blessing, and letting not passion and temper take revenge. We may be indignant in the presence of sin and injured love, but revenge is selfish and seeks only to destroy. Love may be indignant, but it has no motive but that to purify. This is the face of God.

Prayer.—Dear Father, help us to so live that when others see us they may know and judge something of the mind of the Master toward them. In Christ's name we ask it. *Amen.*

FRIDAY.

CONTROL YOUR PASSIONS OR THEY WILL CONTROL YOU.

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:34-36.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—Jas. 1:12.

Are you losing control of your emotions?

Little things easily annoy you?

Nervous and irritable, you are allowing outbursts of temper to become more and more frequent.

What are you doing about these signs of weakness—merely allowing them to go on without making an effort at control?

Why let a detrimental force overpower you?

You have will-power enough to master the situation if you will only exert it to become your own master.

It is distinctly up to you.

A few months ago you would have scorned to allow yourself to fly in a rage, which seems so easy today.

You would better make up your mind to check the evil influences which are working against you.

It rests with you alone to get control of your passions and keep them from being a menace to your health and happiness. (Copyright, 1924, by International Feature Service, Inc.)

Prayer.—Our Father, forgive us all of our sins and baptize us afresh in the living spirit of Jesus. In His name we ask it. *Amen.*

SATURDAY.

LET US PRAY.

Dear Father, as we approach Thy altar in our hearts, fashion our minds and hearts anew and humble us in submissive contrition to Thy will. As we pause in this devotion, may we worship Thee in the beauty of holiness. In our worship may we find Thee, and finding Thee may we learn of Thy friendship which is ever with us and ready to protect us from evil and to lead us unto victory. As we know Thy friendship, may we know Thy spirit which is our spirit in all our joys, the comfort in all our sorrows, the helper in all our difficulties, the companion in all our disappointments, and the strength in all our weaknesses. Save us from all the faults and failures of being too busy, lest we lose that spirit and miss the true goals of life. Forbid that we shall engage in pleasures or anything that is but for a moment and passes away with the doing thereof. Grant unto us grateful and obedient hearts. Lift us from complaint and dispair. Enoble our purposes of life by glorifying all the duties thereof and make toil and drudgery a pleasure. May all life find us walking with Thee, seeking, as the Master sought, the comfort and happiness of others, and making the world better and more beautiful because we live in it. This we ask, with the forgiveness of our sins, in the name of Christ our Saviour. *Amen.*

Christian Orphanage

DEAR FRIENDS:

While Rev. H. S. Hardcastle was holding a series of meetings at Elon College Church, he seemed to strike a responsive cord in the hearts of the orphanage children. Forty-two of our boys and girls made a decision for Christ and forty-one joined the Church. We are very happy over the results. We have, for a long time, been very much concerned as to the religious atmosphere among our children. We have felt that it was not what it ought to be and that it ought to be better, but God was waiting for the proper time to touch their hearts and we are happy that so many made the supreme choice. It was a beautiful sight last Sunday morning when twenty-six went forward to join the Church and to be baptized. Nineteen of them being our grown girls, fifteen having joined the Church the Sunday before. It was touching to those who were present. May their lives be given to His service, is our prayer.

Bro. L. R. Jones, of Franklin, Va., struck the right chord when he said in his letter to me, "According to my judgment, a majority of the Churches have fallen short of their obligations resting upon their shoulders in helping the fatherless and motherless children. As I grow older in life, the little ones left homeless appeal to me. I shall endeavor to do my best as superintendent of our school to make Easter offering 1924 our banner offering."

May all our Sunday School superintendents catch his spirit and make the Easter offering worth while this year. Envelopes have been mailed to all the superintendents for the offering. We want to ask that one be placed in the hands of each member of the Sunday School and Church at least one week before the offering is taken. Let us do our very best this year. May God bless you in your offering this year.

The following has been sent in since our last report: Class 3, Raleigh Church, curtains for matron's room in baby home; Mrs. R. L. Ingram, Ingram, Va., community box; Mrs. Margaret Clegg, Burlington, N. C., 1 box clothing; Woman's Missionary Society, Coshocton, Ohio, 1 quilt, 1 comfort; Dr. Millie J. Chapman and sister, Springboro, Pa., 3 dresses; Miss Mary A. Hardcastle, Dover, Del., 1 box clothing; Mrs. G. F. Partridge and ladies of Lanett, Ala., 1 quilt; Manchester, Ind., 1 box clothing; McCabe Fertilizer Co., Charlotte, 5 bags fertilizer; Pocahuntus Guano Co., Lynchburg, Va., 5 bags fertilizer; N. B. Josey Guano Co., Wilmington, N. C., 6 bags; Farmers' Cotton Oil Co., Wilson, N. C., 5 bags; Carleigh Phosphate and Fertilizer Works, Raleigh, N. C., 5 bags; Acme Manufacturing Co., Wilmington, N. C., 5 bags; Pamlico Guano Co., Washington, N. C., 5 bags; Virginia-Carolina Chemical Co., Durham, N. C., 5 bags; F. S. Royster Guano Co., Norfolk, Va., 5 bags; Columbia Guano Co., Norfolk, Va., 5 bags; American Agricultural Chemical Co., Greensboro, N. C., 5 bags; Navassa Guano Co., Durham, N. C., 5 bags.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 3, 1924.

Amount brought forward		$3,740.90
Sunday School Monthly Offerings.		
North aCrolina Conference:		
Christian Light	$ 2.30	
Graham	5.00	
Wake Chapel	5.00	
Mt. Auburn	8.08	
Durham	18.09	
Morrisville	2.00	
Ingram, Va.	5.00	
		45.47
Eastern Virginia Conference:		
Rosemont	$ 14.71	
Wakefield	3.75	
Newport News	8.67	
Union, Surry	3.00	
		30.13
Valley Virginia Conference:		
Antioch	$ 5.61	
Winchester	5.30	
		10.91
Georgia and Alabama Conference:		
Corinth	$ 1.45	
North Highlands	2.16	
		3.61
Special Offerings.		
Chas. D. Johnston, guardian	$ 4.50	
G. L. Gwinn	10.00	
R. W. Thompson	30.00	
		44.50
Grand total		$3,875.52

FAMILY ALTAR.

(Concluded.)

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

All people need alike the blessings of the Sabbath Day—servants and masters, the low and the high, the poor and the rich. Instincts are universal and circumstances do not alter the spiritual needs of any one.

Today is a day for all, then; and no person who attempts to grasp all that its right use means to him can persuade himself that its observance, whether right or wrong, is a matter to be decided on personal or selfish grounds; it is to be decided by the claims of all righteousness upon him, and that his keeping of it affects not himself merely and his own conscience, but the well being of others.

Therefore, a Christian may not do all that is lawful for him personally to do, but he must limit his actions to its effect upon others. If the day is for man as a whole, every man is responsible for the effect of his actions upon others, and to do nothing that will mar the character of others or even lead them astray. In fact, the Sabbath is in no sense spent correctly when it is spent selfishly. All must rise from littleness, rivalries and limitations of this life and look through the Sabbath skies to the Holy City and be with God. The Sabbath was made for this.

Prayer.—Dear Father, grant us a new birth today, though it be in the travail of repentance and humiliation. *Amen.*

POUNDED.

Just a few nights ago the people of Wake Chapel Christian Church began to file into my house as though they would give me a storm party. It was all such a surprise that I thought when the first few came in that they just happened to arrive here at the same time. After a few moments around the fire, they went out and began to bring in lots of good things to eat, wear and use. So, once again our pantry was filled with the things that express the devotions of a people that it is a pleasure to serve. We appreciate this expression more than words can tell. May our Lord richly bless them and help me to be a better pastor and preacher.

Fuquay Springs, N. C. J. LEE JOHNSON.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

RESOLUTIONS OF RESPECT.

Whereas, on the evening of March 3, 1924, our all-wise Heavenly Father, in His infinite wisdom, saw best to visit the home of one of our devoted members of the Baraca Bible Class and to take unto Himself the dear little infant son of Mr. and Mrs. Shelton C. Brady; therefore, be it resolved:

First, That we, a the Baraca Class of the Palm Street Christian Church, hereby express to Bro. Brady and his dear wife, and family connections, and sorrowing friends, our deep and heartfelt sympathy in their sad bereavement and irreparable loss.

Second, That we bow in humble submission to the will of our Heavenly Father, who is too wise to err and too loving to be unkind, and who has said in His Holy Word, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

It is sad and hard to part from those we love so dearly, but let us not mourn too greatly, for our loss is their eternal gain. "For where your treasure is, there will your heart be also."

ALLEN.

Simon E. Allen, of Ramseur, N. C., was born February 24, 1844; died March 11, 1924; age 80 years and 16 days. He leaves a wife and three sons, five grandchildren, two great-grandchildren, and one brother and many friends to mourn his going. He professed faith in Christ in 1885 and joined the Church at Pleasant Ridge, and continued to the end. He was laid to rest in the cemetery at Pleasant Ridge, and the grave was covered with flowers. One has gone that will be missed by many. Funeral conducted by J. M. Allred and T. J. Green.

ALLRED.

William Asbury Allred was born February 27, 1857; died February 27, 1924; age, 97 years. He was a son of George Allred. He leaves a wife and two sons and one daughter, and one grandchild to mourn his going. He lived near Pleasant Cross Church, on Asheboro R. F. D. Route 1. He professed faith in Christ when young, and held on to the end. He had lingered a long time, but was patient during his long illness. His body was laid to rest in the cemetery at Pleasant Cross to await the resurrection. The funeral was conducted by the writer.

J. M. A.

Take Calotabs TRADE MARK REG for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

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is an eminent physician's best blood prescription, standardized. It is recommended for all anaemic and run-down conditions. It has helped thousands of others. It should help you. Ask for it at any drug store.

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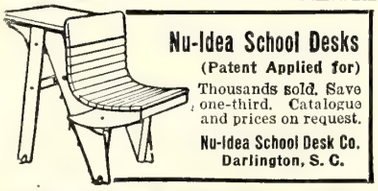
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Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.

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Detroit, Michigan

IN REMEMBRANCE.

In loving remembrance of my friend, Annie Lee Bowden, who departed this life about two years ago. "Gone, but not forgotten."

Those merry words no more I hear,
No jolly Annie Lee I can see,
No little arms around my neck,
No whisper upon my ear—
These lips are sealed to me.

Dear Lord, how could I give Annie up
To any one but Thee?
A Annie dear, a Annie kind
Has gone and left us all behind.
Cease to weep, for tears are vain;
Annie dear is out of pain.
Farewell, Annie Lee, dear.

Serve thy God with filial fear,
And meet me in the land above,
Where all is peace, and joy, and love.
Dearest Annie, thou hast left us.
He can all our sorrows heal.

An anxious care now sends the thorn
Still deeper in our aching heart.
A tear within her father's eye,
Her mother's aching heart,
Can only tell the agony
How hard it is to part.

NINA JOYNER.

Fortebee

AN EXTERNAL TREATMENT FOR TUBERCULOSIS.

Speedily restoring patients to normal health and strength. Use it yourself. Be your own doctor. Treatment absolutely harmless. A great discovery. Here's what W. T. Woolfolk, Atlee, Va., says about it: "About eleven years ago I developed tuberculosis in both lungs. I went to Colorado twice, and stayed there about three years, but got no relief, and I spent a while in Western North Carolina, but got no relief. About six years ago I got hold of a bottle of **Fortebee** and used it, and within three days I was greatly improved, and in about three months I was practically well, and have enjoyed excellent health ever since. Fortebee is the greatest remedy for tuberculosis I have ever seen or heard of. It saved my life."

There are others who endorse this remedy as highly as does Mr. Woolfolk. Price per bottle, $2.50; large size, $4.50.

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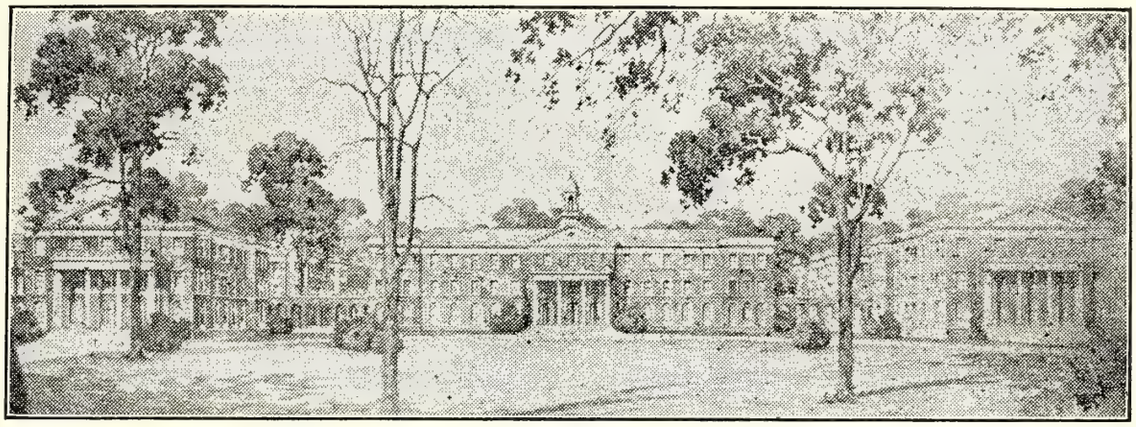

Library Building — Auditorium — Alamance Hall. (Administration Building.) — Religious Activities — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
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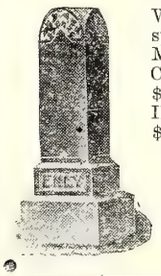

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Called Home

HAND.

Roy Madison Hand was born September 20, 1907, and departed this life on March 17, 1924. He joined Enigma Christian Church in September, 1916. He was a Christian member of Vanceville Christian Church. He gave the first $5 on the Church building at Vanceville, and his sister the second $5. He was faithful and loyal to the Church. He leaves to mourn his loss, father, mother, brother and three sisters. His funeral was conducted from the Vanceville Church by his pastor, assisted by the Baptist preacher of Tifton, Bro. McConnell. A large concourse of people attended the funeral. The following acted as pallbearers: John Hall, Lee Vickers, Duke Mullis, Harry Morgan, Frank Bennett, and Everett McCrea. The pallbearers were his high-school mates. The floral offering was beautiful and elaborate.

May God comfort and keep the bereaved. H. W. ELDER.

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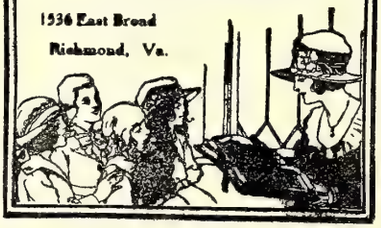

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, APRIL 10, 1924. | NUMBER 15.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The oldest building in the world still standing above ground is said to be a small square temple, built by the Sumerian king, Aannipadda, of Ur, about 4500 B. C. It is nearly twice the age of the relics found in the tomb of King Tut-ankh-Amen.

German Children Suffering.—

Reports from the relief agencies state that suffering among German children is widespread. Tuberculosis is much increased, and living conditions are deplorable. There is a milk shortage of from 6 to 20 per cent for the babies, and none can be had for the children over four years of age. Appeals are being made in behalf of these children, and it would mean much to American children in world relationships to come, could they become saviours of German babies.

House Passes Bonus Bill.—

The adjusted compensation bill has been passed by the House, by a vote of 355 to 54, in the shortest possible time, the rules being suspended so as to limit debate to forty minutes and prohibit amendments. Party lines disappeared in the balloting, and of the opposing votes twenty were cast by Democrats and thirty-four by Republicans. The Senate also was expected to rush the bonus bill through, and plans were laid to put it ahead of the tax revision bill, over which the finance committee still is wrangling.

Everybody's Share.—

If everybody had an equal portion of the nation's wealth, every man, woman and child in the United States would have two thousand nine hundred and eighteen dollars. To divide the wealth of the country into such lots would be impractical, and also it would avail nothing. The nation must have financiers; there must always be labor, and there must always be capital. It is the business of the Church to teach the right use of money. It must teach, too, that the man who works must give an honest day's work for an honest day's wage. In this way only can everybody share in the nation's wealth.

A Significant Act.—

J. Pierpont Morgan is now touring the countries about the Mediterranean. He was met on the steps of his hotel in Athens the other day by Henry Morganthau, former ambassador to Germany, who is now director of the relief work in the Near East, and requested to meet some Greek men prominent in politics and finance at a banquet. Mr. Morgan explained that he was traveling for a rest, and had no time for banquets or public meetings. He dined later with a thousand orphan children who are cared for by the relief agency. This millionaire had no time for the great men of Greece, but he took time for the unknown orphan children. It is a significant act, demonstrating as it does the greatness of the heart of the man. Slowly, it is true, but most certainly the principles of Christ are coming to triumph in the hearts of men.

The Test of Moral Solvency.—

The recent developments of the oil scandal in Washington have made us think that a President should consider moral solvency in considering a man for a public office. Mr. Daugherty has resigned his cabinet position at last. The President has found his successor. The test of moral solvency ought somehow to have been applied, along with the other requirements which the man who is to be Aatorney General should have. "He must know the law, and have administrative ability," Mr. Coolidge says, and the American people ought to insist that he should be a man of high ideals and moral integrity.

If the present exposition of graft in high places is a result of the natural tendencies of our national life, as many insist that it is, we are in a sad plight. The Church has a right, and is in duty bound, to deal with questions of public import, and the message of clean citizenship, as taught by Jesus, should be taught to our boys and girls. The world is turning to the Church for salvation, not alone for its soul, but for its institutions as well. We must not fail, and, looking steadfastly into the face of the Christ and hearing and heeding His words in our hearts, we will not fail. Out of the dark, the Church of the living God will lead the world into the fullness of light.

The Caliphate Falls.—

For many years it has been the custom of the caliph, who is head of the Mohammedan religion, to worship at some mosque each Friday. This scene of pomp and splendor was probably witnessed for the last time on February 29th. On March 3rd, the Turkish Assembly voted to abolish the caliphate, and the caliph, Abdul Medjid, with two of his wives, was hurried out of Turkey during the night. He has taken up his residence in Switzerland.

In 1922, Mohammed VI. was about to be deposed and killed, and to save himself fled the country. On November 24th, Abdul Medjid was chosen caliph and exalted to the highest position in the Moslem world with a brief ceremony. He would have naturally been the successor to the refugee caliph, and he was chosen by the Nationalists in order to save themselves embarrassment. His deposition on March 3rd was the first time it has been necessary for them to reverse their action during the five years during which they have had control of the government.

Kemal Pasha declared at the time of the deposition that the fall of the caliphate would not change the Mohammedan faith; but it is believed in higher political circles in many countries that it will mean the shattering in a large degree of the faith of Islam.

Religious Books Selling.—

Religious books are at last coming into their own. The people of the United States are buying and reading more religious books than ever before. The publication of religious books shows a marked and constantly rising increase. In 1922, there were 595 religious books published in this country. In 1923 the publication rose to 730. Where ten people thought it worth their while to pay for and read a Bible in 1922, eighteen also thought the same thing in the first nine months of 1923, and the proportional increase is expected to be in excess. These figures are significant. As one writer remarks: "Since the great war, the American people are turning their attention to their souls."

Many publishing houses which once thought the publication of religious books impossible are now finding it profitable. The devotional books were once the only sellers, but now books on disputed points of theology are coming into prominence. Religious books are no longer sold alone to ministers. Laymen are buying and reading them.

Pointing out reasons for this, a representative of the Fleming H. Revell Company says that the attention given by the newspapers to the religious controversies is causing the lay mind to inquire into them. All these books are causing the minds of the American people to turn to the Bible itself for help and strength.

Another bookman points out that the unprecedented increase in the sales of religious books cannot be due solely to advertising. Were this true, he declares, they would have sold long ago. It is a significant fact that a life of Christ is a best-seller on the non-fiction list, leading all other books.

All this means that men and women are seeking to know what they believe and why they believe it. They want to know the meaning of Christianity, and to make it a basis for their daily living. It is a hopeful sign when people begin to inquire. Let us be glad that men are turning their attention to their souls, for in these trying days they need the strength and help that can come from God alone through faith in Christ and unceasing prayer translated into action.

The week which has been set aside during the Lenten season for promoting the reading of religious books in each of the past three years has been this year increased to five weeks. There is yet time to buy and read a religious book before Easter, if you have not read yours.

NOTES-PERSONALS

Dr. J. O. Atkinson was with Pastor Ledbetter, at Reidsville, on Sunday last.

Prof. J. W. Fix, Palmer College, has accepted the pastorate of the Lincoln, Kans., Church. We understand that his work is growing in his hands.

It is less than a month now till the Southern Christian Convention meets. It is to be a record-making occasion. Let the Church be much in prayer for the Spirit's leadership.

One of our earnest, faithful laymen from northern Alamance died Sunday afternoon, March 30th—Mr. Charles Maynard. He was a member of Union Church, and devoted to his Church. His many friends will deplore his loss.

Our Church in Columbus, Ga., is without a pastor. This ought to be a strategic point for our cause. We trust they may soon secure a pastor and that a sufficient length of time may be served to guarantee a fruitful ministry.

Mr. W. M. McCauley has just returned to his home at Elon, following a serious operation in the Rainey Hospital, of Burlington. Mr. McCauley has been quite sick for about two months. His friends will rejoice that he is now improving nicely.

The "Elon Catalogue" for 1924-25 comes from the press of the Central Publishing Company, Richmond, Va., this week. Write for one. It shows our college endeavoring to keep right up with the times, yet not deserting the ancient landmarks.

The "International Journal of Religious Education" is to be issued this September for the first time. With Dr. W. E. Raffety as editor, it bids fair to achieve a large distinction. The price is $2.00 the year. It begins with a guaranteed circulation of 35,000.

Rev. R. F. Brown is doing an excellent work as pastor at Pleasant Hill, Ohio. His articles in the *Herald of Gospel Liberty* have been attracting wide attention. We are glad to include an Easter message from his pen in this issue of THE SUN.

Dr. C. H. Rowland is planning for a great ingathering at Easter in the First Church, of Greensboro. He will begin a series of meetings, with himself as preacher and Mr. Alfred Shumate as song leader, to culminate at Easter. He is pleased with the outlook in Greensboro.

Messrs. P. J. Carlton, Richmond, Va.; H. A. Carlton, Raleigh, N. C., and Luther Carlton, of Kinston, N. C., were pleasant visitors to the college. Elon has no stauncher friends than these three brothers, nor has the Christian Church any members more loyal and devout than these splendid Christian laymen.

We understand that our Burlington and Greensboro Churches are planning to employ all-time directors of religious education next year. We are more than pleased to see these contemplated forward steps. Suffolk, Raleigh, Durham, Richmond and other Churches will soon be taking such steps, we trust.

Dr. E. H. Bowling, Durham, was a visitor to the college Sunday. He is a tither of thirty-three years' standing, and says he derives more benefit and pleasure from tithing than from any other ministry of the Church. It is good for a layman thus to testify.

We understand that President M. W. Hook, of Bethlehem College, has resigned. He has done a fine piece of work for Bethlehem, and we hope he may be prevailed on to remain as president. He is a most consecrated layman, and his wife is one of our most capable women workers.

Hon. J. Elmer long, an Elon man and son of the late Jacob A. Long, is a candidate for the lieutenant-governorship of North Carolina. From his previous record in the General Assembly and his high standards as a gentleman and Christian, we feel sure he would make a faithful and efficient official.

THE CHRISTIAN SUN is not in politics, but we are glad when men of the personal integrity of President Coolidge and Josephus Daniels offer themselves for the presidency. These gentlemen are able men, to be sure; but what we like most about them is their old-fashioned moral rectitude. With the choice between two such gentlemen, the country would be assured of honest and moral administration.

Mr. Samuel McPherson, a loyal member of the Pleasant Hill (Alamance) Church, died last week. He is the father of Drs. S. D. and C. W. McPherson. Mr. W. W. McPherson is another son. Mr. Ed. McPherson, former superintendent of the Christian Orphanage, is still another son. Bro. McPherson is a type of citizen the country needs—modest, diligent, reverent. We extend our sympathy to the bereaved.

Beginning with this issue, Rev. S. M. Lynam will supply the department which is known as "THE SUN'S Observatory." If his first installment is representative of his work in this direction, we may well congratulate ourselves on what is in store for us. Bro. Lynam graduates from Elon this May. He is a very promising minister and writer.

Dr. Barrett has decided to enter the Lawrence Hospital, Winston-Salem, N. C., where Dr. Staley had much excellent attention and success. It is much nearer home—a great convenience to Mrs. Barrett and his friends here. All mail should be addressed to him at Elon College. Mrs. Barrett will attend to it promptly. Let the brotherhood remember our beloved editor in prayer.

The Baptist State Convention for North Carolina has done two forward-looking things. It has appointed five leading business men as trustees for a fund to be perpetually administered for the good of the Church, and it has voted to issue $750,000 of bonds for Meredith College, giving its own note and paying both bonds and interest over a term of years. This frees the college from debt and enables it at once to go forward.

We notice that the *Greensboro Daily News* each Monday morning carries an impressive resume of Dr. C. H. Rowland's Sunday morning sermon. We are glad to see this. Some layman in every Church should take it on himself to furnish the Monday's papers of his city with such a resume of the pastor's Sunday discourse. If well written and if worthy, the press will gladly accord space for such messages. More people than you would think will read such accounts.

The Christian Church has some of the best people on earth. It may be some feel, like Elijah, that they are the only ones not gone after Baal; but the Lord told Elijah that there were 7,000 that had not bowed the knee to Baal. These good people are the salt of the earth. Many, many, in sending in their renewals of subscription to THE SUN have expressed their wishes for its success—"$5.00 to pay up my back dues, and please continue paper"; "$6.00 enclosed, will send more soon"; "$10.00, and when this is cut, notify me." Do you suppose such people do not love the Lord and their Church and its enterprises?

One of the standing committees of the Southern Christian Convention should be charged with the consideration of memorials from the Conferences. Quite a number of such items have been referred to the Convention for its judgment at this session. Some of these questions are the relation of the Southern Christian Convention to the General Convention financial program; the merging of the Education and Religious Education Boards; provision for a special Conference board on the education of the ministry, etc. Some of these proposals will require amendments to the Principles and Government. Notice is hereby given that these proposals, as printed in the 1924 issue of the "Christian Annual," will be presented to the Southern Christian Convention, and that the notice therein will be insisted upon as ample for urging the adoption or rejection of these measures by the Convention at its approaching session.

ITEMS REFERRED TO S. C. C.

From Eastern Virginia Conference.

Financial support for the General Convention's Board of Christian Education.

From North Carolina Conference.

The pooling of the home mission funds in the bounds of the Convention Mission Board.

Provision for a committee on public welfare and relief in place of the committee on moral reform, both for the Convention and for the several Conferences.

Provision of a board of Christian education having to do with Sunday Schools, Christian Endeavor, and colleges; and also provision of a board of the Christian ministry, having to do with all questions pertaining to the ministry, both for the Convention and for the several Conferences.

Provision for a budget committee in place of the present apportionment committee of the Convention and of the several Conferences.

Notice.—Notice is hereby given that amendments to the Principles and Government will be offered covering these items at the approaching session of the Southern Christian Convention.

NOTICE.

The Executive Board of the Southern Christian Convention has accepted the invitation to hold the next session of the Convention in the Christian Temple, Norfolk, Va., April 29th to May 2nd, inclusive, 1924. All chairmen of Convention boards and committees are hereby requested to send to Dr. L. E. Smith, president, Norfolk, Va., any suggestions for the Convention program. The program committee wishes to have the co-operation of every department in making out the program for next session.

E. E. HOLLAND,
L. E. SMITH,
I. W. JOHNSON,
Executive Board

January 31, 1924.

THE PROMISE OF JESUS REALIZED.

The fact that God would glorify Jesus, through the Holy Spirit—that is the promise of Jesus realized. The Holy Spirit is abroad in the world. When two or three meet in the name of Jesus, some definite thing is done for the betterment of the human race. It has been proven thousands of times. In Acts 6:8, we read: "But ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth."

That is the great promise on the strength of which we labor. That is the basic impulse that makes us go everywhere to evangelize. That is the logic of missionary endeavor. No Christian, whether he makes an individual fight for power or throws himself into the battle for world conquest, need go without that power which enables him to succeed. This at once takes away our discouragement. This puts the iron in our blood and the steel in our determination.—*Ex.*

THE BUDGET SYSTEM.

The budget system as proposed by Dr. Harper may not be practical in every detail, but it is getting at the thing we, as a Church, need to do. I believe this system can be worked without becoming mechanical. I believe that if there is an institution on earth that should have a systematic way of doing things, it is the Church of Christ. A workable financial system should not, I think, interfere with the spiritual growth of the Church; but, on the other hand, help the Church to become more ideal and Christ-like.

Wherever the budget system has been given a fair chance in the local Church, it has worked fine, and has increased Church activities along other lines. I think Dr. Harper's plan, after some modifications, can be carried out in every local Church. It may not work so well for the first two or three years, but I believe with each passing year the results would be more gratifying.

I would suggest that the plan be simplified as much as possible, and then let our people understand what we are trying to do and what we want, and I believe they will respond, and do so cheerfully. I am in favor of the plan, or something similar. W. L. Wells.

Portsmouth, Va.

A CHURCH AND PASTOR ADDED.

For many years now there has been at Havre de Grace, Md., an independent congregation known as the Webster Community Church, affiliated with the Methodist Protestant Conference of Maryland, and served by one of its ministers.

The Church has a membership of 116, and is situated in one of the finest farming sections of Maryland. The membership consists of prosperous, progressive farmers, and bids fair to experience a rapid increase.

Without knowing it, this Church was organized on our platform, and when Dr. R. C. Helfenstein explained our position to them, having been invited to do so by the congregation, they voted unanimously to become a Christian Church, changing their name to the Webster Community Christian Church.

On March 27th, the Church passed the following resolution, which it addressed to the Eastern Virginia Christian Conference:

"Greeting,—In behalf of the trustees of the Webster Community Christian Church, the official board and congregation, this petition is presented to you, praying that the executive board will take favorable action to ordain our pastor, Rev. Milton W. Sutcliffe, as early as possible, owing to the circumstances connected with our Church declaring its independence from the Methodist Protestant Church.

"Mr. Sutcliffe has served us faithfully, and we recommend him very highly as a pastor and preacher of the Gospel of Jesus Christ.

"Trusting that this petition will be given immediate attention, and that for the work's sake you will grant the prayer of this congregation and officials, we are,

Faithfully yours in Christ,

(Signed) "Irvin H. Preston,

"Secretary of Trustees of Webster Community Christian Church."

Eastern Virginia Acts.

The People's Church, of Dover, upon receipt of this resolution, forwarded it, with the urgent approval of its official board, to the Executive Committee of the Eastern Virginia Conference, and on Monday evening, March 31st, in Norfolk, Milton W. Sutcliffe was duly ordained to the gospel ministry in our Church. The Webster Community Christian Church was also at that time received into full fellowship by the Eastern Virginia Conference.

Rev. Milton W. Sutcliffe graduated from the Philadelphia High School, spent two years in Temple University, one year in the Philadelphia Divinity School, and one year in the Episcopal Seminary at Alexandria, Va. He began his ministry as an Episcopal rector, but being unable to find himself in accord with the organization of the Church, after seven years, withdrew. He has had wide experience in rural Church work, as city missionary among Italians and Chinese, in hospital work, and for the past two years as pastor of the Church which has now come, with him, into the fellowship of our denomination. Dr. Helfenstein writes: "He has for years held the conviction which possessed the founders of the Christian Church—that of religious democracy." And now thinks he has found the haven of his heart's quest and soul's desire. We can easily believe it, and we wish for him and his congregation every joy in the service of the Lord, as well as in the fellowship of our brotherhood.

DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION.

The following is a list of the delegates, by Conferences, to the Southern Christian Convention:

Virginia Valley Central Conference: Rev. J. F. Morgan, Rev. A. W. Andes, Rev. W. C. Hook, Rev. R. P. Crumpler, E. F. Showalter, R. A. Larrick, D H. Welch, W. N. Oates, N. M. Hasler, J. E. Foster.

Alternates.—E. L. Louderback, E. A. Hillyard, J. E. Huffman, Mrs. B. R. Richards, Miss Ella Pickering, E. W. Cather.

Alabama Conference: Ministers.—J. D. Dollar, E. M. Carter.

Laymen.—Dr. T. H. Denney, O. O. Mitchell.

Georgia and Alabama Conference: Rev. H. W. Elder, Rev. C. W. Hanson, J. S. Stephenson, Walker Pearson, G. F. Partridge.

Eastern Virginia Conference: Ministers.—W. W. Staley, J. P. Barrett, W. D. Harward, B. F. Black, J. L. Foster, H. H. Butler, R. C. Helfenstein, W. B. Fuller, J. H. Lightbourne, O. D. Poythress, J. M. Roberts, B. J. Earp, W. L. Wells, H. S. Hardcastle, W. H. Denison, T. E. White, W. H. Garman, H. E. Rountree, W. D. Parry, G. D. Eastes, A. R. Flowers, Elisha Bradshaw, H. C. Taylor.

Laymen.—J. E. West, P. J. Kernodle, J. W. Folk, L. R. Jones, E. T. Holland, W. V. Leathers, Joel E. Harrell, A. B. Jarvis, Mrs. W. H. Baker, E. E. Holland, Mrs. L. W. Stagg, John King, R. B. Odom, J. W. Roberts, E. T. Atkinson, Mrs. I. W. Johnson, C. D. West, J. M. Jones, P. J. Carlton, Judge J F. West, J. E. Lawrence, John A. Hutton.

Alternates.—J. D. McClenny, J. O. Wiggs, B. D. Jones, I. A. Luke, W. H. Baker, J. S. Peel, I. T. Byrd, J. E. Corbitt, Mrs. L. E. Smith, J. A. Williams, Otis V. Joyner, Dr. J. W. Manning, R. B. Wood, Mrs. J. L. Foster, J. H. Blanchard, B. E. White, M. L. Gray, S. Leon Lewis, L. W. Vaughan, A L. Jolly, W. J. Holland, Dr. J. M. Calhoun.

Eastern North Carolina Conference: Ministers.—J. Lee Johnson, J. E. Franks, R. L. Williamson, J. Fuller Johnson, M. T. Sorrell, G. J. Green, B. J. Howard, H. Scholtz, J. D. Wicker, W. C. Wicker.

Laymen.—K. B. Johnson, C. H. Stevenson, L. L. Vaughan, J. A. Kimball, J. U. Gunter, W. A. Newman, E. W. Clements, J. M. Banks, I. W. Pritchard, A. M. Long, S. M. Rowland.

Alternates.—J. R. Brown, John Murray, Ben Phelps, A. P. Strickland, J. W. Stout, J. B. Edwards, J. L. Brown, Scott Johnson, Paul Green, J. Walker Kelly, J. W. Neighbors.

Western North Carolina Conference: Ministers.—Revs. T. J. Green, W. N. Hayes, S. L. Beougher, G. O. Lankford, W. J. Edwards, L. W. Fogleman, G. R. Underwood, A. K. Scotton.

Laymen.—F. M. Wright, D. R. Fonville, W. R. Sellers, Dr. E. L. Moffitt, H. V. Cox, W. R. Rightsell and C. L. Bray.

North Carolina and Virginia Conference: Ministers.—J. W. Wellons, J. O. Atkinson, J. F. Apple, C. H. Rowland, W. S. Long, F. C. Lester, H. S. Smith, C. E. Gerringer, P. T. Klapp, C. E. Newman, J. U. Newman, J. G. Truitt.

Alternates.—J. S. Carden, S. M. Lynam, A. H. Hook, J. A. Ledbetter, L. L. Wyrick, J. W. Knight, W. T. Scott, J. E. McCauley, G. C. Crutchfield, A. F. Iseley, W. W. Skellette, H. B. Hall.

Laymen.—H. C. Simpson, A. B. Farmer, W. B. Truitt, W. P. Lawrence, J. C. McAdams, Mrs. W. A. Harper, W. H. Boone, W. J. Graham, R. T. Kernodle, J. D. Wilkins, Walter Taylor, Mrs. Stanley C. Harrell.

Alternates.—L. M. Clymer, H. V. Simpson, W. B. Miles, J. W. Dixon, D. W. Brown, W. E. Cook, T. J. Earp, W. J. Stafford, C. M. Gerringer, W. O. Farmer, W. M. Crutchfield, H. E. Crutchfield.

"A Sunday well spent
Brings a week of content
And wealth for the toils of tomorrow.
But a Sunday profaned,
Whatever may be gained,
Is a certain precursor of tomorrow."

—*Sir Matthew Hale.*

Right now, if the things you do which you would not like to have known should become common knowledge, what would be your standing with your family, your friends and acquaintances whom you wish to have a favorable opinion of you?

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E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

HOW IT WILL WORK—NO. 3.

This is the third article in the series on the proposed budget plan. In the first article it was shown how the sum of money we propose to raise would be allocated to the several regional Conventions, local Churches, and general enterprises. In the second, the administrative features were treated; and in this final one of the series, the educational features are to be discussed.

But before we take up this discussion, let it be said that it will be at least two years before the proposed plan could become operative. It will, therefore, interfere in no way with Men and Millions. It is designed to give us an ample income when the extraordinary money that comes from that source shall have ceased its beneficent flow. When Men and Millions are over, no doubt the missionary secretary and our college presidents can get in the field and raise money for their necessities. They have done it so far, and can do it again. But what about superannuation? What of the Board of Religious Education? What of THE CHRISTIAN SUN? What of the other causes? If we are ever going to have a well-thought-out, consistent policy, now is the time to move. Two years from now will be too late. It is now, or a crippled Church; a Church crippled in all its departments.

Merely to increase the apportionments as Dr. Staley's plan proposes will not likely raise the necessary funds. Unless we can couple with the increase ample administrative and forward-looking educational features we cannot reasonably hope for success. We are raising about the maximum by the apportionment method as such. An examination of the "Christian Annual" for the past eight years shows no increase to encourage us. Apportionments as such are lacking in motive and are mechanical. It is the educational method that brings the warmth and the possibility of spiritual growth through giving that is otherwise mechanical. This method we now purpose briefly to discuss.

The general budget board for the Christian Church will carefully consider every cause and will then make what, for the lack of a better term, we may call "The Church Year." This year will include proper and proportionate emphasis for every cause, such as missions, home and foreign, evangelism, superannuation, Christian education, publications, etc., assigning periods of the year to each. This would then be passed down to the regional Conventions, to the local Conferences, to the local Churches for ratification and adaptation. It is conceivable that community conditions would occasionally necessitate changes in the Church year of many a local Church. The privilege of such adaptation should always be recognized, though so far as possible, every reasonable effort should be made to co-operate with the general denominational program or at least at some time in the year to incorporate all its features in the schedule of each particular local Church.

The general budget secretary of the General Convention would be charged with gathering the necessary information for a consistent and constructive educational campaign for all the departments participating in the budget. In many cases, he would rely on the department secretaries for the preparation of literature. In some cases, he would collect the facts and prepare the literature. In any event, he would be responsible, acting in accordance with the wishes and plans of the regional and Conference budget secretaries for getting this literature in the hands of pastors, superintendents, and the other local leaders with definite suggestions as to how best to use it for educational purposes.

The real test of the educational method is in the local Church. The pastor and other leaders must make use of the information furnished them in their public messages, notices, announcements, etc., or the literature need not be sent. Should the Sunday School enter into the budget, using envelopes for payment, the person receiving the envelopes in the class or divisional offering periods would have to make the enterprises supported by the budget live for the children. Some one should be appointed by each class to take its offering to the Church service and there deposit it. For very young children when there is no junior Church, the teacher would naturally be the one to do this. Beginning with the primary age, the child elected should do it, the class sitting in a body with the teacher where practicable at the Church service. If there is a junior Church, the giving exercise may be postponed to this Church or conducted in the individual class or division, as is preferred, the person appointed in case of the latter taking the offering to the junior Church service.

If we need systematic giving on the part of the adults, we need it all the more on the part of the children. They are our hope. An auxiliary organization in a local Church has the same right to use spasmodic methods of giving to benevolent enterprises that a Church has. Each such organization should be encouraged to say, through its delegated officials, how much it wishes to give for benevolence and also for current expenses of the Church. It should then subscribe through the budget, pay through the envelopes, and be kept thoroughly enlightened as to all the enterprises of the Church through the educational method. The budget secretary of the local Church is of course the key-person to see that all the Church officials and departments really keep functioning educationally, because upon the success of this method locally administered, the whole financial future of the kingdom hinges.

As to how the pastor or a teacher or other leader would bring the causes represented in the budget home to the hearts of the givers, there would be a possible wide range of variety. One method that is employed with splendid response has been to say in connection with the offering that "today we make our offering through the budget, keeping our minds fixed on our mountain work." Then follows an enthusiastic and gripping account of the achievements and needs of that cause. Likewise, with reference to any other cause. With children of tender years, the budget need not be referred to, but merely a story relative to the cause of the period and a statement that we now will give for this purpose through our envelopes.

One thing is absolutely certain—we must have a financial system, incorporating all the excellencies of our present apportionment plan, plus proper administrative agencies, plus educational features, that our giving may be intelligent, warm, spiritually uplifting and exhilarating, and not, as now, all too often spasmodic, cold and mechanical. The Southern Christian Convention is under necessity to face this issue and due answer to its challenge make. So mote it be. Amen.

TESTING THE MATTER IN A PRACTICAL WAY.

It is easy to make a claim, but to prove the claim is to be true—that is quite another thing! The claims which modernism makes to bringing forth fruit for the cause of Christ are quite strong, and if they could be shown to be true, would, in a large measure, tend to give that cult a strong place in the Lord's work; but they find it practically impossible, as we believe, to establish the claims they make.

Only a little while ago, great claims were made for the great things the preaching of Dr. Fosdick is supposed to be accomplishing. One of his admirers undertook to put the claims to a test; and he did it, but the results almost shut his mouth. What he found will prove an interesting study, especially for the men and women who are leaning toward modernism. Friends, face the facts as we find them given in an editorial in the *Presbyterian Standard,* of Charlotte, N. C. The following is the editorial—read it and study it with care:

"Fosdick and Figures.

"You cannot put the total fruits of a preacher's work into statistics. 'One sows and another reaps,' and the sowing which does not lend itself to tabulation is just as important as the reaping. Yet when a preacher has gained nation-wide popularity, and is credited with preaching the gospel in a wonderfully forceful, attractive and effective manner, you reasonably look for many conversions. Such a preacher is Dr. Harry Emerson Fosdick, the Baptist preacher who occupies the pulpit of the First Presbyterian Church of New York City. His preaching is of such a remarkable character that the Presbytery of New York feels in duty bound to defy the mandate of the General Assembly rather than deprive the congregation of the First Church the benefit of his sermons. The special charm of his preaching is that he interprets the gospel in terms of present-day thinking; and in this way, it is contended, he wins for the cause of Christ multitudes on whom the old traditional views of the gospel have lost their hold.

"If the current estimate of his preaching by his admirers and defenders is correct, we would naturally expect to see large additions to the communion roll. One who writes himself down as an admirer of Dr. Fosdick and a believer in his orthodoxy, has subjected his preaching to the test of figures. Here is the result: A group of ten Churches were chosen, the average membership of which was about the same as the membership of the First Church of New York. The test covers the five years from 1919 to 1923, inclusive. In 1919, the group of ten Churches averaged 60 additions on examination; the First Church, 27. In 1920, the group average was 75; the First Church, 44. In 1921, the group average was 117; the First Church, 36. In 1922, the group average was 94; the First Church, 34. In 1923, the group average was 105; the First Church, 40. The aggregate group average for the five years was 451; for the First Church, 181. That is to say, each of the ten Churches averages during the five years exactly two and one-half times as many members on examination as the First Church.

"The writer who applies this test, adds the following comment: 'The cost of maintenance of the New York First was the greatest of all the Churches under review by tens of thousands of dollars annually. The student of the figures is led then to the conclusion that whatever work may be done by the great Church of which the venerable and altogether saintly Dr. George Alexander is pastor, and Drs. Fosdick and Speers the preachers, the additions to the kingdom is pitifully small, and secured at the highest cost.'

"The writer, while impressed with the barrenness of Dr. Fosdick's preaching, does not suggest any explanation. We venture to offer an explanation, an explanation in harmony with views we have frequently expressed, namely: the broader the liberalism, the less spiritual power. Lib-

eralism utterly fails to present the scriptural teaching as to the enormity of sin, Dr. Fosdick scornfully rejects the doctrine of substitutionary atonement. The expiation of the sinner's guilt by the blood of Christ is abhorrent to the modern mind; and so Dr. Fosdick will have none of it. But if sin can be forgiven without expiation, then sin is a slight matter. Rob God of vindicatory justice and He is not a God to be dreaded. Preaching that fails to unveil the deadly, damning nature of sin, and that presents a God who has no justice to be placated, and however beautiful and eloquent it may be, it has nothing in it to arouse the conscience, to prick sinners in their hearts and make them cry out: 'Men, brethren, what must we do to be saved?' Paul: 'Knowing the terror of the Lord, we persuade men.' Dr. Fosdick, a typical liberal, does not know the 'terror of the Lord,' and consequently does not make sinners know it. Jesus pointed sinners to a God whose justice was to be feared: 'Fear not them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear Him who after He hath killed, hath power to cast into hell. Yea, I say unto you, fear Him.' We recall that Dr. Fosdick once spoke disparagingly of Jonathan Edwards' religion. If he wishes to see sinners converted, he would do well to take lessons from Jonathan Edwards as a preacher."

SOME HARD QUESTIONS IN CHRISTIANITY.

Have you found some of that kind in your life and experience? Well, most of us have; and if you have, that only proves that you may be in good company.

The *United Presbyterian* has some good things to say along this line, and we wish you would read the following for yourself and see if some of your hard questions are not answered in the following:

"Let God Explain Himself.

"When we cannot understand a person's conduct, we ask him for an explanation. No fair-minded person will condemn any one until this privilege has been accorded. Our laws guarantee to even the most immoral the right to testify in their own behalf. Why do we not do as much for God?

"We instinctively feel that there is an obligation resting upon God for His creatures. Man feels responsible for the animals he owns and the children he brings into the world. Is God less moral? Jesus settled this. He said that not a sparrow falls to the ground without His notice, and that man is of more value than many sparrows.

"But the sparrow 'falls'—that is the difficulty. Why did not God prevent its fall? More still, why did God's wind blow it out of the nest? A great many people want that question answered. That was the problem discussed by Job and his friends.

Three things God said to Job in reply. They do not furnish a complete answer, but they point out the way.

"(1) 'Why are you finding fault with me? I did not send this trouble. Satan is its author.' The answer still holds. This is not the world God made. He made it perfect. Neither sickness nor sorrow were in the original program. He made all things 'very good.' Its discords and sorrows were introduced by Satan. If man had not sinned, there would have been no problem of this kind. When you permit some one to tamper with the strings of your priceless violin so that it gives forth discords instead of harmony, you do not blame the maker. When you carelessly expose yourself and contract pneumonia, do not blame it on God. His laws are all beneficent, but when violated they necessarily bring suffering. We blame a great many 'providential dealings' on God for which we alone are responsible. The sooner we learn this truth, the better.

"(2) But God permitted Satan to afflict Job! Why? The second thing God said to that suffering man was, 'Wait until I am through. Wait until you see how it turns out.' When one interrupts you in the middle of a sentence with a contradiction you indignantly say, 'Wait until I finish the sentence. I am only half through.' This is a semi-coln, not a period.' Let God do His own punctuating. The complete sentence may contradict and certainly will make clear the unfinished half. You take your friends to the studio of the artist who is painting your picture. He at once begins to criticise—"The colors are dull, the curves are not well rounded.' You say, indignantly, 'Wait until he has finished. He has just gotten the rough outline. It will not be nearly so handsome as I am for several sittings yet.' Why not be as fair with God? The splendidly developed, the richly rewarded Job was the perfected sentence, the finished picture.

"(3) Job's problem was not perfectly solved, but the voice from the whirlwind revealed the divine wisdom and power and love in such measure that Job was speechless with shame that he had dared to doubt the care of a God so good and great.

"We have a knowledge of the incalculable magnitude of the universe and of the infinite wisdom and power that rule it, beside which that which silenced Job was as nothing. But we have infinitely more. God's revelation of Himself in His Son and of His love in Calvary, should make us silent and trustful when we cannot understand —even when life seems a stark contradiction to all that seems kind and wise.

"Let God explain Himself!"

"MAY CHRISTIANS TELL LIES?"

Such a suggestion is an abomination, as we believe, and ye there are people who claim to believe that a Christian may tell lies—not the mere "white lies," as they are sometimes called, but lies in a religious service. The thought is repulsive, and yet the *Sunday School Times* tells us hat one of the bishops of the Episcopal Church takes the stand that one may tell lies under certain conditions, and not do wrong in telling them. The *Times* says that Bishop Lawrence, of Massachusetts, says it is not wrong to tell certain lies. Bishop Lawrence puts it this way: "There is no essential connection between the virgin birth and the incarnation. And so, if one believes in the incarnation and is sincere, and since the virgin birth is not essential to it, *such a one may say the Creed, even though unable to accept the doctrine of the virgin birth.* Of course, evangelical Christians cannot agree with the bishop that the virgin birth of Christ, plainly declared in God's Word, is not essential.

No matter how many bishops say it is not wrong to tell a lie by repeating in a religious service a creed which you do not believe, it is still not true, as we see it, and we hope our readers may never yield to this sort of talk. Some people, it seems to us, do not receive the love of the truth, but to such there is a fearful day awaiting a settlement with them. Let us not tell lies in what we say in a religious service. We should certainly take as much care to tell the truth in what we say in a religious service as anywhere on the top of this green earth.

"LOVE."

I have been thinking for some time that I would write a few lines to THE SUN for publication, but have neglected it so many times until I can hardly start this morning. I have undertaken to write on a great subject, but a poor scholar like myself cannot do it justice, though I will try and "break the ice," and let a more qualified man carry the subject on.

We remember back at Moses' birth that motherly love kept Moses hid from Pharaoh; and mother loved Moses so well that when she had kept him hid as long as she could, that she made a basket and placed her dear son in it and placed him in or near the river. Don't you imagine that that mother's heart almost melted within her breast? And when Pharaoh's daughter found Moses, and little Moses' sister went and called for mother to nurse little brother, at the request of Pharaoh's daughter, I am sure that was the happiest mother in the whole world. It took love and faith in God for that mother to place that child at the river, not knowing what would become of her child.

Likewise, it grieved Jesus' mother to come from heaven to this old sinful world to die for our sins.

But Jesus so loved the world that He died for the remission of our sins. And God so loved the world that He gave His only begotten Son, that whosoever would believe on Him would have everlasting life.

How much better are we than Christ? Could we forsake home, children, wife and loved ones and die for our Saviour? If we have any of the love and faith in God that Jesus had, I dare say we would do anything for the salvation of some poor sinner who knows not Christ in the free pardon of these sins. Let us hear from some brother who can handle this subject and give it justice, and also remember me in your prayers.

EDGAR T. JEAN.

Blountsville, Ala.

FROM WALTERS, VA.

We have at this time moved to Walters. We did live one or two miles from the village. The pounding spoken of some time ago has not come to an end as yet. We trust and truly believe the work of the Church and Sunday School is growing in interest.

As to the pounding, a few days ago Bro. and Sister James B. Bland gave us fresh sausage. Bro. S. A. Barrett gave us a nice shoulder of fresh pork. Sister Nannie V. Bradshaw gave us a nice lot of fresh meat. Bro. A. L. Holland, a bag of sweet potatoes. Bro. and Sister E. W. Beale, Irish potatoes and sausage. Bro. and Sister Elihu Lankford, a nice shoulder of fresh pork, etc. The people have been very kind in helping us move. Many kind things have been done that I have not time or space to mention, but they are appreciated just the same, and make the writer more anxious to serve for the glory of God and the best interest of the people.

As to the work, it seems to be taking on renewed interest in both Sunday School and Church. We have organized a Christian Endeavor Society in which the young people appear to be very much interested. We are having good congregations at the Sunday night service, and a good deal of interest is being shown.

Sunday, March 3rd, we had 186 in Sunday School, and a very large congregation at preaching service. We are working and praying that this may grow into a great work to the glory of God, the strengthening of the Christians, and the salvation of the sinners. Let us do our best and trust God for results.

We had a good congregation at Johnson's Grove Sunday, March 3rd. They have some faithful people at Johnson's Grove, and I believe God will bless the efforts put forth in His name.

ELISHA BRADSHAW.

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. S. E. Everett and I went to Zion (colored) Christian Church, near Box Elder, in Nansemond County, on Sunday, March 23rd, to be present at the morning service. It was a program called "Installation Services," continued for eight days, and ending on Sunday evening, March 30th, with the installation of Rev. J. B. Jones as pastor. Rev. Geo. D. Eastes, Rev. J. H. Lightbourne and I were the white ministers on the program for different days, and colored ministers occupied the pulpit on other days. Rev. S. A. Howell, D. D., of Newport News, preached the final and installation sermon. It was a great week for Zion, and Zion is a splendid Church, in a fine neighborhood not far from Holy Neck Christian Church, of which Rev. Geo. D. Eastes is pastor; and it is not far from Holland, where Rev. J. H. Lightbourne is pastor. Bro. Everett, who was born in that community and who has been Commonwealth's attorney for Nansemond County, and knows everybody in that district, was called upon to pray, to speak, and to take the offering; and he responded heartily and made a fine speech. I preached for the congregation at the morning service, which lasted three and a half hours. I was impressed by the length of the service and the close attention given throughout the whole time by the congregation. The contrast between the length of services in colored Churches and white Churches furnishes food for thought.

Human society usually runs to extremes, and it may do so in worship. Perhaps, colored people protract their services too long; perhaps white congregations contract their time in Church too short. The races differ. The negro race is more religious than the white race. The white race is more intellectual than the negro race. No one has ever known a negro skeptic or atheist. They all believe in the Christian religion, and worship is joyous to them. Among white people, there are many infidels, skeptics, atheists, agnostics, and all sorts of intellectual attitudes toward God, toward Jesus, and toward the Bible. These opposite, inherent characteristics need opposite treatment. It is safe to assume that the weakest point in any sphere should receive greatest care and most careful development. Physicians work on the weakest spots in physical life. Farmers put their greatest efforts on the poorest spots in the land. Government dredges the harbors that need it most. All repair work is in the line of helping the weakest spots. White folks need heart training as well as heart change most of all. Negroes need mind training most. They are naturally religious.

White worshipers need to wait on the Lord. "Wait, I say, on the Lord" (Ps. 27:14). The age in which we live and worship suggests brevity rather than length, certainly in sermons; but impatience in the house of God does not suggest worship. It takes time to separate the mind and heart from secular things and to commune with God through Christ. A revival always breaks out by protracted services. It is that last prayer, that last song, that last testimony, that witnesses a manifestation of spiritual presence and power. Expressed in terms of hymns, the colored people would have their praise written in long meter, and the white people would write theirs in short meter. The hymn book contains both long and short meters and special meters. Variety is not only the spice of life, but it is the heart of worship. A fixed schedule as to the length of time for worship crystalizes emotion, kills spontaneity in expression, robs worship of its soul, chills the atmosphere of God's house, and dismisses the unconverted without spiritual conviction—the very thing they most need. W. W. Staley.

THE RESURRECTION OF JESUS—AN EASTER MESSAGE.

By Rev. R. F. Brown, M. A.

What is the resurrection? It is not reanimation, which simply means the restoration of physical life. Lazarus was reanimated, but Jesus was resurrected. Lazarus returned to life in the same natural, weak, corruptible body of the grave, and in order to live again in the same body it was required that the stone be rolled away from the tomb. Out of the tomb he brought the cerements that were about him. To be resuscitated, it was required that an external power be brought to bear. He could not live unless the spirit were reunited. But in the resurrection of Christ it was not required that the stone be rolled away to let Christ out, but the angel rolled the stone away to let the outsiders in. His resurrection was more than resuscitation, reanimation. It was the reunion of the spirit with the new and different body. But while it was a new and different body, it was also the same body. Christianity is noted for its paradoxes, and this is one of them. Christ came from the tomb without the cerements, without the marks of the natural body. He proceeded through the walls of the sealed tomb, leaving all natural elements behind Him, and He entered into the atmosphere of a new life. The natural elements which He left behind Him bore eloquent testimony to His entrance into this new life, just as the empty, broken shell of the chrysalis announces the new life of the butterfly. The resurrection of Christ was effected by His own volition. It was divinity in action. It was a thoroughfare through which immortality journeyed. It is God's method of cultivation. It is the divine means of accomplishing an end. It is a tenet of Christianity, a Christian revelation, a disclosure of the naturalness of the supernatural, a history of the rising soul, a treatise on soul-perpetuation, the perfection of a spiritual body for eternity.

Unbelief in the Easter message of the empty tomb is one of the saddest facts of the twentieth century. The false exegesis of certain present-day theologists distinguishes between the Easter message on the one hand and the Easter faith on the other. By the Easter faith, they mean that Jesus still lives, but that the tomb was not opened, and that Jesus did not appear as the gospel narrative indicates. This was the doctrine of the Sadducees in Christ's time. "The Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both," according to the Apostle Paul. These babblers believe in immortality, but do not believe that the resurrection sustains any relation to immortality. No one experiences any difficulty in believing in immortality. It was taught and believed by pagans. That the soul is immortal is not a tenet of Christianity only. It is an ancient doctrine, receiving the attention of the Egyptians five thousand years before Christ, and was discussed by Plato five centuries before the Christian era. But the resurrection is the tenet of Christianity; yet there are many who will not accept it. But they can and do accept other facts less pivotal and less vital to the Christian system. It is evident that a good reason for unbelief in the resurrection is absent. On the other hand, the grounds for acceptance of the resurrection as a cardinal fact of Christianity and an appropriate action in the light of that fact are upheld by Paul as being most substantial. I am heartily in sympathy with scientific research, and I shout for the advance of knowledge, but of some of the new theories and new knowledge I am not at all sure. I do not think that science and Christianity are enemies, but I do think that science is overstepping its rights when it tries to explain the resurrection on a scientific basis. There ase two ways to approach any problem. One method begins with the mystery and works backward, denying the facts until the mystery is resolved. The other method begins with the facts, holding the mystery in abeyance until the evidence is assembled. There would be no occasion for confusion if the person who does not believe in the resurrection would approach the mystery through the facts given in the Bible.

While the resurrection of Jesus Christ is the pivotal point in the gospel story, and challenges man's faith as no other story does, and is the best substantiated by undeniable facts of any event in all history, it has an application that is stupendous, gratifying, and far-reaching. If the historical truthfulness of the resurrection is all the miracle of the ages could mean to mortal man, the significance of the oft-repeated Easter story would have paled into insignificance as an annual spring fastival centuries ago. But it has a meaning that is far more valuable, and sweeter, and more important than the historical facts can ever portray. Its spiritual value is far-reaching. It brings a comfort to man that nothing else can bring. It reacts upon man with an ever-profound and growing conviction that Jesus still lives as conquering, redeeming Lord; that His enemies could not defeat Him; that the living, conquering Christ leads us on to the glorious consummation of immortality. It is not His scars, nor His dead body that claims our attention, but His ever-living spirit that calls forth sincere confession and reverent devotion. His life today is a distinct rebuke to the spookology taught by some people. Christology is far better than the spookology practiced by those who would communicate with departed spirits. A belief in and a communication with the Spirit of all spirits is the great need of the Church today. Such an act of faith would be the spring of a new life in the world.

The resurrection teaches another important lesson. It is a confirmation of the fact that immortality is the universal birthright of humanity. Jesus took immortality for granted. He said: "God is not the God of the dead, but of the living." The doctrine of immortality and the resurrection occupied a leading place in the teaching of the apostles, and they staked their lives and the success of their mission upon it. They made it plain that it was a heritage into which every mortal should enter. And I believe that God would be defeated if there were no resurrection of the dead. No one with any degree of sanity could think of God building His spiritual kingdom out of dead people. The resurrection is an announcement that God will not permit death to destroy life. The thing we call death is God's way of imparting life. The central tenet of Christianity is that man is not born to die eternally. The resurrection of Jesus Christ is a rebuke to the loathsome idea that the function of Christianity is to prepare people for death. Its chief function is to prepare people for life. Death is introduced only as a means to an end. "That which thou sowest is not made alive except it die."

"Dressed in her tender green,
I viewed the sweet earth lying,
When smoth my heart the cry,
'But living leads to dying.'

"Then came a trumpet call,
Through hill and dale replying,
'Though life lead on to death,
We come to life through dying.'"

It was Paul who said: "If the dead rise not, then is our preaching vain and your faith is vain, and we are yet in our sins and we are false witnesses of God if the dead rise not." By dying, we enter into the universal heritage of humanity —immortality.

The resurrection and immortality are necessary to make life worth living. There is more to life than that which we experience in this mortal body. I cannot advance a prophecy as to how this enlarging life, this fuller joy, this great triumph is to be accomplished. I would not undermine the temple of hope that I have or barter the comforts of a living faith for the passing joy of knowing how God does it. I am satisfied to know that God does it, and I am satisfied to wait for this great consummation and listen to His voice who says: "I am the resurrection and the life; as I live, ye shall live also."

Pleasant Hill, Ohio.

THE COMING CHURCH.

The Church today is a congregation of faithful people organized for the worship of God and the service of man; and we cannot think that the coming Church will be essentially different, for should it cease to do either or both it would die. The Church is simply organized religion, and so long as man remains religious, the Church will continue. At present we are too apt to go to the extremes, both in the pulpit and in the pews; but the Church of the future will strike a reasonable balance between the two functions of worship and service. Speaking broadly, the pews declare that they want spiritual preaching, sermons that deal with the great fundamental spiritual realities of the universe and of life, with God and man, with the imitation of Christ, with duty, righteousness, holiness and immortality. On the other hand, many ministers are declaring, in effect if not in words: Yes, that is what you want, but this is what you ought to have, and they give them the ethics of the single tax, the fight against tuberculosis, wife desertion, child welfare, socialism, housing, capital and labor—rightly emphasizing the obligation to work as well as pray. In one Church, the minister preached against the tariff, and the Standard Oil Company, and a deacon left the Church because, he said, he did not like a creed which included the price of oil and the eight-hour day; but it is a thousand times better to divide on such a question as this than it is on whether baptism shall be by sprinkling or immersion. Any live question is better than a dead one.

Now we must sympathize with both of these opinions respecting the Church's functions, for we all feel the pressure of current materialism. The struggle for a living, for wealth, for power, for social position is common to all. It is not strange that some are overwhelmed by it and lose their interest in whatever lies beyond the range of physical vision; neither is it strange, man being what they are, sons of the living God, that many who are in the thick of the conflict should have a great heart-hunger for something which this world and this life cannot give.

Furthermore, the vast majority of the thirty-four millions of Church members in this country are not forgetful of the claims of service, they are not oblivious of the sufferings of humanity, nor oppressors of the poor, nor robbers of the communities in which they live. Most of these are just plain men and women who are trying to do their duty and who will gladly do all they can to make humanity happier and the world better. Of course, there are some within the Church, "malefactors of wealth," and malefactors of poverty, who would like to climb up into the other class, who no doubt deserve castigation. It is salutary now and then to point out the ethical implications of business and social practices and abuses, and on occasion to uncork the vials of wrath, but even so the right perspective in these matters should always be maintained.

The social gospel is being preached today from every sort of pulpit; it is attacking the old enemies of mankind—ignorance, disease, and sin—with such sledge-hammer blows that they are weakening visibly; but these agencies are too material, and social work needs unspeakably the poetry, the passion, the inspiration, and the interpretation of its message which the Church is able to give. The Church cannot escape responsibility for the personal conduct of its members; neither can it avoid responsibility for the way in which are fulfilled its functions of social service. Any Church having declared that it exists in part to serve men must see to it that it actually renders service—useful, efficient, many-sided; that is, it must see to it that its members render such service, for a Church is made up of its members. If it fails, it is because its members are failures; if it succeeds, it is because its members have nobly done their duty. The service which we, the Church, are bound to render is as broad as human need.

The coming Church will preserve the balance between the functions of worship and service; neither will be permitted to over-ride or crowd out the other, but will safeguard the office of worship with its insistence upon the spiritual, the ideal, the eternal.

It will not suffer it to degenerate into a mush of piety and mysticism, but will make it satisfy the needs of the mind and heart, reason and emotion. The future Church will develop greatly the function of service, it will extend the field of its operations, and will seek to moralize business and politics and society in a way which no doubt they will bitterly resent, but which is necessary if the interests of all the people are to be advanced. Personally I believe the Sunday morning service will be in the future very much what it has been in the past. It will remain the hour set apart for worship, for communion with God and for discourse upon the great themes of the eternal world. It is the only hour in the week devoted to this purpose, and its importance cannot be minimized without danger. The hour in which God is remembered and our relations to Him emphasized must be preserved.

But the coming Church, having spent its hour with God, will, I believe, with equal faithfulness, meet for another hour in the week, and perhaps for a longer time, to plan how it may best serve humanity and the community in which it is established. The social service committee will be necessary in order to render efficient service. While the minister is the moral and spiritual leader of his people, speaking to them in the name of God, calling them to a higher level of spiritual achievement, it is not fair for the congregation to ask him to inspire them to service and also to direct the work which they shall do. This committee should be made up of men and women who are broad-minded, public-spirited, and Christian; to this committee should be entrusted the work of planning and directing the service, which it is the duty of the Church to render.

The range of service in the coming Church will undoubtedly be much wider than it has been in the immediate past, for a quickened conscience is demanding that Christian principles of living be applied in all directions, especially to the labor questions, to measures of social reform, and to the larger work for the common good.

I know full well the grave charges that can be brought against organized labor, the bitter conflicts, the intimidation, the violence, the outrages, the murders of which directly or indirectly it has been guilty; and I remember, too, that we who criticise have done little to acquaint ourselves with the ideals of the labor movement. If we have not won the confidence of the workers and have not suggested to them a better way, then we cannot be surprised if they have listened to dangerous agitators and enemies of the social order. If, now, we wish to win to our Churches the great body of unchurched labor, it can only be by showing an interested sympathy with the purposes and aims of labor and a genuine brotherliness for laboring men. Hitherto, business has been business, with small regard for the human element entering into it; in the future, business must become a profession, and, like medicine and the ministry and teaching, its aim must be the greatest service to humanity. The time will come when business and commerce will be brought under the sway of the same ideal, and when human interests shall become their first concern. This can be effected when Church members get into closer touch with workingmen and cultivate a cordial sympathy with their hopes and ideals.

So with the measures of social reform and reconstruction. No one can pretend that our present social order is what we would like to have it. Something is wrong when there is involuntary poverty in the midst of plenty, when in this great country, with its vast and undeveloped resources, it should be difficult for many industrious men to find jobs when wives have to go into the factory and little boys and girls of tender years are driven to labor when they ought to be at play, when human beings are herded together like animals in miserable dwellings where there is no provision for the common decencies of life and where health and morals suffer, and yet until you have made the effort, you have no conception of the difficulties which surround any attempt to secure betterment.

The Church must take a broader view of social service than it has done in the past—it has given alms to the poor, cared for the sick, provided for the orphan child, and has striven to stem the tide of intemperance and lust and crime. But we are learning now that the number of unfortunates appealing for help are beyond our resources, and that if we are really to reduce the volume of human misery rolling through society we must get back to the causes and check the stream at its source. What I have said is nothing more than a hint of the great variety of service to which the coming Church will be called through its different congregations to address itself, but they serve to indicate the directions in which religion will find practical expression. The coming Church, then, may be expected to preserve its present constitution and more highly develop its functions of worship and service. It will emphasize the value and importance of worship in keeping open the line of communication with the eternal spiritual realities of the universe, the source of moral power and of inspiration to noble and courageous living. It will equally emphasize the necessity of service to man in every direction, in the spheres of business and politics and all social relations as the one unmistakable proof of the sincerity of religious profession and of faithfulness to the ideal of the kingdom of heaven which the Master gave His life to establish on the earth.

Graham, N. C. S. L. Beougher.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PLACES OF LEAKAGE.

Rev. J. E. Franks had a most timely and interesting article in THE CHRISTIAN SUN of March 27th, entitled "Are We Laborers?" Bro. Franks certainly gets at the heart of the situation in saying that we must keep our mind and heart on the central theme of our labors, namely: the winning of souls to Christ and the building up of the kingdom of our Lord. Unless the Church does this, it hardly has an excuse for being.

However, it is doubtful if the figures quoted would in any measure indicate the work now being done by the Christian Church, particularly in the South. There is a constant migration going on through the whole country, from the farm and the rural districts to the towns and cities. Now, every town and city *without* a Christian Church to receive those who move us from the country, are sources of leakage to our denomination. For example, we have many Churches in the country surrounding Harrisonburg, Va. We have no Christian Church in Harrisonburg. Yet people are frequently moving from the rural districts into Harrisonburg, and they are, in large measure, lost to us as a denomination and a Church.

The same may be said of a score of other towns and cities. Winston-Salem, N. C., is a notable example. We have Churches in the country out from Winston, from which many members have moved into Winston-Salem, and after a few years are lost to us. Ashboro, N. C., is another example. We have Churches all through Randolph County. Ashboro is the county seat, and is a rapidly growing center. Ashboro is a source of constant drainage from our membership, and place of perpetual leakage to the denomination. It will always be so until a Christian Church is built in Ashboro. We had lost for all practical purposes, and in many instances for all other purposes, more than one hundred members of the Christian denomination in Richmond, Va., until we went into that source of leakage and placed a Church there for the constant flow of our membership into that city.

A small denomination stands to lose because there are so many cities and centers where they have no Churches, but to which their members are constantly moving. If we are to conserve the membership that we gain, we will have to do so by stopping the sources of leakage, as well as by increasing the sources of gain. Every year we gain several hundred through our evangelistic efforts. We should gain several thousands. In turn, we lose hundreds by not having Churches to receive those who move from one place to another.

The mission secretary is just in receipt of an appealing letter from a very deeply interested brother in Atlanta, Ga. This letter states that we have a number of members in Atlanta, with which fact the mission secretary was already acquainted. Now, as long as we have Churches in Georgia and Alabama, Atlanta will be a source of constant drainage upon our denomination until a Christian Church is placed there. It will certainly be the part of strategy, as well as of kingdom growth and development, for us of the Christian Church to give good heed to saving what we get, if we have a desire to grow strong in the matter of upbuilding the kingdom of our Lord on the earth.

We must not neglect our rural Churches, nor ignore the great good work they are doing. These are constant sources of growth, power and influence. But we need also to build in cities which are draining us.

J. O. ATKINSON,
Mission Secretary.

LETTERS AND MESSAGE BY SAME MAIL.

One is from a Supreme Court judge of the State of Virginia, as follows:

"Rev. J. O. Atkinson, Missionary Secretary: My dear Dr. Atkinson,—Following the suggestion contained in your letters to me on that subject, the Waverly Sunday School has voted to donate to missions the collections taken on the third Sunday in each month, beginning with the year 1924. If you have not already heard from him, I am certain that you will receive a check from Mr. E. M. Lilly, treasurer of the Sunday School, covering the third-Sunday collections for the first three months in the year. With kindest regards, J. F. West."

The check came all right and has been acknowledged in THE SUN and receipt sent.

The other is from another one of our loyal and devoted Sunday School superintendents, whose great love is for his school:

"Youngsville, N. C., March 31, 1924. My dear Dr. Atkinson,—It gives me much pleasure to send this message to you. We have adopted the plan in Pope's Chapel of giving one Sunday's offering to the Orphanage, one to missions, and keep the other two Sundays' offerings each month for our current expenses, and we find ourselves still to the good. Enclosed find a check of $2.94. Though small, it is a start. We hope to climb the mountain along the line you have started us. Though we have some who oppose, sooner or later they will be gone or will be our best sympathizers. We were so glad to have had Dr. Fletcher with us last week. He was interesting, encouraging and inspiring. I hope we can get some of his ideas into practice real soon, especially the grading of the Sunday School. Do you have any plan to suggest? How are we to get our folks to work the idea he suggested? It would help us. May God's blessings rest upon you, strengthen and keep you and yours, for a greater service and to carry on the work you are now doing. And may God bless our efforts, though feeble. We are trying. We will send to you at the end of each quarter what we collect on the fourth Sundays. And to Superintendent Johnston on the second Sundays, and keep the rest for our school. So you get $2.94; Johnston, $1.39, and we keep $5.33—total collection, $9.66. Our literature cost $4.45, so we still have a balance. We have about sixty on roll. Best wishes. I am yours, B. P. Hinton, Secretary."

And the message is from Fuller's Chapel, Vance County: "Our Sunday School has voted to give one offering each month to missions, and the first one is sent you herewith."

All of which is along the right line, and is most encouraging indeed. Missions in the Sunday School is getting the thought and message lodged at the right place—in the minds of our youth.

J. O. ATKINSON, *Mission Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MARCH, 1924.

Rock Stand, Roanoke, Ala., $1.16; Zion, Moncure, N. C., $2.90; New Lebanon, Wentworth, N. C., $2.16; Roanoke, Ala., $2.25; Bethlehem, Timberville, Va., $1.31; Timber Ridge, Highview, W. Va., $2.16; St. Paul's, Wyoming, Del., $2.00; Holland, Va., $9.25; Wake Chapel, Fuquay Springs, N. C., $5.41; Reidsville, N. C., $5.55; Damascus, Chapel Hill, N. C., 38c; Richland, Ga., $1.00; Dendron, Va., $4.22; Leaksville, Luray, Va., $4.15; Winchester, Va., $8.09; South Norfolk, Va., $6.43; Pleasant Hill (A), N. C., $1.10; Ingram, Va., $3.00; Citizen's Bible Class, Elon College, N. C., $5.00; Liberty, Vance, N. C., $2.59; Waverly, Va., $13.13; Durham, N. C., $18.00; Beulah, Wadley, Ala., $1.25; Newport News, Va., $10.00; Antioch, Harrisonburg, Va., $4.86; High Point, N. C., $2.85; Rosemont, Buell, Va., $9.21; Wakefield, Va., $3.22; Wentworth, N. C., $2.50; Dry Run, Seven Fountains, Va., $1.65; Danville, Va., $5.62; Union (Surry), Dendron, Va., $3.83; Ramseur, N. C., $2.19; New Lebanon, Elberon, Va., $3.00; Elm Avenue, Portsmouth, Va., $5.00; Portsmouth, Va., $11.58; Graham, N. C., $5.00; Fuller's Chapel, Henderson, N. C., 85c; Christian Temple, Norfolk, Va., $200.00; Burlington, N. C., $75.77. (Also for furnishing mountain home: Berea (Nansemond) Missionary Society, $11.00; and for special foreign missions: Miss Angie Winfree, Virgilina, Va., $2.00.) Total for month of March, 1924, $462.62.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy to add several new schools to the list, these having voted since January 1st to give one offering a month to missions, as most of our active, wide-awake schools are now doing, and as our Convention has asked all schools to do. Gratefully,

J. O. ATKINSON, *Mission Secretary.*

MEN AND MILLIONS COLLECTIONS.

The following amounts were turned into the hands of C. D. Johnston, Executive Secretary, on Men and Million pledges for March:

North Carolina Conference.

Pleasant Grove	$ 20.00	
Amelia	12.00	
Mt. Bethel	15.00	
Elon College	5.00	
Pope's Chapel	12.00	
Liberty, Vance	40.00	
Oak Level	20.00	
Shallow Well	40.50	
Mt. Zion	10.00	
Concord	10.00	
Burlington	37.00	
Pleasant Hill "A"	11.30	
Turner's Chapel	13.00	
New Elam	60.00	
Reidsville	5.00	
Catawba Springs	315.00	
Zion	22.00	
		$ 647.80

Eastern Virginia Conference.

Berea, Nansemond	$335.00	
Windsor	195.00	
Johnson's Grove	8.00	
Oakland	81.00	
Damascus	16.00	
Holy Neck	5.00	
Mt. Carmel	60.00	
Berea, Nansemond	25.00	
Burton's Grove	24.00	
Union, Surry	10.00	
Windsor	114.00	
South Norfolk	171.90	
Bethlehem	55.00	
Isle of Wight	30.00	
		1,129.90

Valley of Virginia Conference.

Palmyra	$ .50	
Joppa	1.50	
Newport	3.00	
Leaksville	3.20	
Harrisonburg	2.50	
		10.70

Alabama Conference.

Noon Day	$ 5.00	
McGuire's Chapel	10.00	
Mt. Zion	2.50	
		17.50
Total for month		$1,805.90

J. O. Atkinson, *Mission Secretary.*

MAY HER KIND BE INCREASED.

The following breathes such a fine Christian spirit from a good sister, who has the interests of the kingdom at heart, that I feel like others than myself will enjoy it:

"'Ruffin, N. C., March 31. Dear Bro. Atkinson,—Your statement on the card received as to the amount of my Men and Millions is correct. I pledged $50.00. I have paid $20.00. There are $30.00 now due. I want to pay $10.00 now soon. I hope to be able to pay in full by 1925. I pledged $100.00 on the Elon Christian education fund. I have paid $60.00, and am now due $40.00 on that pledge. I want to finish my Men and Millions and then finish the other, as I cannot pay both at the same time. My income is so very small it is quite a struggle to support my children and pay my pledges too, but I am going to do the best I can. I am real glad to have a part in the good work of the kingdom. I have not forgotten my pledges by any means. I think of them often and pray over them much, and of course I have to help keep up my home Church, too; so I cannot pay as fast as I wish to. I want to finish all pledges soon as I can, so I can be able to take a part in other missionary work. Sincerely, ———."

This should be an inspiration to many of the rest of us, for it breathes a fine Christian spirit.

J. O. Atkinson, *Mission Secretary.*

IT IS NOT TOO SOON TO THINK.

It is already high time for every pastor and Christian Church in Virginia and North Carolina to be thinking and planning and working for the Elon Chautauqua, July 28th to August 3rd. It is not too soon for Alabama and Georgia folks to be thinking of the first summer school to be held at Bethlehem, August 11th to 18th.

Think first of what the Chautauqua will mean to you personally, and to your Church—the morning devotions with Dr. Enders, and his class for pastors; the Bible work with Rev. Hardcastle and Rev. Harrell; mission study with Dr. Atkinson and others; the classes with Dr. Staley, Dr. Harper, Rev. Lightbourne, Mrs. Bullock, Mr. Humphreys, Mrs. Walters, and others still to be planned; the opening lecture by Dr. Wade C. Smith, of Greensboro; the children's daily Bible school; the music on the campus every evening; the Christian recreation led by Mr. Hardcastle, and all the rest, which you can never know until you have spent the week there. And the Bethlehem folks are already thinking of their first session, with Dr. Atkinson and Mr. Hermon Eldredge, Miss Pattie Coghill, and Miss Lucy M. Eldredge, and others, as it may be possible for them to come, with meetings for study and for lectures on the work of the whole Church; with the Alabama Sunday School and Christian Endeavor Convention meeting at Wadley during the week.

It is not too soon for every Church to be making plans to send at least two to these gatherings to bring back the many good things. Send your pastor, your Sunday School superintendent, the president of the Christian Endeavor or Missionary Society, some good live young people, and introduce them all to our colleges, the new college at Wadley, and to Elon with its new buildings and fine equipment, with the Christian Orphanage ready to welcome them, with the people of Elon College glad to see them.

It is not too soon to write to Miss Pattie Coghill, Elon College, N. C., for any information about either gathering. It is not too soon to send her your dollar, and so be registered now for the greatest summer schools ever held in the Southern Christian Convention.

Think now! Act soon! Meet us at Elon, July 28th, or at Bethlehem August 11th.

Lucy M. Eldredge.

ANNIVERSARY OF THE FIRST CHRISTIAN CHURCH.

The fourth anniversary of First Christian Church, Richmond, Va., was observed Sunday, April 6th, and, notwithstanding the rain, a good-sized congregation was present. Rev. W. W. Staley, D. D., of Suffolk, preached the sermon, taking as his text Joshua 6:20, "They took the city," and Heb. 11:30, "By faith the walls of Jericho fell down, after they were compassed about seven days."

Taking as his subject, "The Heroic in Religion," Dr. Staley spoke, in part, as follows:

"The land of promise is not a type of heaven, as some teach, but of the unconquered world, full of giants and institutions unwilling to admit the reign of God.

Taking as his subject, "The Heroic in Religion," Dr. Staley spoke, in part, as follows:

"It is a big undertaking to capture a city for God, but that is the task of the Church then and now.

"It takes more courage to capture a city by faith than by arms; and it takes great faith to believe that it can be done.

"Cities could now be taken by faith for God, if His people would obey Him and co-operate in the task.

"It is heroic to continue God's work in silence, and wait for results. Silence is power when it expresses faith—the unspoken influence of daily Christian life is the power that overcomes the world.

"Jericho was closed against the people of God. The human heart and heathen nations are closed against the gospel; and both are strong-walled cities.

"It is heroic to believe that cities can be taken by faith. They put their faith into active obedience by encompassing Jericho seven days. All true faith trusts, obeys, and waits. The farmer does that. The business man does that. Christians do that.

"It is heroic to obey God. God gave orders to Joshua; He delivered them to the leaders, and they to the people. The march was set in motion. The soldiers led; the priests, blowing the rams' horns, followed; others followed with the ark of God; the people brought up the rear. The gates of the city were closed. The great host marched around the city once a day for six days; then seven times on the seventh day. On the seventh time on the seventh day, the host shouted, and the walls fell down.

"It is heroic to shout. People are afraid to shout in these days of form and supereducation. Silence is power. Influence is great. But a shout in obedience to God's work in the soul brings results.

"To have voices and keep silence is a great test of faith.

"To have arms and not to use them tries faith.

"To have plenty and use it for God marks the truest faith. The spoils of victory were to go into the treasury of the Lord.

"Christianity has captured the cities in part for God, but has not turned the full spoils into the Lord's treasury. The Anti-Saloon League worked for twenty-six years before it drove out the saloon; but it accomplished this great task by faith and trustful waiting.

"The task of the Church is to capture the cities for God. To fail here is to fail to take the world for God. The world is not to be taken by force, but by faith."

First Christian Church organized a Sunday School the first Sunday in January, 1920, with seventeen members. The present membership of the school is 113 active members, and, including the cradle roll and home department, is 145. The Sunday School has raised a total of $1,711.74. A Ladies' Aid Society was organized the same month. It has raised $1,508.

The Mission Board and the Woman's Home and Foreign Mission Board of the Southern Christian Convention have contributed $26,293, and the total contributions from all sources for the four years has been $61,984.92. The Church was organized April 4, 1920, with forty members.

During the four years, a lot was purchased at the corner of Grove Avenue and Sheppard Street, on which a modern Church plant has been erected, which was opened for service September 30, 1923. The property represents a value of $100,000.—Reported in *Times-Dispatch.*

JUST HALF RIGHT!

Picked up from the *International Musician,* as follows: "The American Federation of Labor will not cease to fight until a child-labor law embelishes the statute books of every State in the Union or Congress has paved the way for a measure of this kind which will stand the most assidious judicial test."

This apparently has a kindly ring of humanity in it. But under the surface there is something lacking. As commonly understood, the law prevents the employment of child labor, but it carries with it, as thus used, a school of idleness.

Children must have employment, and the law provides none. The law advocated is just half right, half complete, and offtimes a half of a thing is worse than the whole which it would correct. Besides the manual or physical side to which the law looks, there is a moral or patriotic side, to say nothing of the educational and religious.

EVOLUTION VERSUS CREATION.

The subject of this, the second in a series of notable debates, has probably caused more discussion than any of the other points at issue between fundamentalists and modernists. This word-for-word record of the speeches of Dr. Straton and Mr. Potter presents a very thorough resume of the arguments on both sides of this sharply contested question. Both laymen and preachers will find it an admirable source-book of information. The subjects of the five debates to be given in this series are as follows: "The Battle Over the Bible," "Evolution Versus Creation," "The Virgin Birth—Fact or Fiction?" "Was Christ Both God and Man?" "Utopia—By Man's Effort or Christ's Return?" (the first and second are now ready). They will afford definite guidance for those wishing to use this effective method of arousing public interest in religious questions. Paper, net, 50 cents. Geo. H. Doran Co., publishers, New York.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 20, 1924.

Topic: "Elisha: Teacher and Statesman."

Lesson: 1 Kings 19:15-21; 2 Kings 2-10, 13:-14-21. (Print 2 Kings 6:15-23.)

Golden Text: Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Devotional Reading: Psa. 34:1-8.

When Elijah was suffering from a violent attack "of the blues," and thought that he was the only good man in Israel, God reminded him that He "had seven thousand who had not bowed the knee to Baal." We do not know much, if anything, about the six thousand nine hundred and ninety-nine, but we do know something about one of those faithful. Our lesson is concerned with him today. Elisha is his name.

The name means "God is salvation." And he was a worthy man for a worthy name. During his active career, by his far-sightedness, his faith, his helpfulness, and his loyalty to God, he was indeed "salvation" for his beloved country. The history of Israel during those years would have been much different if there had not been an Elisha.

His call was dramatic. He was a young man of large means, and as he was plowing in the field one day, Elijah passed by and threw his mantle about him. Taking time only to bid his loved ones farewell, he followed Elijah and was his faithful minister for several years. When Elijah was called home, Elisha was with him and received a "double portion of his spirit." He showed himself fitted for the great task that awaited him.

Elisha and Elijah differed very markedly. Elijah lived in the out-of-the-way places and was rather brusque and hard in his dealings with men. He was pre-eminently a man of fire and energy. Elisha, on the other hand, lived with men and was very friendly and human in his points of contact. He was more a teacher and man of persuasion. But with Elijah, he shared a passionate devotion to Jehovah and spent and was spent in His service.

Elisha's ministry was inclusive. He seemed to be in close touch with affairs of the kingdom, and he counseled with kings and leaders with a tact and judgment that always made him a welcome adviser. At the same time he was exercising a ministry of healing and helpfulness among both great and little. He who would see an embodiment of the spirit of service would do well to read the life of Elisha. Like Him of a later day, "he went about doing good."

The lesson, as printed, is full of interest. Benhaded, the King of Syria, had been ravaging Israel. But in later days, he had found that his plots against the king had been discovered and thwarted with vexing regularity. He thought at first that it was due to a traitor, but he learned that Elisha was the one who stood in his way. Accordingly, he dispatched an army to capture the troublesome "man of God." When Elisha's servant saw the host, he was dismayed, but after a prayer by the undaunted and undismayed prophet, his eyes were opened and he saw the mountains full of horsemen and chariots of fire. He then witnessed the miraculous delivery of the Syrian army into the hands of the king of Israel, through the prayer and strategy of Elisha. The story ends with an account of Elisha's counsel of magnanimity on the part of the King of Israel toward the captured host of Syrians.

The later events of Elisha's life show him as exercising an influence over kings and their policies. He dies an old man, full of years, and with a record of worthy and far-reaching service.

Some Teaching Points of the Lesson.

1. One test of a man's greatness is his willingness to do humble forms of service, and to express the p'rit of helpfulness.

2. A man has gone far toward being useful when he, like Elisha, is willing to forsake all, and obey the call of God.

3. A "former" is more valuable than a "reformer."

4. The forces of evil are always afraid to stand "man to man." Benhadad sent an army after Elisha; the enemies of Jesus sent a mob after Him.

5. One man with God can put to rout an army of the wicked.

6. God's message to men is "Fear not." (I have been reading the gospels lately and I have been impressed with the emphasis which Jesus time and again puts on "Fear not.")

7. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

8. We fail to see our invisible allies because our eyes are holden.

9. The way to overcome enemies is to love them. The American people have an unparalleled opportunity to win the good will of Germany if they will help her, insofar as there is actual need.

10. One righteous, godly man is worth more to a nation than a hundred scheming politicians.

11. More things are wrought by prayer than this world dreams of.

12. "They that are with us—with those of us who are trying to do God's will—are more than they that are against us.

CHRISTIAN ENDEAVOR.

April 20, 1924.

Topic: "Easter a Time of Joy."

Lesson: 1 Cor. 15:1-8, 51-55.
(Sunrise Prayer Meeting Suggested.)

Daily Readings: Sorrow banished (John 20:-11-18; Joy in immortality (Psa. 16:5-11); Joy in the Risen Lord (John 20:19-29); Joy in a secure heaven (2 Cor. 5:1-9); Joy in a new life now (Eph. 1:15-23); Joy in expanding service (Luke 10:1-2, 17-20).

Christmas is a day of joy. Everybody is happy on that day and at that season of the year. There is a spirit of good will and of joy in the air and in our hearts. And this is as it should be. For on Christmas we celebrate the anniversary of Jesus.

But Easter should be even more a day of joy, for at Easter we celebrate the resurrection of Jesus. It is an anniversary of His victory over death and His return from the grave. And the birth of Jesus would not have meant very much to the world, or to us, if He had not risen from the dead. It was because of the latter event that the former event has significance. We will do well to think about this fact at this Easter season, for unless we do, we will not appreciate Easter as much as we ought. And if we do we will have more joy at the Easter season.

People disagree as to how the resurrection took place. There has been much discussion and almost as much hard feelings over the kind of body Jesus had when He arose from the dead. But of this, one fact men are generally agreed—*Jesus Christ did rise from the dead.* And, after all, that is the most important fact. It does not make much difference to me how that great miracle took place; it does make much difference whether it did take place. And I believe—and I know—that it did take place.

It seems to me that there are a number of reasons why we should have joy at the Easter season. I give them as they come, and not in order of importance.

1. We ought to be glad because Easter convinces us that Jesus was the Son of God. He had told His disciples that He would be crucified and buried, but that He would rise again. And He did rise. Thus His words were fulfilled. Paul said, "He was the Son of God with power according to the resurrection from the dead." Here, then, is the point. If Jesus was able to fulfill His word in this the greatest test, how much more shall He be able to fulfill it in lesser tests? Think of this when you read your Bible. Whenever you come to some teaching or promise of Jesus, remember that He made good His prophecy of His resurrection, and then know that He will do just what He says in regard to what you have read. If He calls you to follow Him and promises to go with you even unto the end of the world, know that He will do it. If He says He will forgive you your sins if you repent, know that He will do it. Jesus was the Son of God. And the resurrection proved that fact.

2. We ought to be glad because we know that Jesus is a *living* Saviour. Some people think of Jesus as a man who died nineteen hundred years ago. But Jesus Christ is a living person, a living Saviour, living here and now. Think what that means.

3. We ought to be glad because Easter tells us that we have a living Saviour who has all power. He is able to exceeding abundantly above all that we ask or think. He has power enough to make men new. We can do all things through Christ who strengtheneth us.

4. We ought to be glad because we know that this living, powerful Saviour is the same loving, helpful, sympathetic Saviour that He was when He was here in the flesh. Read the activities of Jesus after the resurrection and see how He manifested His love and sympathy as of other days. Jesus still looks with compassion upon us and is ready and eager to help us.

5. Easter tells us that death does not end all. It is just an entrance into another and a larger life. It is as if we should go through a door into

a new and larger and better room. And of course we ought to be glad for this.

6. Easter tells us that we shall be with Jesus and with our loved ones and friends who have gone before. He went to prepare a place for us. Is it not enough to cause us to rejoice when we know that we shall be with Him and that we shall see Him and know Him, because we shall be like Him?

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord."

A Few Questions.

1. What difference did the resurrection make in the lives of the disciples?
2. Why do we believe in the resurrection of Jesus?
3. What are some points of evidence for the resrection?
4. How can we make it easier to believe in the resurrection?
5. What difference does it make whether we believe in the resurrection?
6. How many times, and under what circumstances did Jesus show Himself to His disciples and followers after the resurrection?

WORRY.

By E. J. Blough.

Worry is one of the most disastrous evils there is in the world. It not only works disaster to the soul, but may greatly weaken the body, and may destroy the mind if a person keeps it up. It is like an acid—it eats. You put some acid on a certain material, and it may make a hole in that material, and it may, if there is plenty of acid, dissolve the whole thing. In just this way, worry works on the human body. Then worry acts on the mind and soul just like a poison taken into the system. Then worry weakens and may destroy your faith. Peter was getting along just fine while walking on the water; but when he began to worry, he lost his faith in the Master just about the same time. Lack of faith and worry seem to go right together hand in hand.

Worry is anxious care, being careful about things of this life to such an extent that we become over-anxious about them. This is what Paul forbids us doing in Phil. 4:6. To get the real true meaning of this passage, we must read it in the Revised Version, which reads: "In nothing be anxious"; or have no anxious care whatever. We need to be careful about our life and work, and not in any sense should we be careless or reckless about anything; but we should never allow anxiety to come into our life. We may study out problems in life; but this is only work, perhaps hard work, which acts like healing oil to the body if not too hard work; but this studying, thinking, or talking over the things of life need not be worry at all.

Worry itself is altogether of the devil. He seeks to destroy us by trying to get us to worry. But, thank God, no Christian need ever worry about anything at all in his life. It is God's definite command that His children should never worry. We find this command in Matt. 6:24-34. So we sin against God whenever we worry, for we break His commandment; and God never tells us to do anything that we cannot do by His grace and help. As with Paul, in order to get the thought that Christ intended to bring out, we must go to the Revised Version, which reads, "Be not anxious."

There are reasons why the real, true Christian should never worry. One reason is because we know that *all things* work together for his good as long as he loves God (Rom. 8:28). This being the case, why need we worry? Another reason is because God has promised to supply all our need through Christ. The cattle on a thousand hills belong to God (Psalm 50:10). What need the child of God to worry about meat or milk for his daily food (1 Cor. 10:25)? This last reference proves that the whole earth is the Lord's. But God promised more than our needs, for He has promised to withhold *no good thing* from the *upright* (Psa. 84:11). Of course, we must let God say whether a thing is good for us to have or not. We want something very badly and may not think that it would injure us at all; yet God, who is all wise, may see that it would perhaps be disastrous for us to have it, so He would withhold it from us, seeing it would not be a good thing for us to have at all.

Perhaps the greatest reason why the Christian need never worry is because God is his Heavenly Father, and He has unbounded wealth. What young child is there who has a real good, true, earthly father, who has plenty to supply his children's needs, who goes about all the time worrying about his food, clothing, or shelter? The child never thinks of worry at all, probably. Christ said that even evil fathers will give good gifts to their children (Luke 11:13); and doubtless even those children never worry. Far much less, then, should any child of God worry, especially when the Heavenly Father cares so much for His children as to number the very hairs of their head (Luke 12:7).

What are the things that we worry about mostly? One thing is our *future* needs. But Christ forbids this in Matt. 6:34. Just turn over your whole future to the Lord, leave it right there in His hands and never worry about it at all. If we do worry about the future, we will no doubt worry about things that will never happen at all. Then we may worry about our food, drink, clothing and shelter for our bodies. This was also forbidden by Christ (Matt. 6:25). If God takes such infinite care of even the despised sparrow, how could He neglect to provide for His own dear children (Matt. 10:29)? Surely we need to take example of the birds, the grass, and the lilies (Matt. 6:26-30). Human beings are far more valuable to God than these things. Then we may be tempted to fret about the prosperous wicked, while we may be living as truly the Christian life as we can, and may have only our bare needs supplied. But God has forbidden us to worry about this also (Psa. 37:1). Let us remember that "a little that a righteous man has is better than the riches of many wicked" (Psa. 37:16); that "godliness with contentment is great gain (1 Tim. 6:6), and that we may be poor in this world's goods, "yet making many rich" in salvation, "having nothing, yet possessing all things" (2 Cor. 6:10).

But how are we to avoid all worry? Wherein lies the cure? If I go to a doctor and he tells me I have a disease, I want him to furnish me a cure for it. God never commanded us to do or abstain from anything unless He also showed us the way to do or avoid that thing. In the first place, we are to have great faith in God that He will do these things for us; that is, supply all our need (Matt. 6:30; Phil. 4:19). We could liken heaven to a great bank, with our own Heavenly Father as president of it, and Jesus our Saviour as the cashier. Draw a check on this Bank of Heaven for all that you need.

Then Christ tells us to seek first God's kingdom and righteousness; and when we do this, "all these things" (referring to food, drink, raiment, all we need, see content) shall be added unto us. This is perhaps the greatest cure for all anxiety. Let everything you do be done for God's honor and glory, and the uplift of His kingdom on earth, then you will be seeking first God's kingdom and righteousness (Matt. 6:33).

What cure does Paul give for worry? We will find this in Phil. 4:6. He first mentions "prayer and supplication." Pray for what you need. While God knows what we need before we ask Him, yet He desires to have us pray for them. But we must pray always "in faith believing." Then Paul mentions thanksgiving as a part of the cure. Thank God for all the blessings that He gives you. You may name a few of His blessings; but they are too many to name separately. Then Paul tells us to be content in whatever state we are. This will help us to avoid all worry (Phil. 4:11). This must be learned.—*Wesleyan Methodist.*

ONE-DAY SCHOOL OF MISSIONS.

Dates and places of one-day schools of missions are as follows:

Eastern Virginia.

Isle of Wight Courthouse—Tuesday, April 8; Mrs. J. A. Williams, Leader.

New Lebanon—Wednesday, April 9; Mrs. Waverly S. Barrett.

Holy Neck—Thursday, April 10; Mrs. R. T. Bradford, leader.

Newport News—Friday, April 11; Mrs. J. E. Cartwright, leader.

North Carolina.

Fuller's Chapel—Saturday, April 12; Mrs. F. M. Harward, leader.

Piney Plains—Sunday, April 13; Mrs. L. L. Vaughan, leader.

Durham—Tuesday, April 15; Mrs. J. P. Avent, leader.

Elon College—Wednesday, April 16; Mrs. J. D. Kernodle, leader.

Apple's Chapel—Thursday, April 17; Mrs. M. F. Cooke, leader.

Ramseur—Friday, April 18; Mrs. D. A. Cornelison, leader.

Turner's Chapel—Sunday, April 20; Miss May Gunter, leader.

Lebanon—Tuesday, April 22; Mrs. T. W. Chandler, leader.

OFFICIAL NOTICE.

The Piedmont Ministerial Association of the Christian Church is called to meet on Tuesday after the second Sunday in April—April 15, 1924—at 2:30 P. M., in the pastor's study of the First Christian Church, Burlington, N. C.

All members of the association and any minister of the Christian Church within the bounds of the association are urged to be present.

P. H. Fleming.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention is called to meet in the Christian Temple, Norfolk, Va., at 10 o'clock Wednesday morning, April 30, 1924. All woman's mission boards of the various Conferences of the Southern Christian Convention and representatives of missionary organizations of all Churches are most earnestly requested to be in attendance at this Convention.

We are praying and planning for a great meeting of the women of the Southern Christian Convention. Your presence and co-operation is absolutely necessary for the accomplishment of our plans and purposes.

Mrs. W. H. Carroll, *President.*
Mrs. C. H. Rowland, *Secretary.*

Mr. Hermon Eldredge and Miss Lucy M. Eldredge may now be addressed at C. P. A. Building, Dayton, Ohio.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

How to Pray.

"When thou prayest, enter into thy inner chamber, and when thou hast shut the door, pray to thy Father."—Matt. 6:6.

We need all the help we can get when we attempt to pray, not only from outside sources, but in personal and inward preparation. A place for prayer, a time for prayer, a posture in prayer, and the putting of our petitions in audible words, all help us to pray.

The body likes regular habits, and no less in prayer than in eating or sleeping, or in any of the other habits we are daily accustomed to. To be habitual and regular in prayer and devotions is wonderfully effacacious. Have a place and a time for prayer every day.

There is much also attributed to the posture and attitude in prayer. To get on the knees helps a great deal. We naturally bend the knee when we are in quest for something. We bend when we stretch to see something afar. Thus, when we shall have read the Scriptures in the family circle and we bend in quest of our Heavenly Father's will and stretch ourselves forward to see Him, to bow upon the knees together is most natural and a great assistant to our thoughts and feelings, and petition seems more urgent and devotion more contrite. When it is practicable, let us bow.

Prayer.—(Let the head of the family lead in a prayer, and all join in the Lord's Prayer in closing.)

TUESDAY.

The Living Example.

"Study to show thyself approved of God a workman that needeth not to be ashamed."—2 Tim. 2:15.

Parents, if your children believe that your principles are high and that you are above doing anything wrong, don't do anything which will shatter this opinion.

As long as your boys and girls think you are truthful, honest and free from deceit and just, they will think of you as being ideal.

They will feel that under no circumstances would you do anything which is not right.

Other children may try to convince your children that you are not what you appear to be, but as long as they have no proof, they will not believe any wrong of you.

Once they are deceived by you in word or action, they become convinced you are not what you pretend to be, and they are quite likely to believe any stories they may hear about you.

It is a sad time in a child's life when he learns his parents do not measure up to the ideal he had established for them.

After such a conviction, there can never be just the same feeling there was before the fact became known.

Establish a high standard with your children and live up to it. (Copyright, 1924, by I. F. S., Inc.)

WEDNESDAY.

Skating on Thin Ice.

"Other foundation can no man lay than that which is layed, which is Jesus Christ."—1 Cor. 3:10-15; v. 11.

Are you doing something of which you are likely to be much ashamed in years to come?

Are some of your actions such that members of your family would be made unhappy and feel chagrined, perhaps disgraced, if they were aware of them?

Usually the wrong you do is known to one or more persons—your confidants or those who accompany you in your wrongdoing.

You may feel safe in the thought that these persons dare not make known your part in certain affairs because they might incriminate themselves.

Did you ever stop and think that these persons may have other friends in whom they confide what you consider a secret, and in this way the facts may become known.

Are you skating on thin ice?

Better give some thought to what would be the result if it should give way. (Copyright, 1924, by International Feature Service, Inc.)

Prayer.—Father, teach us how to control our thoughts and direct our souls, so that we may never be ashamed. For Christ's sake we ask it. *Amen.*

THURSDAY.

Co-Operation is the Key which Will Unlock Difficulties.

"Now, I beseech you, brethren, through the name of our Lord Jesus Christ . . . that there be no divisions among you, but that ye be perfect together, in the same mind and in the same judgment."—1 Cor. 1:10.

"How did you happen to select Mr. So-and-So for such-and-such a place?"

This question was asked recently, many other applicants, in some ways better fitted for the job, having been turned down.

"For two years his name has been on my desk, his youth and inexperience being against him, but each time the matter came up, his evident spirit of co-operation made such an impression that we have decided to try him," was the reply.

Co-operation was the open sesame.

Co-operation is the key to most of the difficult problems of today.

Are you big enough and broad enough in your make-up to co-operate with those around you who are trying to accomplish good things?

Every time you have an opportunity to co-operate with others for a good cause and you do not give your best, you are a weaker individual.

There is something about generous co-operation which warms into glow all those who are engaged in real co-operative spirit.

If you have a big job, you must be a big soul, or you lose the real benefits which should be yours.

If the other fellow will not co-operate, do not let it sour you, but keep right on giving your best, as it seems best, and earn your own self-respect. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Dear Father, our Creator and Redeemer, fill us with Thy spirit of brotherly love and helpfulness to others. Help us to give of our best to Thee, and our best to our fellowman. For Christ's sake we ask it. *Amen.*

FRIDAY.

Choosing the Creator.

"And there was also a strife among them, which of them should be accounted the greatest."—Luke 22:24-27.

It was characteristic of human nature when the disciples contended as to which should be greatest. Greatness is something everybody seeks. To be well-known, famous, lauded—these are the natural desires of the human heart. There is only one kind of greatness that counts. It is the greatness of God in an individual. It is the greatness that serves, ministers, does for other, is helpful to many.

Some who are doing things worth while might be doing greater things if they only knew it.

There was Bishop Tucker. He was an artist, on the way to success. One day while engaged on a picture which he hoped would win a prize at the Royal Academy (the picture of a young woman with a baby in her arms, walking the streets of London on a dark, stormy night, and which the artist was to call "Homeless"), the following thoughts came to him:

"God help me. Why don't I go and save the homeless, instead of painting pictures of them?" Then and there he resolved to give his life for others. He worked in the slums of England, and then he went to Africa, where he did a great work as the Bishop of Uganda. He chose the greater for the lesser. Always there is something better, finer to challenge; always there is the "better," and after that the "best." The best life is the life that follows the Master, going about doing good.—*Rev. Richard Braunstein.*

Prayer—(Lord's Prayer, all the circle joining.)

SATURDAY.

The Unplumbed Deeps.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33-36.

Paul was ever seeking to find out God, and that not for himself alone, but that he might interpret the Heavenly Father to His children. As he sought, his increasing knowledge made clearer the widening circle of his ignorance. He ended, as all who seek must end, in an exclamation. It is an exclamation, not of defeat alone, but of triumph as well.

A few days ago, with some friends, I rode high up among the majestic mountains of Colorado to the Grand Lake, reputed to be the largest body of water at that altitude in the world. Fed by the melting snow, its waters were crystal clear. They told us that no man had ever plumbed the deeps of that lake, that no man had ever found its bottom. Yet we saw boats coming and going; he who would might drink of its refreshing waters. I could not tell you of its hidden mysteries. I know not how deep it is. I could, if you would travel with me, take you to its shores, that you might be enthralled by its beauty and refreshed by its waters. No man has ever plumbed the deeps of God, of man, or of life. No man can tell you of the hidden mysteries of Providence. Yet men, if you will follow with them, can bring you to the living waters from which you may be refreshed. Though you may fail to sound their depths, there will be the note of triumph.—*Rev. John A. McAfee.*

Prayer—(Lord's Prayer, all the circle joining.)

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

If the Sabbath was made for man, it certainly must have been made for him as God designed and created him, and that is for the whole man. The whole man must share in the benefits of the day, and if it does not it fails in its object. Thus it is a day for the body, a day of rest and recreation. It is a day for the mind, it refreshes it by diverting its energies into new channels. It is a day for the heart, it renews it in the change of surroundings and in the expression of deepest affections. It is a day for the soul, it increases the potency of the spirit within us and lifts us heavenward and hallows the soul. This all done, we can return to our duties on Monday with clearer intellect, livelier spirit and renewed vigor.

Prayer.—Dear Father, sanctify our hearts and lives to the spirit of the Lord's Day. Make it a holy place with us both in our inner and outer lives. For Jesus' sake we ask it. *Amen.*

Christian Orphanage

DEAR FRIENDS:

Our financial report this week carries us beyond the fourth mile post for this year. A little better than last year at this time. Let us keep the wheel rolling and do better this year than we did last year. We have had applications for six little children this week, five of them have lost father and mother, and all in need of a home. Shall we take them? Let your Easter offering answer the question.

Our hearts were made sad when two of our little boys were called to the bedside of their father last week, who was very ill and died before they reached him. They lost their mother about two years ago, and now, with the father gone, it leaves them very lonely indeed. Our hearts go out to these two fine little boys in their hours of grief and sadness, which makes them feel dearer to me than ever before. I will never forget the tender love that father and children had for each other. They loved their father tenderly, and there has hardly been a week since they have been here that he did not come to see his two dear little boys and take them on his lap and talk with them.

It is a great opportunity for the Church to supply them every need and train them up for good citizenship and the Master's kingdom. Ill health, death of wife and mother and other adverse circumstances compelled the father to place them with us to care for them, but his tender love and fatherly affection for them was sublime.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 10, 1924.

Amount brought forward		$3,875.52
Sunday School Monthly Offerings.		
North Carolina Conference:		
Sanford	$ 5.23	
Henderson	6.01	
Bethlehem	3.26	
New Lebanon	5.00	
Pleasant Hill "J"	3.63	
		23.13
Eastern Virginia Conference:		
Elm Avenue	$ 4.50	
Hopedale	3.31	
Oakland	5.26	
		13.07
Valley of Virginia Conference:		
Mayland		1.52
Georgia and Alabama Conference:		
Lanett	$ 7.06	
Kite	4.00	
		11.06
Northern Church:		
Pleasant Hill, Ohio		15.85
Special Offerings.		
A Friend, Durham	$ 15.00	
Rent	20.00	
Sale of calf	10.00	
J. H. Jones	30.00	
Y. P. Class, Ivor Church, Va.	20.00	
Philathia Cl., Baptist Ch., Durham	14.00	
W. H. Thomas	25.00	
W. E. Brown	15.00	
		149.00
Grand total		$4,089.15

The coal resources of the United States will last 6,033 years at the present rate of consumption, according to the figures of coal statisticians.

LIBERTY (VANCE).

After reading such a splendid letter from Haw River, I feel impressed to write something of my Church. We have a large Sunday School, under the leadership of Mr. R. C. Osborne. As a result of an epidemic of measles, we have not had as good attendance as desired. Now, as the spring has come, we trust that all may be inspired to start anew, with a determination to make this our best year in Sunday School work.

We need to do our best to give the young people the religious training that is so much needed to carry on God's work. I wish every Sunday School worker could have the pleasure of hearing Dr. W. P. Fletcher, of Toronto, Canada, the Sunday School specialist. We need the graded lessons and graded classes, with teachers that can make the work attractive for the children. If we could get them all interested, they would love the work and the object of Sunday School (which is to teach God's Word and to know His will) would be successfully carried out. We also have a Christian Endeavor Society, with more than fifty members. While not all of them are active, others are, and are loyal to the work.

We trust that some good is being done for the cause of Christ. Personally, Christian Endeavor appeals to me more than Sunday School. The object of Sunday School is to teach God's Word, while Christian Endeavor is a training station for training in personal service for Christ.

My advice to any Church that fails to have a Christian Endeavor Society is to get busy and organize at once, if possible. Give the young people the chance to testify in service for Him.

We have a strong Church in membership, with Rev. J. E. Franks as our faithful pastor. He is much loved by every one everywhere who really desires a consecrated man, filled with the spirit of God for a spiritual leader. He is doing his best, with God's help, to lift us to a higher standard of Christianity. Like Paul, he is determined not to preach anything but eternal life by the way of the cross. His is the plain gospel, but full of spiritual food for the believer in Christ. The heart must be prepared to do Christian service, and real preparation comes of God when we give ourselves up to Him to be used in His own way.

May we lay aside all different ideas, and come together in one accord to serve the Lord. Let us pray for more love, more peace, and a spirit of unity, with but one purpose—that of glorifying the name of our Lord. I love the Church, regardless of name or denomination, and am interested in all Church work. I can truthfully say, as did David of old, I am glad when they say, "Let us go into the house of the Lord."

I earnestly request the prayers of all Christians, that I may (as I am trying, by the grace of God, to live a Christian life) be given strength, through Jesus Christ, to overcome the wicked one. May we study God's Word and be doers; not hearers only. Study to know if we are real Christians or only professed Christians. May we all give Jesus first place in our heart and life. Then we will be ready to share His love with others. See 2 Peter 1:5-9, and study to see if we are clothed with these graces, that we may claim the promise."

MRS. R. J. NEWTON.

Japan's Forest Land.

Although Japan has a total population of about 52,000,000 in an area the size of the State of California, two-thirds of the total area of the empire is forest land, containing 1,100,000,000,000 feet of standing timber—about half of the estimated timber supply of the United States today. Japan has been practicing forestry for 400 years, and it is one of the recognized principles of the country.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

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DORSETTE.

On February 22nd, Bro. O. M. Dorsette passed to his eternal sleep. Bro. Dorsette was for fifty years a member of Antioch Christian Church, Chatham County, and for the greater part of that time, some forty-eight or nine years, was a deacon in that Church. He served as Sunday School superintendent for many years, and was relieved only when age and ill health made it impossible for him to attend longer.

Bro. Dorsette was a veteran of the Civil War. He was an active and ardent member of the Masonic fraternity. Until the end he was deeply interested in his Church and in all public matters.

Mr. O. M. Dorsette was born October 30, 1844. He was married first to Miss Fannie McIntyre. To this union were born nine children, two of whom survive —Mr. O. M. Dorsette, of Greensboro, N. C., and Mr. Archie Dorsette, of Siler City, N. C. He was married a second time to Miss Alice Dowdy. To this union, two children were born, one of whom survives—Miss Mattie Eva Dorsette. He was ever a kind father and a loving and faithful husband.

The Dorsette home was known always as the "preachers' home," and many ministers will recall happy hours as the guest of this generous and delightful host.

The hearts of his many friends will be saddened by his going, and their sympathies will go out to his widow and the three children who mourn his loss.

SION M. LYNAM.

RESOLUTIONS OF RESPECT.

Whereas, God, in His wisdom and mercy, has seen fit to call from this earthly life to his reward our beloved brother and pastor, Rev. H. H. Butler, we relate as follows:

Bro. Butler was pastor of the Antioch Christian Church for near thirty years. He was faithful in keeping all of his appointments, never failing to keep one unless he was providentially hindered by sickness or death.

He was preparing on Saturday, February 16, 1924, to go to Antioch on Sunday, and would have been in Antioch community at the time of his death if he had not been detained because of a marriage he had to perform Saturday. He said he desired to work as long as he lived. This he did, despite the fact that he had been growing weaker for several months. He was never sick, but just passed away, so far as any one knows, without a pain.

We feel that a good man has gone, to be with us no more on earth. He was greatly loved, and will be greatly missed. But we are assured that God is too wise to make any mistake, and too loving to be unkind; therefore, we would resolve:

First, That we bow in humble submission to the will of our Heavenly Father, feeling that our loss is our brother's gain.

Second, That we, in behalf of the members of Antioch Christian Church, extend our heartfelt sympathy, and our sincere prayers, to the bereaved family and friends.

McPHERSON.

At his home, in southern Alamance County, N. C., Samuel McPherson was called from labor to reward on the 22nd of March, 1924, in his eighty-second year.

In 1869 he was united in marriage to Martha Jane Teague, and to them were born eleven children, eight of whom are living. His wife preceded him to the grave by about twenty-nine years.

Bro. McPherson was a loyal member of Pleasant Hill Christian Church, and had been for a number of years. He was a devoted husband, kind father, a good neighbor and faithful citizen. He served his day and generation well.

The funeral services were from Pleasant Hill Christian Church, conducted by the writer, assisted by Rev. G. O. Lankford. The interment was in the Pleasant Hill Cemetery.

The large audience present at the services and the large and beautiful floral tributes evidenced the esteem in which he was held. Sweet be thy sleep, dear brother, till Jesus bids thee awake.

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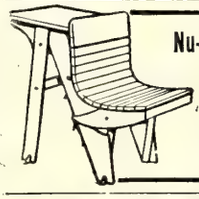
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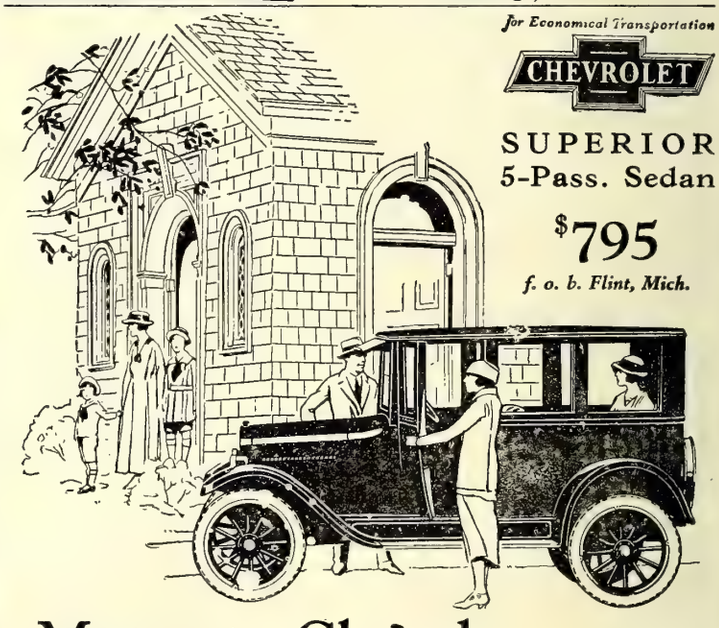
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RESOLUTIONS OF RESPECT.

Whereas, God, in His infinite wisdom and mercy, has seen fit to call from time to eternity Mrs. Mattie Roxie Barlow; and

Whereas, we recognize in the death of our beloved friend and sister the loss of a kind, loyal and loving Christian woman and desiring to express our esteem and high regard for her memory; therefore, be it resolved:

First, That we bow in humble submission to the great Creator's will, remembering that our loss on earth has been our sister's gain in heaven.

Second, That the members of the Young People's Missionary Society of Burton's Grove Christian Church extend their heartfelt sympathy and sincere condolence to the bereaved family and friends.

Third, That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of our society, and a copy be sent to The Christian Sun for publication.

MRS. NELLIE BURTON,
MRS. FENTON BRANCH,
MISS LOUISE PITMAN,
Committee.

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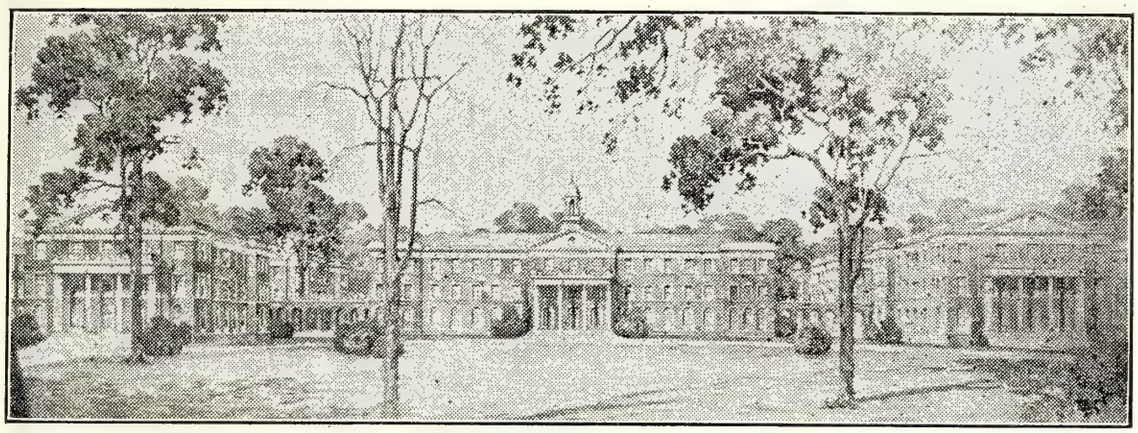

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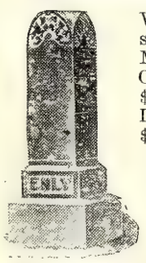

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

GOODWIN.

On January 25, 1924, little Georgetta Goodwin succumbed to an attack of scarlet fever. Her suffering was intense, but of only a few days' duration. Her stay upon earth was 6 years 9 months and 4 days. She was the youngest daughter of Bro. and Sister J. L. Goodwin, New Hill, Route 2. Her parents and several brothers and sisters survive. The writer conducted her funeral service from Ebenezer M. E. Church on the day following her death.

Possessing a brilliant mind, a lovely disposition, and a natural mood of ready response, she was loved, we believe, by every one who knew her. The children of the community were devoted to her. Accounts of her passing printed in the local papers were wonderful tributes, and showed the power of her influence upon those who were older than she. Her father and mother are members of New Elam Christian Church, and it was there that she was a very interested member of the Sunday School. B. J. HOWARD.

PHILLIPS.

Jesse Calvin Phillips, Haw River, N. C., passed from labor to reward on the evening of March 25, 1924, aged 65 years, 6 months and 3 days. In 1881, he was united in marriage to Miss Lucy Woods, and to them were born eight children. His wife and six children survive him.

In early life he united with the Christian Church and was a member of the Haw River Church when death came. His going was very sudden. He finished his day's work, came home and was sitting by the fire talking when called home. He quietly fell asleep.

He was a good husband, a kind father and a good citizen. The funeral services were conducted from the Haw River Christian Church by the writer, and the interment was at Long's Chapel, where he quietly sleeps awaiting the resurrection call. P. H. FLEMING.

IN LOVING MEMORY.

Resolved: First, That we, the members of the Missionary Society of the Reidsville Christian Church, wish to express our sorrow and extend to our sister and co-worker, Mrs. Susie Crenshaw, our heartfelt sympathy in the sudden passing away of her devoted husband.

Second, Pray that God may comfort and bless her and her little boys.

Third, That a copy of these resolutions be spread upon the minutes of our society, that a copy be sent to the Reidsville Review and The Christian Sun for publication.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, APRIL 17, 1924. | NUMBER 16.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Wilson Memorial.—

The Woodrow Wilson memorial at Davidson College, N. C., will take the form of a building, a monument, or a clock tower. Prof. McConnell believes that it will be the latter

Fire Damages Oldest Dormitory.—

The oldest college dormitory in America stands on the Harvard University campus. It is Massachusetts Hall, erected for the housing of students in 1720. This building was partially burned. Damages are placed about $7,000. The fire started on the third floor of the building, and firemen attribute it to defective wiring.

Fire at the University.—

Swayne Hall, the dining department of the University of North Carolina, where more than 600 students get their meals, was partially burned some days ago. The loss is estimated at more then $20,000. The fire originated in the furnace room of the building. Work of reconstruction has already been started, and the university authorities feel sure that repairs will soon be made. Meanwhile the cafeterias and hotels of the town will enlarge their facilities to care for the extra number of students.

North Carolina Governor Weds.—

Governor Cameron Morrison, of North Carolina, was married to the widow of G. W. Watts on April 2nd. The marriage occurred in Durham. Only a few of the friends of the couple were present. Mrs. Morrison was Durham's wealthiest woman citizen. She was married to George W. Watts, the prominent financier, in 1917. Mr. Watts died in 1921. Mr. and Mrs. Morrison left for a Northern trip immediately following the wedding. They will occupy the executive mansion in Raleigh during the remainder of the Governor's term of office. The marriage of a Governor while still in office is an unusual event.

Another Peace Prize.—

Raphael Herman, of Detroit, Mich., has offered $25,000 as a prize for the best educational plan for securing world peace and international justice. The winning plan must be stated in less than five thousand words, and must be submitted before July 1, 1924. The plan must be strictly non-partisan. Further information may be had from Dr. A. O. Thomas, Augusta, Me., president of the American Educational Association.

This is the second plan for which a prize has been offered. The Edward W. Bok prize was won by Dr. Charles F. Levermore, of New York. Nineteen other plans come in for careful consideration, and these are to be published at an early date. They will make interesting reading for those interested in international relations.

There may be no value in these prize plans except to the winners, but it brings the matter to public attention, and if we can succeed in making men and women think world peace, we will some day obtain it.

Bankers Back France.—

American bankers, headed by J. P. Morgan & Co., New York, have established a banking credit of $100,000,000 in favor of the Bank of France. This action was taken to help the French government stabilize the franc. During March the franc, normally 19 3-10 cents, dropped lower than 3½ cents, about one-sixth of its normal value. This alarming situation aroused the whole French nation. The government is cutting off every unnecessary expense, and the French Parliament will soon enact a law increasing taxes and reducing the amount of paper money in circulation. By these measures and American credit, the French hope to bring the franc back to something like its normal value. This timely aid to France will make possible better understanding. Christianity and economics have a very vital relation.

The Page Memorial.—

A memorial tablet to the late Walter Hines Page, ambassador to the Court of St. James during the war, has recently been placed as a part of the American memorial in the Church of St. Peter and St. Paul, in Yorkshire. The Bishop of York presided, and Ambassador Kellog, present ambassador to England, delivered the address of the occasion. The Church in which the memorial is placed stands near the Page ancestoral estate in Yorkshire. It is placed as a pennant to the large tablet commemorating the American and British co-operation during the late war.

Probably no ambassador in modern times has attained the prominence which came to Ambassador Page. "The Life and Letters of Walter Hines Page" has been for many months on the best-selling non-fiction list. No American has been better loved in England than was Mr. Page. This memorial stands as a constant reminder of the man who did so much to bring about a better feeling between the United States and England. All these things contribute materially to the cause of world peace.

Cabinet Changes.—

Two changes in the Harding Cabinet have been made recently. Edwin Denby, Secretary of the Navy, resigned, following disclosures of the oil investigating committee. Curtis D. Wilbur, chief justice of the Supreme Court of California, has been appointed to head the navy.

Harry M. Daugherty has resigned, by request of the President, after a stiff fight with the investigating committee. Harlan F. Stone, dean of the Columbia University School of Law, has been chosen to succeed him as Attorney General.

President Coolidge's Cabinet now stands: Secretary of State, Charles E. Hughes, New York; Secretary of the Treasury, Andrew W. Mellon, Pennsylvania; Secretary of War, John W. Weeks, Massachusetts; Attorney General, Harlan F. Stone, New York; Postmaster General, Harry S. New, Indiana; Secretary of the Navy, Curtis D. Wilbur, California; Secretary of the Interior, Hubert Work, Colorado; Secretary of Agriculture, Henry C. Wallace, Iowa; Secretary of Commerce, Herbert C. Hoover, California; Secretary of Labor, James J. Davis, Pennsylvania.

It is rumored that Secretaries Wallace and Hoover are coming in for investigation. Resolutions to investigate Secretary Mellon's business activities have been introduced, but received little attention.

Singapore Project Abandoned.—

The English Labor government has abandoned the project to establish a strong naval base at Singapore. Japan is greatly pleased, but Australia is indignant at the stand taken by Premier MacDonald. The naval base at Singapore was advised by naval authorities, and the refusal of the government to act on the advice of the naval department has aroused widespread disapprobation. Mr. MacDonald strongly urged brotherliness in the speech in which he declared that the project had been abandoned. He feels that preparation for war is not a guarantee for peace, and he is of the opinion that disarmament in a practical way must begin somewhere. This, the Premier believes, is the time to begin. Such publications as the *London Outlook*, however, does not favor Mr. MacDonald's line of reasoning, and believes that the Labor Premier is an idealist, living in a brutally realistic world. However true the *Outlook's* opinion may be, it is refreshing to find some man in power is strong enough to put into action his opinions and show in concrete terms his brotherhood theories. Mr. MacDonald is doing just this in the stand he has taken in the Singapore affair. He says that he has faith in world peace and universal brotherhood, and proceeds to practice it. When the Labor party won in England some weeks ago there was not the alarm which Americans had expected, and it seems that the Socialist rule in the greatest empire has been quite a success.

Ramsay MacDonald, the British Prime Minister, is a man of sinple life, and in an interview a few days ago declared that he stood ready to go back to his farm when the English people needed him no more. He does not care for the pomp and ceremony of court life, and his rigid simplicity is causing talk in Downing Street.

NOTES-PERSONALS

Quite a number of the people here are planning to attend the Southern Christian Convention when it meets in Norfolk.

Wakefield (Va.) Church is to add Sunday School rooms to its present plant. We are glad to hear of this progressive plan.

Elon graduates desiring to teach in New York State, so write to board of regents, will be given certificates if they hold the A. B. or Ph. B. degree.

The Elon graded school district is planning to make a $25,000 addition to its present plant and to meet the State's requirements for accrediting.

Dr. G. O. Lankford held a baptismal service on the first Sunday evening in April. We have not learned how many candidates were baptized.

Suffolk Church is considering the question of remodeling the present Church plant. Veritably, the signs of the times indicate growth for our Zion.

Rev. Thos. F. Opie, rector of the Episcopal Church of Burlington, gave a splendid address at chapel Thursday morning. He is a good friend of Elon.

Rev. J. F. Minnis, a graduate of Elon, is making a fine success of his work as foreign missionary for the M. P. Church. He is located at Dhulia, West Khandesh, India.

Bethlehem College has enrolled fifty students this year. President Hook writes that one hundred should be enrolled next year. And yet some feared we did not need Bethlehem College.

Mr. and Mrs. G. H. Higbie, Morris Plains, N. J., who have been wintering in St. Petersburg, Fla., were pleasant visitors to the college last week. Mrs. A. H. Hook is their daughter.

Rev. J. H. Lightbourne has an important article in this issue. Note it carefully. His friends will deeply sorrow that his eyes are giving him serious concern. We hope he may soon be entirely well.

A bill is pending before the Senate to tax gifts of more than $50,000 just as inheritances are taxed. This bill should carry an exception for gifts intended for charitable, educational, and religious purposes.

Commencement speakers for Elon are Dr. Alva M. Kerr, Dr. H. Shelton Smith, and Dr. Walter S. Athearn. This is certainly a fine array of talent. Elon's commencement is this year from May 25th to 27th.

Dr. J. O. Atkinson is in Eastern Virginia this week attending the one-day schools of missions. Next week he will be in the same good work in the North Carolina Conferences. Miss Coghill is assisting in this work.

Elon has the building spirit all around. Three new residences are now in process, or about to be, and six have been completed within the year. It speaks well for a community thus to grow with substantial dwellings. Homes of the Christian type are the hope of our nation.

Lay your plans right now to attend the summer school of religious education at Elon or Bethlehem. Read Miss Eldredge's fine article in this issue.

A friend of The Christian Sun of long standing is Mr. A. T. Holland, Suffolk, Va. If we mistake not, he subscribes for ten copies, sending nine of them to aged people and other families unable to subscribe. Who will do likewise?

Elon and Lenoir Colleges engaged in intercollegiate debating on Friday night, April 11th, at Elon. Elon won, with Messrs. Henry A. Peel and J. O. Atkinson, Jr., as the speakers. At Lenoir, with Messrs. W. B. Terrell and M. L. Patrick, Elon lost. The question was as to the cancellation of the inter-allied war debts. The negative won in both cases.

One of the largest crowds since the opening services last fall, was present on Sunday evening at the First Christian Church, Richmond, Va., to hear Sam Davis, our wonderful blind pianist, of Norfolk, Va. Pastors who do not avail themselves of Mr. Davis' services during their evangelistic or revival meetings, are leaving unused one of our most valuable assets. Mr. Davis is accompanied by his wife who leads the song services. The two make an ideal combination.

NOTICE.

The Southern Christian Convention meets with the Christian Temple, Norfolk, Va., April 29th to May 2nd. All delegates and visitors who expect to attend the Convention are asked to please notify the pastor, Rev. L. E. Smith, 4312 Colonial Avenue, Norfolk, Va., whether or not they will attend, and if so, what time they will arrive, and if they desire entertainment while in the city.

Rev. S. L. Beougher, pastor of our New Providence and Graham Churches, Graham, N. C., for the past three years, has resigned his work there, effective on or before November 1, 1924. This announcement comes as a distinct surprise. Bro. Beougher is very popular in his field, and people of our Churches honor him. He is one of our best writers, and certainly an able preacher and lovable man. Here is an opportunity for a Church that wants a real man of God as its pastor.

The fundamentalists, acting through a committee consisting of Prof. Leander S. Keyser, Rev. W. H. Griffith Thomas, Prof. J. A. Huffman, Prof. S. James Bole, and Rev. John Thomas, representing the Christian Fundamentals Association, 1020 Harman Place, Minneapolis, Minn., to which orders should be sent, have just issued a list of "Textbooks Selected and Recommended" "to be representative of evangelical Christianity." Many of these books the editor has read. He presumes all of them would be worth owning.

Dr. Martyn Summerbell has been making annual pilgrimages to Elon for more than a score of years. This year he received the heartiest welcome possible. Always scholarly and instructive, his lectures grip the earnest auditor. His sermon on Sunday this year was a masterly defense of Christ as the real Saviour of men and of the Holy Scriptures. He gave three great addresses on John Knox, John Bunyan, and John Wesley. He also gave a lecture on "American Wit and Humor," with quotations. Mr. Lynam expressed in very fitting terms the thanks and appreciation of the students for Dr. Summerbell's services.

The M. P. Church will open its college near High Point this fall. Rev. R. M. Andrews is acting president, and Rev. N. M. Harrison, Jr., dean. Other faculty and administrative officers will shortly be announced. We wish our M. P. brethren every good success in their undertaking. One man in their Church gave $100,000 to make their college possible. Their relations with the Christian Church and Elon have always been cordial and brotherly.

Dr. Barrett wishes to express his grateful appreciation to the many friends who have written him and sent him cards while he is in the hospital and to express his regret that it is impossible for him to answer them all now. He is very grateful for these expressions of sympathy and interest that come to him, and his friends will understand that he cannot answer now, but he wishes to take this opportunity to thank each and every one through the columns of the paper for their kindness in writing. He is making good progress in preparation for his operation.

It is now estimated that 9,998,771 persons were killed during the World War; 20,297,551 were wounded. The war also cost $337,946,179,657. All this life, and health, and money was expended in one war—and for what? What has the world to show for it? It has nothing save a seething world waiting for another murder of an archduke to plunge it again into another holocaust. It has tens of thousands of orphans, and other thousands of children who, because of undernourished babyhood, can never grow into normal men and women. It is the high privilege of the Church, being, as it is, the representative agency of the Christ, to lead the world into a lasting peace. We, each of us, are responsible for the keeping of the world in peace. As followers of Christ, we must learn and live the principles of peace as taught by the Prince of Peace.

TUBERCULOSIS CLINICS.

To date, ninety-seven free tuberculosis clinics have been conducted in the State under the direction and support of the North Carolina Tuberculosis Association. The findings of these clinics show that eleven and one-half per cent of all the persons examined were positive cases, while over 80 per cent were found to be negative, 6 per cent suspicious cases, and about 2 per cent doubtful. The number of examinations given at the 97 clinics total 10,008. The number of positive cases found was 1,150; the number of negative cases, 8,150; the number of suspicious cases, 628, and doubtful cases, 180.

In connection with the clinic work, 252 educational addresses were made on the subject of tuberculosis to an audience of 42,844.

Dr. D. R. Perry, formerly county health officer of Davidson, is now in charge of the clinics, which feature of tuberculosis extension work was made possible by the sale of Tuberculosis Christmas Seals.

The clinics are free and are held upon request of physicians, a county health officer, a public health nurse, a welfare worker or the chairman of Tuberculosis Christmas Seal sale. Since January this year, Dr. Perry has held clinics in Kinston, Durham, Davidson, Marion, Raleigh, Pittsboro and Wadesboro. While the direct object of the clinic work is to find cases, the educational value is of great importance. Here, large numbers of people come to know for the first time the fundamental things concerning the prevention, spread and treatment of tuberculosis, one of the most important of which is finding the case early while it can be cured.

PROGRAM OF THE SOUTHERN CHRISTIAN CONVENTION.

Order of Business.

FIRST DAY—EVENING.

Tuesday, April 29, 1924—8 o'Clock.

1. Convention Called to Order by President.
2. Worship Conducted by Dr. W. W. Staley.
3. Enrollment of Delegates.
4. Announcement of Committees:
   (a) Credentials—Rev. W. D. Harward, L. R. Jones, A. B. Jarvis.
   (b) Press—Rev. C. B. Riddle, J. H. Blanchard.
   (c) Finance—W. V. Leathers, K. B. Johnson, E. R. Richards.
   (d) Nominations—Col. E. E. Holland, Rev. S. C. Harwell, T. J. Holland, Rev. E. M. Carter, Rev. J. F. Morgan.
   (e) Resolutions—Rev. P. H. Fleming, D. D., Rev. J. L. Foster, D. B. Jones.
   (f) Apportionments—W. P. Lawrence, K. B. Johnson, C. D. West.
5. President's Address.
6. Sermon—Rev. John G. Truitt.
   Communion Service—Revs. C. H. Rowland, D. D., N. G. Newman, D. D., J. L. Foster.
7. Closing Services.
   Music in Charge of Church Choir.

SECOND DAY—FORENOON.

Wednesday, April 30, 1924—9 o'Clock.

9:00. Song Service—Rev. J. F. Morgan.
Devotion—Rev. Jas. H. Lightbourne, Holland.
9:20. Roll Call, Reading Minutes, Enrollment of Delegates.
9:35. Reports:
Treasurer—Rev. W. C. Wicker, D. D.
Executive Board—Rev. L. E. Smith, D. D., Chairman.
10:00. Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:45. Report of Committee on Temperance—Dr. D. A. Long.
11:30. Orphanage—Report by W. K. Holt, Chairman of Board of Trustees; Addresses by Mr. Holt and Charles D. Johnston, Superintendent.
Open Discussion and Vote on Report.
1:00. Adjournment.

SECOND DAY—AFTERNOON.

Wednesday, April 30, 1924—2 o'Clock.

2:00. Song Service—Rev. J. F. Morgan.
Devotion—Rev. R. L. Williamson.
2:15. Missions:
Report of Mission Board—Lieutenant-Governor J. E. West.
"What this Report Signifies for the Future"—Mission Secretary J. O. Atkinson, D. D.
"The Bearing of Our Men and Millions Movement on Our Future Missionary Activities"—Lieutenant-Governor J. E. West.
"The Experiences of a Worker for Men and Millions"—J. F. West, Jr., Waverly, Va.
"Reasons for Extending the Time of Men and Millions"—J. A. Williams, Franklin, Va.
"Our Men and Millions' Obligations"—Rev. W. W. Staley, D. D., Suffolk, Va.
Brief Talks on Men and Millions and How to Finish the Program.
"Our Efforts to Strengthen Our Stakes"—J. M. Darden, Suffolk, Va.
"The Relation of Stewardship to Missions"—Rev. W. H. Denison, D. D., Dayton, Ohio.
"Evangelism Through Missions"—Rev. Roy C. Helfenstein, D. D., Dover, Del.
"Our Women and the Missionary Task"—Mrs. W. H. Carroll, President of the Southern Woman's Board, Burlington, N. C.

SECOND DAY—EVENING.

Wednesday, April 30, 1924—8 o'Clock.

8:00. Devotion—Rev. W. D. Parry, D. D.
8:15. Address—Dr. W. P. Minton, Mission Secretary for the General Convention of the Christian Church.
8:45. Missionary Pageant—Under Direction of Mrs. M. L. Bryant.
Music in Charge of Church Choir.

WOMAN'S MISSIONARY CONVENTION.

1. Devotional Services—Mrs. Jas. L. Foster, Waverly, Va.
2. Address of Welcome—Mrs. J. E. Cartwright, Norfolk, Va.
3. Response—Mrs. W. A. Harper, Elon College, N. C.
4. Appointment of Special Committees.
5. Reports of Officers:
   (a) President—Mrs. W. H. Carroll.
   (b) Vice-President—Mrs. R. F. Brown.
   (c) Secretary—Mrs. C. H. Rowland.
   (d) Treasurer—Mrs. W. T. Walters.
   (e) Superintendent Young People's Work—Mrs. Russell Bradford.
   (f) Superintendent Mite Boxes and Literature—Mrs. Job G. Holland.
   (g) Superintendent Cradle Roll—Mrs. J. F. Morgan.
   (h) Field Secretary Woman's Board—Miss Pattie Coghill.
6. Recognition of Presidents and Other Officers of Conference Boards:
   (a) Alabama Conference.
   (b) Georgia and Alabama Conference.
   (c) Eastern Virginia Conference.
   (d) North Carolina Conference.
   (e) Virginia Valley Central Conference.
7. Introduction of Mission Secretaries:
   (a) Rev. J. O. Atkinson, D. D., Mission Secretary S. C. C.
   (b) Rev. W. P. Minton, Foreign Mission Secretary, A. C. C.
   (c) Rev. O. S. Thomas, D. D., Home Mission Secretary, A. C. C.
   (d) Mrs. Athella Howsare, Field Secretary Woman's Mission Board, A. C. C.
8. Greetings from Our Workers in the Fields:
   (a) Miss Martha Stacey.
   (b) Mrs. D. P. Barrett.
   (c) Miss Olive Williams.
   (d) Miss Margaret Morey.
   (e) Mr. and Mrs. Sorrell.

THIRD DAY—FORENOON.

Thursday, May 1, 1924—9 o'Clock.

9:00. Song Service—Rev. J. F. Morgan.
Worship—Dr. W. D. Harward.
9:15. Report of Committee on Nominations.
9:45. Report of Special Committee on Finance—J. E. West, Chairman.
10:30. Report of Committee on Relation of Southern Christian Convention to the General Convention.
1:00. Adjournment.

THIRD DAY—AFTERNOON.

Thursday, May 1, 1924—2 o'Clock.

2:00. Song Service—Rev. J. F. Morgan.
Worship—Conducted by Rev. W. L. Wells.
2:15. Education:
(a) Report of Board.
(b) Report of Religious Educational Board—Rev. W. T. Walters, D. D., Chairman.
Discusion and Vote on Above Reports.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

THIRD DAY—EVENING.

Thursday, May 1, 1924—8 o'Clock.

8:00 Song Service—Rev. J. F. Morgan.
Devotion—Rev. D. D. Poythress.
8:15 Address—Rev. W. W. Staley, D. D.
8:45 Address—Mr. Hermon Eldredge.
Music in Charge of Church Choir.

FOURTH DAY—FORENOON.

Friday, May 2, 1924—9 o'Clock.

9:00 Song Service—Rev. J. F. Morgan.
Devotion—Rev. W. H. Gorman.
9:15. Publications:
Report of Board—D. R. Fonville, Chairman.
Report of Editor—Rev. J. P. Barrett, D. D.
Report of Managing Editor—P. J. Kernodle.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

CHAUTAUQUA NOTES.

Come early—avoid the rush and inspire others!

The Chautauqua and School of Methods meets at Elon College July 28th to August 3rd. The registration fee, and only charge, with the exception of a small charge for board and room, is $1. The following have registered and have paid their fee: L. M. Cannon, Miss Lucy M. Eldredge, Clarence Coghill, Prof. O. W. Johnson, Dr. J. U. Newman, Miss Mildred Pritchett, Mrs. W. A. Harper, C. M. Cannon, Mrs. C. M. Cannon, Mrs. W. P. Lawrence, Mrs. J. W. Patton, Prof. A. L. Hook, Miss Mary Graham Lawrence, Miss Pattie Coghill.

There is every indication that we are to have the most enthusiastic and largest attended session of the Chautauqua that we have ever had. The program this year is excellent. The new buildings will be an inspiration, and many are planning to enjoy the fine fellowship of these days.

Will not SUN readers decide as quickly as possible to attend the session and send in their registration fee, that we may know how to plan and prepare for the occasion? It will help very much in every way if those deciding to come will decide early, avoid the rush, and give inspiration to those who may be hesitating.

BRITISH AND AMERICAN SCHOOLS COMPARED.

Dr. John Adams, of London University, in addressing the annual convention of the Oregon State Teachers' Association, showed similarities and differences in British and United States schools in a highly original manner. He said, in part:

"American schools offer to their pupils education a la carte. In England we give them the course table d'hote. Here you allow them to pick and choose. There we give them the things that have for so long been required and insist that they take them all without turning aside for other things that they may like better.

"The course of study in the United States is the more practical, while that in England is more classical and more in accord with the traditions of the pupils' forbears.

"Schoolmasters are more in evidence in England than in this country, where so many women teach. In England there is a schoolmaster to every 3½ women teachers, while in the United States the proportion is one to eight. It would be desirable to have more men teachers in the upper grades and in high schools of this country, not because women teachers are less efficient than men, but that boys, as they grow older, need the contact with and direction by men.

"However, in my opinion, the charge sometimes made that the dominance of women teachers in our schools has ended to make the youth effeminate is not borne out by the facts. Best evidence of this is the fine character of the young men who went from the United States to fight in the World War."

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

THE WAY TO DISUNION.

The title is deliberately chosen, though it makes the heart ache so to caption an editorial for THE CHRISTIAN SUN. This paper and our people have always stood for union. We stand ready at any time to prove our affection for all God's people. We love even those who make this editorial necessary.

Now, why this editorial?

On March 16th, in the city of Norfolk, Va., the finest Church in our denomination, and likely also the finest Church of any denomination in the State of Virginia, was opened for worship and the service of God. The *Christian-Evangelist*, St. Louis, Mo., in its issue of April 3rd, in its department "Letters to the Brotherhood," in an article signed by W. F. Nee, deposes and says: "The new Christian Temple will be dedicated March 16th. It is one of the most imposing and modernly constructed Church buildings here. The cost, including architects' fees, is $285,000. The structure is three and one half stories in height, and of limestone construction. The archietcture is perpendicular Gothic in every detail. The first floor contains a social hall to be used as a Bible class room and dining-room. It is equipped for indoor athletics. There is a kitchen, rest rooms for men and women, and shower baths, ladies' parlor, kindergarten, primary rooms and junior Church auditorium. The heating plant is modern, distributing heat in winter and dispelling it in summer, giving a complete change of air in fifteen minutes. A large foyer opens into the auditorium. Though it is a double building, the symmetry and beauty of the auditorium are preserved by windows on inside walls artistically lighted. The educational auditorium, with two large and a series of smaller class rooms, contains the Church offices and secretaries' rooms. The pastor's study is on a private elevation off the second floor. A large gallery is in the main auditorium on the third floor. There is also a gallery in the educational building, two large departments for educational work. The fourth floor has one finished room in the tower and the four organ chambers and unfinished space for at least twelve individual club or class rooms. A four-manual Hall organ is built in four large chambers, located in the four corners of the auditorium. The lighting system is unique in this section. The auditorium is lighted with seven large X-ray lanterns, Gothic design, with a semi-direct ray. The large tower is not decorative, but useful. L. E. Smith is pastor of the Church."

There is a group of men in our Church that has sincerely and earnestly hoped, and prayed, and worked for the union of the Disciples and our people. The effort has been a discouraging one from the beginning, because certain others of our people have felt and said that the Disciples are not for union, but for alienating our local Churches from us; that their real purpose is to proselyte. They cite as evidence of their conviction that our ministers are frequently listed as ministers of the Disciples; that our Churches are called on for offerings by the Disciples' boards; that books written by their people consistently and persistently ignore the plain facts of history with reference to our people; that in discussing Christian union, they always leave our platform out of the question, and other matters of a similar import. The unionists among us have persistently and conscientiously denied these purported designs.

A few years ago, commissioners from the two Churches met and adopted certain agreements as to the positions mutually held. It was also understood, among other things, that we would each not enter fields already occupied by the other and that we would respect each other's legal and historic names, looking to the day when we can be one united people. This attempted rape of the Christian Temple of Norfolk makes nugatory any further effort at union between the Christians and the Disciples of Christ. Our heart aches to record such a statement, but there is no need further to becloud the situation with sentiment. We love the Disciples of Christ, but we cannot make overtures further to ecclesiastical rapists. Such an act as is here recorded is a wedge driven in the prospects of union, making disunion inevitable; and that it has been perpetrated, bows the heart in sorrow. "Thou shalt not steal." "Thou shalt not bear false witness."

SEVEN SPECIAL NEEDS IN CHRISTIAN LIVING.

The Rev. F. E. Marsh, D. D., of London, England, the writer of the following paper, is well known in this country, as well as in England. He is a man of power in the Lord's service. He has been greatly blessed in his ministry. The seven needs which he presents are very important in the life of each individual believer. Study his teaching carefully:

Of the men of Issacher it is said they were "men, who had understanding of the times," to know what Israel ought to do (1 Chron. 12:32). May we be like them to know what we ought to do. Every hour of human history has its own need, we may well pray that we may know the need of the hour and ask the Lord to meet it.

1. *We need a fresh recognition of the authority of God's Word.* The enemies of God's Word today are found in the house of Christendom and found in increasing numbers; hence we need to cling to God's Word with a tighter grip. "Tighten your grips," Rutherford once wrote to a friend. Two thousand six hundred and one times we have in the Old Testament such expressions as "the Lord commanded," "thus saith the Lord," "God said," "the Lord spake," and "the Word of the Lord came." When we recognize the Lord in the authority of His Word, we have all the authority of the Lord at our back. An old Puritan has said, "The Holy Spirit always rides in the chariot of His Word"; therefore, if we want Him, we must get up into the chariot.

2. *We need an increased consciousness of the need of the people.* Do we recognize that the sinner is dead to God, although alive to himself; that he needs to be born from above and that his past must be blotted out if he is to see and enter the kingdom of God? God says the sinner is lost, in the cell of condemnation, in the blindness of ignorance, under the curse of a broken law, swayed by the dominance of sin, fired by the fever of lust, palsied in the helplessness of iniquity, and going to the terminus of outer darkness.

"There are bairns there!" exclaimed a woman in a town in Ayrshire, Scotland, as she pointed to a mound of snow which had slipped from a house and buried the children beneath it. So there are precious souls buried beneath the avalanche of sin. Oh! that we might realize it and rescue them.

3. *We need a new grip of the Gospel and an added emphasis in our testimony for Christ.* What is the Gospel? The Holy Spirit tells us in the first epistle to the Corinthians that it is the fact of Christ's death and resurrection according to the Scriptures (1 Cor. 15:3-4). On one occasion, when Tennyson was visiting in the lake district of England, he came across an old woman at a cottage door who was apparently reading a newspaper. He said to her, "What's the news?" She was thinking of Christ while the newspaper was in her hands, and she responded to the question, "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." To this reply, Tennyson responded, "Ah! that is old news, good news, and new news." This is the glad tidings of the Gospel, Christ died for our sins." There were sins to die for, and He alone could die for them. Oh! that we might preach this Gospel in the power of the Holy Spirit, till the people shall exclaim in faith, with the half-witted lad in Scotland, "Three in one, and one in three, and the man in the center is the man for me."

4. *We need a deeper abandonment to the filling of the Holy Spirit.* When we are passively right to the Spirit He can work in His might to the blessing of others. The Spirit will not delegate His power to us in order that we may use it, but He will use us if we will leave ourselves in His hands. We are not agents to use the Spirit, but we are instruments to be used of the Spirit. We often cry to the Lord that we might have more of Him, whereas He is all the time asking for more, yea, all of us. Christ said to His Father, "All mine are Thine, and Thine are mine." It is because He said in consecration, "All mine are Thine," that He could say in communion, "and Thine are mine." The colored man quaintly but aptly put it when he said, "The way to get the fire into the poker is to put the poker into the fire." When we abandon ourselves to the Spirit, He gives Himself to us.

5. *We need a constant realization of the absolute need of prayer.* Prayer keeps us in touch with God and keeps God in touch with us, even as the arm of the car touching the live wire finds all the electricity of the power house at its disposal.

"Repairs while you wait," so read a notice in a shoemaker's shop. That is the only way to get "repairs" and anything else, "while" we "wait" on God.

"To talk with God—no breath is lost,
Talk on, talk on!
To talk with God—no strength is lost,
Walk on, walk on!
To grind the axe—no work is lost,
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on, grind on!"

6. *We need a definite cry to God for reality.* What a lot of unreality there is in the best of us! Do we believe what we believe? If we never told to others only what we have experienced ourselves, how often should we speak? If God were to answer us in private what we pray for in public, should we be surprised? Would we like others to know what God knows about us? Some one has said we have three selves: "There is the self which people think we are; there is the self which we know we are; and there is the self which God knows we are.' Oh, to be what He desires! namely, thorough in consecration, clean in heart, kind in spirit, simple in faith, not jealous of others, not covetous in life, possessed by the love of Christ, doing everything to please the Lord, doing the right thing because it is the right thing to do, and always glorifying God.

7. *We need a more ardent outlook for the coming of the Lord.* "The coming of the Lord draweth nigh," the Spirit says. What do we say? If we are with the scoffers in the Church, we shall say, "Where is the promise of His coming?" If we are not right within ourselves or with others, we shall say, "My Lord delayeth His coming,"

and at once begin to smite our fellow-servants; but if we are right with the Lord we shall cry in response to His word, "Behold, I come quickly!" "Even so, come, Lord Jesus."

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the blest Lord cares
That they always are done in the light of the sun,
Would He take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my Lord Christ came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhoped-for zest?

THE PEOPLE OF SWEDEN.

The Rev. Livingston Johnson, editor of the *Biblical Recorder,* during the past summer, visited Sweden and saw much of the people there. In a recent issue of his paper, he writes of the people of that land in a most interesting way. In writing of the people of Sweden, he says:

Sweden is one of the most interesting countries we have visited since reaching Europe. I am rather surprised that our people do not know more about Sweden than they do, but suppose that is because of its distance from America, making it inconvenient for tourists to include it in their itineraries. We have enjoyed our stay in no country more than in Sweden, even if we leave the meeting of the alliance out of the account.

The Country.

A glance at the map of Europe will show that Norway and Sweden lie side by side. We did not get into Norway, though we should like to have done so. Sweden is a beautiful country. The land is broken by high hills, and is given a very rugged appearance by the rocks that protrude from the surface of the ground. It is truly a "rock-ribbed" country. The houses are built on solid foundations.

The soil is not nearly so fertile as that of the other countries through which we have passed, and, as might be expected, there is not the attention given to agriculture here, as in France, England, or Belgium. They have magnificent forests, and ship more lumber than any of the other countries we have visited. Lumber is one of the chief commodities of the country. Fishing is also a national industry. They catch and ship multitudes of fish, though from the place fish held on the bill-of-fare at the hotels, it appeared to us that they could not have done much in the way of exporting while we were in Stockholm. However, this is not peculiar to Sweden. We have had fish everywhere in Europe and are completely worn out on that diet. I do not believe a member of our party will relish fish for months after getting home. The people here prepare them differently, and the fish seem to be of a different variety from those we have in America. The flesh is coarse, and tastes more "fishy" than those we get at home.

There is water everywhere, except on the tables at hotels, and this, I presume, accounts for the number of fish we find here. At Stockholm we had all the water we could drink. We have not seen the large number of cattle and sheep that we saw in all the other countries except Germany. Poor old Germany had all her cattle taken except 18 per cent, which were left to furnish milk for the babies of the country.

People of Sweden.

It is by the people, of course, that any country is judged. The Swedes are charming people. Next to the English, the Swedes are the finest type we have found over here, and in some respects they surpass the English. In the countries we have hitherto visited, the people were, for most part, brunettes, while here the blondes predominate. Blue eyes, fair complexions, and light hair, are seen on every hand, with an occasional brunette for the sake of variety.

The Swedes are extremely polite, kind, and accommodating. They are unusually free from the use of strong drink and tobacco. There are very few saloons and cigar stands in the cities of Stockholm and Gothenburg, the principal cities of Sweden. We did not see a man in either city under the influence of intoxicants, and very few of the inhabitants were seen smoking. There were no evidences of the gross immorality which were so plainly visible in Paris and Berlin, especially in Paris. The young women are modestly attired. There is no color on the cheeks or lips except the peach-blooms painted there by nature. The bearing of the young people of both sexes toward each other is becoming. To go from Paris to Stockholm is like going from Sodom to the Promised Land. The people appear to be religious to a degree seldom found in any country. Their religion impressed me as being real and not perfunctory. They sing as no other people I have ever heard, and one cannot listen to their songs, or look into their earnest faces while they are singing, without feeling that they are "making melody in their hearts unto the Lord." I have never been in an American city comparable in size to Stockholm in which the Sabbath was so strictly observed. The places of business were all closed, and I heard of no Sunday games. The Churches were filled on Sunday morning and evening, and in the afternoon twenty thousand people gathered in a large park to listen to gospel talks and songs. Their deportment in Church is much more reverential than is to be found in the average Church in America.

Royalty, of Course.

Sweden has a king, and he has two magnificent palaces, perhaps more, but we saw two, one in Stockholm and the other on the banks of one of the beautiful lakes of Sweden some twenty miles from Stockholm. As I was surfeited on the splendor of European palaces I did not go into either of these, but viewed them from without.

Dr. O'Kelley was talking to a native of Sweden who now lives in the United States. In response to the question as to why he left his native land, this intelligent Swede said there was no future for a young man without means in Sweden. He said wages are low and taxes extremely high. He said it took a large part of a man's salary to pay his taxes. When asked why it was necessary to exact such a large amount of taxes, the Swede said it was used to keep up the palaces and other things that accompany royalty. I am going to have something to say about European royalty in the concluding article. The few snobs in America who worship royalty need to study conditions over here.

BRO. HUNT AND HIS FIELD.

DEAR BRO. BARRETT:

We held our first appointment for this year last Sunday at Roanoke. We had no preaching service at night, as I had sickness in my home, and on that account I had to return. However, we had a nice little service and a splendid Sunday School. Bro. J. H. Crisler is superintendent. The school is small, but they are doing things. They have already paid their pladge for North Alabama mission work. Besides, they are giving to missions and to the orphanage work regularly.

In the afternoon we held a business meeting at the residence of Bro. Crisler, where we discussed the future plans of this Church, with the following results: Bros. V. E. Kitchens, C. H. Russell and J. H. Crisler were appointed a committee to secure a location site for our Church; Sisters V. E. Kitchens, E. M. Hood and J. H. Crisler, together with Bros. E. M. Hood and Thomas Payne, were appointed a committee to raise funds for the purchase of a lot. Mrs. E. M. Hood was appointed treasurer. Our flock in Roanoke is small in number and poor in purse, but they are willing and anxious to have a Church-house in which we may worship and serve. And they will have one at some future day unless hindered by some unforeseen event.

Now, brethren and sisters of the Christian Church, we need just a little aid right now. Please listen just a moment. We want every man, woman and child who loves our Church to loan the Church at Roanoke one dollar. See! Just loan us "one great big dollar," with which to purchase our lot on which to build. The lot will cost us about $2,000. So you see we want at least that many people to loan us the dollar. But, listen again, will you? Two of our members have agreed to give one hundred each of these dollars to pay on the lot. Fine! I say it is; for I know these men. Here is the second part of the contract: We propose to pay each dollar back in a period of five years, through the regular channels of Church benevolence. If we can establish our Church in this city, it will be one of the best investments we can possibly make for our Master's cause. In other words, the dollar you lend us will go back to the Church we love, and pay compound interest at a high rate. Would it not be nice if every subscriber to THE SUN would invest one dollar at Roanoke, Ala., for the cause of the Christian Church? The only thing it seems to me that could hinder the plan is the fact that it is too easy and simple.

What say you, brethren and sisters? If we can get our lot at Roanoke, we can get our Church there. Help us now, will you? Send your offerings to Mrs. E. M. Hood, Roanoke, Ala., or to myself at Wadley, Ala., and due credit will be given.

Thank you, and may God bless you in making an offering of one dollar under the conditions named. Will the *Herald of Gospel Liberty* please copy this article? With much love for you all, I am, as ever,

G. D. HUNT.

REVIVAL IN FIRST CHURCH, NORFOLK.

The First Christian Church, of Norfolk, has just concluded a series of evangelistic services. Rev. O. D. Poythress led the singing and the writer did the preaching. The junior, senior, and chorus choirs, under the immediate direction of Mrs. W. J. Spence, rendered splendid help and gave fine response to the leadership of Bro. Poythress. The women of the Church met every afternoon for prayer. There were twenty-six additions to the Church, and a very beautiful spirit of devotion to Christ and loyalty to His kingdom characterized the whole meeting.

JOHN G. TRUITT.

CONTRIBUTIONS

SUFFOLK LETTER.

"One to Win One" has become a popular method of increasing Church membership. Any plan *works* if it is *worked;* and most good plans will work almost anywhere. But work without a plan is better than a plan without work. It is fatal when the plan is too big for the work. The size of a house will determine the plan for the house. What I have started out to suggest is that every subscriber to THE CHRISTIAN SUN secure one new subscriber to this good paper—this organ of the Southern Christian Convention. This "one to win one" is not too much to ask, and is not impossible of accomplishment. THE SUN is a good paper and essential to the life and growth of the Convention and the local Conferences that compose it. The paper contains splendid information. It keeps the people in touch with one another. It develops the organizations within the Church. It contains food for Church members. It breathes a good spirit. It represents our interests; and more, it represents the interest of the kingdom. It needs just double the present subscription list. There is no way by which each subscriber can do as much for his Church and the cause of Christ as by securing *one* subscriber to THE CHRISTIAN SUN.

It is safe to say that THE CHRISTIAN SUN is as good as any religious paper in this country. It is adapted to its readers. It is a good family paper. It is a necessity for the Church. A railroad could as well operate without a schedule as the Church without a paper. It is the preacher in print. It is the mouthpiece of the Church. It is the torch that guides the people through the darkness and leads to success. It is cheap at *two dollars* per year. Outside of the purchase of a Bible, *two dollars* could not be spent in any other way that has the same religious value in a family as THE CHRISTIAN SUN. Like all other important obligations it requires a little thought and appreciation to fix in us the habit of reading the Church paper. All other departments of the Church would languish, if they did not die, without the Church organ—THE CHRISTIAN SUN. Its paper, its print, its type, its editorial work, its whole makeup, is a credit to the Convention which it represents. It would be a fine thing for every "one to win one," and thus double the subscription list and the efficiency of THE SUN.

This can be done in two days. Get some other to subscribe or give the paper to some poor family by another subscription yourself. It would surprise any Christian to know how much good you can do, and how much satisfaction you would derive from giving the paper to some other who is unable to pay for it; or to some family that is outside of the Church. It is really a good plan to win souls to Christ. A whole family might be won in that way.

This is a simple way of "one to win one," and even more to win a whole family. One who has never tried this method of winning souls and winning families to the Church would find it a fine field for Christian work. And if such work were kept up it would be a protracted meeting that would count. I hope that every subscriber and reader of THE CHRISTIAN SUN will lay this matter to heart and help to lift THE SUN above the horizon of our Church to a full noon of light.

W. W. STALEY.

BETHLEHEM NOTES.

I was a visitor of the second meeting of the Mission Board of the Alabama Conference, which met at Roanoke, on the 14th. All the members were present and put themselves to the task for the best interest of the Church. They have secured the services of Rev. W. T. Meacham for the Churches at Liberty Grove and Bryan's Chapel for this year. Bro. Meacham reports a fine outlook for the year, and is very much incouraged. Besides these Churches, he is to visit other places and do such work as he deems advisable, giving his full time to the work.

A report from Rev. J. W. Elder shows that he is very much interested, and other communities are calling for him to organize Churches for them. But we regret that he is hindered some on account of his health. It is hoped that when the weather gets better he will be able to go to those places which seem so anxious to begin the work.

It was decided by vote to have a district meeting at Pisgah this spring, and Revs. G. D. Hunt and E. M. Carter were asked to arrange time and program. We feel that this is a very wise step.

The outlook for the Church at Roanoke is very bright. Bro. V. E. Kitchen, a member of the board, also a member of the Church there, made a statement that as soon as the lot was bought work would begin on the building. They have a very beautiful corner lot in view that can be had at a reasonable price. This is a very important work and is an opportune time for the building. While other denominations have gone far beyond ours in number and means, yet there is the kindest feelings toward our coming.

There are two other fields that are inviting—Lafayette and Alexander City. Bro. Hunt was asked to look after the work at Lafayette, and I am asked to go to the other place. We hope to report favorable for both these fields.

It is incouraging to note that so many of those who subscribed to the North Alabama mission at the last Conference is making payments right along. This will enable the board to take care of the work in that section, and will make glad our hearts as a result.

Then, too, I might mention, as I close, our pledges to the Men and Millions Forward Movement. This covers a very large field, and is indeed needed. If our people could see the opportunity in this movement, it would mean that more of the pledges would be paid. Dr. Atkinson is making a desperate effort. Let's help him.

E. M. CARTER.

ROANOKE, ALA.

It has been some time since I have tried to write anything for THE SUN. I have enjoyed so much the good things from my brethren that I have felt thoroughly grateful. I am serving this year the following Churches: Rock Stand, Mt. Zion, Lowell and Shady Grove.

At Rock Stand, the work goes very well. The Sunday School is doing a good work under the efficient leadership of Bro. T. C. Harris. The Christian Endeavor Society is also doing good work with Bro. Harris as president, and our faculty of teachers to assist him in the work.

Our congregations are good, and the interest seems very good in the work, and we are expecting a good year, under the direction of the Holy Spirit.

Rock Stand sustained a very great loss on the 24th of March in the death of Bro. J. R. Kirby, who was one of the oldest and most loyal and devoted members that the Church has ever had.

In his going, the wife has lost a devoted husband, the children a loving and tender father, the country a law-abiding citizen, the community a Christian gentleman. May the Lord sanctify his going to our good and to His glory and comfort all those who mourn his going.

At Mt. Zion, the Sunday School is doing well, under the faithful leadership of Bro. B. E. Stephens, who has served for a number of years in this capacity.

The weekly prayer service is also doing well, and seems to be full of interest and is doing a good work.

The prayer life of the membership of any Church has much to do with the life and activity of the work. May the good Lord give us more praying men and women in our Churches.

This is our twelfth year with the good people at Mt. Zion, and we are hoping and praying for the best year yet, and may the good Lord keep us humble and direct us in all our thoughts and actions, and give us the victory through Jesus Christ our Lord.

Mt. Zion sustained a great loss this year in the death of Rev. W. R. Knight, and we mourn his going away. He was one of the oldest members of the Church. He organized the Church and was its first pastor, and was greatly beloved and will be greatly missed, but may the good Lord sanctify his going to our good and to His glory.

The community also sustained a loss on the 25th of March in the sudden death of Uncle Jim Swann. Uncle Jim was a good citizen and well beloved by all who knew him, and will be greatly missed. May the good Lord bless and comfort all those who mourn his death.

At Lowell the work goes very well. We are worshiping in a community building with the Methodist people, and we all get along fine, but we are not accomplishing what we would if we had a building of our own. The Sunday School is doing very good work, considering the vast amount of sickness that is prevailing.

Bro. W. W. Philpott is the newly elected superintendent, and we are looking for great results now, because he is one of our very best and most consecrated men, and the people have the utmost confidence in him.

Bro. Lumpkin, the Methodist pastor, is a splendid worker and a Christian gentleman, and we are expecting the work to go forward. Our work has never been normal since the mill closed down in 1922, but it seems to be on sound footing now, and we have all reasons to believe that there's a better day for us in the very near future. Our one great need here is a building of our own, and one of these days we hope to have it.

Shady Grove is located about three and one-half miles from Lineville, a thriving little town in Clay County, and is surrounded by several other Churches of the same faith and order, making its territory limited; but we feel that Shady Grove is doing a very good work. We have some good people at this place who want to see the work go, and they are standing by their Church and pastor in a splendid manner. The weather has seemed to be especially unfavorable on the third Sundays, and we have not filled very many appointments here since Conference, but we hope with the coming of spring the weather will be better and we can be on the field regular. Brethren, pray for us that the Lord may have His way with us and that His name may be glorified in all that we do, and may the Lord give understanding that His work may not suffer in our hands, and may He add to the Church daily such as He would have to be saved.

J. D. DOLLAR.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION A GREAT WORK.

By Hermon Eldredge.

The week of February 11th was a great week in Christian education, and was the occasion of the gathering together of the leaders of religious education, representing thirty-five denominations in Chicago. Our Board of Christian Education was represented by Mrs. F. E. Bullock, in the children's division; Miss Lucy Eldredge, in the young people's division; Rev. W. P. Fletcher, in the adult division, and Mr. Hermon Eldredge, in the administrative division.

The first two days of the week were given over to conferences of the leaders in the several departments, and eleven such divisional conferences were held preparatory to the meeting of the executive committee of the International Sunday School Council of Religious Education, which was held on Wednesday and Thursday.

About one hundred and fifty denominational and field representatives were in attendance at the meeting of the executive committee, and an equal number of leaders in Christian education were present as visitors.

This was the first regular annual meeting of the sections and of the general executive committee since its reorganization one year ago, at which time the International Sunday School Association and the Sunday School Council of Evangelical Denominations were united into the International Sunday School Council of Religious Education. Dr. Robert M. Hopkins, of St. Louis, presided as chairman of the executive committee, and Dr. Hugh S. Magill, of Chicago, acted as secretary.

Among the matters of general interest passed upon by the committee were plans for closer cooperation and support of the denominations represented by the council and who, in turn, represented over 20,000,000 of the Protestant membership of the country, comprising practically every leading Protestant Church in North America, with the exception of the Southern Baptist.

Reports showing great progress in the extension of week-day religious education and the daily vacation Bible schools, as well as progress in promotion and correlation of Church agencies for religious education, were presented. It was reported that over 1,000 communities in this country now have week-day religious education in connection with the public schools.

One of the matters of special interest and discussion was the present and future organization and promotion of the young people's division, and after much debate it was voted to continue the international camps for this year under the direction of Mr. W. H. Danforth, chairman of the young people's division, and Messrs. Alexander, Orwig, and Waite, as his associates in this work. The policy after 1924 is settled that the international council will conduct these summer camp conferences directly.

The report of the committee on the name of the international organization created considerable interest and discussion, and it was finally voted that the name of the organization should be the International Council of Religious Education.

A budget of $175,000 for the year was adopted and apportioned to the several denominations and States and provinces.

Among those who were present of interest to our people and who took a very prominent part in the proceedings were Dr. Marion Lawrence, consulting general secretary of the international council; Dr. W. C. Pearce, of the World's Sunday School Association, and Dr. H. Shelton Smith, superintendent of education of the international council. All three of these leaders received their early training in the Christian Church.

A very fine spirit of harmony and progress marked the entire session, and for the first time in the history of the Protestant Church the denominations are seriously coming together to solve the problem of the Christian education of our children and youth which may mean the character of the Church of tomorrow.

One of the matters of promotion adopted was the establishing of an international periodical, to be known as the *International Journal of Religious Education,* to be edited by Dr. W. E. Rafferty, formerly editor-in-chief of the publications of the American Baptist Publication Society.

The whole tendency and spirit of the meeting was toward three different objectives:

1. A unified Protestant Church promoting Christian education.
2. The correlating of Christian education agencies within the Church.
3. The extension of Christian education beyond the Sunday services and in co-operation with the public school system.

All in all, the meeting at Chicago was a forward-looking session, with a decided spiritual, as well as progressive, outlook, and is bound to mean much for the Church of tomorrow.

Erie, Pa.

BEREA (A) AND MT. BETHEL.

As we look back over the time spent in our field of work, undertaking for Christ, there are always lost opportunities to be seen. Our Christian Church has a wonderful opportunity for service, and our Church leaders must see that great challenge as never before. Our Churches, smaller ones especially, must close their ranks and check the lost energy. As our Church is working out a great modern program for the advancement of the kingdom's work as a whole, the individual Church must feel more responsibilities, and realize that the bigger organization is looking to it for the working of the plans. Now, this cannot be done so long as our smaller Churches feel no responsibility in the whole work. The greatest obstacle in the way of our smaller Churches doing a greater work is the fact that their efforts are not united enough. Churches need pastors, and not merely a preacher. A man cannot be the pastor he should with his interests divided in all parts of the State. It is purely a case of lost energy for two of our small Churches in the same locality to have different ministers, and besides it is almost a sin against the great uniting power of Christ. Before our rural Churches, and most of these Churches are small, can do what is expected of them, there must be some uniting within their own borders. There is too much duplicity of efforts by our ministers, and that can be somewhat remedied by forming circuits among our Churches that are not able to support a whole-time minister.

Berea (Alamance).

Regular services were held at Berea on the first Sunday morning and evening. The people are undertaking great things here, but not great enough. The Church has never done all it could, even though the efforts have been inspiring. The members have adopted the budget system for financing its work, and the results have been highly pleasing.

The Church building is undergoing some general repair work, and it will be somewhat beautified when completed. On the first Sunday in May the memorial services will be held, and a great home-gathering service is anticipated.

Mt. Bethel.

The work at Mt. Bethel is showing some marks of improvement. The Sunday School has continued with good attendance throughout the winter months, and this is a very inspiring part of the work. A district Sunday School institute was conducted at the Church on March 12th by Dr. W. P. Fletcher and Miss Pattie Coghill. It was well attended, and has yielded some definite results.

On last third Sunday, a Ladies' Aid Society was organized, with about twenty members. It is hoped that this auxiliary will help to carry on a larger program in the future.

The folk at Mt. Bethel are ever ready to be doing for the Master, and they generally accomplish what they undertake. A great progressive work among these big-hearted people is anticipated.

Memorial services will be held on the third Sunday in May, and a great service is being planned for that time.

Wm. T. Scott.

THE CHRISTIAN EDUCATION SURVEY.

Some time in the very near future the Churches of the Southern Christian Convention will receive an "annual survey" from the Department of Christian Education of the General Convention. They will be mailed to the local Church director of Christian education. Be on the watch for them.

We wish to call attention to several matters:

1. The department needs the information provided for in the survey.
2. The information should be as nearly accurate as you can possibly secure it.
3. We would suggest it be for the last reported year's work. This will secure uniformity from the various Conferences and Conventions, and agreement with such of the information as will be found in our 1924 and 1925 annuals.

For instance, Sunday School statistics. If the year closes June 30th, then report for the year June, 1922, to June, 1923.

4. Be prompt. The officers awaiting your replies are just as busy as you.
5. Be especially careful in answering both sections of question No. 1 of group 6.

"Does the Church assume any responsibility for the Sunday School budget?....; to what extent?.

Your regional director wishes you to secure credit as Churches for your financial interest in the educational activities of the Church, especially in the Sunday School. The Churches have suffered much unfair and unjust criticism on this score. Do not answer "No" if your Church provides heat, light, janitor and part time of the pastor for the school. It is for these purposes 90 per cent of the current expense budget goes, and the Sunday School participates in their benefits from 10 to 75 per cent. In the case of the Holland Church, I am quite confident $1,200 would not be too great an estimate.

James H. Lightbourne,
R. D. Southern Convention.

We are glad to learn that Pleasant Ridge (G) contemplates a new and modern Church building shortly. This Church is in the open country, in a splendid community. Four students are in Elon from there this year, and two of them are ministerial students.

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

EVANGELISTS BIEDERWOLF AND RODEHEAVER IN JAPAN AND KOREA.

Christian people in America, especially the thousands who are praying for the work of Evangelists Biederwolf and Rodeheaver, will be glad to learn of the really wonderful response that is everywhere being given to their messages.

Some one asked Dr. Biederwolf if he was going to preach a different gospel in these countries, and he replied that he was not going to preach a different gospel, but that he was going to preach the gospel differently. Mr. Biederwolf recognizes the reasons why it is hard for a thoughtful Japanese, for instance, to renounce his own religion and accept Christianity as the only religion worthy of consideration, and with rare tact avoids any unnecessary inconsiderateness of Japanese religious feelings. He also understands that the Japanese mind demands the why and the wherefore of a thing, but this evangelist is a bed-rock believer in the so-called old-fashioned, orthodox gospel, and with rare insight into and appreciation of the delicacies of the situation, he has preached and preached with tremendous emphasis every fundamental of the faith once delivered, and the mind and heart of the Japanese and the Koreans have responded in a most gratifying way.

Three years ago, Dr. Biederwolf was told by a Y. M. C. A. secretary that the Japanese were not responding to evangelistic appeals, and was advised to take an educational subject, but at the same time was courteously urged to do as he thought best. He preached that night to 1,500 Japanese in Tokyo, and eighty-four splendid specimens of Japanese manhood came down front and confessed Jesus Christ as their Saviour. He has gone back to the Orient convinced that the mind and heart, whether civilized, half civilized, or heathen, is reaching out after the God of the Christian faith, though of this they may not be fully aware, and they are ready to accept this faith in its entirety when intelligently, fairly and earnestly presented, and he has not been disappointed.

The leaders of Christian work in Honolulu were enthusiastic over the work done by these evangelists in Hawaii immediately after which they sailed for Japan. Throughout the Japanese cities, wherever they have gone, from fifty to 150 have renounced Shintoism and Buddhism and taken Christ as their Saviour at practically every meeting they have held. This was true in Tokyo; it was true in Osake; it was true in Kobe.

From Kobe, Japan, the evangelists went over into Korea and began their work first at Taiku. Here, in this city of 60,000, the famous evangelist Kim Ik Too had been preparing the way, and the Koreans were eagerly awaiting the coming of the American evangelists. Dr. Biederwolf seemed to preach with unusual power, and night after night they crowded the altar space, coming literally by the hundreds. One night a man, towering above the audience like Saul among his brothers, was pointed out to the evangelist as the wickedest man in the city. Dr. Biederwolf stretched out his arm over the great crowd, and, pointing directly at the man, pled with him for his Christ. A moment the man bowed his head, and then straight down he came; his face beamed. The next morning he was at Kim Ik Too's 5-o'clock prayer meeting, and at the 10-o'clock Bible study, and again at 3 in the afternoon at preaching, and then again at night at the great evangelistic service. The missionaries pronounce the work as most definite and thorough. Biederwolf speaks through an interpreter, but he has a good one. He puts it over with real "Billy Sunday" earnestness, and the two of them taking about twenty minutes each talk and work as one man. Everybody is praising God and are urging these two evangelists to remain for a period long enough to visit every city in their land.

Evangelists Biederwolf and Rodeheaver sail from Colombo for Australia February 11, and expect to be back in the United States about July 1st, and will do no evangelistic work in America until the following fall. The people of the Orient are especially fond of Mr. Rodeheaver's singing and trombone playing, and the Bible work of Miss Saxe has held their interest most intensely.

R. M. Wilson.

SOICHI SAITO VISITS AMERICA.

Soichi Saito, a fine type of the Christian leader developed by the Y. M. C. A. in Japan, is general secretary of the national committee of the association in that country. He was on shipboard en route from England to America, after attending the World Conference of Workers Among Boys at Portschach, Austria, when he learned of the overwhelming disaster that had befallen his native land and his home city of Tokyo. He says the news was first told him by the ship's barber, who did it with a delicacy and sympathy that deeply impressed him. Then all the passengers joined in expressions of sympathy and acts of kindness which made him realize how closely calamity draws people together. In New York also he found himself surrounded by the friendship of the brotherhood, which did much to comfort him in his distress at not being able to get news concerning his family. It was not until September 17th that the cable came, assuring him of their safety. He was then on the eve of leaving New York for Japan, in company with G. S. Phelps, senior secretary in Japan for the American international committee.

Both return to their posts to face with courage, faith and cheer the great work of relief, rehabilitation and reconstruction. Not only have the association buildings been destroyed, but the secretaries, American and Japanese, have lost their homes and personal possessions. A new association work must rise from the ruins of the old. But these workers go back with the assurance that the American brotherhood of the Y. M. C. A. will not fail them.

The value of the association is fully recognized by the leaders in Japan as a character-building asset. Mr. Saito was received most cordially at Washington by the Japanese ambassador, Masanca Hanihara. In the course of their conversation, the ambassador expressed his concern regarding the young men and women of Japan at this critical time, and his conviction that the greatest need of his country was the development of strong, upright character. The disaster gives a wide opportunity for the association to render a signal service to the nation just now. He especially asked Mr. Saito to take back to the Japanese people the message of the kindness and good will of the American people which he had heard and experienced while here. Japan would never forget it.

Mr. Saito is particularly interested in developing the work for boys in Japan. Camps for boys have been held for two years past, and a beginning has been made with good encouragement. The past summer, for the first time, there was a conference of Christian teachers in the Japanese high schools on the subject of upbuilding boy character. Of twenty-six who took part, half were teachers in public schools; the others in mission schools. Annual conferences are proposed in the interest of this movement. A building for boys' work is one of the features which Mr. Saito hopes to see included in the rebuilding plans. Both he and Mr. Phelps return to a most difficult task, cheered and inspired by the American spirit of warmth and helpfulness. They rightly estimate that one of the most important things they can do is to carry cheer and hope and a message of good-will wherever they go. H. B. G.

CONFERENCE AT MOODY INSTITUTE.

(Concluded.)

"No one who really knows the preacher in question can doubt what that means; it means that Dr. Harry Emerson Fosdick is to avoid presenting the negative side of his views sharply and clearly, and is to continue to clothe a thoroughgoing agnosticism in the terminology of the Christian religion. It is, I think, a degrading proposal. Far from being the worst sermon which has been preached in the First Presbyterian Church of New York, the sermon 'Shall the Fundamentalists Win?' was perhaps the best; for it came nearer than any other to presenting the real views of the author in language which the plain man could understand. But frankness even more thoroughgoing than that partial lapse into honesty ought to be a matter of course.

"A preacher ought to, above everything else, seek a pulpit or a platform where, without reservation or a double use of language, he can speak his full mind. Personally, I could not find that freedom in a Church where so-called 'controversial' matters were banned. I could not find freedom where in the present time of conflict I should be prevented, out of deference to the agnostic modernism of the day, from witnessing for Christ, and I can imagine no more degrading thing than such relinquishment of freedom.

"Preaching is the most degrading of occupations unless the preacher stands in the pulpit where he can speak frankly and freely and honestly. Let every preacher seek such a pulpit. That is our simple program for the perplexities of the present day.

"But above all things, let there be honesty. What good is it to have fine, large Churches to preach in and admiring crowds if the whole life is founded upon a lie?

"There are some of us who are going to fight for honesty with all our might; there are some of us who still believe that a man has no right to 'interpret' a pledge to mean the exact opposite of what it says; there are some of us who still believe a witness ought to tell the truth. We are contending for two things—freedom and honesty; freedom of a man to choose the platform upon which he will stand, and the honesty which obligates him to speak his full mind.

"A large part of the most gracious teachings of Jesus was polemic. Jesus set His kind of righteousness over against that of the scribes and Pharisees. It is impossible to say what a thing is without saying what it is not. Black letters cannot be read on a blackboard. There must be contrast if there is to be clearness.

"In advocating polemics, I am not advocating persecution or base personalities or the desire to get the better of an opponent in an argument, or the substitution of vituperation for argument. These things involve deadly weakness. We ought to avoid them as we would a plague. The polemic I advocate springs from an earnest devotion to truth. Such was the polemic of Paul, who regarded himself not as an orator or the originator

of a 'program,' but as a witness, and it is important for a witness to tell the truth, I know that is very old-fashioned, and it is very dangerous to be regarded as old-fashioned just now, but I must stick to it just the same.

"I do not believe that homely honesty should be left behind at the door of the Church. I do not believe that a man ought to say, in repeating the Apostles' Creek, that 'the third day He rose again from the dead' and interpret that to mean 'the third day He did *not* rise from the dead.' The recent modernist pronouncement signed by one hundred and fifty ministers in the Presbyterian Church advocates liberty of interpretation. Now, I do not deny that honest differences of opinion about the interpretation of the Bible or of other documents may exist. But, if there were not some limits to such leeway, all speech would become useless, for if everything I say can be 'interpreted' to mean its exact opposite, what is the use of saying anything at all? And to say, as this modernist 'affirmation' says, that such plain questions as to the question whether Jesus was born without human father or whether His body emerged from the tomb are questions of 'interpretation' which the New Testament leaves open is absurd. Any man of common sense can see that these are not questions of interpretation, but questions of fact. The New Testament affirms in the plainest possible way the virgin birth, and the bodily resurrection of our Lord. If you reject these things, you are not rejecting an interpretation of the New Testament, but the New Testament itself; you are holding that the New Testament is wrong.

"People say that if we insist upon this honesty we shall split the Church. These theological questions, it is said, ought to be discussed quietly among brethren, and not be allowed to disturb the rank and file. The question is whether the advocates of agnostic modernism are 'brethren' or not! I do not think they are. They are fellow-citizens; they are human beings with immortal souls, whom we ought to love and try to win for Christ, but 'brethren' in the Christian sense they are not. On the contrary, they are what Paul calls 'false brethren privily brought in' and the first step toward the unity of the Church is the exclusion of these men from the teaching ministry. They have introduced a wedge into the mighty structure. Allow that wedge to remain and there will be a 'split.' The way to save the building is to remove the disruptive elements, and it is that work upon which Christian men are now engaged. It is high time! The work ought to have been undertaken years ago. But there may yet be time.

"We are working, then, not for the disruption of the Church, but its unity. And we do not believe the Church can be founded upon the pitiful reduced Jesus of modern naturalistic reconstruction, but that it can only be founded upon the Lord of glory presented in the Word of God.

"The truth is that two mutually exclusive religions are contending for the control of the corporate witness of the existing ecclesiastical bodies. One is the naturalistic or agnostic modernism, represented by Dr. Fosdick and by many ministers in almost all the Churches. The other is the great redemptive religion, founded upon certain supernatural events in the first century, which is called Christianity. A mighty conflict is on between the two. Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or insidious effort than it is making today.

There are three possible attitudes to take in the present conflict. You may stand for Christ—that is best. You may stand for anti-Christian modernism—that is next best. You may be neutral—that is worst of all.

About 600 young men and women rose to their feet as volunteers for foreign missions in the closing session of "Founder's Week Conference" at Moody Bible Institute, Chicago, following an address which set forth the tremendous difficulties of the work.

After thirty years of missionary work in Arabia there are not more than ten Christians, and not a single Christian Church, they were told by Dr. Paul Harrison, known as "the apostle of the desert." Efforts are being made to get into the interior, but it is almost a hopeless task, declared Dr. Harrison, who has spent fourteen years in arabia as medical missionary, and will return immediately.

"Missionaries never have been able in all these years," he said, "to break down the barrier which Mahomet placed before his people thirteen centuries ago with just five words—'There is no God but God.' That is the power which has proven too strong for Christian missionaries to overcome. The Nomad Bedouin has a greater conception of God than the average man on Chicago streets. Their whole thought is built on those five words —'There is no God but God.' The workman repeats it as he works, the mother sings it in her lullaby to her baby. From the beggar in Bagdad to the most powerful and richest man in the country, all are ruled by this one thought. It commands the devotion of the most primitive heart. It is not the sword or license that sways Arabia and other Mohammedan countries. It is the picture of God which Mahomet made for them in the Koran thirteen centuries ago.

"There are 230,000,000 Mohammedans in the world. It is the worst and best religion, and missionary effort among Mohammedans is all a matter of individual work. You cannot use the Billy Sunday type of evangelism in Arabia. You cannot argue them into belief. We tried to find cut the best methods to use by talking to patients at our hospital. We kept records of the reaction of the patients and found that parables did more to impress them than anything, especially the parable of the good shepherd. You cannot win them by argument. They welcome controversy, but the missionary who tries to argue with them is foolish. He will get nowhere.

"There is no country in the world where they pay to such an extent the penalty of ignorance and sin. There are no women like the Mohammedan women. About one-tenth of 1 per cent can read, and I never knew one who could write.

Prof. J. Gresham, of Princeton Theological Seminary, declared in his second address at the founder's week conference of Moody Bible Institute that the rejection of the Christian faith is one sign among many others of the intellectual decadence of our age. Dr. Machen spoke on "Christian Liberty" and pointed to the Apostle Paul's unquestioned belief in the supernatural Christ.

"The intimate friends of Jesus, those who had seen Him subjected for a time to all the petty limitations of human life, agreed fully with Paul in regarding Him as a supernatural person seated on the throne of all-being. That astonishing fact has never been explained by the modernists' Church, which regards the gospels as false and supposes that the real Jesus worked no miracles and was a man differing only in degree, and not in kind, from the rest of men. The Christian faith is not so unreasonable a thing as is sometimes supposed, and the rejection of it is one sign among many other signs of the intellectual decadence of our age.

Sees Need for Paul Today.

"Would to God we had a Paul today! Our Churches, as well as the Churches of Galatia, are on the point of turning away from Christ. Some people would have us conceal the issue by pleasant words. They would have us confine our Bible reading to the thirteenth chapter of First Corinthians. They would have us say, 'Peace, peace,' when there is no peace. Do you think that is really love? I think not. The writer of the thirteenth chapter of First Corinthians would have been surprised by the use to which his words have been put. He would have been surprised to learn that love is being put in opposition to the cross of Christ. Christian love must go deeper than a conscienceless sentimentality.

"The modernists' Church today is trying to bring us into bondage again. It is the bondage of salvation by character or salvation by making Christ Master through one's own efforts in one's life. That is just a sublimated form of legalism. It is dependence upon human goodness. It is a relinquishment of the grace of God. In another form that bondage prevailed in the middle ages.

"Salvation was made to depend upon obedience to a host of rules prescribed by the Church. And then a monk named Martin Luther began to read the epistle to the Galatians with his own eyes, and liberty was brought to light. Salvation, it was discovered, did not depend at all upon man. It was a free gift of God in the cross of Christ. And it was to be received by faith.

Discovery Should be Made Again.

"Now, the discovery needs to be made again The liberating doctrine of justification by faith has been forgotten as it was in the middle ages. Prof. Goodspeed, for example, in his translation of the New Testament, translates the word that means 'justify' in the Pauline epistles by 'make upright.' The historian may well be appalled by the loss of the historical sense, the abandonment of the whole methods of scientific history involved in that translation.

"No doubt, the modern translator is not interested in the question how a sinful man becomes right with God, but every historian knows that Paul was interested, and if the translator is to be true to his sacred trust he must place the emphasis not where he would wish it placed, but where it actually was placed by the writer he is translating.

"The Christian is even more appalled by the religious retrogression in evidence here. Right here at the University of Chicago we have medievalism indeed, the abandonment of the freedom upon which the modern Christian world is based, and a return to the bondage of the middle ages." J. H.

STATISTICS ON CITY EDUCATION.

According to a just-issued census report, public school and educational expenditures in the twelve largest cities of the United States increased by 155 per cent over those for 1917.

The report shows that in 1922 the per capita expenditures for educational purposes not including libraries was $17.03, against $7.51 in 1917.

The cities and their expenditures for educational purposes are listed as follows:

New York, $107,204,000; Chicago, $39,001,000; Philadelphia, $22,797,000; Detroit, $25,349,000; Cleveland, $17,795,000; St. Louis, $8,743,000; Boston, $14,945,000; Baltimore, $8,132,000; Los Angeles, $16,141,000; Pittsburgh, $10,983,000; San Francisco, $6,140,000; and Buffalo, $8,903,000.

Los Angeles had the largest per capita expenditures for all educational purposes, with $25.94. Detroit was second, with $25.51, and Cleveland third, with $20.82. Expenditures in the other cities were: Boston, $19.54; New York, $18.38; Pittsburgh, $18.07; Buffalo, $16.99; Chicago, $13.77; Philadelphia, $11.98; San Francisco, $11.69; St. Louis, $11.09, and Baltimore, $10.67.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

April 27, 1924.

Subject: "Amos and Hosea Pleading for Righteousness." (Temperance Lesson.)

Lesson: Books of Amos and Hosea.

Golden Text: Hate the evil and love the good. —Amos 5:15.

Devotional Reading: Isaiah 55:6-13.

The times were out of joint, badly out of joint. A survey of the background of the lesson shows this. Jereboam II had been king for about forty years. He had restored the kingdom to almost the proportions that it had embodied during David's reign, and he had developed it internally. His reign was a reign of peace, and prosperity had followed. Cities had sprung up, and wealth had accumulated until the country had become very rich. This wealth had been amassed, however, through exploitation of the poorer classes, and it was in the hands of a few of the upper classes. As was inevitable, this wealth had begotten a love of ease and luxury. And as was just as inevitable, this love of ease and luxury had begotten immortality and injustice. Conditions were going from bad to worse socially and morally. The same thing was true religiously. The leaders thought that so long as they kept up the elaborate ceremonies, and offered their sacrifices, they were pleasing Jehovah and were thereby keeping His favor. And was not the prosperity an evidence of His favor? Their blindness would be as inexplicable as it was tragic if it were not for the fact that we have many people today just like them. Worst of all, as Amos says, "they are not grieved for the affliction of Joseph." In short, they did not care.

It was "for such a time as this" that Amos had come into the kingdom. He was a native of Tekoa, twelve miles south of Jerusalem. He was a herdsman and a dresser of sycamore trees. His out-of-door life and his occupation had made him rugged, independent, thoughtful and fearless. His travels had carried him to some of the cities, and with prophetic insight he saw the evils of the day and the inevitable consequences of those evils. His heart burned within him at the injustice of social conditions and the hypocrisy and shallowness of the religious life. And he felt called by Jehovah to denounce these evils, to warn his fellowmen, and to urge them to repentance. Accordingly, he appeared at Bethel, a main sanctuary on a great feast day, and in one of the most direct and searching sermons ever preached, arraigned Israel, but Israel as represented in the leaders—it is significant that Amos did not denounce the common people—for its unspeakable sins. For tactful approach, imagery, vividness, directness, and earnestness, there are few pieces of literature that compare with Amos' sermon.

The keynote of the boom of Amos is *justice.* He insists that Jehovah is a God of justice, and that He must visit His wrath upon all injustice. He formulates the following universal principles:

"(1) Jehovah rules not only over Israel, but over all peoples; therefore, all are alike accountable to Him for their acts.

"(2) Jehovah is merciful, and long overlooks the crimes of nations; but the time surely comes when He must and will punish deliberate and continuous wrong-doing.

"(3) Each nation is responsible to Him in direct proportion to its opportunity and enlightenment.

"(4) Jehovah judges peoples not according to their religious creeds or ceremonial rites, but according to their acts."

The heart of the book of Amos is, I think, chapter five, verse twenty-four: "Let justice run down as waters, and righteousness as a mighty stream."

Hosea stands in sharp contrast to Amos. He saw very clearly the evils of his day—he was practically a contemporary with Amos—and he blamed these evils on the leaders, the rich and the priests. But the central theme of his message was *love.* He emphasized Jehovah's infinite love and His longsuffering and mercy. And all of this grew out of his personal experience with his wife. This woman had been unfaithful to him, and he had been obliged to put her away, or she had left him on her own accord. When he learned that she had come to the inevitable end of her life of shame, he bought her from the man who held her as a slave, and brought her back to his own home, although he did not reinstate her until she had shown evidences of true penitence. The great fact which Hosea could not get away from was that he loved Gomer, his wife, even when she had been untrue to him. Reasoning by analogy, he thought of how much Jehovah must love Israel, His beloved, even though Israel had been untrue, and how Jehovah's heart must be grieved by her sins. It was this element of tenderness and warmth that gives immortal value to Hosea's writings. It was he who gave us, in an incomplete way, what John declared when he said, "For God so loved."

A Few of Many Teaching Points from the Lesson.

1. A man who is called of God need not be afraid to speak what God commands him to speak.

2. How hardly shall they that have riches enter into the kingdom of God.

3. Ceremonies and rites avail nothing unless the heart be right.

4. Injustice will be punished.

5. Repentance involves a deep-rooted change of life.

6. Discipline is often the expression of love.

7. One man sees one side of God's character; another man sees another side.

8. Material prosperity is not necessarily an evidence of Jehovah's favor.

9. God speaks to us through our human experience.

10. Love never faileth.

11. Forgiveness is dependent upon an attitude of mind and heart.

12. Godliness is the only guarantee of security, and even godliness does not guarantee security from physical harm.

13. A man may speak the truth, and yet speak it in love.

14. A man must have a sense of compassion if he would speak with power and appeal.

15. "Ill fares the land, to hastening ills a prey,
Where wealth accumulates and med decay."

16. Plain living helps high thinking.

17. God must punish sin, and does punish it.

18. God will forgive the penitent sinner.

CHRISTIAN ENDEAVOR.

April 27, 1924.

Topic: "What Opportunities do Missions Offer for Life Service?"

Lesson: Acts 13:1-3, 16:9-10; Mark 6:7-13.

Daily Readings: The need of the world.—John 3:16-21. Paul's opportunities.—Acts 26:13-19. To save a nation.—Ex. 3:1-10. To fellowship with God.—1 Sam. 3:1-10. To be a leader.—Dt. 31:14-23. To smite oppression. —Judges 6:1-16.

Christian Endeavorers have no right to make life plans without consulting God. For if we are really consecrated Christians, we will know that we "are not our own; we are bought with a price." In other words, a Christian is a person who has given himself to Christ, and who is trying to live as Christ would have him live. And he will, if he is sincere, want to do what Christ would have him do.

No Christian, then, can make his life plans without considering the mission field as an opportunity for life service. We must ask not only "What wilt Thou have me do?" but "Where wilt Thou have me do it?" It is hollow mockery to sing "I'll go where you want me to go, dear Lord," if we do not mean it.

There are several factors which must be taken into consideration in making a decision for life work. We must know our talents, our capacities, our possibilities. We must know the needs. We must know the opportunities. We must consider where we can make our lives count for most. We have only one life to live; we must not waste it. —opportunities for life service:

The mission field offers several—in fact, many

1. The opportunity for carrying the gospel to those who have never heard it. There are few people in our country who have not at least heard it. There are millions in other lands who have not even heard it. To carry these riches to them is a rare opportunity and a high privilege.

2. The opportunity for leadership. Many people who would never have been leaders here have become outstanding leaders in mission work. The demands of the work have made them big men and women.

3. The opportunity for promoting Christian unity. Missionaries are coming more and more toward the spirit of unity between denominations and the breaking down of denominational barriers.

4. The opportunity for promoting international peace and good will. Missionaries are doing more along these lines than all the peace societies combined. They are the original peace societies, with the Prince of Peace as their head.

5. The opportunity for living a life of large service. A man can make his life count for more

on the mission field than perhaps anywhere else, no matter what his profession.

6. The opportunity for saving a nation. He who brings the leaders of a nation to Christ is starting a process that will eventually save that nation. Missionaries are doing this in a large way.

7. The opportunity for hastening the coming of the kingdom. As an ambassador of Christ and the Church on the outposts of humanity, the missionary is making a great contribution to the eventual triumph of the kingdom.

OUR SUMMER SCHOOLS AN "OPEN SESAME" TO CHURCH PROGRESS.

By Miss Lucy M. Eldredge.

It was a summer Sunday afternoon. On one of our college campuses was a group of people—young people, pastors, a few older men and women. They were living over again the week just closing at one of our Church summer schools, as they talked of the classes and their leaders, as they remembered the songs and the recreation periods and the dozen and one things which had happened every day as they had lived together in the college dormitory. It had not been a week of uninterrupted play, although to most of them it was vacation. It had not been a week of work alone, but they were proud of the certificates which were well-earned souvenirs to carry home. A week before, they had been strangers. Today, they were friends, with sympathetic spirits, with like interests, all eager to go out and do much the same things, in very different places. The faces of the pastors were very happy as they listened to their own young people, and as they knew that they could go back with not only a greater vision personally, but with some very real and valuable helpers who shared the vision. And as I looked and listened and thought, I wished—oh! how I wished—that every one of our thousand and more Christian Churches could face another year, with an encouraged pastor and interested and informed workers to help him. How I wished that every one of our thousands of young people could have the experiences of a summer school or Conference or camp! Truly, it seemed to me, here was a way by which we could begin to realize our dreams for them, and they could begin to make their own dreams come true. Here was the "open sesame" which would magically solve many problems of the Church and of individual lives. The picture of that group, which could be multiplied many times, was a challenge to the Church to go forward in the great work of the summer school, realizing its great opportunities.

Summer days seem to spell many things—vacation, busy farm days, revival meetings, family reunions and picnics, and in fact almost everything, it seems, except *schools!* But an ever-increasing number of public school teachers are each year furthering their professional training through summer schools. And the Church is coming to see that, as "the summer days come again," there is a chance for young people and older folks, Church leaders, and pastors, to come together to learn better how to do their tasks in the work of the kingdom. People who have longed for such training are finding it possible. Pastors are being helped by coming in close touch with men with like problems, and finding solutions. Sunday school superintendents and teachers and all Church workers are finding in the summer school what they have been long seeking. An increasing number of young people are finding here some of their happiest weeks, while they are learning many new things.

There is a real advantage in this tendency to remember our young people in our summer school program and to provide for their needs. Through this medium they come to know the Christian Church, for what she stands and what she is trying to do. Where it is possible to hold the school on the college campus, this is most true. The college too often has been looked upon as the possession of the few, when the Church college should be for the whole Church. High school boys and girls spending a week on the campus in summer school are coming to know *their* college far better than through pictured catalogues or another's story. Right there, their college and Church loyalty is strengthened. Older young people who were kept from college, may have this share in her activities. In all hearts a pride in "our" school is developed which will endure. The young people come to know the Church better through knowing its leaders. No place else is there offered such an opportunity to know each other intimately. At Conference or Convention delegates got o different homes. Here there is one home, with one dining-room, where all live as one great Christian family. There is the chance for heart-to-heart talks, for the discussion of life plans, for securing Christian decisions. Here the young people come to know their Church better through the programs and plans which are presented. They go home more intelligent about the whole program of the whole Church.

The task of the summer school is also to bring the young person to know himself and his own share in the work better. The classes bring him in touch with teachers and leaders who are safe guides. The association and lessons, in class and out, should bring out the best side of the youth's nature, and at the same time show him how to grow more and more useful through Christian service, because he knows better *how* to serve effectually.

But the whole work of the summer school in its relation to youth is never complete unless it helps the girl and the boy also to know Jesus Christ better. Through morning devotional service, the evening vesper, personal influence of Christians, through the very spirit of the whole assembly, there should be an influence working which will show them very clearly Jesus the Christ as youth's best Leader and Guide and Hero and Saviour. Here is the summer school's greatest task!

The summer school is an unexplored mine of great wealth. Some of its results are being shown in lives of individuals and Churches today. But for all of our Churches, for all of our Christian Church people, there is a great privilege waiting in the summer schools in all sections of our Church. Will the privilege be seized and the blessings claimed?

Dayton, Ohio.

DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION.

The following is a list of the delegates, by Conferences, to the Southern Christian Convention:

Virginia Valley Central Conference: Rev. J. F. Morgan, Rev. A. W. Andes, Rev. W. C. Hook, Rev. R. P. Crumpler, E. F. Showalter, R. A. Larrick, D H. Welch, W. N. Oates, N. M. Hasler, J. E. Foster.

Alternates.—E. L. Louderback, E. A. Hillyard, J. E. Huffman, Mrs. B. R. Richards, Miss Ella Pickering, E. W. Cather.

Alabama Conference: Ministers.—J. D. Dollar, E. M. Carter.

Laymen.—Dr. T. H. Denney, O. O. Mitchell.

Georgia and Alabama Conference: Rev. H. W. Elder, Rev. C. W. Hanson, J. S. Stephenson, Walker Pearson, G. F. Partridge.

Eastern Virginia Conference: Ministers.—W. W. Staley, J. P. Barrett, W. D. Harward, B. F. Black, J. L. Foster, H. H. Butler, R. C. Helfenstein, W. B. Fuller, J. H. Lightbourne, O. D. Poythress, J. M. Roberts, B. J. Earp, W. L. Wells, H. S. Hardcastle, W. H. Denison, T. E. White, W. H. Garman, H. E. Rountree, W. D. Parry, G. D. Eastes, A. R. Flowers, Elisha Bradshaw, H. C. Taylor.

Laymen.—J. E. West, P. J. Kernodle, J. W. Folk, L. R. Jones, E. T. Holland, W. V. Leathers, Joel E. Harrell, A. B. Jarvis, Mrs. W. H. Baker, E. E. Holland, Mrs. L. W. Stagg, John King, R. B. Odom, J. W. Roberts, E. T. Atkinson, Mrs. I. W. Johnson, C. D. West, J. M. Jones, P. J. Carlton, Judge J F. West, J. E. Lawrence, John A. Hutton.

Alternates.—J. D. McClenny, J. O. Wiggs, B. D. Jones, I. A. Luke, W. H. Baker, J. S. Peel, I. T. Byrd, J. E. Corbitt, Mrs. L. E. Smith, J. A. Williams, Otis V. Joyner, Dr. J. W. Manning, R. B. Wood, Mrs. J. L. Foster, J. H. Blanchard, B. E. White, M. L. Gray, S. Leon Lewis, L. W. Vaughan, A L. Jolly, W. J. Holland, Dr. J. M. Calhoun.

Eastern North Carolina Conference: Ministers.—J. Lee Johnson, J. E. Franks, R. L. Williamson, J. Fuller Johnson, M. T. Sorrell, G. J. Green, B. J. Howard, H. Scholtz, J. D. Wicker, W. C. Wicker.

Laymen.—K. B. Johnson, C. H. Stevenson, L. L. Vaughan, J. A. Kimball, J. U. Gunter, W. A. Newman, E. W. Clements, J. M. Banks, I. W. Pritchard, A. M. Long, S. M. Rowland.

Alternates.—J. R. Brown, John Murray, Ben Phelps, A. P. Strickland, J. W. Stout, J. B. Edwards, J. L. Brown, Scott Johnson, Paul Green, J. Walker Kelly, J. W. Neighbors.

Western North Carolina Conference: Ministers.—Revs. T. J. Green, W. N. Hayes, S. L. Beougher, G. O. Lankford, W. J. Edwards, L. W. Fogleman, G. R. Underwood, A. K. Scotton.

Laymen.—F. M. Wright, D. R. Fonville, W. R. Sellers, Dr. E. L. Moffitt, H. V. Cox, W. R. Rightsell and C. L. Bray.

North Carolina and Virginia Conference: Ministers.—J. W. Wellons, J. O. Atkinson, J. F. Apple, C. H. Rowland, W. S. Long, F. C. Lester, H. S. Smith, C. E. Gerringer, P. T. Klapp, C. E. Newman, J. U. Newman, J. G. Truitt.

Alternates.—J. S. Carden, S. M. Lynam, A. H. Hook, J. A. Ledbetter, L. L. Wyrick, J. W. Knight, W. T. Scott, J. E. McCauley, G. C. Crutchfield, A. F. Iseley, W. W. Skellette, H. B. Hall.

Laymen.—H. C. Simpson, A. B. Farmer, W. B. Truitt, W. P. Lawrence, J. C. McAdams, Mrs. W. A. Harper, W. H. Boone, W. J. Graham, R. T. Kernodle, J. D. Wilkins, Walter Taylor, Mrs. Stanley C. Harrell.

Alternates.—L. M. Clymer, H. V. Simpson, W. B. Miles, J. W. Dixon, D. W. Brown, W. E. Cook, T. J. Earp, W. J. Stafford, C. M. Gerringer, W. O. Farmer, W. M. Crutchfield, H. E. Crutchfield.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention is called to meet in the Christian Temple, Norfolk, Va., at 10 o'clock Wednesday morning, April 30, 1924. All woman's mission boards of the various Conferences of the Southern Christian Convention and representatives of missionary organizations of all Churches are most earnestly requested to be in attendance at this Convention.

We are praying and planning for a great meeting of the women of the Southern Christian Convention. Your presence and co-operation is absolutely necessary for the accomplishment of our plans and purposes.

Mrs. W. H. Carroll, *President.*
Mrs. C. H. Rowland, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HOW TO PRAY.

"Ask and it shall be given you."—Matt. 7:7.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

"Ask and ye shall receive, that your joy may be full."—Jno. 16:24.

"Ye have not, because ye ask not."—Jas. 4:12.

"Ye ask and receive not because ye ask amiss."—1 John 3:22.

When thou hast selected a place, set apart a time, bowed thy body, shut thine eyes or the doors of thy soul, then thou art ready to begin to pray. And now let thy prayers find utterance upon thy lips. It will help thee a great deal to put them in words.

Of course, thou canst pray in thy thoughts, but thou must remember that the mind is very refractory, and it is often confused by the running together of many thoughts and flashing ideas. Thy words will curb these and put them into sensible comprehensive meaning. Words are something thy ears can hear, and to utter thy petitions helps in thy concentration, and aids thee to see Him who is invisible.

Having done all this, thou art ready to pray. Now speak to the Lord, thy Father. Be thyself, and let thy soul go out in prayer. Think not of the performance, but of God, His love, his blessings and thy soul's desire to Him. If thou art full of gratitude, thank Him; in contrition, confess and repent; dost thou want anything, ask for it; a child asks its parents for what it wishes, why not thou; is it a blessing, name it; if in the spirit of love and modesty and in accordance to His will, thou dost pray, thou hast the promise that it shall be done.

TUESDAY.

"SHARP PRACTICE" IS NOT GOOD BUSINESS.

"Ye shall do no unrighteousness, in measures of length, of height, or quantity."—Lev. 19:35.

"Provide things honest in the sight of all men."—Rom. 12:17.

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil—he shall dwell on high."—Isa. 33:15-16.

Perhaps you made a deal today by which you gained a great advantage over some other person because of your greater shrewdness or experience.

You know you received more in the deal than you should have received.

The other fellow did not get what was his due.

Thinking the matter over now, were you square?

You are excusing yourself on the plea that the other fellow went in with his eyes open, and if he did not know what he was doing he should not engage in such deals.

Look at yourself in the mirror and ask yourself if your course is strictly straight and honorable?

"Business is business," you say.

But is it not possible for a man to be straight and honorable in business?

Have you no principles of right and wrong in your business?

Would you steal and defraud under a business blanket covering?

You will not prosper in the long run if you continue to use what is charitably called "sharp practice" principles in your dealings with others.

(Copyright, 1924, International Feature Service, Inc.)

Prayer.—Dear Father, forgive us our sins, and give us a vision of noble living and a closer walk with Thee. Measure our standard of righteousness, our conception of honesty, our devotion to good and our faith in Thee. Refresh us in Thy spirit every morning and strengthen our courage every day to follow Thee without wavering, that our faith may not wither under the noonday sun nor grow dull with the close of the day's toil. In Christ's name we ask it. *Amen.*

WEDNESDAY.

THE FOUNDATION OF FAITH.

"Therefore, my beloved brethren, be ye steadfast, unmoveable."—1 Cor. 5:58.

This is the last verse in the greatest passage of all the writings of Paul. It is a heavenly chapter with an earthly application. It deals almost exclusively with the things of the spirit and the spirit world, and then in the last verse and with a sudden turn of thought, the author turns from the dead to the living and says, "Be ye steadfast, unmoveable." The central themes of the chapter are: (1) Christ rose from the dead, (2) He is alive now, (3) we share in His resurrection, (4) He is not only a risen Christ; He is a victorious Christ.

Now, the practical application which Paul makes is this: If the bedrock foundation of our faith is this glorious fact of the resurrection; if, out at the end of every faithful and loyal Christian life, there is the hope of a life eternal; if we are the heirs of such a heritage, what sort of men and women ought we to be? The story is told that an instructor had been employed for a young prince, mischievous and hard to manage. At last the instructor fell upon the experient of tying a blue ribbon on the lapel of the prince's coat as a sign of his royalty. Whenever the prince misbehaved, the instructor pointed at the blue ribbon, and the prince, reminded of his royalty, yielded instant obedience. That is what Paul does in this chapter. He pins the token of immortality on us and calls us, with a trumpet-like admonition, to be steadfast and unmoveable.—*Rev. E. V. Cole.*

Prayer.—(Lord's Prayer, all the circle joining).

THURSDAY.

THE GOD OF JESUS CHRIST.

"Blessed be the God and Father of our Lord Jesus Christ."—1 Peter 1:3-8.

Of a certain period in human history it is written, "There were giants in those days." Very true this is of the age which saw the rise of the Jewish race. Three great figures stand out like mountain peaks. They are Abraham, Isaac and Jacob. Each of them saw the beginning of a great historic movement, the separation of a race elect for a special purpose, namely: the keeping alive in human hearts of the doctrine of God's unity, and the development of the Messianic hope. This was the age of a special disclosure of God, a revelation of His character.

There was a later period of special disclosure of God's character. That was when Jesus came. The real purpose of His advent was to make God better known to the children of men. People had lost the image of the Eternal. Paganism had multiplied its gods. Judah had overlaid its portrait of God with legend and tradition. The image was lost. Jesus, the Son of God, was the great Restorer. He restored the image of God more by what He was than by what He said. He spoke His message. It was brief, but beautiful. Then He went away. But what He was remains, a radiant spiritual divine presence.

Now, who is God and what is He? He is "the God and Father of our Lord, Jesus Christ." Then He is the God of humble lives. He is the God of such as make duty their watchword. He is the God of loving hearts. In Christ, God dwelt. Through Him, God spoke. By Him, God made Himself as one of us.—*Rev. Chas. C. Albertson.*

Prayer.—(Lord's Prayer, all the circle joining).

FRIDAY.

CHARACTER BUILDING.

1. What is in a good name? Ans.: "A good name is rather to be chosen that great riches, and loving favor than silver and gold."—Prov. 22:1.

2. What is said of instability of character? Ans.: "My son, fear thou the Lord and the king: and meddle not with them that are given to change: for their calamity shall rise suddenly."—Prov. 24:21-22. "Thy goodness is as the morning cloud, and as the dew that goeth early away."—Hos. 6:4.

3. What is said of firmness of character? Ans.: "He that endureth to the end shall be saved."—Matt. 10:22.

4. What is said about force of character? Ans.: "Herod feared John, knowing that he was a righteous and holy man."—Matt. 6:20.

5. What is it that defiles character? Ans.: "Evil thoughts, murders, adulteries, fornication, thefts, false witness, etc."—Matt. 15:19.

Prayer.—Dear Father, fill this day with Thy presence and fill us with the beauty of Thy goodness, and may its value be added to by our own righteous living. May we hear Thy voice in the speech of things around us and follow Thee in the ministry of kindness and love to our fellowman. In Christ's name we ask it. *Amen.*

SATURDAY.

JOY IN THE WORD OF GOD.

"The statutes of the Lord are right rejoicing the heart, the commandment of the Lord is pure enlightening the eyes."—Ps. 19:8.

A devout and conscientious daily reading of God's Word will turn the world to despair and to God, and reveal the Church as the only agency able to cope with the problem of sin.

Folks are seeking pleasure, but they are seeking it in the wrong way. True joys can be found only at its source, and its source lies in the things that give light, that give knowledge, truth, peace, contentment, purity of conscience, purity of soul, freedom from worry and hope in eternal life. These are some of the things that make glad the heart forever.

To some, "folly is a joy," but it is "to him that is void of wisdom" (Prov. 15:21); and some "hath pleasure in the answer of their own mouth" (Prov. 15:23); but it is also true that "a man of understanding maketh straight his going, and to the wise the way of life is upward." It is this that brings greatest joy. In God's Word there is the overshadowing of the divine presence and power. In it is His counsel; in it is superior mental and physical strength, power to overcome evil, inspiration that impels upward, quality of understanding that is luminous as light in the night, greatest channels of service and eternity with God.

Prayer.—Dear Father, we thank Thee that Thou hast not cast us out in our neglect of Thy Word; turn our hearts to it now, that we may never be ashamed. Forbid that we shall yield to strange and unholy influences, but may we have Thy Word so well planted in our hearts that we may be as strong in reproaches and temptations as when in holier influences. This we ask for Jesus' sake. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

The Sabbath is necessary for our physical

health. Rest is necessary for machinery, and the laws of man's body are such as to demand intervals of repose. It is one of nature's primal and universal laws.

The fundamental idea of the Sabbath at first was to "rest from labor." "Take care of the body," it seems to say, "as a requisite to spiritual health." Paul says this "body is the temple of the Holy Ghost . . . wherefore glorify God in your body."

The emphasis of the Bible on bodily culture is itself a proof of that fact and its importance. Therefore, we cannot be devout in form only or conform to certain religious customs and do with the body as we please. God has bound us up, body and soul, in the very heart of moral and physical law, as well as the laws of heaven.

Prayer.—Our Father, forgive us of our sins. Make this day of Thine all it should be to us. May we reverence our bodies as the dwelling-place of Thy spirit, and we pray Thee to sanctify them to rest and holy ends, worshiping and serving Thee in the beauty of holiness. In Christ's name we ask it. *Amen.*

SHALLOW FORD.

Since my last letter we have been moving forward with our Sunday School work. At the regular quarterly meeting of the Church, on Saturday, January 12th, a committee was appointed to arrange for the building of three class rooms. On January 28th, the logs for the framing and sheathing were cut from the Church ground. On February 4th and 5th the sawing was done, and the lumber was put on the ground ready to start the work. So early on the 6th, the class rooms began to go up, and by the 17th of February they were ready for the classes to take charge—just thirty-five days from the time the committee was appointed. The labor was given by the people of the community. There were over thirty people who worked some time on this work. Our Sunday School is very proud of this convenience, as it is so much better with a school of our size.

We have been doing well along the Sunday School line; for the first three months of the year our average was 75 per Sunday, or 35 per cent of our public school district at Sunday School every Sunday for three months. On March 9th we had 114 present, or over 50 per cent, as you will see—215 is the total population of our district.

We were very glad to have with us on Sunday, April 6th, Dr. J. O. Atkinson, who taught the Sunday School lesson for us, and also preached at the 11 o'clock hour.

Bro. C. D. Johnson, of the Christian Orphanage, was also with us and gave us a talk on the work that is being done at our orphan home.

At our prayer meeting at 7:30 P. M. we had with us Miss Pattie Coghill, who made us an excellent talk. We hope to have these people back with us again, as we enjoy having visitors. We extend a welcome to one and all to visit our Sunday School at any time. It helps us to exchange ideas. Come to see us. To the people of the Christian Church, let's make the next three months "go to Sunday School" months, and stay to Church. Please let's not get in the habit of going to Sunday School and leaving before the preaching.

I wonder how many of our members of the Christian Church there are who do not attend Sunday School! There are some who cannot go, but to those who can and do not go, where do they spend their Sundays? On the street corner or loafing over the farm? Just try going to Sunday School and see how easy it will be to get up and take the children and go every Sunday. Soon you will just want to go!

W. E. WALKER.

Christian Orphanage

DEAR FRIENDS:

Easter is almost here, and the good ladies in our Churches want our little girls to be happy on that day, and the boxes of little dresses are coming in this week. The Christian sisterhood of the First Christian Church, Warren, Ind., sent us a box containing twenty dresses, ten pair of bloomers, one waist and one sheet. The Ladies' Aid Society, Sidney Christian Church, Sidney, Ind., one box containing twenty-six dresses, two pair of pillow cases, two aprons and one waist; Ladies' Missionary Society, Bethel Christian Church, Mansfield, Ill., two comforts, twenty-seven dresses, two sheets; Ladies' Aid Society, Arthur, Ill., fifteen dresses, and one apron; the Ladies Benevolent and Social Society, Suffolk Christian Church, Suffolk, Va., eighteen dresses.

This is fine. I feel sure quite a number of our ladies' aid and missionary societies will send us boxes. We have always had a very sweet response from the good ladies when we were in need and called on them to help us in this work. I know it is a joy to the kind-hearted women to make and send these little dresses for the little motherless children to make them happy on Easter morning. I know it must fill their hearts with joy because they know the little dresses will fill the hearts of the little children who wear them with joy and happiness.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 17, 1924.

Amount brought forward		$4,089.15
Sunday School Monthly Offerings.		
North Carolina Conference:		
Ramseur	$ 3.03	
Pleasant Cross	4.30	
Turner's Chapel	1.45	
Pleasant Hill "A"	2.95	
Pope's Chapel	1.39	
		13.12
Eastern Virginia Conference:		
Rosemont	$ 10.22	
Portsmouth, First Church	16.69	
Spring Hill	3.00	
Johnson Grove	2.20	
Christian Temple	48.82	
Isle of Wight	2.50	
Holy Neck	24.00	
Mt. Zion	1.65	
		109.08
Valley of Virginia Conference:		
Dry Run	$ 3.86	
Bethlehem	2.53	
Lineville	2.07	
		8.46
Georgia and Alabama Conference:		
Beulah, Ala.	$ 1.87	
Beulah, Ga. and Ala.	2.00	
		3.87
Easter Offerings.		
Lois C. Lawrence	$ 15.00	
Charlie Sharpe	5.00	
		20.00
Special Offering.		
J. F. Burnett, secretary	$ 5.79	
Pervis Tilley	30.00	
Irene Reiber	15.00	
Cash	5.98	
Jr. Philathia Class, Suffolk	5.00	
Huntington Ind., S. S. & Church.	13.27	
		75.04
Grand total		$4,318.72

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

TRUITT.

Mrs. Cornelia Patton Truitt, beloved wife of Mr. W. J. Truitt, of Alamance County, N. C., fell on sleep April 1, 1924, being 68 years 7 months and 29 days of age. Besides a beloved husband, Sister Truitt leaves to mourn their loss two brothers—Rev. J. W. Patton, Elon College, N. C., and Attorney George M. Patton, Greensboro, N. C.; and many relatives and friends. Her life was exemplary, she being a faithful and devout Christian, a devoted wife, and for many years a true and loyal member of Shallow Ford Christian Church. Her faith in God was vivid and vital, her belief in prayer steadfast and unshaken, and her influence in the Church and community was for good and for God. When the summons came for her departure, she was ready and willing to go.

The funeral services were conducted from Shallow Ford Christian Church on the afternoon of April 2nd, conducted by the writer, assisted by Rev. N. G. Newman, D. D., Elon College, N. C. A large concourse of friends and loved ones gathered to pay their tribute of respect. The floral offerings were appropriate, fragrant and abundant. She heard and gave strict heed to the voice that said: "Be thou faithful unto death and I will give thee a crown of life."

J. O. ATKINSON.

PASCHAL.

John Long Paschal died at his home, Alamance County, N. C., February 11, 1924, aged 36 years 6 months and 11 days. He was united in marriage to Annie Lee Barnett October 20, 1912, and to them were born five children. His wife and four children survive him.

He joined Union Christian Church in early life, and held his membership there till called from labor to reward. He was a kind husband and father, a good neighbor, and much loved by those who knew him.

The funeral services were from Stony Creek Presbyterian Church, conducted by Rev. Mr. Roberson and the writer. The Junior Order, of which he was a member had charge of the body of their brother and rendered their ritual service at the grave.

Sweet be thy rest, dear brother, from all sorrow, suffering and care.

P. H. FLEMING.

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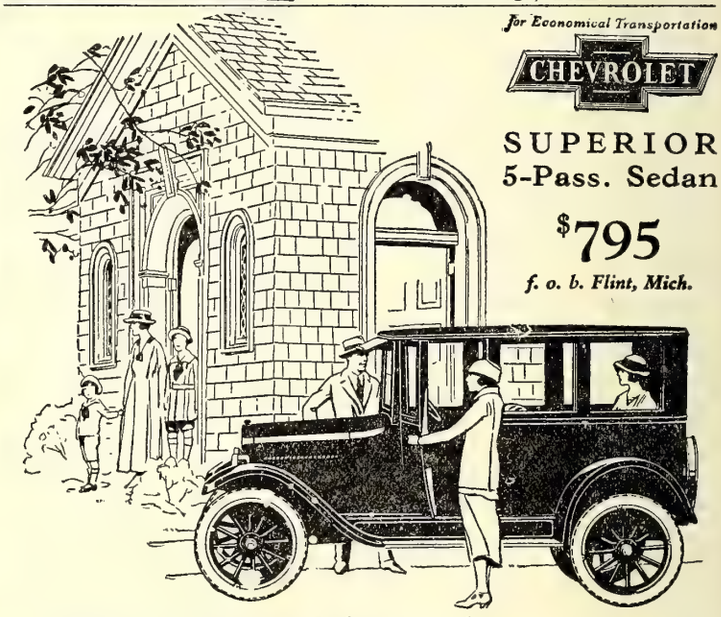

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HAND.

Roy Hand was born at Wadley, Ala., September 20, 1907, and died at Tifton, Ga., March 17, 1924. He joined Enigma Christian Church September, 1916, and when Vanceville Christian Church was organized, he became the youngest charter member (eleven years og age). He owned a calf that he sold for $5.00, which he gladly gave to help build the house. He loved his home and Church, and was an active member in his Church and an obedient son in the home.

He bore his sufferings with patience, and expressed his readiness to die if it was the Lord's will. A beautiful flower was plucked from the bloom as it was blooming into a life of usefulness.

Roy left to mourn their loss father, mother, one brother and three sisters, with a host of relatives and friends. We feel that our loss is heaven's gain. We can only bow in meek submission to Him who doeth all things well. Pray for sustaining grace to lead us through this life and that we may meet Roy again at the resurrection of the just.

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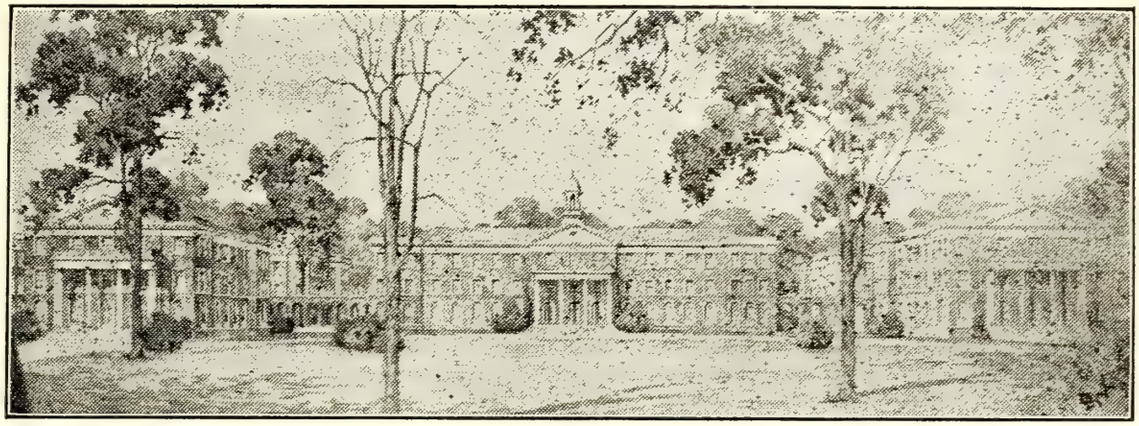

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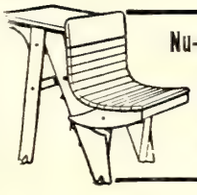

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For Catalog and other information, write T. E. BROWNE, Director.

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Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge if received within thirty days from date of event; all over one hundred words, published at one cent a word.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

STONE.

Bro. Alleus Stone, Apex, Route 4, came to the end of life's journey on March 25, 1924, at the age of 75 years and 4 months. In September, 1876, Bro. Stone was married to Mary D. Williams, who now survives him. To this union were born six children, three of which preceded their father to the spirit world. The three surviving are: J. B., Boone, Iowa; J. W. and G. L., Durham, N. C.

Bro. Stone was a man of clean Christian character. He was a close observer, a deep thinker and a persistent follower of the truth. His own life and that of his family is a testimony to the value of the family altar.

Funeral services were held at his Church on the day following his death. The building was much too small to accommodate the immense gathering of friends who would pay respects to the life of one who had loved and labored with and for them throughout his years. The Lord comfort the bereaved and give us more of his type.

B. J. HOWARD.

TRIBUTE TO KIRBY.

James Ransom Kirby was born May 17, 1835, and died March 24, 1924. He was married in early manhood to Miss Elizabeth Gilham. To this union was born thirteen children, eleven of whom survive him. In departing this life, he leaves a wife, eleven children (six sons and five daughters), quite a number of grandchildren and a host of friends to grieve for his going.

Bro. Kirby was an exemplary citizen. Back in early manhood, in the dark days of civil strife, when the call came for him to go, as he believed, for his country, he kissed his wife and babies goodby and went and gave four years of his life upon the battlefield in answer to his country's call. Bro. Kirby was not only a good citizen, but a noble Christian gentleman. His faith was fired upon God. For more than sixty years prior to his death he had been a consecrated worker in the kingdom of righteousness.

Some fifteen years ago he united with the Christian Church at Rock Stand. Prior to this, his membership had been with the Methodist Church. While coming late in life to our Church, his love for it was equal to any. He was alive to every interest of his Church. He was always sympathetic and helpful to his pastor; ever loyal to his Church, and true to his God.

A noble Christian hero has left us, but heaven is made richer by his going.

From his friend and former pastor.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, APRIL 24, 1924. | NUMBER 17.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Sanatorium Burned.—

Broad Oaks Sanatorium, at Morganton, N. C., was partially burned some days ago. Four of the patients were burned to death, and others seriously injured. Dr. Vernon, who is in charge of the institution, states that it will be replaced at an early date. The loss was about $25,000.

Flying Around the World.—

Four army airplanes are now on their flight around the world. It is, in fact, a flight around the North pole, and in the trip they will cover thirty thousand miles. The planes started from Santa Monica, Cal., on March 15th. In the route selected, the longest single jump they will have to make is 860 miles from the Aleutian to the Kuriel Island group. They have now left Resurrection Bay for Chignik, Alaska.

Some Chewing-Gum Figures.—

In 1921, the latest year for which figures are available, the factories devoted to the manufacture of chewing gum turned out products to the amount of $38,865,000. This enormous amount of chewing gum was bought and used by the American people. It is said that the chewing-gum industry was started on an invested capital of fifty-five dollars. That was not many years ago. Suppose we set ourselves the task of giving the Church such a phenomenal growth!

Americans are Wealthy.—

Census bureau statistics recently issued show the wealth of America to be $320,803,826,000, more than half of which is in realty and improvements thereon. Each individual, therefore, has an average wealth of $2,918.

America is the richest nation on earth. It has a greater per capita holding than any other nation, and it is dry.

Prohibition has not ruined America financially or economically.—*Ex.*

Importing Bees Prohibited.—

The United States has prohibited the shipment of bees to this country from every nation except Canada. The reason for this is that a malady, known as the Isle of Wight disease, has attacked bees in many European countries and has deprived Europe of an adequate supply of honey. The bee disease was first noticed in 1904, in the Isle of Wight. Although it has swept over Europe, the United States has been comparatively free from it until recent years. Importations of bees, however, have resulted in the loss of a million dollars a year to American beekeepers, the Department of Agriculture estimates. The queen bees, the workers, and the drones all fall victims to this strange disease, of which very little is known.

Canada Approves Treaty.—

The Canadian House of Commons, on March 21st, passed a resolution moved by Premier King, approving the liquor-running treaty pending between the United States and Great Britain. Premier King asked Parliament to approve the treaty on the ground of morality, international good will and commercial benefits. The Canadian government, said the Premier, had approved the pact subject to its acceptance by the Canadian Parliament, and that it asked that in cases where a board was appointed to consider the question of compensation to a Canadian vessel, the representatives of the empire on the board should be nominated by Canada. To this, the British government agreed.

Greeks Want a Republic.—

A recent plebesite in Greece shows that an overwhelming majority of the Greeks want a republic. The agitation for the plebesite was started by Venizelos, the eminent Greek patriot. If the vote means anything, and it must, the prospects look dark for the King and Queen of Greece, now in exile. The republican form of government, can it be rightly administered, is fast coming to be recognized as the best form of government. It must be safeguarded, however, by rightly educating the citizenship, into whose hands the ballot is placed. An ignorant and illiterate population cannot govern wisely or well. They will wreck the ship of state. Americans have recognized this fact, and expenditures for public education are rapidly increasing. The Church must see that America does not come to have what Germany had—culture without conscience. The Church must carry on a vast program of Christian education that will keep abreast of the State education if the world is to be salvaged from its present perilous position. Now is the time for every Church to begin in a very definite way this Christian education.

Hugo Stinnes Dies.—

Hugo Stinnes died April 11th, at his home at Muelheim. Herr Stinnes was probably the greatest financier in the world. At the beginning of the World War his fortune was estimated at about thirty million gold marks. It is now estimated at more than a billion.

He exploited Germany for his own purpose, and in his lifetime wield greater power perhaps, than any reigning sovereign.

He was born in February, 1870, and inherited a part of his wealth from his father, a wealthy Jewish merchant. His interests at his death were widely varied. He owned twenty large hotels in a number of German cities. He controlled the iron and coal interests of his country, sharing that control with his friend August Thyssen and a few others. He was interested in the great potash fields of central Europe, and practically owned the inland water traffic of Germany. It is rumored that he personally possessed more than sixty leading newspapers of Germany.

Hugo Stinnes had gathered all this wealth by impoverishing his country. He openly boasted that Germany couldn't get on without him, and thought that he owned the country. He looked forward to the possession of Austria and Hungary. With all this wealth, Hugo Stinnes had little to leave behind him that the world will count worth while. He will be remembered no longer than it will take to forget him. He gained much for himself, but he gave the world nothing, and will be accounted a failure. The greatest life is that which gives the most toward the building of a better and a happier world. The man who will live longest is not the man who gets most, but the man who gives most.

Two News Dispatches.—

The comparative unimportance of certain works of men, held by him at the time as of the highest interest, and the amazing life inherent in what, in its beginning, is often looked upon as of no importance, is strikingly illustrated in two news dispatches of the day.

One tells of the Armistice Memorial, formed from the railway carriage in which the armistice was signed, falling into ruins, although it was conveyed to the grounds of the Invalides, in Paris, for preservation. The other records the unearthing, in what was once ancient Phoenicia, of what is described as the earliest known alphabet, dating back to at least 1200 B. C.

The Moabite stone, discovered in 1859, dating back to 850 B. C., is the earliest record of an alphabet the world possesses, except for this new discovery.

To us of today the armistice was the most important event in our lives. It meant the end of war, privation, death, suffering. It meant—so we thought—a new world order, charity, peace, brotherhood of nations, rehabilitation, reconstruction, happiness.

To those who carved them, the stones on which they "wrote" their alphabet were probably of no greater importance than the primer in which we print ours. Yet the alphabet, earliest of literary inventions, revolutionized the world and may justly be considered to be the foundation stone of civilization as well as education. Without the alphabet there would be only picture writing such as the Chinese have; clumsy, inefficient and keeping such wisdom as there is, only for the few.

The humble invention which made the world, lives; even its earliest record persists for thirty-one centuries. And our boasted monument of our great peace beginning, is falling to ruins after six years!

NOTES-PERSONALS

We print below the budget of the Albany (N. Y.) Church, Rev. W. G. Hook, pastor. Study it carefully.

Dr. Walters, of our Richmond Church, is doing a man's job in that city. Read the Richmond notes in this issue.

Mrs. W. H. Denison, Dayton, Ohio, is aiding in the one-day mission schools this season. Her work is very effective.

Mothers' Day will be celebrated this year May 11th. The custom of setting apart a special day in honor of the mothers of the land is highly to be commended.

Dr. F. Scott McBride has been chosen as general superintendent of the Anti-Saloon League of America. He succeeds Dr. P. A. Baker, whose death occurred recently.

The Oak Level Christian Church will hold an all-day memorial and home-coming service on the 4th of May. All members and friends are cordially invited to attend.

Prof. W. E. Moon, of the Starkey Seminary faculty, is a visitor to the college for a few days. He is delighted with the signs of growth and progress at his alma mater.

Rev. Geo. D. Eastes has been unwell recently. His friends will pray earnestly for his speedy restoration. We have no finer-spirited man in our brotherhood than Bro. Eastes.

Word from Dr. Barrett is to the effect that he is doing well in preparation for his operation. Mrs. Barrett is with him, and Mrs. Hearn, his daughter, will also shortly join him.

The Psiphelian Society gave its annual program on the evening of April 19th. The Psykaleon will give its on April 27th. These two societies for the Elon girls are doing excellent work.

The high school commencement season is now on, and the Elon professors are filling numerous engagements. It is a fine opportunity the college thus enjoys of bringing its ideals to bear in various quarters.

The Missouri State Sunday School Association Joins with Palmer College in maintaining the summer school there. It is a fine idea. Nine faculty members are announced, with Dr. F. G. Coffin as head.

Neighboring geysers of hot water are to be used in Reykjavik, Iceland, to heat the city. The geysers are within a mile of the city and have long been used for laundry purposes. Wooden pipes will carry the heat.

The one-day school of missions for Alamance County met at Elon College and was largely attended. These schools are for inspiration and good-fellowship. The one at Elon certainly accomplished its purpose.

Our publishing interests should receive no small degree of attention at the hands of the Convention. Only a limited number of unofficial tracts have been issued. Our people do not know themselves, and to be sure others do not.

Mr. and Mrs. John B. Stratford, of Graham (N. C.) Christian Church, were visitors during the past week in Richmond, Va., and attended the First Christian Church. An Easter pageant was given Sunday night, entitled "Go and Tell" —of the resurrection.

Good news comes from Burlington. Our leaders are moving there in the direction of a second Church. The idea is good. We have lost ground in so many places by having only one Church. We are proud Dr. Lankford and his people are taking this forward step.

The work at Dover, Del., under the leadership of Dr. R. C. Helfenstein, is assuming proportions of the first magnitude. When the new plant is completed there, the Church will rank with the best-equipped Churches of the country as to its facilities for religious, educational and social work.

Rev. T. J. Green was a pleasant visitor on Monday. He is pastor at Shallow Ford and one of our most devout and consecrated workers. For many years he stood out against the call to the ministry. When he did yield, he became supremely happy. Excellent results have attended his pastorates.

NOTICE.

The Southern Christian Convention meets with the Christian Temple, Norfolk, Va., April 29th to May 2nd. All delegates and visitors who expect to attend the Convention are asked to please notify the pastor, Rev. L. E. Smith, 4312 Colonial Avenue, Norfolk, Va., whether or not they will attend, and if so, what time they will arrive, and if they desire entertainment while in the city.

Dr. F. G. Coffin has filled his engagement at Yale. He gave several addresses, followed by open conferences, with our own people present and representatives of other Churches, particularly of the Disciples. He also conducted one of the Chapel services. We may rest confident our cause was well represented by our General Convention's President.

Dr. C. H. Rowland's evangelistic services in Greensboro are being attended by large concourses of people. Soon after the meetings began, Dr. Rowland suffered an attack of indigestion and had to close the services for a few days. He resumed them with his accustomed zeal and consecration, and the prospect is fine for a great ingathering Easter Sunday.

FIRST CHRISTIAN, ALBANY.

The following is the budget for the Church year of the First Christian Church, Albany, N. Y., beginning April 1, 1924, and ending March 31, 1925:

Salaries:		
Pastor	$2,000.00	
Sexton	364.00	
Organist	188.00	
Vocal music	376.00	
		$2,928.00
Maintenance:		
Coal	$ 410.00	
Electricity	55.00	
Gas	15.00	
Cleaning furnace	10.00	
Wood	8.00	
Repairs to Church	100.00	
Repairs to parsonage	150.00	
		748.00
Fixed charges:		
Interest on parsonage mortgage	$ 55.00	
Insurance	166.00	
Water rent	27.00	
Taxes	22.00	
		270.00
Incidentals:		
Music	$ 25.00	
Flowers and decorations	45.00	
Monthly report expense	55.00	
Supplies	75.00	
Stationery	10.00	
Organ repair	10.00	
Preparing Communion service	5.40	
		225.40
Grand total for year		$4,171.40

RICHMOND NOTES.

Considering the rain, we had a good attendance at both services last Sunday. Dr. Staley preached two excellent sermons.

The fourth anniversary last Sunday showed the following results: Sunday School organized January, 1920, with 17 members; present membership of regular school, 114; home department, 15; cradle roll, 17—total, 146. Church organized April 4, 1920, with 40 members; received since, 83; lost by death and transfers, 18; present membership, 105.

Finances.

Church and Special Offerings.

Envelopes	$ 7,133.51
Loose change	1,041.44
Other sources	23,589.82
Total for Church	$31,764.77
Sunday School	1,711.74
Ladies' Aid Society	1,158.23
Woman's and Y. P. Miss. Societies	150.00
Total amount raised	$34,784.74
Received from Mission Boards	26,293.00
Grand total	$61,077.74

Present Status of Church.

Cost of lot	$16,800.00
Cost of building	67,563.91
Cost of furniture and organ	12,000.00
Total	$96,363.91
Paid on plant	42,528.99
Unpaid balance	$53,834.92

During this time, $6,000 has been paid on general expenses and interest, making a total, exclusive of pastor's salary, Sunday School and missionary societies, $48,528.99.

The Woman's Mission Board of the Southern Christian Convention is expected to pay $25,000 of the indebtedness. Another five years, at the rate we have been paying, will liquidate all debt on the present plant.

Competent judges have appraised our lot at $21,000, which would make our plant worth $100,563.91.

Two new members were received into the Church last Sunday.

Our special pre-Easter services are being well attended. The music by Mr. and Mrs. Sam Davis is a special feature and is being much enjoyed. W. T. WALTERS.

A constitutional amendment, providing that newly elected Presidents and congresses shall take office in January following their election has been approved by the Senate. In addition to advancing Inauguration Day from March 4th to the third Monday in January, new congresses would meet regularly in January instead of in the December following.

PROGRAM OF THE SOUTHERN CHRISTIAN CONVENTION.

Order of Business.

FIRST DAY—EVENING.

Tuesday, April 29, 1924—8 o'Clock.

1. Convention Called to Order by President.
2. Worship Conducted by Dr. W. W. Staley.
3. Enrollment of Delegates.
4. Announcement of Committees:
   (a) Credentials—Rev. W. D. Harward, L. R. Jones, A. B. Jarvis.
   (b) Press—Rev. C. B. Riddle, J. H. Blanchard.
   (c) Finance—W. V. Leathers, K. B. Johnson, B. R. Richards.
   (d) Nominations—Col. E. E. Holland, Rev. S. C. Harrell, T. J. Holland, Rev. E. M. Carter, Rev. J. F. Morgan.
   (e) Resolutions—Rev. P. H. Fleming, D. D., Rev. J. L. Foster, B. D. Jones.
   (f) Apportionments—W. P. Lawrence, K. B. Johnson, C. D. West.
5. President's Address.
6. Sermon—Rev. John G. Truitt.
   Communion Service—Revs. C. H. Rowland, D. D., N. G. Newman, D. D., J. L. Foster.
7. Closing Services.
   Music in Charge of Church Choir.

SECOND DAY—FORENOON.

Wednesday, April 30, 1924—9 o'Clock.

9:00. Song Service—Rev. J. F. Morgan.
Devotion—Rev. Jas. H. Lightbourne, Holland.
9:20. Roll Call, Reading Minutes, Enrollment of Delegates.
9:35. Reports:
Treasurer—Rev. W. C. Wicker, D. D.
Executive Board—Rev. L. E. Smith, D. D., Chairman.
10:00. Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:45. Report of Committee on Temperance—Dr. D. A. Long.
11:30. Orphanage—Report by W. K. Holt, Chairman of Board of Trustees; Addresses by Mr. Holt and Charles D. Johnston, Superintendent.
Open Discussion and Vote on Report.
1:00. Adjournment.

SECOND DAY—AFTERNOON.

Wednesday, April 30, 1924—2 o'Clock.

2:00. Song Service—Rev. J. F. Morgan.
Devotion—Rev. R. L. Williamson.
2:15. Missions:
Report of Mission Board—Lieutenant-Governor J. E. West.
"What this Report Signifies for the Future"—Mission Secretary J. O. Atkinson, D. D.
"The Bearing of Our Men and Millions Movement on Our Future Missionary Activities"—Lieutenant-Governor J. E. West.
"The Experiences of a Worker for Men and Millions"—J. F. West, Jr., Waverly, Va.
"Reasons for Extending the Time of Men and Millions"—J. A. Williams, Franklin, Va.
"Our Men and Millions' Obligations"—Rev. W. W. Staley, D. D., Suffolk, Va.
Brief Talks on Men and Millions and How to Finish the Program.
"Our Efforts to Strengthen Our Stakes"—J. M. Darden, Suffolk, Va.
"The Relation of Stewardship to Missions"—Rev. W. H. Denison, D. D., Dayton, Ohio.
"Evangelism Through Missions"—Rev. Roy C. Helfenstein, D. D., Dover, Del.
"Our Women and the Missionary Task"—Mrs. W. H. Carroll, President of the Southern Woman's Board, Burlington, N. C.

SECOND DAY—EVENING.

Wednesday, April 30, 1924—8 o'Clock.

8:00. Devotion—Rev. W. D. Parry, D. D.
8:15. Address—Dr. W. P. Minton, Mission Secretary for the General Convention of the Christian Church.
8:45. Missionary Pageant—Under Direction of Mrs. M. L. Bryant.
Music in Charge of Church Choir.

WOMAN'S MISSIONARY CONVENTION.

1. Devotional Services—Mrs. Jas. L. Foster, Waverly, Va.
2. Address of Welcome—Mrs. J. E. Cartwright, Norfolk, Va.
3. Response—Mrs. W. A. Harper, Elon College, N. C.
4. Appointment of Special Committees.
5. Reports of Officers:
   (a) President—Mrs. W. H. Carroll.
   (b) Vice-President—Mrs. R. F. Brown.
   (c) Secretary—Mrs. C. H. Rowland.
   (d) Treasurer—Mrs. W. T. Walters.
   (e) Superintendent Young People's Work—Mrs. Russell Bradford.
   (f) Superintendent Mite Boxes and Literature—Mrs. Job G. Holland.
   (g) Superintendent Cradle Roll—Mrs. J. F. Morgan.
   (h) Field Secretary Woman's Board—Miss Pattie Coghill.
6. Recognition of Presidents and Other Officers of Conference Boards:
   (a) Alabama Conference.
   (b) Georgia and Alabama Conference.
   (c) Eastern Virginia Conference.
   (d) North Carolina Conference.
   (e) Virginia Valley Central Conference.
7. Introduction of Mission Secretaries:
   (a) Rev. J. O. Atkinson, D. D., Mission Secretary S. C. C.
   (b) Rev. W. P. Minton, Foreign Mission Secretary, G. C. C.
   (c) Rev. O. S. Thomas, D. D., Home Mission Secretary, G. C. C.
   (d) Mrs. Athella Howsare, Field Secretary Woman's Mission Board, G. C. C.
8. Greetings from Our Workers in the Fields:
   (a) Miss Martha Stacey.
   (b) Mrs. D. P. Barrett.
   (c) Miss Olive Williams.
   (d) Miss Margaret Morey.
   (e) Mr. and Mrs. Sorrell.

THIRD DAY—FORENOON.

Thursday, May 1, 1924—9 o'Clock.

9:00. Song Service—Rev. J. F. Morgan.
Worship—Dr. W. D. Harward.
9:15. Report of Committee on Nominations.
9:45. Report of Special Committee on Finance—J. E. West, Chairman.
10:30. Report of Committee on Relation of Southern Christian Convention to the General Convention.
1:00. Adjournment.

THIRD DAY—AFTERNOON.

Thursday, May 1, 1924—2 o'Clock.

2:00. Song Service—Rev. J. F. Morgan.
Worship—Conducted by Rev. W. L. Wells.
2:15. Education:
(a) Report of Board.
(b) Report of Religious Educational Board—Rev. W. T. Walters, D. D., Chairman.
Discusion and Vote on Above Reports.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

THIRD DAY—EVENING.

Thursday, May 1, 1924—8 o'Clock.

8:00 Song Service—Rev. J. F. Morgan.
Devotion—Rev. O. D. Poythress.
8:15 Address—Rev. W. W. Staley, D. D.
8:45 Address—Mr. Hermon Eldredge.
Music in Charge of Church Choir.

FOURTH DAY—FORENOON.

Friday, May 2, 1924—9 o'Clock.

9:00 Song Service—Rev. J. F. Morgan.
Devotion—Rev. W. H. Garman.
9:15. Publications:
Report of Board—D. R. Fonville, Chairman.
Report of Editor—Rev. J. P. Barrett, D. D.
Report of Managing Editor—P. J. Kernodle.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

QUARTERLY REPORT.

The following is the second quarterly report of the Woman's Home and Foreign Missionary Societies of the Eastern Virginia Conference for April 10, 1924:

Women's Societies.

Antioch	$ 13.30	
Berea, Nansemond	75.40	
Bethlehem	25.00	
Christian Temple	59.60	
Cypress Chapel	3.70	
Dendron	16.56	
Dover	11.20	
Elm Avenue, Portsmouth	21.15	
First Church, Norfolk	33.70	
Franklin	13.95	
Holland	10.16	
Holy Neck	14.80	
Isle of Wight	4.50	
Ivor	2.10	
Liberty Spring	51.30	
Mount Carmel	11.35	
Newport News	6.50	
Oakland	9.15	
Portsmouth	9.80	
Rosemont	36.50	
Suffolk	89.00	
Waverly	57.20	
Wakefield	42.00	
Windsor	19.30	
		$ 637.22

Young People's Societies.

Antioch	$ 1.80	
Berea, Nansemond	7.90	
Bethlehem	25.00	
Dendron	5.10	
Elm Avenue, Portsmouth	2.04	
First Church S. S., Norfolk	10.00	
New Lebanon	11.10	
Suffolk	30.40	
Union, Surry	7.20	
Waverly	57.75	
		158.29

Willing Workers.

Berea, Nansemond	$ 13.55	
Christian Temple	3.36	
Holy Neck	9.70	
Mt. Carmel	4.10	
Spring Hill	2.00	
Suffolk	25.00	
First, Norfolk	2.00	
Rosemont	3.50	
		63.21

Total $ 858.72

In the last report, Suffolk should have been credited with $91.10, and Windsor $2.30.

MRS. M. L. BRYANT,
Norfolk, Va. *Treasurer.*

The 13,000 tenants of the Equitable Building, in New York City, require twenty subway trains of ten cars each daily.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

ON THE THRESHOLD.

Before another issue of THE SUN is printed, the Southern Christian Convention will be in session.

The surroundings will be all that could be desired for inspiration. The great Christian Temple, the finest Church plant in our denomination, will spur to noble ideals and inspire to high endeavor.

The program of the Convention inclines strongly to the open parliament idea. There are few addresses and plenty of room for open discussion. No one can go away, it seems to us, and feel that he did not have opportunity to express his ideas on any point. This is a real achievement in program building. Again, those who are scheduled for addresses are great thinkers and will bring the Convention messages of uplift and inspiration.

The problems that confront this session of the Convention demand just such a situation as we have outlined above. For the great problems that we must solve, there is needed the inspiration of great achievement. There is needed also the further inspiration of great leadership in the spoken message. Then there is neded the crystallizing influence of free, frank, incisive interchange of opinion in open discussion.

Under these three highly favorable conditions, we shall foregather to give consideration to the great issues that cry to us for solution. Let us face them squarely, resolutely, prayerfully, hopefully. What we do for missions, for publications, for Christian education, for superannuation, for the orphanage, for the other enterprises of our Church will be far-telling in its consequences for the future of our cause.

The hour is propitious for a giant forward movement. We are on the threshold of great achievement. A wide door is spread out before us. Let us not hesitate to enter in. Let us do all things on bended knee, confident in every decision that our Lord approves our plans.

THE CHURCH AND ITS COMMUNITY.

It is useless to indulge in wild statements relative to the importance of the Church. We all know it outranks every institution in our social order. In power, in influence, in constructive achievement, no organization can be mentioned in the same breath with it, potentially speaking. And yet we know that after 1900 years, this great institution is weak in actual accomplishment, and in many instances has failed altogether.

Out of this situation, two attitudes arise. The first is to decide that the Church is destined to engage in a losing fight with the world, and only an elect remnant is intended to embrace its message, the rest being lost. The other view is that the Church is founded on the rock of faith in Jesus Christ, and that the gates of hell shall yield ultimately before its mighty and victorious onslaught. This second view is the attitude of the militant Christian Church. It is our attitude. We are confident that the "good news" shall triumph and that every knee shall bow and every tongue confess.

This attitude imposes on those who adhere to it a solemn and inescapable duty to find why the Church is weak in its achievements and to institute methods of remedying the situation. Locally and particularly speaking, this requires that each Church should know its community, its needs, its hopes, its strength. This can be accomplished by a careful survey.

The Interchurch World Movement made a survey of the nation and learned certain broad facts. The Athearn Commission made a survey of Indiana. These surveys were masterpieces of investigative ability. They have indicated certain broad tendencies for the nation. They may or may not be accurate for the particular locality. As a matter of fact, they are not. The local Church must know its local situation. Its particular community must be surveyed.

The items of this survey will be in some measure individual and special. It will in all cases include the facts as to schools, homes, recreation and amusement, working conditions, roads or streets, law enforcement, etc. Only when we are possessed of these facts vital to a community's life can we hope to gird ourselves for the task of redeeming the community and its people for Christ and the Church.

When these facts are in hand, then the Church may hopefully begin the project of cleansing the community's social and moral life. There are in every community breeding-places of moral miasma. These places must be removed. It is the duty of the Church to rebuke and reprove.

After such cleansing there comes the duty of a wholesome program of positive and constructive service to the moral, social, and spiritual life of the community. It is not enough to clean up life. People are active. They must do something. They cannot live in idleness and do nothingness. Oftentimes we chase out one devil and set our spiritual house in order, and then sit up and sit. Meanwhile, the ousted demon looks out, finds the house empty, and returns with seven other evils worse than himself. The depression that so lamentably follows the season of special spiritual awakening in a Church is thus accounted for. The sure way to avoid such a situation is to provide positive opportunities of Christian service for the community. Just what these opportunities should most profitably be, only the survey can make clear.

And then the Church is the teacher, preacher, inspirer of ideals—ideals as to home, as to school, as to social and moral life, as to politics, as to law enforcement, as to the constituent elements of manhood and womanhood, as to the spiritual life. The Church has for the most part discharged her obligation along this line. Let her continue. Let her advance in the same general direction. Life is poor without ideals. The Church is the ideal-teaching institution.

Now, this editorial is not meant to be an essay or a theory or a platitude. Its purpose is to inspire some dozen or more of our great Churches to survey their communities and adjust their programs to meet conditions locally. Then we want the results published in THE SUN as an inspiration to the rest of us. Who will be first?

KEEPING IN TOUCH WITH GOD.

The most important thing for any person is suggested by the heading of this article—keeping in touch with God. That means careful and prayerful attention to this business, for you cannot do it without close attention to this one thought. The Bible is aglow with that thought throughout. In its realization is the gaining of the end in view. Not only in Bible times, but in these later days of the Christian era, history abounds in instances of this sort of devotion to God. Paul seemed to have a thought of this kind in mind when he said that he had a great desire to know Him. Unless we have a desire to do so, we cannot enter into experiences of this kind; and if we do not, then we must know that we cannot be in close touch with Him whose we are and whom we serve.

"When the way is dim, and I cannot see
Thro' the mist of His wise design,
How my glad heart yearns and my faith returns—
By the touch of His hand on mine.
Oh, the touch of His hand on mine!
Oh, the touch of His hand on mine!
There is grace and power, in the trying hour—
In the touch of His hand on mine."

Let that touch of his hand on mine represent the thought of the touch of His great and loving heart on my heart, and then we shall get the better meaning of the thought. Oh! brother, let Him give your heart and life the touch of His power on your life, and we shall see what it will do for us.

Mr. David Page has a good word in a recent issue of *Forward* on this line of thought, as when he says:

"A customer rushes into a big store. His time is limited. While he is waiting for a clerk, he glances up at the wall and sees a clock. 'Is that the correct time?' is the thought that immediately flashes through his mind. Then he notices some reading below the face of the clock—'Corrected Hourly by Naval Observatory.' 'Yes, that is the correct time,' he says to himself, and he begins to breathe easier.

"The clock that is corrected hourly is the clock that men have faith in. Also, the man who has a fixed habit of daily communion with God runs in harmony with God's plans, and so is dependable. To change the figure, the man who keeps in constant communication with headquarters knows the policy of the corporation. He can be trusted to give authentic information.

"The man who keeps in touch with the Infinite not only enjoys the confidence which others put in him, but he also delights in the pleasures that accrue directly from the close contact with the source of power. The ancient poet had the same experience, and he expresses it in the words:

" 'In thy presence is fullness of joy;
In thy right hand there are pleasures forevermore.'

"It is remarkable how a man is able to adjust himself to the varied changes of his existence, because he continues in close connection with his Maker. Prayer enables him to have 'a constant' midst life's shifting scenes. It gives a clue to the mystery that surrounds him, and shows him the silver thread that runs through the tangled skein.

"A man can pray in joy and in sorrow, in defeat and in success, in discouragement and in optimism. He needs to pray when he is on the up end of the balance, just as much as he does when he is on the down end. If he is full of joy, he should pray that his joy be made full of the richness of heavenly bliss. If he is successful, he ought to pray to make sure that his success is eternal and lating, and not temporal and perishable. If he is optimistic, he should pray that his optimism is grounded upon the great principles of Christ which make for a bright outlook on life—forgiveness of sins and the hope of glory.

"There is nothing like being in touch with the Infinite to give poise and balance to life. Like poplar trees in the breeze, our human natures tend to sway this way and that with every wind of fashion that blows. We fear public opinion, and we sometimes nearly break our necks to be in style—in thought, word and deed. Prayer keeps us sensitive to the norm by which we may regulate our lives. It helps us to know what is proper for those who would obey God and keep His commandments.

" 'I will bless Jehovah at all times,' sang the psalmist out of an experience that had taught him the blessedness of intimate fellowship with God. At all times he had sought Jehovah, and He had answered him, and delivered him from his fears.

"We have been advised to pray without ceasing, to be importunate, to ask largely. God never tires of our entreaties. Sir Walter Raleigh once approached Queen Elizabeth with a request. On this occasion the queen asked, 'Raleigh, when shall you stop asking for things?' 'When Your Majesty stops giving,' was the reply. As long as God is willing to give, we should not tire in our prayer.

"Talk about praying at all times and unceasingly may mean little, however, unless the connections with the Infinite are made habitual. Cultivate the morning watch. It was Jesus' custom to rise before the day began and go out to a solitary place and pray. The Master has set the example, and shall not the servants do well to follow in His footsteps? The days of youth are the habit-forming days, and no habit will bring in such large returns as the prayer habit.

"An English writer urges his youthful readers to cultivate the habit of prayer: 'You are heaven-born! You must touch heaven, and the contact will make you invincible, more than conqueror through Him who loves you—but never forget that He has said, "Apart from me ye can do nothing." Defeat and dishonor are sure unless the touch with God is constantly renewed.' "

TENDENCIES IN THE MINISTRY TODAY.

There are certain marked tendencies in the ministry of our time that are worthy of most careful consideration. They promise an era of progress for the Church.

The tendency to secure a more ample preparation is properly listed first among these tendencies. There are many pastorless Churches particularly in the rural districts, and there are not enough candidates in sight to supply the need. We admit these facts and deplore them. However, there are more young men in colleges and seminaries preparing for the ministry now than ever before. The most hopeful sign in connection with this situation is the fact that the Churches have not even proposed to let down the standards required for ordination. Rather, the tendency has been to raise them. Particularly is this true in our own denomination. We are glad that we have more men in seminaries today than at any other one time. Perhaps this is due to the wise assistance offered such young men by our General Board of Christian Education. The fact itself, without reference to its cause, is certainly heartening to us and prophetic of growth for our cause.

Another wholesome tendency is the making of the support of the ministry systematic and not haphazard. Poundings are going out of style. They are unnecessary where the minister is paid the salary he earns. Churches that will not do their duty along this line will ere long find themselves pastorless. This accounts for the condition of so many country Churches today. They want to pay a few hundred dollars a year for a pastor and then dole out hams and canned goods and vegetables in season, as if to a respectable beggar. In all kindness, this is not treating the servant of God, nor God Himself, with proper respect. The laborer is worthy of his hire. They who preach the unsearchable riches are entitled to live by their labors. It is not brotherly to regard them as objects of charity or to put them under personal obligation by reason of the generous impulses of individual benefactors. This is a delicate matter, but without organization to effect its discontinuance, the tendency is strong in that direction, for which we can happily rejoice.

Another hopeful tendency is the recognition of the minister's responsibility for teaching religion, as well as for preaching. The Bible cannot be taught in our public schools at the expense of the public treasury. This means that the Sunday School has been the sole teacher of religion for Protestant children, and it has had but thirty minutes a week of actual teaching, and has not reached half the Protestant children. The result has been what the experts have styled "spiritual illiteracy." The woeful lack of ethical sense on the part of American children is directly traceable to the failure to instruct and motivate them in the Christian way of life.

The ministry has become awakened keenly on this subject, and all over the country, during school time week-day schools of religion, and in the summer daily vacation Bible schools, are springing up under the direction of the local pastors, and in most cases with these leaders as teachers. Some of the schools of religion meet in the Churches, while others are of the community type and interdenominational. In any event, the inspiring prophets of this modern crusade of religious instruction are the ministers of the Churches. They have seen a great light, and they are following in its pathway toward the beacon of their hopes. A new era evidently faces us in religious effort, and our preachers are the alert pioneers who have ushered it in.

A special group of preachers need particular commendation along the same line, though on a larger scale. I refer to the preachers at Churches contiguous to State universities. They are seeking and, in many instances, securing the opportunity to teach classes in religion to university students, the university crediting the courses, though not paying anything for the service. At Elon, our college pastor teaches in the department of Christian education, thus combining teaching and preaching even as Jesus did. There is no conflict between teaching and preaching, say these brethren. The most effective work of the preacher, they agree, is his teaching work.

These three tendencies, pronounced and all but universal as they are, certainly stouten the hearts of those who take seriously the evidences of progress in the kingdom's work. They overtower any quarrel between the fundamentalists and modernists. We face a radiant and hopeful future. Let us take courage and thank God, praying Him for larger growth and prosperity. These tendencies in the ministry today warrant a genuine optimism.

ELON SENIORS TO WORK IN MANY FIELDS.

By Sion M. Lynam.

A personal canvass of the senior class here, reveals some interesting information. Forty seniors —twenty men and the same number of women— have personally expressed their intended choices of life-work. The choices vary widely, including eighteen different fields.

The teaching profession leads, with eleven, seven women and four men, who are planning to give their lives to teaching. The Christian ministry runs second, with seven—all men, who will fill pulpits. This is the largest number of ministers ever graduated at a single time by Elon College. Six of these men will work in the Christian Church, to which the college belongs, and one is a pastor in the M. E. Church, South. Missions and business tie for the third place, having three each. The future missionaries are all women, while those going into just business are all men. Two women, one married and the other to be married, expressed themselves as planning to make homes. There are two physicians in the class, one man and one woman.

The remaining twelve fields are represented by one each. The educational field seems to predominate here since there is one who plans to devote herself to public school music, and another to the teaching of art in connection with its commercial value. One man is going into the educational field other than teaching, and one woman is to be a religious education director.

Science seems to be equally popular. There is to be one electrical engineer, a civil engineer, and a soil expert. A fourth is going into some form of scientific work. All the aspirants to the scientific field are men. One young woman plans to enter the nursing profession. She believes that it holds opportunities for a college woman larger than the profession of the physician, and appeals to her more.

One woman is planning to be a public accountant; another is to devote herself to the work of an accompanist for a voice teacher. One of the women of the class plans, after a brief teaching career, to study law and devote her energies to the juvenile court work.

All the women members of the senior class express themselves favorably toward marriage except one, who is to be an avowed old maid. The men say little along this line, but indicate that they stand ready to marry if they should find the right girl. There is, however, no very widespread enthusiasm in the class regarding matrimony.

These facts were given readily, and in only two or three incidents was there the least hesitation in answering the question as to the profession in life. This fact shows that most of the young people have given considerable thought to the matter.

THE BUDGET SYSTEM.

We have been asked to express our opinion as to whether we think the budget system, as suggested by Dr. W. A. Harper, is the thing we need. I believe we need system in our Church work. I also believe we need a simple system instead of a mystified one, in order that it might be in harmony with the government of the Christian Church, that we claim to love so dearly. I do not think it is practical, for there is so much machinery in this suggested system. We know that the friction in a machine depends upon the number of wheels in the machine, and the more friction, the more expense to run it. I have wondered what our dear fathers, who worked out the Bible form of government for the Christian Church, which is democratic, would think of this system.

We came out from an autocratic form of Church government, and I am for one not willing to go back to it. According to this suggested system, the Church's liberties will be largely handicapped. I think it would hinder the liberality of the Church to a great extent. For instance, if some one or more Churches wanted to make some special offering for foreign or home missions, or any other object of charity, as I see it, they would have no right to do it, for this autocratic rule would forbid it. This system requires too much organization, and the expense of it will help to defeat it. I haven't heard a single layman speak in favor of it. I find no clause in our Church government that would justify this system.

P. T. Klapp.

Elon College, N. C.

European Outlook.

Those in position to know, say that the nations of Europe are so many armed camps waiting for another Sarajevo. Whether this be true or not, the European outlook is not encouraging. There is much to be done before the world can hope for permanent peace. The last war was fought to obtain peace. It seems now that it failed. Peace will never come by way of war, but by way of the Christ. We must begin now to guard against another war which seems so imminent.

CONTRIBUTIONS

IN DEFENSE OF PROHIBITION.

By F. M. Dunaphant.

Nation-wide prohibition did not come hastily or surreptiously, nor did it come to legislate people into the kingdom of heaven. Its advent in the progress of our nation was as inevitable as was the law against murder in the early progress of the human race. As we look back and wonder why so many of our forebears waged bitter fights against the making and enforcing of laws that almost all of us now consider essential to progress, so will posterity look back and wonder why so many of us waged bitter fights against the eighteenth amendment and the Volstead act. In other words, the prohibition law, as it now exists in the United States, is a good law that came chronologically in the regular order of laws, regulations, and reforms.

To say that it will stop the making and selling of liquor, as a beverage, in all parts of the United States, would be as absurd as to say that the law against fornication and adultery will stop illicit relations between men and women in all parts of the United States. The great number of anti-prohibitionists who sarcastically belittle what prohibition has done, should bear in mind that the prohibitionists did not say, or even hnt, that prohibition would instantaneously bring the millennium. The devil has not been chained and cast into the bottomless pit; for no doubt there is not a civil law in the statute books of the United States that is not broken daily. Yet it is needless to say that our nation could not exist without these laws.

Since we cannot force a man to become a Christian (if everybody were Christians, indeed we would need no laws), we are compelled to have laws whereby we can punish and jeopardize him when he does wrong. Herein is the safety of civilization. The only reason that a woman can travel alone in almost absolute safety in any part of the United States is because of our laws. If we were to abolish our laws, thousands of men, yes millions of them, would immediately become many times more dangerous than uncaged lions. Man's natural love for life, liberty, and freedom creates respect for law, and respect for law creates a desire and willingness to obey law. For selfish reasons, if for no other, scarcely nobody objects to the law-breakers being punished; nor does scarcely anybody put up a plea that the law-breaker should not be punished, on the ground that he is ignorant of the law he has broken. When your purse, containing the money with which you intend to buy bread for your wife and children, is snatched from your pocket by an ignorant, illiterate man from the slums, you want the man caught and imprisoned, not because you do not feel sorry for him, but because you know it is best for him and all would-be thieves that he be punished. In short, no sane, well-trained man or woman will contend that our laws against theft should be repealed on the ground that there are thousands of men and women in our country who have been reared in such a way as to be ignorant, in a great measure, of the crimes they commit when they take things that do not belong to them. Nobody has ever heard a sane, well-trained man or woman say that our marriage laws should be repealed on the ground that there are thousands of men and women in our country who have been reared in such a way as to believe that free love should be tolerated.

To express the thought in one sentence—nobody has ever heard a sane, well-trained man or woman say that a law should be repealed on the ground that there are people under its jurisdiction who have not been trained and educated to respect and obey it.

Yet, all of us are today hearing sane, well-trained anti-prohibitionists say that the national prohibition law should be repealed on this very ground!

They are saying that prohibition has unjustly put thousands of mountaineers and many others out of employment; that it has done far more harm than good because it has put a ban on one of man's appetites, a dangerous thing to do in any instance, they say; that the prohibitionists should be held accountable for all the deaths caused by impure liquor, the stuff that the people now have to drink; and that thousands of good citizens have lost, in a measure, their respect for the national government because it has stooped so low as to say thatt he people under its jurisdiction shall no longer lawfully slake their bibulous appetites with intoxicants. And a big percentage of these sane, well-trained anti-prohibitionists have the audacity to tell you that they are Christians, and that they, therefore, believe the Bible is the infallible Word of an all-wise and all-powerful God! Think of this! When we hear sane, sensible, well-educated men and women make such declarations, we feel like exclaiming, with emotion, the following lines from Shakespeare:

"O judgment, thou art fled to brutish beast,
And men have lost their reason."

Surely, Mr. Christian Anti-Prohibitionist, your judgment has fled to brutish beast, and you have lost your reason, for you certainly do not employ either judgment or reason in your scathing attacks upon prohibition. You make two principal statements that are glaringly contradictory when you say that you believe the Bible and that no good can be accomplished by putting a ban on man's appetites. Do we not find in the Bible the following:

"Thou shalt not commit adultery?"

"Thou shalt not covet thy neighbor's wife?"

and many other "thou shalt nots" that pertain to man's appetites?

What are you going to do with these "thou shalt nots?" Tell the prohibitionists why the all-wise and all-powerful God, the Creator of man, saw fit to put a ban on one of man's appetites at Mt. Sinai. Why did not God emerge from the mist and smoke that enshrouded Mt. Sinai and tell the Israelites that He would give to their leader, Moses, ten great laws by which they should be governed, were it not for the fact that many of them were ignorant and illiterate, and that He knew better than to put a ban on any of their appetites?

It seems that there can be but one answer to this question, namely: God saw that the Israelites were becoming weak both physically and spiritually because He had not put a ban on one of their appetites. Therefore, He did this at Mt. Sinai in plain, forciful language that no one has ever been able to misconstrue. And He did not mean to give the impression that some of the Israelites would still be allowed to commit adultery, on the ground that they were ignorant and illiterate, any more than did the United States government, a few years ago, when it made the prohibition law, mean to give the impression that the mountaineers and many others would still be allowed to make, drink, and sell intoxicating liquors, on the ground that they are ignorant and illiterate.

Down through the ages, God's "thou shalt nots" have rung with an ominous potency, and those who have harkened to them, and obeyed them, have made the world a better place in which to live; but those who have not harkened to them and obeyed them have clogged the wheels of progress, brought deprivation, degradation, and untold suffering to mankind, and won for themselves eternal punishment.

Which side are you on? Are you one of the so-called Christian anti-prohibitionists? If you are, you have deluded yourself. You are not a Christian, for no Christian will uphold that which wrecks the body, wrecks the home, damns the soul, and takes bread out of the mouths of innocent women and children.

Atlanta, Ga.

Y. M. C. A. CONSTITUTIONAL CONVENTION.

By John R. Mott.

The constitutional convention held in Cleveland, October 17-23, 1923, was one of the great creative moments in the life of the Young Men's Christian Association. This representative gathering of 400 leaders of the brotherhood launched a distinctly American national association movement. At the same time, it insured the strengthening of the historic ties which for three-quarters of a century have bound together the associations of the United States and Canada because the existence, side by side of two independent national bodies, still organically united, makes possible a relationship more logical and more consistent with national dignity and expression and a co-operation mutually more helpful.

By establishing a national council of some 400 men, elected directly by the association in relatively small electoral districts and holding an unhurried meeting each year for the purpose of estimating needs, determining policies, authorizing services to be rendered, and providing financial support, we have at last a plan which will enable the associations to make unmistakably clear their wishes to their agents, the general agencies, and thus making sure that these general agencies are quickly responsive to the expressed will of the brotherhood. The pathway is pointed to the solution of the old and baffling problem of the adequate maintenance of the general agencies, in that by the new arrangement the associations will assume responsibility for the moral and financial support of their general agencies.

The executive functions of the national body are widely and wisely distributed among several national and international service committees, thus ensuring larger initiative and more prompt clearance in a vast and ever-expanding movement; at the same time provision is made for the close co-ordination and vital union of these varied and growing services to the associations at home and abroad.

In new and effective ways, the State committees are integrated with the national; in fact, an arrangement is entered into by which the two general agencies—the State and the national—are so integrated that it is hoped the result or outcome "in working, in spirit, in economy, and in fruitfulness will be tantamount to one agency."

Provision is made for a judicial body to render interpretations of the constitution and to settle promptly disputes or disagreements arising between associations, or agencies, or their representatives. The association colleges and other training agencies are brought under the more immediate control of the brotherhood.

More important than these and other constructive achievements of the constitutional convention was the wonderful, triumphant unity realized and the resultant larger freedom (freedom from distrust, conflicting purposes and uncertainty) of which all are now conscious. In every truth a

new atmosphere was generated at Cleveland—an atmosphere in which men came to loath to differ, to determine, to understand, and then to forget themselves by becoming lost in their great unselfish cause. Abundant proof of this is seen in the fact that groups of strong men who had differed so radically, so strongly, so conscientiously, found it possible to adopt unanimously the new constitution. This larger synthesis was the work of the omnipotent, creative spirit of God, for where the Spirit of the Lord is and where men yield to His sway, there is unity, liberty, vitality, productivity.

The convention made no change in the basis of membership of the associations. The entire work of the gathering has served to strengthen the relation of the association movement to the Churches and their program. The following preamble of the new constitution adopted rings true on this point:

"We, the Young Men's Christian Associations of the United States and Canada, through our representatives in constitutional convention assembled, reverently and joyfully confessing our faith in Jesus Christ our Lord and only Saviour, and our unswerving allegiance to His Church, recognizing humbly the creative hand of God along the pathway of three-quarters of a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of His kingdom the young manhood and boyhood of North America and of the other lands served by our associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following constitution of the National Council of the Young Men's Christian Associations of the United States of America."

PURITY IN LITERATURE.

By Wm. Thornton Whitsett.

Nature abhors impurity. She is ever on the alert to dispose of the unclean and the damaged and diseased. It is her constant effort to remove rubbish and waste. With her powerful oxygen fires, she seeks to purify all that is not sound and entire. Streams may become polluted, and the waters filled with many poisons; but movement, aid air, and sunshine, and oxygen, and all of nature's purifying processes are soon brought into play, and the water becomes again wholesome.

Something of an analogy seems to run through the world of letters. Here the vile and the obscene and the impure may seem to secure its hearing for a day, but as time passes it drops from sight and is forgotten. When we consider the immense volume of English and American literature for the past century or two we are soon impressed with the idea that it is difficult for that which is lacking in purity to survive. The stream of literature, like the dancing, bubbling streams of the mountain-side, when polluted, seeks to purify itself, and forgetfulness and neglect soon kill the evil germs of the impure publication. The high moral tone and elevated purity of the literature of the race is a remarkable tribute to the sanity and chastity of human thought. Exceptions here and there attract a moment's attention, soon pass from sight and are lost, while the sound, the wholesome, the normal, the pure grow in influence and gather power as the years pass. Take the entire literary output of the English-speaking people for the past three centuries and examine it closely for the abnormal and the impure. The few outstanding books that are lewd and immoral and at variance with the accepted standards of civilization may be almost counted upon one hand. The impure has died of its own impurity.

Run down in your mind for a century or two over the list of poets, historians, novelists and other leaders of thought and culture, and name those who stand out for immorality, for a lack of patriotism, who would discard the accepted standards of orderly life, and it will be found that the list of such will reduce itself to almost an absurdity. The insignificant evil attracts attention vastly beyond its due, and why? Simply because it is out of the ordinary, it is the unusual; while the great onsweeping current bears along a mighty volume of enduring work that conforms in general terms to the best standards of taste, of conduct, of life.

There are many instances in literary history of writers who have sought the bizarre, the unreal, that which opposed the usual standards of God and man, who sought to set aside chastity, morality, devotion to principle and to one's country, like Cain of old, to raise their hands against every man's hand; what is the ultimate fate of such writers? In every age we find them. Our country has been prolific during this generation in such. Their names occur to any one who is well informed as to the doings of the literary world of our time. Their hands and pens have scoffed and scorned Church and State and the decencies of civilization. Their pages have reeked with the sewer-like output of their foul and fetid minds. Woman and home have found no defenders among their number. Innuendo and suggestion and leers have sprinkled their pages. Have they made lasting literary reputations? No. Have they found a permanent place in letters? No. Have they succeeded in building up the magazines and publications which have printed their effusions? No. On the contrary, some of such publications have been forced by declining circulations and loss of prestige to change their policies and cast overboard such writers as Jonahs that threatened to wreck the vessel itself.

Let us take heart. The fungus growth is easily swept aside. That which endures has hardy fiber and has been tested by the winds of many generations. Virtue is eternally new-fashioned, as well as enduringly old-fashioned. The standards of taste and conduct, the bulwarks of purity and chastity, are not easily cast aside; writers cannot, and must not, ignore them. The principles of justice and righteousness are rock-ribbed and age-old. They cannot be blown aside with a breath. Beating the tom-toms will never overthrow the castle walls. The purity of the literary output of the ages, as a whole, is one of the marked tributes to the survival of the highest and the best. Style, thought, and expression, all alike, clamor for purity when permanence is being considered among the multitudes of the books of mankind.

DAILY VACATION BIBLE SCHOOLS.

The Board of Religious Education, Dr. W. T. Walters, president; Miss Pattie Coghill, secretary, is very anxious for several of the Sunday Schools of the Southern Convention to promote daily vacation Bible schools this summer. It seems that interest in the D. V. B. S. has been discovered at several Churches, but that the school is not planned for because of a sense of inability to carry it through.

This is a mistake. It may be true—very likely it is true—that you cannot put on or carry out the full program of the D. V. B. S.; but we feel we should not hesitate in putting on as much of the program as we can simply because we cannot put on the whole program.

Our experience with the D. V. B. S. is as follows:

In the spring of 1922, Dr. W. M. Jay, then pastor at Holy Neck Church, and I, met and discussed the desirability and feasibility of conducting D. V. B. S. at Holland in the interests of the Holy Neck and Holland Sunday Schools. We immediately concluded the program generally adopted for a D. V. B. S. in the large towns and cities was too extensive for us, both in features and time. But we also concluded the school would be beneficial and popular. So we eleminated features too technical and too exacting as respects equipment for us, and we reduced the time of the session to meet our needs. Miss Eldredge, then field secretary for the Board, was corresponded with and her co-operation enlisted.

The school opened with thirty-odd scholars, Dr. Jay as principal, and a faculty recruited from the teaching forces of the two schools. The daily schedule provided for worship and training in worship, the memorizing of hymns and Scriptures, quiet music (an appreciation), habit talks, Bible study, missionary stories, drills and recreations. The daily sessions began at 9 A. M. and closed at 11:30. At the last day's session, pupils and teachers voted to have it another year.

The second year, or last summer, the writer acted as principal, and a thoroughly trained corps of teachers was secured. The school was improved by closer grading, textbooks were introduced, and the study periods lengthened. The session was increased to ten days, but that was found to be an unwise move, and this year we will hold another six-day session.

Our schools were not ideal. Many criticisms could be offered, and mistakes discovered; but the first year's school was a good one, the second year a better, and we hope to further improve on it this year.

Now, a word relative to the two Churches. Holy Neck is a strictly country Church. Holland is a village of perhaps 300 whites. The two congregations dove-tail. The attendance was never large, but it was representative. The two Sunday Schools averaged for last year 221 per Sunday. The D. V. B. S. in 1922 averaged 45; in 1923, 52. The first year, Dr. Jay and I hoped for an attendance of 25.

Do not hesitate because of numbers. It is worth while to teach a handful every day for six days. Remember that in time it is equal to about thirty Sundays.

Mrs. F. E. Bullock, C. P. A. Building, Dayton, Ohio, or Miss Pattie Coghill, Elon, N. C., will be happy to give you any information you may wish, and it is also our hope for both of these field workers to spend several weeks in the field in D. V. B. S. work. Be one of the Churches to secure them. It is a fine opportunity to serve the girls and boys.

J. H. Lightbourne,
Director Christian Education, S. C. C.

The Southern Christian Convention will review the doings of the Church for the past two years. During this time, several new, handsome country and city Churches have been erected; others in process of erection; Elon College rebuilt, and new Bethlehem College founded. The mission work of the Church has been advanced. No more interesting session has come together than this one will be.

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SOLOIST, CHORISTER, CHILDREN'S AND PERSONAL WORKER
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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

DIVINE SUPPORT.

Such letters as the following from our captains of Men and Millions give courage and hope and increase one's faith:

"Dear Bro. Atkinson,—I want to thank my Lord that He has always supported me in any undertakings that I have tried to do to advance His kingdom. I notice in The Christian Sun our Church was one among the 100 per cent paid up last year. And I do sincerely hope we can attain that same record this year. Would you draw me a list of those who owe yet, and the amount each owes? Let me have this list before April 20th, as that is our monthly preaching day."

If all our captains would manifest the interest of this dear friend and brother, a thrill of joy would go through the whole Church in behalf of Men and Millions.

J. O. Atkinson,
Mission Secretary.

GIVING TO DRINK IN THE NAME OF A DISCIPLE.

At the Surry-Sussex Virginia Woman's Missionary Rally, held with New Lebanon Christian Church last week, an inspiring event occurred of more than passing interest. When a brief talk had been made about our work in Carroll County, Va., the statement had been given out that a well had been dug at a cost of $70.00. Rev. J. L. Foster, the enthusiastic pastor of Waverly Christian Church, arose and declared to the body that we now had a chance to give a cup of cold water in the name of disciples. Bro. Foster then took cash and subscriptions from those present, and in a few moments had secured enough to pay the contractor for digging the well, with $2.50 additional for rope and bucket. It was not the amount given, but the spirit of the occasion that meant so much. The people gave with a ready hand and a willing heart, and showed their interest in our good efforts in the mountains. It was a work of love.

J. O. Atkinson,
Mission Secretary.

SCHOOL OF MISSIONS.

The Nansemond and Gates Counties one-day school of missions of the Christian Church was held on April 10, 1924, at Holy Neck Church, in Nansemond County.

The meeting was called to order by the acting superintendent, Mrs. Russell Bradford, at 10:45 A. M. Hymns: "Come, Thou Almighty King" and "I'll Go Where You Want Me to Go" were sung, and the devotional service was conducted by Mrs. H. S. Hardcastle. The twenty-third psalm and the Lord's Prayer were repeated in concert.

Prayer for our men and women in the various mission fields, by Rev. H. S. Hardcastle; for those who plan our work and direct our forces, by Mrs. C. C. Rawles; for our Convention and Conference officials, by Mrs. D. B. Jones; for this meeting, that it may be divinely guided, by Mrs. E. T. Holland. Season of prayer closed by Mrs. Hardcastle.

Mrs. Russell Bradford then brought her annual message, which was an inspiration to all and contained much food for thought.

The Churches in the group were represented as follows: Berea, Holland, Holy Neck, Suffolk, Bethlehem, Cypress Chapel, Liberty Spring, Oakland, Damascus, Eure, Hobson, Oak Grove, Sarem, Mt. Zion.

Dr. Atkinson and Mrs. W. V. Leathers represented the Eastern Virginia Conference. Rev. H. S. Hardcastle and nine laymen were welcomed as visitors.

Mrs. W. V. Leathers read the goals for the year, and made an earnest plea that we strive to reach them.

Solo by Mrs. Vernon Holland, accompanied by Mrs. Estes. Minutes of 1923 meeting read and approved. Address by Dr. J. O. Atkinson, mission secretary. This was, as usual, a stirring address and brought up-to-date news of the needs and accomplishments of the mission work of our denomination.

Mrs. W. H. Denison, president of the General Woman's Mission Board, and Miss Pattie Coghill, field secretary of the Southern Christian Convention, and Rev. H. S. Hardcastle, the new pastor of the Suffolk Christian Church, were introduced to the body by Dr. Atkinson, and each of these responded with a brief message.

Mrs. Leathers announced that Miss Coghill would give her services during the week of April 22nd for work in this district, and those desiring her services should see her during the noon hour and arrange a date.

The superintendent appointed the following committees: Resolutions, Mrs. B. D. Crocker, Mrs. Job G. Holland, and Mrs. Herbert Harrell; plan and place, Mrs. Ben Council and Miss Ruby Saunders; nominations, Misses Annie Staley and Mary Brinkley.

Mrs. Denison announced that she was taking subscriptions to the *Christian Missionary* and *Everyland.* An offering to defray the expenses of the rally, such as they were, and the balance to go to the mountain work, was taken, which amounted to $15.76. Dr. Atkinson offered a prayer of thanks for this offering. Adjourned for lunch. Dismissed by Mr. Hardcastle.

As is the custom, each person carried a box lunch, and the ladies of the Holy Neck Church served hot coffee. The social intercourse during the noon hour was much enjoyed by all.

Afternoon Session.

Hymn, "Let a Little Sunshine In." Devotionals conducted by Mrs. Hardcastle. Lesson taken from the sixty-first chapter of Isaiah, followed by a few moments of silent prayer. Address, Mrs. W. H. Denison, "The Growth of the Kingdom." Duet, Mrs. Jolly and Mrs. Hazelett, accompanied by Mrs. Estes. Address, Miss Pattie Coghill, "Teaching the Boys and Girls About Missions." A message from our mountain work was brought by Dr. Atkinson, which showed that some progress had been made, and the future was bright for this field.

A review of the new mission-study books and pamphlets, leaflets, etc., was given by Mrs. Denison, in lieu of the round-table discussion, as the hour was too late for this.

Report of committees—Plan and place: Oakland Christian Church, near Chuckatuck, extends an invitation to this body to meet with them in 1925, on such date as may be decided upon later. Resolutions: "We, your committee on resolutions, beg leave to present the following: Resolved, first, that we express by a rising vote our thanks to the members and friends of Holy Neck Christian Church for their sincere hospitality to this body; second, that we express our appreciation for the inspiration brought us by our various field workers and those who added to the program in any way to make it more enjoyable, especially for the lovely music rendered; third, that we express our grateful thanks to our officers, especially to our superintendent, who by her untiring efforts has made this the most interesting rally we have so far held." Nominations: "We, the nominating committee, do hereby submit the following: superintendent, Mrs. H. S. Hardcastle; assistant superintendent, Mrs. W. V. Leathers; secretary, Miss Mary Andrews."

These reports were adopted as read, and a rising vote of thanks extended to the members and friends of Holy Neck. It was moved and carried that the officers above named be, and they hereby are, constituted the executive board of this body, with power to act on matters of importance that may come up when same is not in session. Hymn, "Oh, Happy Day," was sung, and the 1924 one-day school of missions was brought to a close, with a prayer by Mrs. Denison.

Mrs. Russell Bradford,
Acting Superintendent.
Miss Mary Andrews,
Secretary.

A MODIFIED BUDGET SYSTEM.

I have thoroughly analyzed the so-called complex budget plan proposed by Dr. W. A. Harper, and indorsed by many others—the plan which Dr. W. P. Lawrence calls "A very beautiful, elaborate budget system" for raising the finances for the Christian Church. I find that it is an attempt to combine the best elements of the two plans now in use in the North and South; it aims at some worthy goal; seeks unity; has educational value; is psycholological and systematic; and it would have my unqualified support if it did not appear to assert a measure of authority over the autonomy of the local Church and carry with it a stupendous amount of overhead expense, which would not be likely to bring proportionate results without many years of educational work. As a stimulus to our best endeavor, we should have a budget goal, but this should be suggestive and not arbitrary; it should represent the minimum and not the maximum amount to be raised. This budget should be made up by the various boards and Conferences of our denominational work, each making an estimate of what is barely necessary to maintain existing work, and what would be necessary to make a normal advance. Each board would report its estimated needs through its secretary to the general budget and publicity board of the General Convention—Dr. W. H. Denison, secretary, without additional salary, as he is already employed as stewardship secretary. This would constitute the official budget of benevolence for the Church year.

A suggestive budget for the local Church as a goal only, not to be acted upon in any way by the Church, might be made up by the General Board, departmental and Conference secretaries, in a joint meeting, and handed down to Churches. But a plan more in harmony with out Church polity, principles, and tradition, would be for the General Board to inform each Church of the amount of money needed to carry on the general work of the Church and to make a creditable gain along all lines, and to specify, with emphasis, the amount needed to carry on the work undertaken by each department. It would be the duty of this board to carry on the general educational work, divide the Church year into as many special days as there are departmental budgets, making an appeal to the local Church to take as many shares at, say $10.00 each, as their resources will allow, but not stating any definite amount for the local Church. This board would designate a certain day, say the first Sunday in September; on this day the local Church would make its every-member canvass and complete the

financial budget for benevolence, combining local expense budget if the Church should prefer.

Helps prepared by the General Board and by each department should be in the hands of the secretary of the local budget board at least one month before the every-member canvass is made, such as: "How to set up an every-member canvass," "How to raise money for a Church," "Days in a Christian Church year," "The young people's share," "picture sheets with stories for little children," "A challenge to the Churches," "Newspaper write-ups," "Posters for Church bulletin-boards," "electrotypes for Church calendars," "Information cards," "Pledge cards for benevolence alone and benevolences and home expenses."

It is quite necessary that we tell the people the facts about the work of the Christian Church so truthfully and so convincingly that everybody will want to take some share. The special educational campaign, lasting one month each year, ought always to include two or more sermons on stewardship and the denominational working agencies; two or more study periods, Sunday or week day, devoted to the same themes.

Estimates from all departments of the Church as to their needs for the coming year should be based on need rather than resources. The total local goal should be fixed with the boundless need of the world in view and with generous confidence in the people of the Church. The committee should make out a detailed budget of the local needs and benevolence on as broad lines as its financial resources will warrant. The final minimum budget arrived at should be presented to the Church for its approval and adoption. The every-member canvass should be carried out in the usual manner, except if the two budgets are combined the local budget should be itemized and the needs of each department, such as home missions, foreign missions, education, Convention, etc., and a separate pledge taken for each on the same card. In this way the work of each department would receive a response from the individual upon the merit of its appeal. On canvass Sunday, the sermon should be on large, inspirational lines, full of hope and of generous warmth. The every-member canvass is an orderly, fraternal way of giving everybody a chance to share in an important Christian duty. It is not a "scheme" for promoting something, but a measure of fraternal helpfulness—a piece of carefully planned co-operation. Properly carried out, it always does secure financial results, but it can never be carried out properly unless it is undertaken in a fraternal spirit and with a spiritual purpose, for, as Rev. Stanley C. Harrell has said, "Our imperative need is to teach our people the Scriptural doctrine of stewardship, teach them the grace of giving, give them a glimpse of the urgent needs, and let them taste the joy of serving God and our needy brother-man by their gifts to missions, religious education, orphanages, etc., instead of always thinking about Conference apportionments."

The supreme aim is not to get something out of the people canvassed, but to get them into the brotherhood of service. The appeal should be: Make your giving this year a real spiritual service, deny yourself of something to give, give to a work as vital as this is, not of your residue, but of your substance—make your giving real; if this is done, giving will never became mechanical. All local budgets for benevolence should be reported to the General Board, and the total amount subscribed for the work of each department in turn to the departmental secretary by the general secretary—this to serve as their minimum working basis.

During the special period set aside by the General Board for each department, if it be home mission period, let this department furnish literature for information, education, and inspiration. On home mission Sunday, an enthusiastic effort should be put forth to secure pledges from those who have not made pledges to this work, and to collect as much as possible of what was subscribed for this department in the budget. We should state definitely that this is home mission day and the money subscribed and paid in is for that purpose, and this should be the case with all the other departments—all should stand on their own merits. Dr. O. S. Thomas has said: "From the earliest history of the mission board, the secretary or secretaries have devoted a great deal of their time and effort to creating a clientele" and this is likely just as true of all the other departments of our work. This being true, no department can afford to be placed in a general budget and draw an arbitrary share. Money collected for each department through the local budget might be sent to a general treasurer and from there to the department treasurer or direct to the department treasurer from he local Church.

At this point, Dr. Alva M. Kerr cautions us to guard certain very essential principles, namely: the use of general funds for home work; the diversion of money to a different cause from that which appealed to the generosity of the giver; and that much of the money is never used for the purpose which was in the mind of the donor when he made his contribution. Dr. Fred Eastman insists that a system that does these things is "financially weak and ethically unsound."

Under this modified system we would have one general board and one paid stewardship secretary. The secretaries of all the departments, including Conference secretaries, would report their financial needs to the general budget board, and when all the reports were in, the general board would make out the general budget and report it to the Churches, stating the need of each department, then when the proper educational work had been done and the day arrived for the making up of the budget, the local Church would make its own minimum budget, stating what share of the general budget it would assume. Then the every-member canvass would be made with the stirring appeal, that since the Christian Churches are in a partnership they should do their share to win the world to a vital faith in Christ. The adequate financial resources with which to do the denominational business is a challange to the local Church to do its best. This plan would do away with apportionments which always carry with them the appearance of authority rather than an appeal.

The local Church must be the unit from which to work. On this point, Dr. J. O. Atkinson says: "The budget must be decided upon by those who are to contribute it," and I will add: should be made by them. Dr. W. P. Lawrence also says: "It appears to me that the most effective way of mobilizing the highest possible percentage of the denomination's financial strength is not by resolutions in big representative bodies, but by method of individual appeal, through the every-member canvass." "The solution to the financial problem of the Christian Church does not lie in the budget plan, but rather in educating our membership to the proper appreciation of stewardship and in the securing of the every-member canvass plan in every Church, with the weekly offering to benevolences as well as to current expenses," says Dr. Thomas.

The general work under this system could be done by one paid secretary, thus dispensing with five salaried regional secretaries at a saving of approximately twenty thousand dollars annually. The departmental secretaries, who are well equipped through special training and experience, can do this work effectively and would gladly do so without extra salary rather than have their work interfered with by trying out some radical new plan.

Most all writers to THE SUN on the proposed budget plan have warned against getting a system that is "top-heavy" or too much "machinery." Dr. G. O. Lankford says: "Increased machinery means increased expense of operation. If increased cost brings a proportionate increase in returns, it is all right, but there is danger of creating too great an expense." The machinery for running this system would be the general budget board, with its paid stewardship secretary, the departmental and Conference secretaries, and the local Church budget boards; with the emphasis on the local Church reaching out and aspiring unto a worthy goal.

This plan will take care of the special or designated gift, as any person can give as much as he likes as often as he likes to any department he may choose. The material for the educational and publicity work will be prepared by the general board and the boards of the various departments and put into the hands of the budget secretary of the local Church who is the key-person to the local situation and whose duty it is to see that the educational work for all departments participating in the budget is carried out. Every one should share a portion of his resources of money, time and talents with others. Every boy and girl while yet in the 'teen ages should practice proportionate giving. Every one owes it to himself to become well enough informed concerning the causes and objects for which his gifts are solicited so that he may distribute them intelligently and to the best advantage. The chief factor in one's benevolence schedule should be one's Church and its world-wide work.

The practice of stewardship is the most rational and business-like method of conducting one's giving. It means that one determines to set apart a certain portion of one's income for benevolences and to regard that amount as a sacred trust, not to be used for one's self, but to be administered as wisely as possible for the good of others. Thus, with the proper education of the local Church, and the recognition of its autonomy, the preservation of departmental clientele and a worthy general budget goal, we should be able to marshal the forces of our Church to a worthy support of all our benevolences—make each one feel that his share in the work of the Church awaits him, and that he should make sure that he does not miss it.

Graham, N. C. S. L. BEOUGHER.

UNITED REVIVAL MEETINGS.

A series of revivals began in the Christian Church last night, in which all the Churches are united. The Rev. E. H. Davis, of the Methodist Episcopal Church, is conducting the services this week.

Next week's services will be held in the Baptist Church, and will be conducted by the Rev. Dr. D. A. Long, of the Christian denomination.

Services during the third week will be held in the Methodist Church, and the Rev. C. L. Dowell, of the Baptist Church, will deliver the sermons. The public is invited to attend these meetings.—*Franklin News.*

The work of the First Church, of Norfolk, is prospering under the leadership of Rev. John G. Truitt. Recently they received into the Church twenty-six new members. On the outside of the Church bulletin ane printed these suggestive words: "Whosoever thou art, enter not this Church without the spirit of reverence; and leave it not without a prayer to God for thyself, for him who ministers, and for those who worship here."

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 4, 1924.

The Assyrian Exile of Israel.

Golden Text: "I will delight myself in Thy statutes: I will not forget Thy word."—Psa. 119:16.

Lesson: 2 Kings, chs. 11-17.

Devotional Reading: Psa. 119:33-40.

Any one who reads the seven chapters which form the background of today's lesson will believe more in the "human wrong" of kings than in their "divine right." For it would be difficult to find a story that contained more of godless character, mismanagement, and everything unkingly than we find in the lives and reigns of these kings. Several of them gained their office by treachery, and practically all of them were pagan in their ideas and practices of religion.

We have already seen the trend of the times as reflected in the preaching of Amos and Hosea. Politically, socially, and religiously, things were going from bad to worse. During the reign of Jahcahaz, son of Jehu, Hazael and Bennadad made an invasion against Israel, and although a deliverer arose to turn them back for the time being, it was only a matter of time until Israel should pay the penalty for its sin. After a period of intrigue and treachery, Menahem came to the throne. Assyria again invaded the west, and under Pul, better known as Tiglath-Pileser, subdued Israel and exacted tribute—1,000 talents of silver a year. (It is interesting to note that this was raised by taxing men of wealth. Some one has suggested that in the event of another war, wealth be conscripted. Perhaps there would not be so much enthusiasm for war on the part of the "powers that be.") Pekah, who followed Menahem, in league with Rezin of Damascus, made war upon Judah under Ahaz. Ahaz very promptly enlisted Tiglath-Pileser in his cause, and the Assyrian defeated Israel and Syria and gave new impetus to Israel's downfall. The downfall was actually accomplished, however, during Hoshea's reign. It appears that Tiglath-Pileser had died and Shalmaneser had come to the throne of Assyria. He learned that Hoshea had sent messengers to So, the King of Egypt, in an effort to form an alliance, and thus to break the yoke of bondage and to escape the heavy tribute. Shalmaneser, provoked by the constant rebellions and the spirit of insubordination, came up against Israel, and after a seige of three years, finally took Samaria, the capital, and carried many of the people into captivity. He colonized in turn the depopulated country with people from Babylon. Thus ended the life of the northern tribes as a nation. The year 722 B. C. should be remembered by every pupil and teacher. It is one of the outstanding dates in not only the Hebrew national life, but in the history of the world—722 B. C.! remember that if you forget everything else about today's lesson.

The lesson as printed is concerned with the inspired writer's analysis of the causes of Israel's downfall and destruction as a nation. As Dr. Maclaren so strikingly puts it, we have here "a post mortem inquiry into the diseases that killed a kingdom." And a casual reading will show that the historian makes no mention of the overwhelming force of the Assyrian army or any other physical factor, but rather emphasizes the moral and spiritual causes. Israel's sad fate had come because Israel had sinned. And the wages of sin is death, whether it be an individual or a nation that sins. The teacher will do well to discuss the sins that are mentioned more or less in detail in 2 Kings 17:9-17.

Some Teaching Points.

1. "The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.
2. The sin of ingratitude opens the way for a host of other deadly sins.
3. God is long-suffering, but sin eventually involves a penalty.
4. No amount of form and ceremony can take the place of inner and genuine goodness.
5. Sin, which begins in secret, inevitably comes out into the open.
6. Jehovah always warns and pleads with His children.—Vs. 13.
7. They who follow vanity, become vain.
8. The desire to be like other folks often brings ruin upon individuals and nations.
9. The way from God is generally gradual.
10. He who deliberately sins is a self-appointed exile.
11. Salt is good; but if it has lost its savor it is thenceforth good for nothing but to be cast out and to be trodden under the foot of men.
12. God is the God of all the nations, and even nations that know Him not may serve to work out His purposes.
13. "That nation and kingdom that will not serve Thee shall perish."
14. Repeated refusal of God's overtures brings hardness of heart.
15. Obstinacy is a grave sin.
16. Idolatry in any form involves dire consequences.

CHRISTIAN ENDEAVOR.

May 4, 1924.

Topic: In His steps. V. How Jesus overcame Temptation.

Lesson: Luke 4:1-13; John 14:30.

Daily Readings: Help in the Word.—Matt. 4:1-11. By spiritual insight.—Luke 10:25-37. By prayer.—Luke 22:28 39-46. By clinging to God's will.—Mark 8:31-33. By adherence to gentleness.—Luke 9:51-56. By submission to God.—Matt. 26:47-56.

Every one of us is tempted. No matter where we live, or with whom we associate, or what kind of work we do, we have temptations. These temptations may be of many kinds, and they may be of more or less intensity, but they come in one way or another to all of us. And, as a general rule, the better a person would be, the more temptations he has. He who does not have temptations is either dead or blind to all moral and spiritual truth.

Some people think they are tempted by God. But God does not tempt His children. He does test them. But there is a great deal of difference between being tempted and being tested. Temptations are intended to make the tempted one fall. Tests are made in order to show strength or weakness, but in the hope that the tested one may stand. James says that "every man is tempted when he is drawn away of his own lust and enticed." Temptation comes from the evil one, the devil.

It is no sin to be tempted. Sin enters in when we yield to our temptations. We must, therefore, overcome our temptations, both in order to develop strength of character and to overcome sin. We all know how we lose our self-respect and how our conscience condemns us when we yield to our temptations. We also know how it gives us power and joy when we overcome our temptations. We ought to be glad, then, to learn anything we can about how to overcome our temptations.

One of the best things to do is to see how Jesus overcame temptation. For Jesus was tempted—sorely tempted. If it be true that the better a man would be, the more he is tempted, then Jesus was tempted far beyond our power to realize. But perhaps His temptations were more moral and spiritual than physical. We have an instance of that in the lesson today. There are other instances and references in the gospels. (It is significant that it says in today's lesson, the devil "departed from Him for a season." The devil did not leave Jesus once and for all. Nor does He leave us either.) Jesus was tempted in all points like as we are, and yet without sin. Therefore, He knows how to help us when we are tempted. Several things helped Jesus to overcome His temptations, and they will help us to overcome our temptations.

1. Jesus knew His Bible and quoted Scripture when He was tempted by the devil. The Word of God is a very fine ally when one is tempted. He who knows the Word, and especially God's promises to those who are tempted, will find a great help in time of temptation.
2. Jesus resorted much to prayer. He renewed His strength through prayer, and then when the tempter came to Him He was able to put him to flight.
3. Jesus had a firm faith and a simple trust in God. He believed that God would help Him.
4. Jesus was full of the Holy Ghost. He had God's Spirit in His life all the time.
5. Jesus always made God's will for His life central in His life. He, therefore, escaped many temptations that otherwise would have come to Him. If we have our minds and hearts set on some big, good thing, we will not be tempted by so many little, petty things.

A Few Suggestive Thoughts and Illustrations.

"As long as we keep the foe outside the walls, the citadel will stand; let him enter, and we fall."

"Temptation comes suddenly, like a bolt of lightning, and takes us by surprise so that we do things on impulse. Watch and pray."

"God is our Great Ally. We can call on His aid. Make His acquaintance, and temptations will lose their power."

We can flee from some temptations; we must face and fight others.

HAS YOUR FAITH BEEN TESTED?

By Pastor Jno. H. Woodward,

In Alliance Weekly.

"The proof of your faith being more precious than gold that perisheth, though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:6 R. V.

George Keymet, a man of eighty years of age, who was formerly a gold miner in Australia, was found dead in a little cottage, which he occupied in the homeland. The cottage was very scantily furnished. Keymet lived alone, doing all his own cooking and even washing his own clothes.

He had been ill for some time, and recently, when he visited some acquaintances, all he could say was "Bag, bag—carpet bag."

After his death, a search was made, and a carpet bag containing gold notes, and a bank deposit note to the total value of $7,000 was found.

The carpet bag and its contents were the sole solace of his miserable heart. He had lived a pauper in order to keep his gold.

Our text tells us of something which is infinitely more precious than the finest gold—"the proving of your faith and mine." We so little believe the Word of God that this text has scant meaning to us. Of course, we assent to the fact that the proving of our faith is more precious than gold, because God's Word says so, and we dare not do otherwise, but, to be experienced with joy, to be anticipated with pleasure—that is all too rare.

Oh! what a transformation would take place in the lives of many of God's dear children if this thing could grip their hearts; but it is not allowed to do so, for it involves the surrender of the whole being to God and speaks of unpleasant experiences—the furnace, the scourge, Gethsemane, and Calvary. And such experiences have no attraction for men. Our blessed Lord Jesus "endured the cross, despised the shame, for the joy that was set before him."

Every path to glory must needs go through a Gethsemane and up the hill of death. But few of us are ready to stand the test and say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us."

The Fact of Testing.

It is in the plan and will of God that His children should be tried, tested and proved, and this is borne out by the testimony of the Word and in the experience of every man and woman who has ever had any power with God. Our text speaks of this fact. Jeremiah 9:7 tells of it: "Therefore, thus saith the Lord of hosts, Behold, I will melt them and try them." Daniel's prophecy draws to a close with the prophetic utterance, "Many shall be purified and made white and tried." Abraham had the experience, "And it came to pass after these things that God did tempt (try) Abraham." David also refers to his experience in the seventeenth psalm, "Thou hast proved mine heart . . . thou hast tried me." Joseph was tried (Ps. 105:19), Jeremiah had his heart tried (Jer. 12:3), and our Lord Jesus Himself is the foundation stone, the tried stone, a precious corner-stone, a sure foundation. As "the servant is not greater than his lord," so we may look forward to being tried even as He.

Testing Not Chastening.

When one begins to talk of God's testing, he immediately becomes aware of the fact that there is a great deal of ignorance on this point. It is the common thing to hear the statement, "I don't know what is wrong," when some trying experience comes into the life.

When something goes wrong, we invariably attribute the cause to sin, and in this we are often quite right, and confession and cleansing must follow. Our Heavenly Father, however, does not leave us in doubt as to whether we are being chastened. How can we know? Sin always breaks fellowship with God, and we are always conscious of such a breach when it occurs. Chastening is God's correction of us in order to bring us back to Him to have that broken fellowship restored.

When a contrary experience comes into the life, "Let a man examine himself." If you have lost your peace, if communion with your Lord has ceased to be sweet, put it down to sin; but, "If our heart condemn us not, then have we confidence toward God." The remedy for chastening is to confess the sin. When there is no sin, there can be no chastening, "for if we would judge ourselves, we should not be judged." The removing of sin is the removing of chastening. God cannot judge forgiven sin; therefore, if you are being chastened today in body, soul, or spirit, confess the sin for which you are being chastened, and have Him remove the chastening.

A short time ago, I received a telephone message, asking me to visit a man who was very sick. I went to the home and found a brother on his bed in great pain. He had been lying there in that condition for several days. Almost the first words he uttered on my arrival were, "The Lord is chastening me, and, according to James 5:16, we must confess our faults one to another, and I want to do it." Then he proceeded to relate certain failures and met the Lord concerning them, after which he was anointed, and before we left the house he was healed.

Many pastors can testify of similar experiences, burdened hearts being relieved, depressed minds being revived, when the conditions were met.

But your bitter experience may not be chastening. You have no sin unconfessed, no lack in your consecration to Him, and yet you are in the furnace. Praise His name! It would seem that you are in the inner circle, that you are one of those whom God is using to demonstrate the power of His love. He does not need to prove a Lot, a Judas, an Ananias. Their interests and associations prove them to be untrue to Him, but God does prove an Abraham, a Peter, a Paul, those who have reached a high place of fellowship with Him. Such are crucified unto the world and the world crucified unto them, and Jesus is their all in all. Are you in that number? You are one of God's honored ones, chosen to make manifest His power and love.

How Does God Test His Children?

I do not know how He will test you. I know how He has tested me, but cannot say how He will do it the next time.

Testing may come in a variety of ways, and it will often touch your strongest point and reveal to you your weaknesses. Hast thou faith? Then you can expect to be tested along the lines of faith. Abraham had such testing in the case of Isaac, counting that God was able to raise him from the dead. Is affection your strong point? Then testing will come. Psalm 66:10-12 gives us a great deal of light on God's method of testing. "For thou, O God, hast proved us: thou hast tried us as silver is tried. Thou broughtest us into the net (liberty gone, cramped, buffeted and gasping), thou laidest affliction upon our loins (physical ailment), thou hast caused men to ride over our heads (others receive credit for our work, we are humbled and left out); we went through fire and water (withering, wilting, melting, tossed about; but, Hallelujah! here we have the end of our testing)—thou broughtest us out into a wealthy place." Oh! it is worth the fire and the humbling to get there.

How Should We Act Toward Testing?

1. When we are assured it is testing, recognize that it is either directly or by permission from the hand of Him who loves you, and then say "Amen, Lord"; "Thy will be done." When you are there, stop and do not try to run away.

"Behold, we count them happy which endure." Not those who run away, but those who endure.

2. Look to Him for grace in the testing. You are coming to a place where all human props will be swept away, but, "My help cometh from the Lord." "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

3. Keep your eyes fastened on the Tester, and not on the test. Watching the waves will never enable you to walk in the storm. Stephen saw not the stones, but he did see the Living Stone.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

Remember, "He performeth the thing that is appointed for me," and "when he hath tried me, I shall come forth as pure gold."

"Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy."

Can He depend upon you to endure?

"All the way my Saviour leads me:
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell,
For I know whate'er befall me,
Jesus doeth all things well."

MISSIONARY RALLY.

A missionary rally was held at Fuller's Chapel, Vance County, April 12th. Four Churches were represented, with a goodly number from each. Those represented were Fuller's Chapel, Liberty (Vance), Mt. Auburn, and Henderson. The president, Mrs. F. M. Harward, presided.

It was full of good things. Miss Pattie Coghill and Dr. J. O. Atkinson spoke in the morning. Dr. Atkinson told us about the mountain work. There was dinner enough, and then some to spare, furnished by the good women of Fuller's Chapel.

At the afternoon session, we had the pleasure of hearing Mrs. W. H. Denison, of Dayton, Ohio. We all enjoyed this. She also conducted a round-table discussion. We were glad to have with us Prof. and Mrs. L. L. Vaughan, of Raleigh, N. C.

I wish so much the other Churches of this district could have been present and heard all the good things we heard, and have carried some of it back with them. Not only this, but these meetings bring us closer together, for we are all working for the same cause.

The following officers were elected: Mrs. J. A. Kimball, president; Mrs. W. H. Stevens, vice-president; Mrs. J. E. Harward, secretary, and Mrs. I. F. Coghill, treasurer. The resolutions committee, in making their report, offered the following to the Woman's Board: "We recommend to the North Carolina Woman's Conference Board that the Vance-Warren-Franklin district be divided and made into two districts, namely: the Warren and Vance district and the Franklin district." They feel that the present district covers too much space. The Churches are so far from each other that it makes it almost impossible for some to attend these meetings.

Henderson, N. C. Mrs. J. E. Harward.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

GIVING GOD A CHANCE.

"I will now turn aside and see this great sight why the bush is not burnt.—Ex. 3:3.

Praying gives God a chance at us. It is our approach to Him, and in doing so we have to do what Moses was commanded to do when He approached the burning brush, "put off thy shoes," as if to say, "God is holy, and the things of God are holy, and when thou comest to Him thou must be clean and reverent." Even the common dirt of the desert is sacred if thou should approach God there.

To thus come to the Lord reveals His personality to us. After Moses talked with God at the burning brush, he referred to Him as "the voice of Him who dwelt in the burning brush." God was very real to him. The greatest menace to our conception of a personal God is that we will not take time to see God and let Him speak to us. He cannot make Himself real to those who spend all of their time in business, pleasures and personal glories. He can be only vague to those who make the material so important. Our daily prayer, to which these daily sketches are intended to be a guide, is the time we take to see the burning bush, and to see God, and hear His voice and be holy.

Prayer.—Eternal and everlasting God, help us to take time to be with Thee, and reveal to us a knowledge of Thy unfailing care. We believe that Thou wilt bless us according to the time we will spend with Thee. Refresh us each morning in glowing opportunities which the day brings, and may we ever be true to Thee. In Jesus' name we ask it. *Amen.*

TUESDAY.

CHRISTIAN COURTESY.

"And behold, Boaz . . . said unto the reapers, the Lord be with you, and they answered him, the Lord bless thee."—Ruth 2:4.

Why so cross this morning? Perhaps it is with the one who has served you most and best! Has that one not a right to expect a good word from you? They are earning an honest living, which is to their credit. That you get a plenty and probably enjoy position of authority does not give you the right or privilege of treating others with disrespect. Every person engaged in honest toil is entitled to respect. Christian culture does not have to be told this, nor does it wait for others to take the lead in it. The true Christian gentleman goes ahead everywhere with the "I thank you," and "God be with you," and a smile. These are common civilities and decency. Christian gentlemen avoid anything which will cause another physical or mental pain. How sweet was Boaz to his servants! How interested in their welfare and how reciprocated by them! When we are so considerate and tender that subordinates forget their inferiority and are inspired to do their best, to be great and not mean in their hearts, we may be assured that we have the essence of Christianity.

Prayer.—Our Father, enrich our souls with Thy spirit until we possess the genuine piety of Christian courtesy. Make us habitually devout and always acknowledging Thee in our way, setting such a beautiful example of pious courtesy that others cannot but admire and imitate. In Christ's name. *Amen.*

WEDNESDAY.

OVERFLOWING KINDNESS.

"The exceeding greatness of His power to usward who believe."—Eph. 1:15-23.

In the opening verse of this chapter, Paul invokes for the Church in Ephesus, "grace and peace from God our Father and the Lord Jesus Christ." We do not merit the favor of God, yet it is extended with overflowing kindness. It has no limit save our needs and our advantage. God's forethought and help are extended for our welfare.

Above the demands of the body are the shortcomings of our soul. We are defective and crippled, and always stumbling, to our injury and humiliation. God looks on with gentle kindness, waiting for us to reach up for His leading and help.

His heaven, His universe, Himself, are filled with peace. It is for us. What must we do to have it? "Believe on Him whom He hath sent." Trust Him, obey Him. It is our Father who is offering us this completeness of soul, as our inheritance.—*J. H. Mills.*

Prayer.—(Lord's Prayer, all the circle joining.)

THURSDAY.

THE LOVE THAT CANNOT FAIL.

"For if ye live after the flesh ye must die; but if by the Spirit ye mortify the body, ye shall live."—Rom. 8:11-18.

This is one of the most stupendous claims made for the Christian life. Science can only go halfway and say: "All things work together." Faith goes all the way and claims: "All things work together for good to them that love God."

Do they? Yes. The Christian life is on a plane of absolute conquest and success; it cannot fail in all its ultimates. It wins—"more than conquerors."

Sorrow, loneliness, poverty, all work toward ultimate good for the Christian who loves God. To love God is to keep the springs of being fresh and receptive to all beautiful things. To love Him is to have poise, trust and endurance, the patience that waits, the zeal that works, the vision to plan.

Jesus was never cynical, never petulant or worried; He knew the end was secure. All rich and abiding reality, all truth and grace, push their way toward the life that loves God. It is polaric, inevitable. Love to God makes our own lives magnetic for all divine things.—*Rev. A. E. Gregory.*

Prayer.—(Lord's Prayer, all the circle joining.)

FRIDAY.

WHAT IS YOUR HOPE?

"The God of hope fill you with all joy and peace in believing."—Rom. 15:13.

The seed we sow in the spring is big with hope of the harvest, and the farmer's heart is just as big as he cultivates the field. The stream of the hills coursing its way to the sea is big with the hope that it shall eventually become a part of the great ocean. Every phase of life has its hope. Our Father has given us these things, and it is in Him that we expect them. When applied to nature, it means that "something is about to be born."

God is the hope of the soul, and there is not an experience we may have in which we cannot look up and cling to that hope. There are hard times, and we grow blue and discouraged—it is human to do so; but we are more than human. There is a divine side, and in this is the God of our hope. Think of Christ. He saw the worst, passed through darkest experiences, was treated in a most terrible fashion, had not where to lay His head; but in it all His vision was never dimmed. He never slacked doing His best. He had hope in the worst, in the weakest of saints, in the vilest of sinners, in the lost world. He is our hope in the same way. In this, "something is about to be born." It is thy salvation and eternity.

Prayer.—O Lord, be near us, and with what trouble we have in coming to Thy hope, help us to rise above it all unto the calm regions where God dwells. Forbid that we shall seek after vague and failing conquests, but to follow Thee, the Life and the Light and the Love of the world. *Amen.*

SATURDAY.

MODERN PAGANISM.

"Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Paganism is often found in our own prosperity. When we have gotten to where we limit our visions to earth and to those things which the earth can give us, human life becomes insufferable. The soul is a divine reality, and it cannot be satisfied with wealth or earthly possessions. Give one all that this world can give of goods, joys, luxuries, etc., and the soul starves, pines and despairs. We are not merely living on earth; we are born for the heavenly, and only in the heavenly can we find contentment. We are traveling through the earth in quest of perfection and an eternal home, and only the things that make for perfection and the heavenly will satisfy. Therefore, learn that our troubles are not in our misfortunes, our poverty, nor in our sorrows; but they are in the living, as if we belonged only to the earth. This brings unappeasable misery; learn that home, State, industry and politics all are a part of us and must be spiritualized. Our excuse for living is to "reveal and glorify the divine in the human spirit." If we lose sight of this, false conceptions, selfishness, greed, godlessness, doubt, criticism of the Church, spring up within us. "Seek ye first the kingdom of God and His righteousness."

Prayer.—Our Father, forgive us of our sins, and hold through before our eyes the true purpose of our living. Help us to keep our eyes fixed on the eternal until at last, body, soul and spirit, we shall be Thine. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

John Burns said: "Sunday rest is physically good, mentally invigorating, and morally healthful." It is a commercial asset; it buttresses the home, and, "today it is a natural treasure." To him who observes the Sabbath truly, it is a day of Sunday School and divine worship as our first duty; it is a day of recreation; it is a day of visitation, social converse, family renewals, renewing personal relation bonds, and the discussion of mutual welfare; it is a day brightest and best of all for the children when they gather flowers and create an atmosphere that has a touch of the sweet perfume of the garden; it is a day of a stroll along the moor and fen, looking for some fresh object of beauty; it is a day of lovers when affections are renewed and promises of loyalty taken; it is a day of good books, and papers and magazines.

Prayer.—Our Father, grant unto us the true conception of the Sabbath and give unto us Thy spirit in its keeping. If it comes through humiliation, we are willing. Give unto Thy Church today a new birth and bestow upon it more imperious responses to duty and utter loyalty to Thy will. May it have the power to proclaim boldly the glory of the cross, the coming of the kingdom, and the doom of those who resist it. In Christ's name. *Amen.*

Christian Orphanage

DEAR FRIENDS:

The good ladies are certainly kind to us and have sent in the following since our last report:

Ladies of Mt. Auburn Church, N. C., 11 dresses; Mr. and Mrs. L. E. Carlton, Miss Sadie Boyd, Richmond, Va., 15 dresses; Mrs. B. B. Gwaltney Sunday School class, 1 dress; Ladies' Aid Society, Centerville Christian Church, 6 dresses, 1 boy's suit; Woman's Missionary Society First Christian Church, Conshocton, Ohio, 18 dressses; Mrs. B. F. Holden, Louisburg, N. C., 2 dresses; Ladies' Aid Society, Suffolk, Va., 12 dresses, 2 boys' suits, 6 blouses; Birdie Wison, Virgilina, Va., 2 dresses; Ladies' Aid Society Barrett's Christian Church, Sebrell, Va., 9 dresses; Ladies' Aid Society, Piney Plains Church, 11 dresses; Ladies' Missionary Society, Rose Hill Church, Columbus, Ga., 7 dresses, 7 undergarments, 7 pair bloomers, 9 shirts, 2 pair socks, 1 pair bootees; Mrs. J. A. Kimball, Manson, N. C., 1 dress; ladies of Old Zion Church, Norfolk, Va., 9 suits, 2 blouses; N. Christian Church, New Bedford, Mass, 28 dresses, 4 blouses, 1 sweater, 2 shirts; Harrisville Missionary Society, Union City, Ind., 9 dresses; Ladies' Aid Society, Berea, Nansemond, Church, 21 dresses, 1 pair hose; Ladies' Aid Society, Waverly Christian Church, 18 dresses, 3 suits, 3 princess slips, 2½ yards of gingham; Ladies' Aid Society, Third Avenue Christian Church, Danville, Va., 40 yards of gingham; Mr. and Mrs. J. E. Jones, Danville, Va., 5 dresses.

We are grateful indeed for this splendid response. Two hundred and seventy-seven dresses to date. They have come from the good women in the far North, the West and the South and East. Dresses handsomely made and of beautiful material, and the little girls will all be happy on Easter morn.

Our Easter offerings are beginning to come in. One Church has made its Easter offering seven times what it was last year. We are hoping and praying that our Churches will do their best this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 24, 1924.

Amount brought forward		$4,318.72
Sunday School Monthly Offerings.		
North Carolina Conference:		
New Elam	$ 1.75	
Mebane	1.00	
Randleman	2.20	
Reidsville	1.00	
Seagrove	2.00	
Union	1.20	
Piney Plains	8.62	
Wentworth	9.00	
Fuller's Chapel	2.00	
		28.77
Eastern Virginia Conference:		
Richmond, First Church	$ 7.26	
South Norfolk	6.31	
Wakefield	3.38	
Berea, Nansemond	10.00	
		26.95
Valley of Virginia Conference:		
Leaksville		1.66
Easter Offerings.		
Smithwood, N. C.	$ 5.00	
Pleasant Grove, Ala.	9.28	
Poplar Branch	2.65	
B. F. Gwaltney	5.00	
Mrs. B. F. Gwaltney	2.00	
A Friend, Durham, N. C.	10.00	
L. A. Sharpe	21.60	
Seagrove, N. C.	33.31	
Bethel Church, Del.	10.00	
		98.24
Special Offerings.		
G. L. Gwinn	$ 10.00	
Mrs. H. A. Culver	15.00	
Mrs. Sue B. Siler	4.00	
Philathea Class, Elon S. S.	.67	
Garland Horner, support children	105.00	
		134.67
Grand total		$4,609.01

THE CHIEF HAS FALLEN.

The Chief is fallen! So the troop
Today rides slowly;
Sad heads bend low—broad shoulders droop
Where death lies holy;
And there are tears in weary eyes,
As rain from winter's weeping skies,
Where every sobbing southwind sighs
A requiem lowly.

The Chief is fallen! Halt the guard
For voiceless prayer;
Love's last pale lilies crown the sword
Above him there;
And through the lonesome pines that sway
Above his rose-crowned rest today
Life's last winds whisper on their way
Love's deep despair.

"O Captain! Captain! From the wall
The bugles blare;
Wake, Captain! Wake! Your troopers call
In full despair;
They wait for you by hill and stream,
Their dripping sabres flash and gleam—
O Captain! Captain! Must you dream
Forever there?

"The roll call, Captain of the troop—
Your comrades wait;
Until you come, their proud heads droop,
All desolate.
They must not give their chargers speed
Without their Beau Sabreur to lead—
Their Paladin in time of need
To storm the gate."

No answer now from white lips pressed
And unreplying;
Still hands upon a silent breast
Forever lying;
But out from God's white land of light,
Beyond the field, beyond the fight—
His clear voice rings across the night
With strength undying.

The Chief is fallen! But the flag,
In rippling roll,
Waves proudly. Let no trooper lag
Of stalwart soul.
Up! Boot and saddle! To the fray!
And in the mad, wild charge today
God pity him who blocks the way
Or bars the goal!

—*Adapted from Grantland Rice, in the "Tennessean."*

We realize that there are spots upon us and flaws within us. His grace is to perfect us until we are without blemish. For our bodies and our souls, His wisdom and power are awaiting our acceptance. "He that spared not His own Son, but delivered Him up for us all, how shall He not also, with Him, freely give us all things?" What more could we obtain than the favor of God?

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

PHILLIPS.

Little James Curtis, only child of Mr. and Mrs. Arwin Phillips, of Ramseur, Route 1, died on April 7th, at the early age of 6 years and 17 days. Besides father and mother, he is survived by a grandmother and several uncles and aunts. May the Christ whose kingdom subjects are symbolized as children, comfort the loved ones. Burial at Holly Springs Friends Church. The pallbearers and flower girls were schoolmates.

This was the second death in less than a week in this home. The other was a niece and granddaughter of the home.

T. J. GREEN.

BARKER.

Mrs. Lora Craven Barker departed this life March 27th, at the age of 31 years 5 months and 3 days. She leaves to mourn their loss a husband, a father and mother and five brothers and three sisters.

She was a member of Parks Cross Roads Church, at which place she was buried. May the Heavenly Father comfort the hearts of her loved ones. Burial by her pastor. T. J. GREEN.

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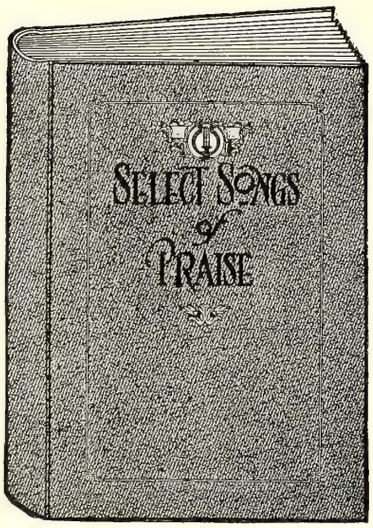

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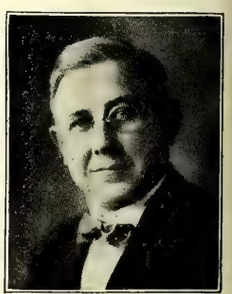

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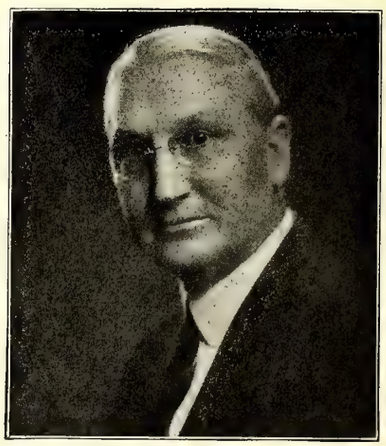

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HARRIS—WORRELL.

At the Waverly, Va., Christian parsonage, at 5 P. M. February 7, 1924, Mr. John Harris and Miss Elizabeth Worrell, of Sussex County, Va., were quietly united in holy wedlock. These young lives have been for a number of years cultivating the endearing sentiments which have now culminated into a happy union. Their friends and loved ones wish them much happiness. Ceremony performed by the writer. JAS. L. FOSTER.

KING—PARKS.

On the evening of April 5, 1924, Mr. J. Oscar King and Miss Lizzie Parks were united in marriage at the residence of the writer. The bride is the daughter of Mr. and Mrs. Jas. A. Parks, of Ramseur, Route 2, and the groom is a son of Mr. and Mrs. Will King, of Ramseur, N. C.

Immediately after the ceremony they left for Greensboro, where they will make their home. Many friends wish them much happiness.

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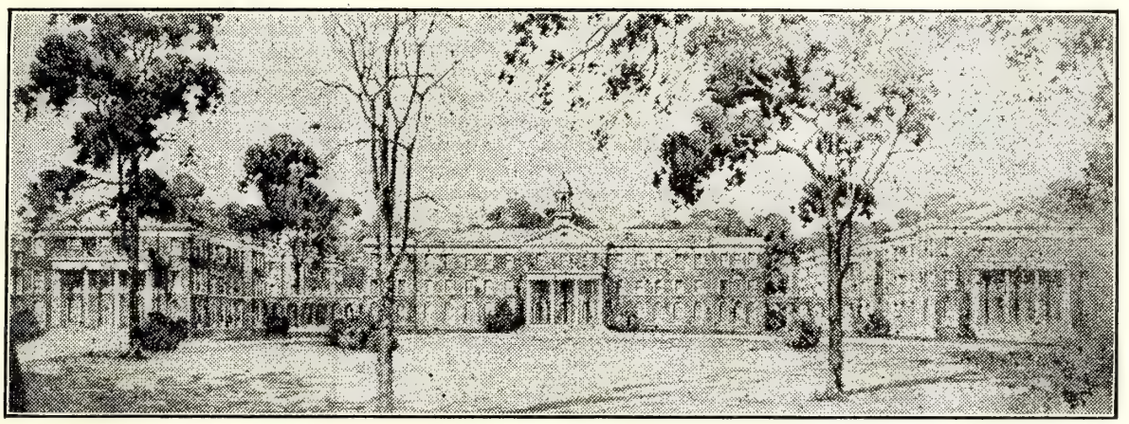

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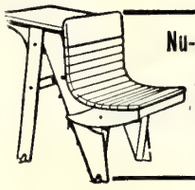
Committee on Education, Southern Christian Convention.



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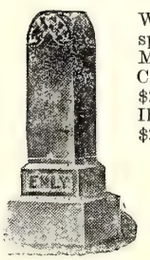

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

Called Home

MAYNARD.

Died at his home near Mebane, N. C., March 30, 1924, Mr. Charles G. Maynard, in his eighty-first year.

In the year 1873 he was united in marriage to Miss Bettie Murray, and to them were born three children. His wife and children survive him. He was a member of Union (N. C.) Christian Church, and had been for a number of years. He served his day and generation well. He will be missed in all the walks of life where he was known and labored.

The funeral services were conducted from Cross Roads Presbyterian Church by Rev. Mr. Robertson and the writer, and his remains were laid to rest in the Church cemetery, to await the resurrection call. May the Healer of broken hearts comfort those who mourn.

P. H. FLEMING.

BOONE.

H. B. Boone, Jr., the little son of Bro. and Sister H. B. Boone, Chapel Hill, N. C., entered into the dreamless sleep of death on March 3, 1924. Had he lived three days longer he would have been twenty-one months old. Though whooping cough was the immediate cause of his death, the little fellow had never been physically normal. The tender and tireless attention of parents and the efforts of various physicians had failed to develop the little fellow's strength sufficiently to withstand the dread disease.

Funeral services were held from Chapel Hill Christian Church. The parents rejoice that in the altar of this Church the little one was formally consecrated just a few months ago. Interment was made at Hank's Chapel, near Pittsboro.

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MAY 1, 1924. | NUMBER 18.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Mayan City Discovered.—

A Mayan city has been discovered in Central America. It covers hundreds of square miles, and contains many monoliths and pyramids. Numerous other relics of the old Mayan civilization have been found there. Very little is known of this prehistoric culture.

Brooklyn Bandit Captured.—

The notorious bobbed-hair bandit of Brooklyn, N. Y., who has made such a stir in newspapers lately, has been captured in Jacksonville, Fla., and taken back to New York. Celia Cooney and her husband, Edward, declare that they committed the robberies in order to meet the expense of the coming baby. It was through the death of the child that their capture was effected in Jacksonville. She seems rather proud of the publicity which has been accorded her.

Widow of Vance Dies.—

The widow of Zebulon B. Vance, the war Governor of North Carolina and many years senator from that State, died at her home, near Black Mountain, N. C., April 22nd. She was eighty-four years old. She married Senator Vance in 1880. She was then the widow of John W. Martin, of Kentucky. She was born in 1840 as Miss Steele, in Kentucky. She will be interred in Riverside Cemetery. The funeral will be conducted at St. Lawrence Catholic Church, Asheville, N. C.

The South Far Behind.—

In the book-publishing business, the South is far behind. There are three hundred and seventy-five book-publishing concerns in the United States—twenty-one of these are in the South, which is a sad commentary on Southern culture. It is gratifying, however, to learn that three Southern institutions are publishing books for popular sales. Johns-Hopkins University, Trinity College, Durham, N. C., and the University of North Carolina are the institutions now doing such publishing. The latter institution has just issued "Religious Certitude," by Dr. C. A. Densmore, of the Yale divinity school. This book is said to be a most excellent work, and one which is much needed in this hour of religious controversy.

Heiress Will Marry Englishman.—

Cornelia Sylvester Vanderbilt and John Francis Amhurst Cecil applied in person for marriage license in Asheville, N. C. They are to be married at the country home of the bride, Biltmore, N. C., on April 29th.

Miss Vanderbilt is the only heir of George W. Vanderbilt, one of the richest of the rich Vanderbilts. In securing the license, she gave her age as twenty-three. At the age of twenty-five she will come into possession of a fifty-million-dollar fortune. She already has a large fortune in her own name.

John Francis Amhurst Cecil is the first secretary of the English legation at Washington. He is the son and heir of Lord William Cecil, gentleman to the king. At the death of his father, Sir John, he will come into one of the oldest English titles, marquis of Exeter.

He has, however, renounced all this for the hand of Miss Vanderbilt. She will remain a plain American citizen, having profited by the unhappy foreign marriages of other American heiresses.

Two Great Women Pass.—

Within a single day, two of the world's best-known women were claimed by death. Marie Correlli and Madame Eleanora Duse were both well known in literary and dramatic circles. Marie Correlli died at Stratford-on-the-Avo, and Madame Duse at Pittsburgh.

Marie Correlli was born in 1864, of an Italian father and a Scotch mother. She was educated for a musical career, but turned to literature. Her first novel, "A Romance of Two Worlds," appeared in 1886. Since that time she has produced a score or more of very popular novels.

Eleanora Duse had retired from the stage for some time, but was induced to make another tour. Her return to the dramatic world was greeted enthusiastically by large European audiences. She came to America last October and began her American tour at New Orleans. Her health grew steadily worse until her death, in a Pittsburgh hotel, some days ago.

These two women wrought upon the emotions of their readers and audiences, and depended upon the swaying of those emotions for their power. They both achieved a success which has rarely been accorded to women in the literary and dramatic fields. The two women were much alike in many ways.

A Genuine Peace Move.—

The Chicago Association of Commerce recently gave a dinner to the foreign students in Chicago institutions. Eight hundred students attended the dinner. Two college presidents, representing both the Protestant and Catholic Churches, were present. The likening of the United States to a "melting pot" was changed to "a loom," which should weave a fine government from the strands of many nations. Representatives from Japan, China, Corea, and many other countries brought their messages of good will. The invitation contained the following significant paragraph:

"You, these students, will return to your native lands with new light and power to take up the task of serving civilization, and will influence broadly the countries of your birth. The nations of the world will come closer because in Chicago you have discovered the American spirit, and here laid the foundations of your future intellectual growth and constructive purposes."

This move made by the Chicago Association of Commerce is a genuine move for world peace. Slowly, but most certainly, men and women are learning the road which leads to peace. They are following, erringly it is true, but following, nevertheless, in the footprints of the Prince of Peace. It was good business for the Chicago business men, but it is also an excellent Christianity. To divorce Christianity from the ordinary activities of life is impossible, and the larger the part whch Jesus plays in the every-day relations of men the more perfectly will the world approach the realization of the kingdom of God.

Radio of Service in Education.—

Testifying before the Senate patents committee, E. F. McDonald, of Chicago, president of the National Broadcasting Association, said there are now 530 broadcasting stations, 14 of which are operated by manufacturers of radio apparatus, 27 by Churches and other religious organizations, and nearly 100 by educational institutions.

All listeners-in over radio know the large number of educational talks given by broadcasting stations which are not educational in intent. What is not yet visualized is the great effect which such broadcasting must have upon the cause of real education, as distinguished from purely scholastic education.

All over the nation, it was pointed out, there are literally hundreds of thousands of small receiving stations; on isolated farmhouse, in small towns, in communities normally otherwise out of touch with distinguished speakers and educators. Every speech, every educational address, every talk upon matters of public importance is heard and eagerly listened to by many thousands more than could crowd the greatest auditorium in the world. That such a continual hearing of educational speeches, as well as speeches about education, must have a profound effect upon American culture, education, and ideas of the value of increased appropriations of schools, is confidently believed by educators with the vision to see what radio may become, judging by what it has been in the few short years it has been available to the general public.

Illustrating the enormous scope of radio, it was testified before the committee that one station receiver 170,000 replies in a voting contest and that advertising experts estimated the ratio of replies to those reached was one in 50, giving a single station an audience of 3,000,000. Chicago stations have reached 99 per cent of the world's population, Java alone being out of the zone of receiving, as indicated by correspondence.

NOTES-PERSONALS

Mr. and Mrs. E. T. Atkinson, Dendron, Va., whose daughter is an Elon junior, spent Easter at the college. They were pleased with the outlook of things.

Rev. J. L. Foster and Mrs. Foster spent the Easter season at Elon College and Burlington. It looked mighty good to see these former residents at Elon again.

We were in error in stating, two weeks ago, that Prof. J. W. Fix is located at Lincoln, Kan. He is at Gresham, Neb., and doing fine work as pastor of our Church there.

Mr. J. R. McNally, Charlottesville, Va., was a recent visitor to the college. As a former citizen, he could but note and heartily approve the signs of progress evident here.

Soon the People's Church, of Dover, Del., will be housed in their modern $130,000 religious education addition to their former Church plant. We congratulate them and their city.

The United States Senate has so amended the bill taxing gifts during the donor's lifetime in excess of $50,000 that its provisions do not apply to gifts for educational, religious, or charitable purposes.

Mr. R. Edward Lasater, Winston-Salem, N. C., is a vestryman in the Episcopal Church, and Judge Radcliffe, of Indiana, a Presbyterian elder, but the love of these men for their mother Church is unabating.

Word has just been received from the hospital that Dr. Barrett is not in condition to be operated upon today—April 26th. The first operation is indefinitely postponed, though with the thought that it will be able to come off within the next week or ten days.

We have, so we are informed, the finest opportunity of our history for a Christian Church in Brooklyn, N. Y., in a residential section of 25,000 people and the field pre-empted to us. Rev. P. S. Sailer needs $50,000 for the immediate future, and ought easily to secure it.

Rev. E. B. Flory, Rev. W. P. Fletcher, and Rev. R. C. Helfenstein are attending the annual convocational lectures at Yale University. Bro. Flory is also to visit various cities and study the Church architecture, with view to a modern plant for the new Riverdale Church of Dayton, Ohio.

The twenty-sixth regular session of the Southern Christian Convention is meeting in the city of Norfolk, Va., this week with the Christian Temple, Rev. L. E. Smith, D. D., pastor. The officers are L. E. Smith, D. D., president; N. G. Newman, D. D., vice-president; I. W. Johnson, secretary; Miss Mary Andrews, assistant secretary, and W. C. Wicker, D. D., treasurer.

On April 5th and 6th, the students of the United States met in Washington to discuss law enforcement. Sixteen college presidents joined in calling the conference, and one hundred and fifty institutions were represented. The conference hopes that it has drafted resolutions which shall be carried into the colleges to promote law enforcement. This means that the young people are anxious to make effective the law of the land, and to create a better government under which to live.

The Valley Virginia Central Conference has produced a member in the person of Bro. E. Herring, who has bought and presented the congregation of which he is a member—Mt. Olivet (R)—with a Church house. We need more Herrings, don't we?

Miss Pattie Coghill is distributing the summer school posters for our approaching session at Elon, July 28th to August 3rd. Hang it in your assembly-room and do all you can to bring a large representation to the school. You will always rejoice to have done so.

Rev. W. T. Walters, D. D., pastor of First Christian Church, Richmond, Va., and members—Mrs. W. T. Walters, Mrs. L. E. Carlton, Miss Sadie Boyd, and P. J. Kernodle—are attending the Southern Christian Convention, in Norfolk, Va., this week.

Dr. C. H. Rowland is getting things in fine shape in the First Church, of Greensboro. On profession of faith and by letter of transfer, seventy-five members were received Easter Sunday. A lot has been purchased for a parsonage. The atmosphere of the Church is wholesome and inspirational.

Rev. J. W. Patton preached an excellent sermon at Elon Easter Sunday morning. Dr. Newman was away for a commencement sermon, and Bro. Patton supplied for him. At night, a chorus, under the excellent training of Prof. Greenwood, gave an Easter cantata.

Rev. Raymond G. Clark, who is completing his divinity course at Yale this spring, has been called to the pastorate of Huntington, Ind., and also of West Milton, Ohio. Any Church would do well to secure his services. The same is true of Rev. Selden B. Humphrey, who is also completing at Yale this year.

Dr. F. G. Coffin has been chosen to represent our Church at the World Conference of Life and Work, which meets in Stockholm in August, 1925. It is understood that another world conference—that on "Faith and Order"—is to meet at the same time and place. Even so, Dr. Coffin will ably represent us in both

The Executive Board of the General Convention and the trustees of Union Christian College met in joint session in Terre Haute, Ind., recently to discuss the future relation of that college to the General Convention. The matter will be finally disposed of when the trustees meet in their annual session in June next.

Mr. L. D. Martin, member of our Oakland Church, Eastern Virginia Conference, graduate of Elon, post-graduate of the University of North Carolina and Yale, it is rumored, will teach history and social science in Elon next year. THE SUN is glad to see the young people of our Church prepare themselves for work in our college. This is not narrowness—it is becoming loyalty.

Why don't the Virginians force Colonel J. E. West to announce his candidacy for the governorship? He is a fearless and honest statesman, a legislator of wide and successful experience, and a Christian business man, whose character would mightily express itself in a conscientious and righteous administration of the Old Dominion's public affairs. We nominate him!

There will be only one offering this year for the Board of Christian Education, and that will be the first Sunday in November. So voted the Executive Board of the General Convention, in session at Terre Haute, Ind., last week.

On the 25th of April, Bro. P. J. Carlton and Mrs. Carlton sailed for England on the steamer Majestic, of the White Star Line. They will return not later than July 1st. Their many friends will wish them a safe voyage and a pleasant and profitable stay in Europe.

Rev. D. P. Barrett and family are scheduled to arrive in this country in May for a well-earned furlough. The exacting climatic conditions in Porto Rico have made serious inroads on the family health, and an earlier return than normal is imperative. The Church will remember them in prayer, that complete restoration of health may promise an early return to the great work they have done for us in Porto Rico these past twenty years and more.

The story of Sodom and Gomorrah has been authenticated. Dr. Melvin Grove Kyle, of the Xunia Theological Seminary and an expert in the field of archiology, has made excavations which substantiate the Bible story. He writes from Jerusalem that the rising of the Red Sea can now be explained. Dr. Kyle does not give full particulars of his discoveries. He predicts that the valley of the Red Sea will be made a winter resort that will vie with Luxor, Egypt. The discoveries of Dr. Kyle show that the writers of the Bible were sure of their ground. While we have believed them true, it is satisfying indeed to know that science has demonstrated their correctness beyond a doubt.

The Southern Christian Convention met in Christian Temple, Norfolk, Va., Tuesday evening, April 29th, at 8 o'clock, and was called to order by President Rev. L. E. Smith, D. D. After worship, conducted by Dr. W. W. Staley, the organization was completed by the enrollment of delegates. The announcement of committees was as follows: Credentials—Rev. W. D. Harward, L. R. Jones, A. B. Jarvis; press—Rev. C. B. Riddle, J. H. Blanchard; finance—W. V. Leathers, K. B. Johnson, B. R. Richards; nominations—Col. E. E. Holland, Rev. S. C. Harrell, T. J. Holland, Rev. E. M. Carter, Rev. J. F. Morgan; resolutions—Rev. P. H. Fleming, D. D., Rev. J. L. Foster, B. D. Jones; apportionments—W. P. Lawrence, K. B. Johnson, C. D. West. Then followed the president's address, and Rev. John G. Truitt preached the opening sermon. Communion service was in charge of Revs. C. H. Rowland, D. D., N. G. Newman, D. D., and J. L. Foster. Music was rendered by the Church choir.

FIRST CHURCH, WINCHESTER.

Easter Sunday was a fine day with our Church in Winchester. Our first service was at 6 A. M., and a fine audience was present at this early hour. At 10:30 we met for our second service, which was a joint service of the Church and Sunday School. Three new members were received at this service. The Christian Endeavor held an interesting service at 6:45 P. M., and at 7:30 P. M. the closing service of the day took place.

All these services were interesting and very well attended. The music, with Miss Janet Rinker as choir director and Miss Anna Amelia Seabright, organist, was very fine and thoroughly enjoyed at all the services. The pastor spoke on "Easter Lilies" at 6 A. M.; "Shall We Live Again?" at 10:30 A. M., and on "The Easter Commission" at 7:30 P. M.

J. F. MORGAN. *Pastor.*

A MAN WHO LIVED HIS FAITH.

By R. B. Eleazer.

In the death of John J. Eagan, of Atlanta, which took place on March 13th, the nation lost one of its finest spirits and most prophetic pioneers in the realm of applied Christianity. Preeminently a Christian, he believed that the ethics of Jesus were meant to be taken seriously and worked out in all the relations of life. By inheritance, the possessor of a large fortune and later acquiring and developing a great manufacturing concern, he set himself earnestly to the task of Christianizing his possessions. He gave generously, of course, to the Church, to missions, to reform, to philanthropy of all sorts. In a successful effort to abolish Atlanta's "red-light district," he spent probably fifty thousand dollars in gathering the facts and giving them to the public. Then, when the district was cleared up, he provided for its unfortunate denizens homes for their restoration to respectable life. He financed at heavy expense an attempt to save the city from what he thought an unjust raise in the price of certain public utilities. He gave largely to the effort to conserve and develop for the people the unused water power of Georgia. No worthy cause appealed to him in vain. He valued money only as a means of rendering service.

The Stewardship of Acquisition.

But his conception of stewardship was unique. The unselfish use of money did not exhaust it, as it does with most of us. He conceived that Christian ideals should be applied equally to the acquisition of wealth—to the conditions under which employees are asked to work, the wages they receive, the profits exacted from the public, the management of the business. It was at this point that he struck out on a course widely at variance with prevailing standards and became the prophet of a new order. When other concerns closed down or cut wages after the war, he refused to do either, saying that the welfare of his employees was at stake and was his chief concern. He counted the making of men more important than the making of money. Recreational opportunities, Church and school facilities, medical care, sick benefits, pensions and the like were provided for his workers as a matter of course.

A Unique Industrial Program.

If he had gone no further, Mr. Eagan would have stood out as a unique figure. But all this was only a beginning in his program of justice. He conceived also that the workers who gave their lives to the plant were as truly investors as those who put in their money, and were as much entitled to a share in the control and profits of the concern. So he introduced profit sharing on a large scale and gave the employees elective representation on the board of directors. He worked out a plan by which the stockholders should receive not exceeding six or eight per cent on their investment, and all the rest of the profits should go to the employees. In one year, about four thousand dollars which would ordinarily have gone to stockholders, nearly all of it to himself, was thus distributed to the workers, in addition to their wages.

But this Christian business man went further yet. He recognized also that there was another party at interest in the business—the people who consume and pay for the product. So he asked to have two outsiders elected to the board of directors to represent the public, one of them to be nominated by the Federal Council of Churches and the other by a group of heavy purchasers of his product.

Factory Willed to Employees.

His will provides that his interest in the plant, comprising practically all the common stock and amounting to a very large sum, shall be held in trust by the management for the benefit of the public and the employees, the product to be sold at a fair and moderate price, and all the profits to go to the men employed. His purpose in this arrangement, as expressed in the will, was "to insure service both to the purchasing public and to labor, on the basis of the Golden Rule."

John J. Eagan believed that it was not only desirable, but possible, to reorganize industry on a thoroughly Christian basis, instead of that of cold self-interest. His spirit will be content in his efforts in this field, notable for their success, shall stimulate others to a like endeavor.

An Apostle of Racial Good-Will.

Mr. Eagan was tremendously interested also in the effort to Christianize race relations. As early as 1913 he secured for the negroes of Atlanta participation in a Y. M. C. A. building campaign. In 1919 he helped organize the Commission on Inter-racial Co-operation, and was its chairman until his death. When the Federal Council of Churches set up a similar commission, he was called upon to head that as well. He was also the moving spirit in the local inter-racial committee of Atlanta. To these organizations he devoted a great deal of time, and none of his many interests was nearer his heart.

He believed confidently that race relations present no problem that cannot be solved by Christian principles, mutual understanding, sympathy, co-operation. He had no ultimate theory of race relations, but believed that by simply doing "the next thing" in a thoroughly Christian spirit, all the difficulties can be cleared away and relations of mutual good-will and helpfulness established. This confidence was abundantly justified in the work of the several inter-racial groups of which he was the head. Bishop R. E. Jones, a leader of the colored people, paid him this remarkable tribute: "I have often despaired of any real solution of the race problem in America. I shall never do so again after knowing and working with John J. Eagan. I never knew there were in the whole world any white men so fair, so just, so devoted to true democracy as I found him to be."

While very active in his own local Church, Mr. Eagan was deeply interested also in every movement for co-operation among the Churches. He was active in the Y. M. C. A., in the Men and Religion Movement, and the Federal Council of Churches. He was the moving spirit in the Atlanta Christian Council, an association of Christian forces which wields a tremendous influence for righteousness in that city. He accepted fully both the individual and the social implications of Christianity and harmonized them completely in a life in which there were no neutral zones, no distinctions of sacred and secular. His ideals and his examples will be a challenge and an inspiration to all who are seeking the Christian way of life.

RICHMOND NOTES.

Two of the largest congregations since the opening services of the Church have been present the last two Sunday nights.

Mr. and Mrs. Sam Davis left the 19th for their home, in Norfolk, Va., after rendering two weeks' most acceptable service. Mr. Davis is a wonder on the piano, and Mrs. Davis is a fine song leader. They made a host of friends while they were in our midst.

The Easter drama presented last Sunday night was very much enjoyed by one of the largest gatherings ever seen in our Church. Entertainments of this character not only broaden the interest in Church life, but often they bring a message with more telling effect than the strongest sermon.

Our pre-Easter services were well attended, and we feel that they are going to bring helpful results.

Our Sunday School is experiencing a healthy growth. With a little extra effort, we should be able to bring our attendance to 100 within the next few Sundays.

The Southern Christian Convention meets the 29th of this month at the Christian Temple, Norfolk, Va. A number of our people are planning to attend. Prof. P. J. Kernodle, managing editor of The Christian Sun; Mrs. W. T. Walters, treasurer of the Woman's Mission Board, and the pastor, who is chairman of the Board of Religious Education, are expected to make reports to the Convention.

Bro. P. J. Carlton, Church treasurer, left for New York the 23rd, whence he will sail for Europe for a two months' business trip. He was accompanied by Mrs. Carlton and his sister, Mrs. Parrot. We wish for them a safe journey and a pleasant trip. W. T. Walters.

"PATRIOTIC" CRITICISM.

According to the National Historical Association, criticism of existing histories made wholly on "patriotic grounds" is as bad as propaganda in favor of other histories which are said to be biased on religious or other grounds. The association contends that "true criticism of history textbooks should be based not upon grounds of patriotism, but only upon grounds of faithfulness to fact."

Dr. William B. Owen, past president of the National Education Association and now president of the Association for Peace Education, believes that one of the faults of present-day school histories is that they devote too much space to war, which, so it is contended, as they start in lies and misunderstanding and continue in passion and prejudice, are never subject to wholly truthful reporting. Dr. Owen believes that the best histories are those which do not put so high the historical value upon war, and do stress the accomplishments of peace and education. It is not intended to write untruthfully about war, but to give more weight, for instance, to Magna Charta and the Declaration of Independence, than to English battles and the Revolution; to put more emphasis upon the results of reconstruction and the going forward of a united nation, than upon battles and leaders of the Civil War.

CHANGE THAT SIGN.

Instead of "business is business," "do it now," "don't part here," "keep smiling," or other such mottoes that may adorn desks and office walls, the Rev. Dr. A. Edwin Keigwin urges business men to adopt the inscription on a bronze tablet recently unveiled at the West End Presbyterian Church in New York. The inscription reads:

"We believe that business principles should conform to the teaching of Christ."

Duplicates of this tablet may be obtained for offices and photographs of it for homes. One man has ordered twelve tablets to be installed in his office and branch establishments. Orders are reported as coming from many parts of the country.

If one's feet become unsteady and wandering, it is because he is thinking of the pleasure he might have, or the profit. His thoughts are upon himself. And as they continue to be saturated with self, he continues slipping along the downward way. Signals of coming disaster to others are unheeded.

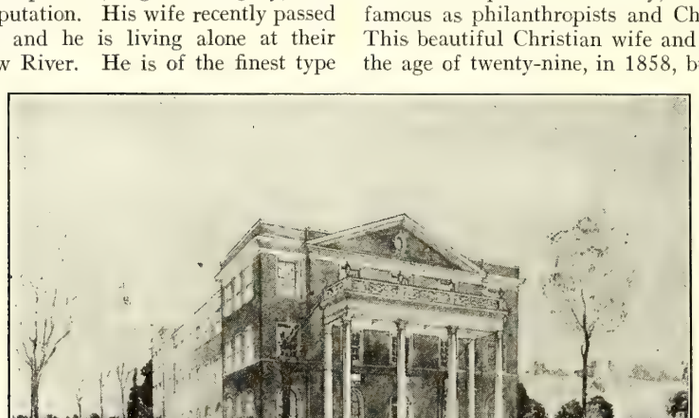
E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

THE ARTELIA RONEY DUKE MEMORIAL.

The new science building now in course of erection at Elon College is the gift of Messrs. B. N. and J. B. Duke, in memory of their mother, Mrs. Washington Duke, whose maiden name was Artelia Roney, a native of Alamance County, and whose body rests in the cemetery at Haw River, eight miles from Elon College.

Mr. A. K. Roney, brother of Mrs. Duke, is the only surviving member of a family of twelve children born to John Roney and his wife, Mary Trollinger. Mr. Roney will be eighty-three years of age on September 29th next. He is one of the most highly respected citizens of Alamance County, a man of simple life, highest integrity, and unblemished reputation. His wife recently passed to her reward, and he is living alone at their home near Haw River. He is of the finest type of Southern gentleman—refined, honest, devout, a daily reader of the Scriptures, regular in his prayer-life. To him, religion is real, and the Bible is the Word of inspiration. It is a joy to visit this grand old patriarch in the sunset period of his life. His simple faith, his sublime trust, make his presence a hallowing influence.



Artelia Roney Duke Science Building.

John Roney inherited the ancestral home in what was then known as Melvin township, but is now a part of Haw River township, Alamance County. In Colonial days, the Roneys and Trollingers migrated to this section and have been prominent in the county's life in each generation since. Both families are noted for their sterling qualities of character and their untiring energy and industry. Thriftiness has been their middle name. As citizens, they have been law-abiding and progressive. As Christians, they have been earnest and sincere.

"My sister Artelia was my favorite sister," declared Mr. A. K. Roney. "I loved her for her piety. She was a good girl, and loved old Pisgah Church. It was there Mr. Washington Duke met her at a protracted meeting. They both loved the M. E. Church, though she loved it better, if possible, I think, and I am sure her boys love the Church as they do because their parents loved it so much. The Roneys were all Methodists, and most of the Trollingers, though some of them on both sides were members of the Christian Church. Artelia was a woman of strong mind, just like her sons," he continued.

There was no race suicide in John Roney's home. His twelve children were Ben, Henry, Polly, Catherine, John, Artelia, Calvin, Newton, Joseph, Armecia, Barbara Ann, Betty, and A. K. All of them, as we have said, have passed to their reward, save Mr. A. K. Roney, youngest of the twelve, and now in his eighty-third year, a man well preserved for his age and in full possession of all his faculties. He inherited his ancestral farm as the youngest child, but some years ago traded it to Mr. R. Q. Haley for his present farm and residence near Haw River. Near this old ancestral home of the Roneys is the Stonewall Spring, which has supplied water of superior quality for many generations, and to the Duke family in particular. It is said they have it regularly shipped to them for their personal use.

When Mr. Washington Duke, known around the world as the founder of the Duke family, came to the big meeting at old Pisgah meeting-house from his home in Orange County, he had no thought of meeting the devout and lovely woman who was to be his second wife and the mother of his two sons, B. N. and J. B. Duke, world famous as captains of industry, and equally world famous as philanthropists and Christian laymen. This beautiful Christian wife and mother died at the age of twenty-nine, in 1858, but she gave the world and the Church two of the noblest men of this generation, and her daughter, Mrs. Mary Duke Lyon, now deceased, was a most estimable leader in home and Church. Artelia Roney Duke's ashes rest in the simple cemetery at Haw River, her spirit dwells with the Lord, her life served, and her influence is perpetuated forever in the generous gifts of her husband, and her sons inspired by her noble example and character. Their gifts to the Methodist Church and to Trinity College are a testimony to the sincerity and genuineness of their devotion to the interests of the kingdom of Christ.

It was, therefore, fitting that, on the campus of the only college in Mrs. Duke's native County of Alamance, there should stand a building as testimony of her noble life and as witness of the generous hearts of her two sons. It is significant, too, that her double-first cousin, W. H. Trollinger, should have been the donor of the twenty-five-acre campus for this college, and that her remains and his should lie adjacent to each other in the ancestral burying-ground at Haw River. This cemetery has recently been beautified by a stone fence, another generous act of Mrs. Duke's two sons.

"The Artelia Roney Duke Memorial Science Building, Donated by Benjamin N. and James B. Duke, her Sons, 1923"—so reads the corner-stone of the building erected on Elon's campus to the memory of this saintly mother and devout Christian woman. It is a building in which chemistry, physics, biology and geology will be taught, with abundant facilities for laboratory and experimental work; but these branches will always be herein taught as Christian subjects. It would be a sacrilege to teach them from any other standpoint at Elon or in the building dedicated to the memory of this woman of rare and charming Christian faith and spiritual grace.

Our Elon is honored to have associated with her history the name of this noble Christian woman. And to her generous-hearted sons, B. N. and J. B. Duke, we proffer the grateful thanks of the Christian Church for their splendid assistance in making this magnificent gift to our college. We understand that the building, when completed and furnished, will cost from $90,000 to $100,000. We are grateful to these benefactors, and trust that they will find real heart satisfaction in the gratitude our people feel for their kindness and which we are anxious appropriately to convey to them in this public way.

FIVE TYPES OF MINISTERIAL EDUCATION.

The other day a layman from one of our least progressive Conferences, in a distant State, remarked that the Churches in his vicinity were beginning to demand educated preachers. He seemed to consider it as evidence of spiritual decline. I rejoice to hear his statement, for education has its place in the success of ministerial effort.

But not all preachers need the same type or extent of education. I would myself differentiate at least five types, all of them necessary in their place and no one of them able to qualify all ministerial candidates for their high calling.

There is first the man who is called to the ministry late in life, and, for various reasons, unable to go to any kind of school for study. There are such men in every generation. We have some of them in our Southern Christian Convention at this time, as in all sections of our denomination, and they are doing worthy work for the Lord. We have made no provision for these men. We ought to have a Conference course for these brethren, and they should be encouraged to take it, with such assistance as the Conference Committee on Education may render, and they should pass examination on it from year to year when the Conference is in session. Report of their progress should be made to the Conference regularly.

The second type consists of those men who are called to the ministry relatively late in life, without high school training, and yet are anxious to spend a year or two in study. For these, too, we have made no definite provision. They can be admitted as special students to our colleges, but the classes being of collegiate grade, they have a serious handicap. We need a Bible training school for such candidates, where courses in Bible and religious education and the English branches are offered. Being in class with others of similar school opportunities, the progress these brethren would make would surprise you. One of our denominational schools should be set aside for this very class of candidates. Many have suggested that Union Christian College be so utilized. Its location, its history, and its outlook would seem to combine most favorably for this purpose.

Then there is the large and, I am happy to say, increasing group of young men who are entering our denominational colleges and who will conclude their ministerial preparation, in all likelihood, with the earning of their bachelor's degree. Our colleges owe it to these brethren to strengthen in the work in Bible and religious education and to permit a candidate for the A. B. degree to offer at least five three-hour-year courses in these subjects in candidacy for such bachelor's degree. These courses further should be of such standard

in scholarship that the seminaries will accept five of them as constituting the first year's work in the seminary. This would shorten the seminary course to two years and would be an added inducement for those who otherwise might be deterred from the longer course to add full seminary training to their preparation. As has already been stated in her 1924 catalogue, Elon has thus strengthened her courses in these branches and has secured the co-operation of a group of seminaries that are willing to accept her graduates with the five courses as second-year men. The Christian Divinity School, at Defiance, Ohio, should become the department of Christian Education of Defiance College and should shape its courses for similar seminary credit. This should mean for us in the future an increasing number of seminary graduates in our pulpits, a condition to be devoutly hoped for.

We have already anticipated the fourth type—the college man with seminary training. Our Church is too small to maintain a standard seminary. We should encourage our young men of high aspiration to attend the seminaries already in operation and nationally recognized as standard. It would be a mistake to send them all to any one seminary. They should be distributed over some half-dozen, and in fact they are being so distributed already. We should witness a substantial growth from year to year in the number of our Christian Church college graduates who persevere in the direction of seminary training. Our Board of Christian Education stands ready to grand a scholarship of $200 for the first year of seminary work, and of $100 for each succeeding year, for any young man who holds a bachelor's degree and is desirous of seminary training. The emphasis for these men should be on courses that will prepare them for the pastorate.

The fifth class is a smaller one, but very important. It should be our deliberate aim and policy to encourage those ministerial men who show promise as college professors of Bible and religious education to add to their seminary course, graduate work leading to the Ph. D. degree in divinity and religious education. We shall not need many of this type, but the few we need and succeed in securing will hold the keys of progress for the future of our Church in all her departments

ADMIRAL SIMS URGES SUPPORT.

In an address at Washington, under the auspices of the Intercollegiate Prohibition Association, Admiral Wm. S. Sims brought the issue very close to his hearers in the following words:

"It is rather a singular thing for a naval officer to speak on prohibition.

"Nor am I especially fitted, since I cannot pose as a 'horrible example,' not being a reformed drunkard, nor can I stand as a 'holier-than-thou' because I know what rum tastes like, although I have always been a practical teetotaler.

"I can only tell you what I have seen 'rum' do to the men who were young when I was, and how the 'rum' habit makes drunkards and moral and physical wrecks. I can speak of the education of drunkards through habits of thoughtless conviviality. I can show the decrease in the drinking habit and its causes, and the material and moral effects of law violation.

"In my youth, the teetotaler was a milk sop; he was not considered a good sport nor a companionable man. The drinking of the young men caused the forming of clubs for those who would not frequent saloons. These two places were schools of drunkards, causing wrecks along the way

"Public opinion, influenced primarily by considerations of health and efficiency, has caused the present party political agitation. Gradually, the people have been educated by the testimony of doctors, by statistical facts, by the practice of athletics, by the increasing pride in physical fitness, by the effect of intemperance on industry and by the public demand for temperance among employees of railroads and mechanical industries. The influences of the advance of temperance increased until our people decided liquor interests had to be put down. According to the *Villager,* a weekly journal, the determining factor was machinery. The case is stated thus: 'Do you not remark that when Henry Ford and Mr. Gary demand that President Coolidge enforce prohibition they seem to speak with more authority than governors of all the States put together?'

"Rum was taken out of the navy when the inefficiency it caused was found out. When the late President Roosevelt saw America's navy so far behind that of the British, he demanded rapid firing and sure-shooting as necessary qualities of a well-equipped fleet. As a result, the cocktail disappeared from the ship.

"I believe prohibition is here to stay. One proof of the matter is in the words of late President Harding in his message of December 8th, which reads: 'The day is unlikely to come when the eighteenth amendment will be repealed. The fact may be recognized and our course adopted accordingly.'

"It cannot be long before it will be recognized that the men who traffic in alcohol are dangerous criminals, and that those who buy and drink it are accessories in crime—and that the most dangerous criminals of all are the government officials who are charged with the enforcement of the law and who violate it or aid others to do so. All this corruption and crime is directly due to the demand for alcohol by those who are drinking it. Every man who takes a drink actually assists the bootleggers or private still to supply it. In effect, he is a bootlegger and a corrupter of government officials.

"Do you young men present here tonight want to join the class of cynical violators of the law? If you do, the wets will supply you with plenty of arguments. If you pay a man to get you a bottle of whiskey, or a drink, you are paying for services of the bootlegger who smuggles it in—you are in reality a bootlegger.

"But let us leave aside the moral question and the political and social danger of violating the law, and consider the special responsibility of the young men to the future of this nation. Prohibition is hard on the regular drinkers. It is the careless conviviality of the 'cocktail habit' which leads to a gradual increase in consumption. Look at the gradual physical effect on the man of fifty. They are a disgrace to the human race. There is 'fun' in alcohol, but there is, also, great danger. It may prove too strong for you as it did for a ship's fireman who found it 'uncomfortable to stay sober all the time.'

"The influence of our young men on the future of the United States will be very great. In a few years you will be the controlling force in the nation. The future—ours, and perhaps the world's future—will be determined by your mental equipment, your moral principles, your clean flesh, your physical stamina, and your ideals of private and national life. It is up to you to stop, look and listen. It is up to you to do some serious thinking—to form the habit of thinking straight.

"It is my belief that if college students should decide to obey the law in question, and if their example should be followed by the great mass of students in all our colleges and schools, the moral influence would eventually be such as to sweep out of office every corrupt official, and to create that respect for law without which no decorcacy can succeed.

"This democracy must not be allowed to fail, because it cannot succeed unless and until the people realize the sanctity of law, and recognize that a government official who violates his oath to defend the Constitution is a dangerous criminal. No nation can resist the determined moral conviction of its young men.

"The future is in the hands of you young men and women. More than to any other class of our citizens, it is up to you!"

AMERICA ABROAD.

The influence of American ideas and ideals in the new republic of Czecho-Slovakia, as well as in other European countries, is emphasized in an article in the London *Daily Telegraph,* by Dr. William M. Caldwell, of McGill University, Canada. He attributes this influence largely to the activities of the Y. M. C. A.

"As for the Americanism, or the Americanization, with which the Czecho-Slovakian (social, educational and religious) tendencies are to be associated," Dr. Caldwell writes, "this is very largely, along with other influences, the outcome of the work of the American Y. M. C. A. that followed the Czech soldiers into Siberia and that returned with them to aid in building up the proper spirit for the new republic.

"It has had a wonderful effect upon the spirit and activities of the young people in many centers all over Czecho-Slovakia. These young people have adopted the magic, as it were, of the American constructive spirit in many ways. My point is that it means a great deal for their country and for the world.

"This, of course, will surprise no one who knows of the great world movement and the sane, progressive liberalism with which the Y. M. C. A. work has been associated both in America and in Europe. The important thing about it, so far as Czecho-Slovakia is concerned, is that the Americans have given it over now almost entirely into native hands.

"It is a pleasure and a necessity to speak of this Americanization of the hour, not only in Czecho-Slovakia, but elsewhere. I have been seeing a good deal of it, even in the universities of this country (England). It is certainly a great actual and possible factor with regard to the European atmosphere."

WHERE WOULD THE WORLD GO?

A resourceful Methodist preacher in Iowa put his Church into everybody's thought at a time when few people intended to think about Churches. Wilton was observing "Old Home Week." A few days before the parade, Pastor Loose was thinking about the floats which the business houses would prepare to represent them.

"Why not the Church, too?" said he, and forthwith set to work.

He designed and helped to build a float with his own automobile for its base. Here is a hint of the quality. Look at it, and you will see why the people of Wilton could not quite put the Church out of their thought amid the distractions of the day.

"The Church and the world are balanced against each other on a teeter plank. But under the Church's end of the plank is a great rock—the Rock of Ages. The world is swung out over the other end and would go down if it were not counterbalanced by the Church.

"Just beneath the world sits the devil, reaching up greedy hands to catch the world if the Church should step off the other end of the plank. On the banner over the float is this question: 'What would become of the world without the Church?' No wayfaring man, looking at the design, needed to be at a loss for the answer to that question."

But the Church won't step off!

CONTRIBUTIONS

SUFFOLK LETTER.

Printing and photography are great powers for good or evil. Both deal with life and character. They have a domestic and national influence. In the home, the family life, as well as individual life, is determined by what members read and see. The books and papers, the wall pictures and photographs insinuate themselves into the thought, imagination and asperations or ambitions of young life. When I read John Ruskin's "Stones of Venice," I said I will see that city, and I did. Why not? When I read of the "Holy City" may I not say, "I will see that city?" Would I have ever gone to Jerusalem if I had not read of Jerusalem? We live in a world of pictures. God painted His pictures upon the canvas of the sky and has written His lessons in letters of light. "The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." It is as the printed page; it speaks without a voice. Sunrise and sunset, floating cloud and star-light night are paintings beyond the brush in human hands. Spring time opens a world of beauty and releases perfumes that sweeten the air. Nature speaks to man. Nature delights the eye of man. Nature sings to man in zephers, waves, and birds. This all furnishes inspiration for the poet, the painter, the musician, the sculptor, the architect, the inventor, the Christian.

The press and photography both reach the life through the eye, which is the learning sense; even the blind must have some substitute for the eye. It is said that "seeing is believing"; and it may be said as truly that "believing is seeing." The "seen is temporal; the unseen is eternal." "We walk by faith, not by sight." When we read or look at pictures we see beyond what is on the *page* or the *screen*. Imagination clothes thought with realities and converts the good or bad sentence or picture into character. "Eve saw that the tree was good for food; she took of the fruit, and did eat." The work was done before her hand touched the fruit. The eye is the channel through which evil as well as good enters.

The press is responsible for much of the evil of this age. It hunts up the worst in society and puts it upon the page. It creates bad tastes, bad desires, and bad habits. Its power is as subtle as malaria, and as dangerous to moral health as malaria is to physical health. It needs regeneration. It is the gretest power of our day, and, if regenerated, could put an end to war, enlighten all races, make prosperous all nations, and make a friendly world. There are good publications, but the "press," as a whole, corrupts human thought and abuses its high privilege and obligation to society. The picture-world shares in the same neglect of a great opportunity. Woman, God's gift as "a help-meet for man," is used in the advertising world in all sorts of suggestive pictures that reflect on her modesty, her refinement, and her high place in the home and society. The moving picture is no improvement on the magazine and paper abuse. Imagination paints more pictures than appear on the screen—and they are usually worse or better than the picture seen.

W. W. Staley.

THE WEALTH OF THE NATIONS.

Some years ago I was turning idly through the advertising columns of a leading woman's publication. I found there a picture which interested me. It was the photograph of a large family with every mark of happiness, and beneath the words, as though they had been the words of the father, "They are worth a million dollars apiece." If this be true—and what mother who has nestled to her breast a babe, and what father who has looked down into the eyes of his child that smiled up at him, would dare to say it is not true—if this is true, I say, what immeasurable wealth do the nations of the earth possess today?

That is the richest nation which can count within its borders the largest number of children. It matters little how much of the world's supply of gold is stored in a nation's banks; it matters little what its natural resources may be—but it matters infinitely as to the number of its children. The children mean the perpetuation of a race, a name, a nation. Children mean that possibilities exist for a larger world power regardless of other things. They are promises of tomorrow, which have power to ease the aching heart of today. They are promises to that nation in which they live that it shall have a tomorrow indelibly written in the hearts of men and women; but the children within a nation's borders bring to the nation a grave responsibility. The men and women of today may determine in great measure what the world of tomorrow may be. With the possession of this wealth, as the possession of all wealth, brings with it a great responsibility.

Wealth may be a blessing or a menace. A nation's children hold the same potential power for good or ill. All is dependent upon the possessor. He it is who trains and directs the thinking of the children. It is his ideals which are inculcated in the minds of the children, and no power is strong enough to wholly dislodge those early impressions. It has been said, and with much truth, that an author writes very little of experiences after his eighteenth birthday. This power preserves the traditions and conceptions of a nation, and determines its future in the family of nations.

The American Indian made it a crime to know more than the fathers, and civilization stood and stagnated. This was true of China and Japan. It is true in great part of Turkey today, but gradually this idea is giving way to advancing thought. A child, no matter what his race or nationality may be, has a right to the best that the world can give, and those of us who live today, owe to those who hold tomorrow in their hands, the best of our thought.

What power is it which has brought the little island kingdom of England to its place as possibly the foremost world power of today? It is the attention bestowed upon the children born within its borders. In every British heart has been planted a love of country and loyalty to the ideals for which that country stood, not equaled by any other land.

What the children of today are thinking, the world of tomorrow will carry over into the field of action. What are the children of today thinking? Are their thoughts thoughts which would be healthful to the world to translate into action? This we may determine. We supply the material out of which their thoughts are built.

The school, the pulpit, the press are pouring forth ideas. Children are absorbing them, and interpreting them for themselves. Are the things which our schools, our pulpits, our press are teaching safe? Will what they are teaching make for a better world? I do not mean are they doctrinally correct, measured by some scriptural interpreter of centuries ago? But will they lead the world up or down in its thinking and acting? I do not care for the past or what it has to say other than that I may draw from it just the things I need in the building of the future. It has much that, could the world be rid of, we should be far happier and better for the losing. This is true in every field of thought and endeavor.

The world's children will determine attitudes toward labor and capital, relationships between race and race, and between nation and nation. These problems we shall leave with them, and as we lay them in their hands, what equipment of thought shall we lay there to aid them in reaching a solution?

Our schools should send them into the world equipped with a broader vision, a more liberal toleration, and a better understanding of the problems which they are to meet. Too long have the children been taught not facts, but prejudices.

Our pulpits must become great teaching forces —forces which shall direct the thinking of men; forces which shall shape policies of governments, and determine the larger relations of every nature. Our pulpits must give to the children a kindlier spirit. They must implant more of the love of the Man of Gililee in the hearts of men. They must teach truth, and not, as so frequently has been done, the interpretation of those truths. The Church has dispensed too many colored glasses, and men have but lately refused to look through them. The Church must talk of heaven, not so much of hell. It must look up, not down, and guide the feet of little children toward the throne of a loving Father and a saving Christ, and teach them that that Father and that Christ is the Father and Saviour of all men, every where making them brothers one to another.

The press must give to the children clean thoughts. Its ideals must be raised from the plain of sordid things to a purer air and a broader view. These things we must demand for those who look to us for mental and spiritual food. These things we must secure for those into whose hands we must so shortly trust the future of mankind.

This wealth that lies within the borders of the highest and lowest nation alike may be made a blessing or a curse, as we will it. As the potter may mold the vessel as he will, so we may mold the thought and action of those who constitute the wealth of the nations. Our responsibility for them is large, and it reaches beyond the borders of our own United States. It includes more than the forty million boys and girls within our borders. It includes the children of all men in every nation. Our interests are broader today than ever before. We have come to see that we are vitally affected if German philosophy is not the philosophy of Christ, and slowly we are realizing that if the women of China and Turkey are not emancipated we shall suffer. We must understand that the children of no nation may be developed for that nation alone, and more, that the children of no nation may be left undeveloped. The world must grow together if we are to be a proportioned world, and it is only in such a world that the greatest happiness may be found.

We are engaged in the erection of a world. It is an upward building and whatever does not contribute to the one great purpose is useless. The nations of the earth must see to it that their great wealth of childhood is put to the largest use in the great building program of God.

S. M. Lynam.

Although the Hindus, like the Canadians, are subjects of the British Empire, they are excluded from Canada, and even when admitted under special conditions they are refused the rights of citizenship.

THE AMERICAN NOVEL OF TODAY.

By Wm. Thornton Whitsett.

The daily and weekly reports of librarians in every section of our country say that the majority of those taking books from the shelves choose works of fiction. Reading "the latest novel" is a habit firmly fixed upon many. In many literary circles, one is supposed to be keeping pace with literary matters if he is making the effort required to read the lates novel as it drops from the press. By far, fiction stands foremost in the public eye.

In an editorial in the September 8th issue of *The Literary Review*, the editor writes upon what he is pleased to term "The Shortage in Fiction." The title seems a little surprising at first sight. Most people would have said that if there is any overproduction of books it is certainly in the realm of fiction. In the matter of quantity, there seems nothing to be desired in the world of novels, but the article in question goes boldly into the matter with the claim that it is not a matter of increase in quantity that is needed, but that it is, indeed, a matter of quality that should engage our serious attention. He says:

"The trouble with American fiction is that there is not enough of it. How can the hundred thousand good readers, which we may fairly assume in the United States, be satisfied by five or ten novels and perhaps thirty short stories a year? For that is about the sum total of good American fiction."

Here he strikes right at the root of the matter. Many who are familiar with the facts and have looked fully into the matter, will be disposed to agree with the statement. We have a continual flood of so-called works of fiction that have neither logic, scholarship, nor morals to make a plea for them. Numbers of books, fit only to be turned into the sewer, are daily asking a place upon our reading-tables, and a share of our time and attention. Because they are new, some feel that they must be read. Vast sums spent in advertising and pushing some of these succeed in running their sales vastly beyond their merits. Careless critics lend their names to the exaggerated advertising used to forward this mushroom popularity, and the bewildered public is left with no sure guide as to what is worth while and what is worthless.

This editorial claims, with justice, that we have plenty of novels of sociology; plenty of propaganda; plenty of commercialized sentimentalism; more than a plenty of novels with neurotic and unhealthy tendencies—but all too few of works of fiction of the highest and best type; rich in experience; rich in the power of just interpretation of life; and written by those whose rangs of scholarship and expression are such as to make a book from their pens worth while.

One of the great troubles with us is that we are too anxious for the latest and the newest. There is much that has stood the test of time that should claim our attention. In fact, if anything is to be neglected, it should be the newest and the most untried, while from no standpoint can we afford to overlook and neglect that which stands as the finest expression in fiction of the past.

We can save ourselves much waste of time if we will select our fiction by the standards held up in these words from this well-timed editorial:

"And no book is a real book, least of all a novel a real novel, without a real man or a real woman behind it. The conception of the ineffectual, ill-balanced genius capturing the truth of the world through his own weakness is a fiction. Holding the mirror up to nature is a misleading phrase. It is not nature, but nature in oneself that must be reflected, and if the self is colorless, so will be the picture. Egoistic novels are examples of selves that are expressive, but inexperienced. Not that way lies our need, but rather for personalities which can carry the vibrations of their world. Real novels are not anaemic or superficial, like so much in American fiction. One can feel the pulse of life beating in them and know that the blood comes richly from a great heart."

WALKING IN THE SPIRIT.

(Gal. 5:16-25.)

By Rev. W. H. Chandler.

To live and walk in the Spirit, He must be received—He is the Lord's gift to His disciples. Right relationship with God the Son in His sacrificial ministry is necessary to salvation. Right relationship with God the Holy Spirit in His official ministry is necessary to sanctification and spiritual power. He makes true in us what Jesus made true for us on the cross and in resurrection. We must give Him supremacy. To live and make progress in the fullness of the Spirit we must—

1. Credit Him with an honest, steadfast purpose to abide (Jno. 14:16-23). He is not freaky, notional, changeable. He has a plan in mind for your life that includes the development of all your gifts to their greatest efficiency, your character to an expression of your Lord's virtues, and your service as a soul-winner effective. To do this, He wishes to abide, to preside, to take charge of everything of the inner life and outer circumstances. Let your abandonment to Him be real.

2. Be ready to take new things from Him (1 Cor. 2:9-16; Jno. 16:12-15). Let Him have an unprejudiced mind upon which to work. Abandon cherished beliefs when found out of harmony with the Word of truth. Be like the Bereans (Acts 17:11-12; 1 Jno. 2:27). He makes us independent of all human opinion and reasoning; fearless in our principles; unmoved by our circumstances; undeterred in our obedience to God; determined to decide all things in the light of God's Word. This does not mean that we are to have no *teachers* of men, but no *teaching* of men. Modernism and destructive criticism are the product of man's teaching. Keep taking advanced ground (Joshua 1:3; Acts 20:32).

3. Must walk in perfect sincerity before God and man. Gen. 17:1, "Walk before me and be thou perfect." Sincere—Ps. 51:6, "Behold, thou desirest truth in the inward parts" (1 Jno. 1:5; Phil. 1:10; 1 Cor. 5:8; Eph. 4:15). No exaggeration; no misrepresentation; full and prompt confession when due; reality in all things with God and man.

4. Be willing for the Lord to take anything out of your life that He may choose—habits, associations, pleasures, employments. Abide by His decision. Trust His judgment. He will take no unloving nor unwise advantage of your yieldedness to Him. You yield to infinite love, wisdom, and forbearance. He can make no mistakes. What He takes out of your life will be more than infinitely compensated by what He puts into your life.

5. Daily prayer and feeding on His Word (Ps. 55:16-17). "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, I will pray, and cry aloud: and He shall hear my voice." Dan. 6:10, "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Acts 20:32; Jer. 15:16, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Ps. 119:103, "How sweet are Thy words unto my taste! yea, sweeter than honey to any mouth!" Ps. 19:10, "More to be desired are they than gold, yea than much fine gold."

6. Daily giving out as opportunity affords (Jno. 7:38). Outflowing rivers; channels.

"May every soul that touches mine,
Be it the slightest contact, get therefrom some good—
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage for the darkening day,
One gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while and heaven a surer heritage."

FRANKLIN S. S. CLASS MEETING.

The Philathea Class of the Franklin Christian Church held a rally at the home of the teacher, Mrs. J. O. H. Daughtrey, on March 10th, with twenty-one members present. The class unanimously voted to change the name to the "Birdie Rowland Bible Class," in honor of Mrs. C. H. Rowland, who was our faithful and devoted teacher for many years. The event was celebrated by a 6-o'clock dinner in the Sunday School rooms of the Church on March 20th. The rooms were decorated with spring flowers and green, suggestive of St. Patrick's Day. A four-course dinner was served, with our superintendent and his wife, Mr. and Mrs. L. R. Jones, acting as host and hostess

The class holds monthly business meetings on Monday evening following the second Sunday in each month. Our meeting in April was held at the home of Miss Lydia Daughtry, with Mrs. W. A. Daughtry and Mrs. Geo. Ernest assisting the hostess. Twenty-two members were present. One of the future plans of the class is to make the lives of the shut-in members of our Church brighter by regularly visiting them.

Secretary of Agriculture Wallace and W. B. Greeley, chief of the Forest Service, have many times emphasized the importance of preventing forest fires, about 36,000 of which every year sweep 11,000,000 acres of land.

Secretary Wallace has stated that eight out of every ten forest fires result from human carelessness, and will not happen once the public is brought face to face with the serious losses these fires cause. These losses fall especially heavy on the American public, since the United States uses more sawtimber than all other nations combined.

Chief Forester Greeley says it is not difficult for any one to be careful with fire while in wooded areas. Here are simple rules which, if observed, will go far toward reducing the appalling number of man-caused forest fires reported every year: Be sure your match is out before throwing it away; don't throw cigars, cigarettes and pipe ashes along the roadside; build small camp fires away from brush and small trees; never leave your camp fire unwatched; make sure your camp fire is dead (then bury it); keep in touch with forest rangers and fire wardens, and report all fires you may see, no matter how small; be as careful with fire while you are in wooded areas as you would be in your own home.

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Rev. J. O. ATKINSON, D. D., *Field Secretary.*

GOD'S INVENTORY OF THE CHURCH.

[Notes from a sermon by Rev. Roy C. Helfenstein, D. D., delivered on the evening of March 16th, at the opening exercises of Christian Temple, Norfolk, Va.]

"And there was given me a reed like unto a rod: and one said, rise, and measure the temple of God, and the altar, and them that worship therein."—Rev. 11:1.

Following is a synopsis of his sermon. Speaking on the subject "God's Inventory of the Church," Dr. Helfenstein said in part:

"In the interest of business efficiency, commercial concerns take their annual inventory to ascertain just what their assets are and to determine what progress has been made.

It is highly appropriate and greatly beneficial for Churches to take an inventory from time to time relative to their material and spiritual assets to ascertain the progress they have made and to vindicate their right to existence. God is taking such an inventory of each Church—"One said, rise and measure the temple of God, and the altar, and them that worship therein."

God is supremely concerned about what kind of a building His people use in which to worship Him. He has reason to be concerned, because the building in which people worship is called "His House." To call a building the house of God, and then to permit it to be unworthy of Him, when a congregation is able to make it worthy, is a gross injustice to Him. The building in which a congregation is satisfied to worship God reflects their devotion or their lack of devotion to God. It is a sad reflection on the faith of a congregation to be content with anything less for God's house than they would be satisfied with for their own homes. Nothing is too good for God. Nothing is too good for God's house. The old saying, "You can worship God in any kind of a building," is one of the pernicious half-truths. Such a contention is usually but a camouflage of selfishness, by people who want the best in their own homes, but who think that anything is good enough for the Church.

God expects that the building in which a congregation worships Him shall be the best they can afford, and that His people will have at least as much pride in their Church and its furnishings as they have in their home. "Measure the temple of God." Does it give testimony of a worthy love? Is it worthy of the blessings God has bestowed upon the families of the congregation? Is it worthy of the faith they profess?

The Church building itself has a spiritual significance. To every passerby and to all the residents of a community or city, the building in which a congregation is satisfied to worship bears constant testimony of the congregation's love for God, and their devotion to His kingdom.

As the angel of God measures the Christian Temple of Norfolk, he will find that its lines of beauty, its careful construction, its adequate conveniences, its furnishings, and equipment speak eloquently of the love and sacrifice of a congregation "whose hearts God has touched" and who were determined that the building in which they shall worship God should be the very best possible. Indeed, this building is an honor to God, a tribute to the congregation and a credit to the city of which it is a part.

God is not only concerned about the kind of building in which a congregation worships Him—that it shall be the best they can afford, and that it shall be worthy of their love and their faith—but He is also concerned about the altar within. "Measure the temple of God, and the altar."

The altar of the Church is not merely a railing and cushion step in the front of the Church. It is more than a place where people may kneel for prayer or Communion. The altar is the prayer-life and the prayer-emphasis of a Church. God is concerned about measuring the altar. What importance does the congregation attach to prayer? Is the Church the trysting place for the soul to meet in close contact with God, or is the Church merely a common meeting-place for the members to renew their acquaintance with each other?

The altar of a Church is even more than the prayer-life, the prayer-emphasis of a congregation. It is the spirit of the Church—the *esprit de corps;* that indefinable something that causes visitors at worship to realize that they are truly in the house of God. The altar also stands for the sacrificial service the Church is seeking to render. The altar of a Church, its practice of prayer, its devotion in worship, and its zeal in service to humanity, and in seeking to bring God into every relationship of life, is of supreme importance. In fact, it is this that makes a Church. Without a passion for God and for souls, and without a social ardor, a congregation cannot meet God's requirement. Any Church that has such is bound to make its impact upon the community or the city of which it is a part.

But it is not enough to measure the house of worship, and the altar or the spirit and service of a congregation. God asks for an inventory of the worshipers themselves. "Measure the temple of God, the altar and them that worship therein."

What kind of lives do the people live who call Christ Saviour and Lord? How much enthusiasm do they have for God? How much enthusiasm do they have for righteousness or right living? Are they merely serving themselves, or are they planning for service to future generations? The character of the individual members of a Church is of the greatest concern to God. And the character of the members of a congregation, their daily conduct in life, their sincerity of purpose, have more to do with the progress of the kingdom of God than has the building in which they worship and the altar within. What kind of lives do the people live? How much love for each other, and for humanity, do they have? How much loyalty to the Church, the denomination and the kingdom of God? How dependable are they in every call to duty? What is their endurance in facing opposition? How much of a forgiving spirit do they practice? How far are they willing to go to right a wrong? How anxious are they to co-operate with each other and with the other Churches of Christ in every good enterprise?

When God takes this inventory of our lives, what does He find? A Church does not receive its power from without, except as it generates power from within. A united congregation is God's point of contact to make known His power. Religion is more than a place of worship. It is more than prayer and worship and service to others. It is the presence of God in the lives of men and women—and this alone gives meaning to prayer and worship, and makes true service possible.

Foolishly, some men have thought that religion is a statement of belief, or a true definition of God, etc. But you can no more dispel the darkness of doubt and moral weakness by definitions of God, no matter how true those definitions may be, than you can light a room or propel a street car by exact definitions of electricity. Christ enthroned in the lives of those who call Him Lord and Saviour is the only answer God has to a world which is asking for an evidence to the validity of faith. The world is not so much concerned in knowing what we believe about Christ, but it wants to know how much we believe Him, how much we are willing to trust Him. Thousands have boldly contended for the faith, and then lived lives that ignobly denied it. God is not concerned so much about having an inventory taken of the various brands of theologies present in any congregation. Theologies are what men argue about, but religion is what men live by. How much of Christ, how much of His spirit, how much of His love, how much of His courage, how much of His good will, how much of His zeal for God do the people have? What is the limit to which they will go for Him? That is the question! What is your answer for Christian Temple?

MT. OLIVET CHURCH.

On Thursday night, April 10th, we closed a revival meeting at Mt. Olivet Church, Rockingham County. Notwithstanding the fact that the weather was unfavorable during most of the two weeks thatt he meeting was in progress, the attendance was very good, the size of the congregations increasing with each service until the last.

Although this was the first evangelistic meeting this Church has had in three years, and although the pastor had no one to assist him besides the Lord, much interest was manifested. There were six additions to the Church as a result of the meeting—five new converts and one coming from Bethel Christian Church.

This is one of the mission Churches of the Valley Conference. The membership, which is small, is composed, for the most part, of ladies. The building and the site are both too small. Bro. E. Herring, one of the few male members and one who loves the Christian Church and the Master's cause, has recently purchased a good, commodious Church building from the M. E. Church near Mt. Olivet, together with the furniture, fixtures, carpet and organ; and also an acre of land on the Harrisonburg-Elkton Pike, near the present site of Mt. Olivet Church. As soon as this new Church building can be moved to the new site, it is Bro. Herring's purpose and plan to deed the new Church, ground and equipment to the Mt. Olivet Christian Church. He hopes to get it ready for dedication some time this summer or early fall.

The night our recent meeting closed, the people of this fine community gave the pastor one of the biggest "poundings" he has ever received. Not only the members of our Church contributed to this pounding, but the members of the other denominations represented in the community and people who are not members of any Church gave with equal liberality. The many good things given, consisting of almost everything usually found in a person's pantry, were too numerous to mention by items in this brief article. Suffice it to say that I had about all I could bring home on my new Ford touring car. My family and I cannot thank these good people enough for so generously remembering us in this very helpful way. May our Heavenly Father abundantly bless the entire Church and community.

R. P. Crumpler, *Pastor.*

Edom, Va.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD."

(2 Timothy 3:16.)

By Rev. L. T. Wilds, Jr.

The Bible definition of inspiration is: "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). By saying that the Bible is inspired, we mean that it is in-spirited: the Spirit of God is in and through it all; it was all written under His gracious influence, with the result that we have something that is final, about which there can be no argument—God says so, and therefore it is so.

If any error is found in the Bible, it has crept in by the copying and translating of it as it has been handed down from generation to generation. And competent scholarship assures us that we have nine hundred and ninety-nine of every thousand of the original words of the New Testament and approximately the same of the Old.

We do not think that the Holy Spirit used the writers as mere machines, but gave free play to their different natures, temperaments, capacities: if the man was a Hebrew, he wrote Hebrew; if a Greek, he wrote Greek; if a man of logical mind, he wrote like Paul; if a man of emotional nature, he wrote like the Apostle John.

"All Scripture is given by inspiration of God." There are those who say that inspiration does not pertain to historical and scientific statements of the Bible, only to its religious teachings, and that therefore we need not be concerned if any of its historical or scientific references are found to be incorrect, as that does not affect the Bible as a Book of religion. Paul says all of it is inspired. For example, he calls attention to the fact that "seed" (Gen. 3:15) is the singular number (Gal. 3:16), showing that he considered the very words of the Bible to be inspired.

If there is any conflict between history and science and the Bible, it is due to the fact that error crept into the Bible through the handing it down during the thousands of years past or else to the fact that history and science have not yet come to a knowledge of the truth. The study of archaeology, the unearthing of monuments three thousand years old, is proving disputed historical statements of the Bible to be correct. Thus God is making the very stones to cry out and bear their testimony to the truth of His Word. Professor Dana, of Yale, has said that there is such harmony between modern science and the Genesis account of the creation that he was convinced that no man could have written Genesis without divine illumination. They said that Jeremiah conflicted with astronomy because he said the stars cannot be numbered; but they found that he was right when powerful telescopes were turned upon the heavens, revealing millions of solar systems like ours. They say that the Bible conflicts with the Copernican theory because it speaks of the rising and setting of the sun; but the Bible was simply using the language of men—scientists of today speak of the rising and setting of the sun, though they know that it neither rises nor sets.

We wish to indicate briefly some reasons for believing that the Bible is the Word of God.

The Men Who Wrote it Claim that Their Words Were God's.

The writers of the Old Testament styled themselves prophets of God, and the word means literally one who speaks for another. When Moses objected that he was slow of speech, God told him that He would give him Aaron to be his prophet or spokesman. They claimed to be the spokesmen of God. Moreover, the expression, "Thus saith the Lord," or its equivalent, occurs some two thousand times in the Old Testament.

New Testament writers bear testimony to the writers of the Old Testament. Paul says, "Well spake the Holy Ghost by Easias (Isaiah) that prophet unto our fathers." Peter says, "Holy men of God spake as they were moved by the Holy Ghost." And how frequently did Jesus Himself quote from the Old Testament, thereby setting His imprimatur upon it. "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

And what did the New Testament writers claim for themselves? Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." John says, "He that hath an ear, let him hear what the Spirit saith unto the Churches."

What did these writers of the Bible have to back such a tremendous claim? God delegated to them the power to work the works of God; the miracles that they wrought were their heavenly credentials. Moses wanted to know how he was going to make the people believe that he was speaking for God, and God gave him the power to do the supernatural. Their possession of the power of God was the proof that they were speaking the words of God.

Their claim was backed also by their noble characters. True, they were not perfect men; but with all of their faults it would be hard to find nobler characters than Moses and David and Paul and John and the others. Indeed, one of the strongest proofs of the honesty and truthfulness of these men is that they recorded their own failures and sins. Fiction covers up the faults of its heroes; God's Word lays them bare.

These men willingly suffered persecution unto the death for what they claimed to be the truth of God; and that fact is a strong indication of their honesty and sincerity. The only objection that might be offered is that, while they were sincere in believing, they were speaking for God, they were simply deluded. But they were not men of the character to be easily deluded; they were not idle dreamers, peculiar, idiosyncratic; they were sound, sensible, practical, men of common sense—men like Moses the peerless leader, and David the king, and Paul the apostle.

Two Facts About the Bible that Cannot be Explained Otherwise.

The first of these is the unity of the Bible. There are 66 books, written by some 40 writers, living centuries apart (covering a period of some 1,500 years); and yet these 66 books, when thrown together, constitute just one book of which they are as 66 chapters—one book with one great central character—God—and one great theme—salvation. How are you going to explain this phenomenon, except that back of the minds of all was one mind—the mind of God the Holy Spirit?

The other fact is the prophecies of the Bible. What mind but God's has the power to look into the future and predict its detailed events? No man can tell what shall be even on the morrow. He can guess at it and sometimes hit it right, but that is all. There are some 666 prophecies in the Old Testament, half of which point to Jesus Christ and in due time fulfilled to the letter. Back of these prophecies must have been the omniscient mind of God.

The Godly Character of the Contents of the Bible.

We could spend many lifetimes on this fact alone.

All the way through, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

The ethics of the Bible by far excels that of Aristotle, the greatest of human moralists.

There is nothing in all uninspired literature for comforting and quieting the human heart like the twenty-third psalm.

What human author has ever imagined a character that can compare to the central character of this Book, the Man of Nazareth, who is more glorious than any other as the sun is more glorious than any star.

Coleridge said: "I know the Bible is inspired, because it finds me at greater depths of my being than any other book."

President Woodrow Wilson sent this message to the American soldier during the world war: "When you have read the Bible, you will know that it is the Word of God, because you will have found it to be the key to your own heart, your happiness and your own duty."

"Hold it reverently, for you have a living book in your hand; speak to it, and it will answer you; bend down and listen—you shall hear in it the heart-throbs of God."

Its Influence Upon Men and Women.

It proves itself to be the Word of God because it has wrought the works of God.

Consider its power in transformed character and life. No man has ever said that he was transformed by reading Shakespeare or Tennyson and the like; millions have testified that they have been made new men through the influence of the Bible.

When our forefathers landed at Jamestown, Va., they buried in the earth a copy of the Bible, thereby signifying that upon it they would build a new nation. And all that is great and glorious in American history and life is due to those whose inspiration and rule of life has been the Word of God.

Wendell Phillips says: "The answer to the Shastas is India, to Confucianism is China, to the Koran is Turkey, to the Bible is the Christian civilization of Europe and America."

The best external witness to the Bible as the Word of God is just Christianity, which is "the salt of the earth" that keeps it from quick moral decay, and which has been the prime mover in everything that is for the betterment of humanity —all charitable institutions, all just and humane laws, the elevation of woman from a slave to her rightful position in society, every struggle for civil and religious liberty. They all have found their inspiration in the high mountain-levels of Bible teaching.

We might well add to the above the testimony of the hearts of millions of the sanest and soundest and best of earth that this book appeals to them as the very truth of God. "The Spirit Himself beareth witness with our spirit, that we are the children of God. And does He not bear witness with our spirit also that the words of the Bible are His words?

Years ago, Robt. G. Ingersoll, in one of his lectures, predicted that twenty-five years later the Bible would have been consigned to oblivion except by a few white-haired women. One who heard him make that statement said that twenty-five years later he was in England and visited the Oxford Press, where he was told that they were turning out that year 12,000,000 copies of the Bible. The American Bible Society is turning out copies of the gospels at the rate of 10,000 an hour; and the Bible is published today in 770 dialects or languages, and is the most widely read Book in all the world.

It has been likened to a fire-proof safe that has come through many fires, but with every document in its place and without even the smell of fire upon it.

"Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
"And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone."

—*Presbyterian Standard.*

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 11, 1924.

Topic: "Jehoida's Victory Over Baal."

Lesson: 1 Kings 14:21-15:24, 22; 2 Kings 11:12.

Devotional Reading: Psalm 1.

Golden Text: "Be strong in the Lord, and in the strength of His might."—Eph. 6:10.

"They built high places and images and groves on every high hill and under every green tree. And there were Sodomites in the land." In these words, the writer gives us a picture of the religious conditions in the time of Rehoboam. Needless to say, all this was contrary to the spirit of the worship of Jehovah and a direct violation of the commandments. Such worship was formal, materialistic, and grossly indecent and immoral.

Things were not much better under Abijah or Abijam, the son of Rehoboam. For "he walked in the sins of his father." But when Asa, the son of Abijah, came to the throne, things took a turn for the better. Asa "did that which was right" and instituted sweeping reforms in Judah. He took away the Sodomites and removed all the idols. He even removed his mother because she had made an idol in a grove. *But*—how often that little word "but" ruins things!—"but the high places were not removed." The reform had not been thorough; there had been a compromise.

Jehoshapaht, Asa's son, was also better than the average king of Judah. "He feared God and did well for his kingdom. He sent priests and Levites to each city to instruct the people in the law, and he set himself sternly against idol-worship." For the most part, he devoted himself to the service of his kingdom and was a good ruler.

His son Jehoram was as worthless as he was wicked. Like many other men, he wrecked his life by marrying the wrong kind of woman. She was none other than Athaliah, the daughter of Ahab and the famous and infamous Jezebel. Thus Jehoram brought to the court and into his life the degrading influences of Baal worship. He even went so far as to build a temple in Jerusalem for his deity. His son Ahaziah was no better. He could not be expected to be much better, for he was under the evil influence of Athaliah, the queen-mother.

When Ahaziah died, Athaliah, with some of the insight, ambition, courage and deviltry of her mother Jezebel, made bold to seize the throne and to establish herself as queen. She put to death, as she thought, all the heirs apparent to the throne. But as is always the case, evil never fully achieves its goal, for Jehosheba, the daughter of King Jehoram, hid Joash, then a baby of one year, in one of the storage rooms of the temple and kept him there for six years. She was aided in this strategy by Jehoiada the priest, who aroused the sympathy and enlisted the support of leaders of the people, and on an appointed day, and in full accord with the wishes of the people, Joash was brought forth and crowned as king. Athaliah, hearing the acclamations of the people, rushed into the temple shouting, "Treason! treason!" She was rushed out again and slain by the guards.

Joash served Jehovah during the early years of his reign. He found in Jehoiada a faithful and a wise counselor, and a loyal servant of Jehovah. Reforms were instituted, and the temple was repaired after a long delay. Later, Joash departed from the way of the Lord and died a tragic death.

Some Teaching Points.

1. When God has a purpose to work out, He has instruments or persons at hand by which His purposes shall be accomplished.
2. No evil work can be so well done that nothing remains to haunt the evildoer.
3. A negation without a corresponding affirmation is of no avail for spiritual purposes.
4. God's house ought to be kept in repair.
5. Unknown and obscure persons have done immeasurable service for God.
6. There must be no compromise with evil.
7. "Sin let loose, speaks punishment at hand."
8. Past service is no guarantee of Jehovah's favor if one departs from Jehovah's way.

CHRISTIAN ENDEAVOR.

May 11, 1924.

Topic: "Being a Christian in the Home." (Mothers' Day.)

Lesson: Eph. 6:1-4; Luke 2:19, 52.

Daily Readings: Marks of a Christian.—Gal. 5:22-26. A worthy home life.—Eph. 4:1-6. Christian tenderness.—Eph. 4:29-32. Tempered tempers.—Jas. 3:1-18. Christian youth.—Luke 2:41-52. Home sense.—1 Pet. 5:5-11.

"There is no place like home." No matter where we are, or how much we have, there is no place like a real home. Of course, there are some people who never go home until they have no other place to go, but that is a reflection on either the persons themselves or the kind of home they have. Right-thinking men and women and boys and girls know that there is no place like home.

But there is a great deal of difference between a home and a house. A house may be ever so large and luxuriously furnished, and yet not be a home. And a house may be ever so small and poorly furnished and yet be the finest kind of home. Home is not so much a matter of size and things as it is a matter of spirit. As the poet has said:

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart has builded."

And as our popular poet, Edgar A. Guest, has said: "It takes a heap of livin' in a house to make it a home."

Home is not only a great place. It is a most strategic place. It is here that children spend their earliest years, and hence their most impressionable years. It is here that they form their habits—habits that often persist through life and make or mar their destiny. It is here that they learn the great lesson of how to live with others, or failing to learn that lesson, go out into the world wrong with themselves and a nuisance to everybody else. It is here that they learn the great fundamental things of life, and later years only develop and enlarge what they have learned in the home. Home is the foundation of the nation, and the most strategic place in the whole world so far as character and ideals are concerned.

It goes without saying, then, that our homes ought to be the very best places we can possibly make them. And the only salvation for our boys and girls is to grow up in a Christian home. The Christian home is the solution to many and practically all the problems that confront the world today. Being a Christian in the home is, therefore, a most timely and most practical topic.

Being a Christian in the home is perhaps the hardest test of Christianity. It is easy enough for boys and girls to be good when they are in Church or out in company or with their sweethearts. But it is not so easy sometimes, or at least it does not seem so easy, to be a Christian—that is, to be like Christ, for that is what being a Christian involves: trying to be like Christ—in the home among the people with whom we live every day, and of whom we see so much. If a person can be a Christian in the home, he can be a Christian anywhere.

The question which each one of us should ask is this: "What would Jesus do in the home if He were in my place?" or "What would Jesus have me to do in my home?" If each one of us Christian Endeavorers will think about our own homes and our own lives, we will probably, yea most assuredly, discover many things that we must not do, and many things we must do, if we are to be Christians in the home.

In order to make the topic practical and specific, I have submitted a list of questions for discussion. Have members of the society discuss these questions.

1. Why is it important to have a Christian home?
2. What difference would it make in the community if the homes were Christian?
3. What would being a Christian in the home involve for a father?
4. A mother?
5. A brother?
6. A sister?
7. A servant?
8. What place would the family altar have in a Christian home?
9. What can a Christian Endeavorer do to help make his home a Christian home?
10. What responsibility do older brothers and sisters have as Christians in the home?

"A drunkard said to his daughter: 'Why do you stand me, and endure my habits and my tongue?' She answered: 'I love you.' And that sacrifice of love won him."

Being a Christian in the home ought to make us (1) more thoughtful of others, (2) more kind, (3) more patient, (4) more forgiving, (5) more obedient, (6) more sacrificial, (7) more given to co-operation.

Did you know that the *Herald of Gospel Liberty,* Dr. Alva M. Kerr, editor, is one of the most-often-quoted religious journals in the country? If you can subscribe for two Church papers, make Dr. Kerr's paper your second. The Sun should, of course, be first, and is in our Southern Church.

INTERNATIONAL COUNCIL SCHOOLS FOR LEADERSHIP TRAINING.

By Dr. H. Shelton Smith.

Their Past.

The first International Training School at Lake Geneva, Wisconsin, was held in 1912, and it had only eleven graduating classes. Yet out of these eleven classes, this mother school has contributed to the cause of Christian education, three International Council superintendents, twenty-nine state general secretaries, sixty four divisional superintendents, twelve city and county secretaries, to say nothing of the great number of volunteer State and county officers and scores of teachers and administrators of local Church schools. This is a record that few educational agencies in this country could equal or even approach. Last summer, at the close of the school, forty-five students from twenty States received their diplomas and went back to their homes to become specialists in all phases of work in the modern Church school.

The work at Lake Geneva has proved so effective that two other schools have had to be organized, one in the East and another in the Far West, to provide for a large number of students who want to equip themselves for greater usefulness in behalf of the childhood and youth of this generation.

Their Purpose.

With the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, at Kansas City, Mo., in 1922, the purpose of the new International Council of Religious Education was subsequently enlarged to serve both denominational and territorial interests in religious education. Our International Training Schools are, therefore, now charged with the additional responsibility of providing training for denominational workers as well as those engaged in the service of the International Council and its auxiliaries. The action of the International Council, taken in 1923, reads: "Just as the International Council of Religious Education is an interdenominational organization in which both the denominational and the territorial groups are represented, so the International Council Schools should be interdenominational schools." The courses offered and the instructors secured are in keeping with this action. All three International Schools exist to train men and women for Christian service in every phase of religious education.

Their Location.

These schools offer the opportunity of outdoor life amid rare and beautiful natural surroundings. Geneva Glen is situated in the Rocky Mountain range, at the foothills of Turkey Creek Canyon, twenty-eight miles west of Denver, Col. The camp site is nearly seven thousand feet above sea level, and the moment one steps from his cottage he may begin the ascent of rugged mountainsides. The nearly one hundred acres of mountain and meadow land, on which have recently been built four-room cabins, assembly-halls and other housing equipment sufficient to take care of about one hundred and fifty students and faculty, representing an investment of $60,000.

A more desirable spot could not be found in the United States for holding a summer school than Conference Point-on-Lake Geneva, Wis. Located on the most prominent point on the northwest shore of Lake Geneva, students are afforded a majestic view of Williams Bay. Lake Geneva is known afar as the Galilee of North America. An extended shore line, with rare boating and bathing facilities, welcomes lovers of "God's great out-of-doors." The Geneva properties, consisting of forty acres of wooded land with tents, cottages and administration buildings sufficient to accommodate four hundred students and faculty, are valued at $250,000.

Geneva Point is located on Lake Winnipesaukee, N. H., fifteen miles from the nearest railroad station. A three-hour boat ride completes the journey to camp. Over two hundred acres of meadow and woods bordering on a three-mile shore line offer New England campers unending opportunities for hiking, swimming and open-air diversion. The scenic White Mountains and the far-reaching Ossipees constitute a charm and sheer natural beauty too picturesque for description. Those who have visited this site in former years have no hesitancy in pronouncing it one of the most fascinating summer resorts in the United States. Cottages, tents and administration buildings will accommodate approximately one hundred and fifty students and faculty.

Their Program.

The International Council will offer for the first time next summer the new advanced training course, which is of college grade, and has been approved by the International Council and the Sunday School boards of the co-operating denominational bodies. It goes beyond the standard training course and provides unquestioned opportunity for those who are preparing to undertake more extensive courses in educational leadership. Those who have completed the standard course will find it greatly to their advantage in beginning the new advanced course. Students, however, who have other qualifications and have not taken all, or any, of the standard training course units may register in these schools with profit.

The subjects offered in all three schools for 1924 are designed to cover every aspect of religious education touching both the needs of the local Church and those of the community at large. Officers and teachers of local Churches, directors of religious education and superintendents of the larger units, who are interested in securing help on Bible study, the history and principles of religious education, the principles of curriculum-building, week-day schools of religion, vacation Church schools, principles and program of worship, religious dramatization and pageantry, principles and program of leadership as applied to the children's division, young people's division, and the adult division, will find their needs abundantly provided for in these schools.

The 1924 instructors constitute some of the most outstanding leaders in the field of religious education.

Their Dates.

The dates of the International Schools for the summer of 1924 are as follows:

Geneva Glen, Col.—June 30th to July 18th.

Lake Geneva, Wis.—July 21st to August 7th.

Lake Winnipesaukee, N. H.—August 11th to 29th.

It will be seen that each school continues in session for sixteen week days and two Sundays.

Their Cost.

Each student will be charged a registration fee of five dollars ($5.00). All applications for registration should be accompanied by check or money order for this amount. Information blanks and registration cards may be secured from State council (association) offices or International Council headquarters.

Board and room may be had in each of the training schools for the entire duration of the school at the nominal cost of $30.00 with two in a room, and $36.00 with one in a room.

Their Future.

Religious education is becoming rapidly the most vital and urgent enterprise of the Church. Opportunities open to those of adequate training in this field are unlimited. The regular Sunday School will be in the future an agency demonstrating and receiving the best that capacity and training can provide. The daily vacation Bible school needs a new type of leadership. The week-day school of religion is one of the most promising movements on the horizon for the future, and its demands are continuous and insistent for a type of leadership that it is difficult at present to produce. The leadership for all of these tasks, in large numbers of trained people, does not exist today and must be trained for tomorrow. The International Schools recognize this challenge and gladly offer all their resources for the purpose of equipping strong men and women for the new day in Christian education. Their future is in the hands of the Protestant forces of North America.

The new International Training School Bulletin, which deals fully with such items as courses offered, faculty and conditions of entrance, will gladly be sent to any one interested upon request. Since the capacity of the schools is limited, those who may be interested should make application for registration at their earliest convenience. Registrations are already arriving daily. The International Council, 5 South Wabash Avenue, Chicago, stands ready to answer all requests for information promptly.

THE WORD OF GOD.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart. Here paradise is restored, heaven opened, and hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and condemn all who trifle with its sacred contents.—(Author unknown.)

Boy Scouts Unite.

The Boy Scouts of America, and the Lone Scouts were united at the Washington meeting recently. The union, however, is a personal union thus far, the officers being the same for both.

Fifteen years ago the Boy Scouts of America were incorporated by W. D. Boyce, the publisher. Six years later, to meet the need of the rural boy, who could not have the benefit of the troop, he incorporated the Lone Scouts of America. Mr. Boyce did this at his own expense. Later he asked other interested men to assist, and found them ready to do so. He says that he has long felt that the two should form one organization, since they exist for the same purpose, and now he has succeeded in some degree of arranging this union.

Subscribe for your Church paper, The Christian Sun; price, $2.00 per year.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PRAYER AND MAN.

"Man ought always to pray, and faint not."—

To all comprehensive-thinking people, the necessity for constant and habitual and vital prayer needs no argument. It is the first native tendency and the deepest impulse of the soul, so much so that it has been taken for granted throughout all the ages. For all time man has been talking to God and God has been talking back to man; and for these ages all great men have been those whose hearts were open to God and whose lives were like an open door to the infinite. It has also been learned that he who does not pray deprives himself the highest function of the soul. These being the facts, should the question ever be raised as to the efficacy of prayer, much less to fail to make it a part of our life? Can it be that all the praying people of all the ages and races have been mistaken?

Prayer.—Our Father, Thou who hast created us prayerful beings and made this function of our souls first and foremost in our actions; and Thou who givest unto all who sincerely ask of Thee, and upraidest not, forbid that we shall neglect this blessing in our lives. Make high and holy desires supreme in us, and in the name of Jesus grant them. Forgive us and grant unto us free and open intercourse in our little family circle. This we ask for Jesus' sake. *Amen.*

TUESDAY.

CHARACTER CREED AND CONDUCT.

"Speak thou the things that become sound doctrine."—Titus 2:1.

Character, creed and conduct are closely related and interdependent. Character is what a man is, creed what he believes, conduct what he does. Creed is usually the outcome of character. Badness or goodness is the make-weight of intellectual opinion. The magnetic needle is disturbed by the iron in the vessel beneath it. Doctrinal preaching is sometimes disparaged. Ethical preaching is preferred. Doctrine is simply teaching, and people are always suffering and perishing for lack of knowledge. Ethics is simply the logical result in conduct of believing certain doctrines.

The relation between creed and conduct is that of cause and effect. Some suppose that if a man holds to certain doctrines he will surely be saved, no matter what kind of a life he lives. Others maintain that if a man's conduct conforms to certain standards, he cannot be lost, no matter what he believes or disbelieves. Both of these views are false in fact and mischievous in tendency. It makes a great deal of difference what a man believes and what kind of a life he lives. He is bound to believe the truth and to live in accordance with it. In the early Church, doctrine was made the test of fellowship.

Doctrine, however, is a means to an end, not an end in itself. That end is holy living. The scriptural method is to have pure doctrine first, and then a life in full accord therewith as becometh godliness.—*Selected.*

Prayer.—(Let the head of the family lead in the prayer, all joining in the Lord's Prayer at the close.)

WEDNESDAY.

DON'T BE A PIKER AT HOME.

"Herein I exercise myself to have a conscience void of offense . . ."—Acts 24:16.

Perhaps if you and your crowd did not give your approbation and a slap of approval to that fellow of your acquaintance whose wife is worrying over the actions of her husband, the man might change his ways.

Some men would rather stand high with the crowd than to be well thought of by the home-folk.

Thousands of men will lose $10 in a poker game and laugh about it, but if their wives bought $10 hats, which would be worn a whole season as against the poker loss in one evening, they would growl and grumble.

Are you one of these inconsistent individuals?

And here is another thing.

Is it not true that you will pay—insist upon paying—for the dinner for a friend or for the crowd, but you would say you could not spend an equal amount to buy a dinner for your family or to afford them an evening of amusement.

Some wives are so constituted that they do not

Perhaps there is no criterion by which to estimate a Christian's life, so just and so simple, as that of his fidelity to his own family. It is the most favorable soil for a man's graces. Neglect it and it is sure to grow a crop of weeds that will give trouble.

Prayer.—Our Father, so bring it about that our families may be to us after the fashion of the heavenly family. In our little circle compel our thoughts to rise up to the great Heavenly Father, and to the following of our Saviour until we shall be members of the great family. In Christ's name we ask it. *Amen.*

THURSDAY.

OUR DUTY TOWARDS OTHERS.

"Make straight paths for your feet, that that which is lame be not turned out of the way."—Heb. 12:13 (R. V.).

We do not live alone. Others depend upon us. We are an example to them. If our lives are good and true, they are strengthened. But if we are ruled by our passions, they, too, tend to drift. And they justify themselves by us.

Sometimes men go to destruction from the feeling that no one cares for them. If people should care for each other, then each must meet his own tests rightly and truly, for others follow him. If we considered less our own affairs and wishes, and more the welfare of others, it would be easier for us to do right. Possessed by love, our difficulties and afflictions would seem less; tasks would be lighter; hardship and sacrifice would be welcome. Anything would be possible to us for the helping of others. Desires and passions would fade away. The way of the Master was not gratification, but service. And service means straight paths for ourselves.—*J. H. Mills.*

Prayer.—(Pray that we may not be led away by our desires for pleasure, or by the lusts of the flesh, but that we may be good examples for others. Pray that our little ones may learn the value and importance of doing kindly acts at every opportunity, and that they may learn that the soul grows stronger and the character expands with experience in service for God.)

FRIDAY.

THE LORD ALWAYS VICTORIOUS.

Read Heb. 12:11-15.

"The Lord of Host shall be exalted."

To exalt the Lord of Host has been a great need of all the ages. There never was an age when it was more needed than now. Disregard for the work of the Lord is rampant.

Now, for the comfort and reassurance of those whose hearts are troubled, let me draw your attention to the adversative conjunction at the beginning of this passage. All the powers of darkness may conspire, "but" there is a limit to their machinations, for the thing that always has taken place will take place again, and "the Lord of Hosts shall be exalted."

How sad those men on the way to Emmaus, as they talk of the great disappointment which had so recently come to them and the others. "We hoped!" Those two words are like an impenetrable cloud over the future. And still God was in the shadow, and out of the darkness of that hour came the brightest dawn of all history. God's enemies and even some of His people forget to take into consideration "God's ultimate." And so, in this modern day, we should remember that it is— Beneath the shelter of Thy wing
The saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure."

—*Rev. I. D. Lyttle.*

Prayer.—(Lord's Prayer, all the circle joining.)

SATURDAY.

ABOUNDING GRACE.

Read 2 Cor. 9:8-11.

"God is able to make all grace abound unto you."

What is abounding grace? The Greek meaning has the idea of an "overpouring" supply. The figure is that of a pitcher of water being poured out and the supply never exhausting.

If, as we wrote some time ago, God's grace is His mercy, His pardon, His favor, His kindness, His free and undeserved love, His repair power of the human soul—His abounding grace is the "overpouring of these things. He says, "My soul shall supply every need of yours by His riches in glory." To Paul, "My grace is sufficient for thee." No wonder Paul gloried in his infirmities. Every misfortune of his, every trial, every sorrow, every persecution was to him a special outpouring of God's grace. In Christ, trials and tribulations become windows of heaven for the outpouring of God's grace for us.

Prayer.—Our Father, "make bare Thine arm" in all our experiences, that Thy love may find supreme expression in us. Nail our sins to the cross, and wash us and make us whiter than snow. In His name we ask it. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

A godlike observance of the Sabbath is necessary for our moral health. Moral conduct and character is influenced by the habit of resting from the more sordid cares and efforts of life. To so keep it, contributes to contentment, cheerfulness, clear judgment, sensitive conscience, strength and directness of will. While it is true that all of these things are to some extent dependent upon the health of the body, it is also true that none of these excellencies can reach their best or even be cultivated without regular opportunities for contemplation of moral truth and exalted ideals. Nations fail for the lack of this. France is a trite example. Blackstone said, "A corruption of morals usually follows a profanation of the Sabbath." Every nation that has kept the Sabbath according to the purposes with which it has been endowed has prospered. So it is with the individual. We do not need the superstition, rigor and restriction of our puritan fathers, but we do need more of love, more of singing, more of prayer, more of joy, more of honor to God, more of life. Pray for and practice these graces, and give thanks.

Prayer.—Our Father, give us a keen insight into the things of life for the Sabbath Day, things that bring harmony and develop the graceful and lovely faculties of the soul, and help us to consecrate every Sabbath to the purposes for which it was bestowed. For Christ's sake we ask it. *Amen.*

Christian Orphanage

DEAR FRIENDS:

Easter joys were many for the children at the Christian Orphanage. Sunday morning filled the hearts of the little girls with happiness when all of them were given a pretty little Easter dress that had been made by some tender-hearted mother whose heart was filled with loving sympathy for the little girl who received the dress and whose life was made joyful on the beautiful Easter morn. Our little folks looked real pretty Easter morning as they started off to Sunday School happy as little birds in a cherry tree.

On Easter Monday they had a good time, too. All the high school children went on their annual picnic and some of the boys went fishing, but they did not catch any, and the little tots had a big time hunting eggs. Mrs. J. D. Kernodle's Sunday School clas sfurnished eggs for the baby home children to have an egg hunt. For a number of years, Mrs. Walter Harden had charge of the Young People's class in the Graham Christian Church and always enjoyed giving our little children a joyful time on Easter. We regret that Mrs. Harden or Mrs. Kernodle neither could be present and enjoy the fun.

The young lady students of Elon College came over and added to the joys of the occasion by giving an egg hunt.

Pope's Chapel Sunday School also donated a crate of eggs to give the children an egg hunt. I only wish those who were so kind to the children could have been present and enjoyed the occasion. The Durham Ice Cream Company furnished cream for Easter without cost. We are grateful indeed.

Our Easter offerings have started off nicely, and all the Churches that have sent in have made the offering larger than last year. You will notice that we have passed our fifth mile-post this year. Twenty-two more to reach. We should count off at least three in the month of May.

The following have been sent in since our last report: Woman's Missionary Society, Burlington Church, N. C., 4 boxes candy Easter eggs; Ladies Aid Society, East End Christian Church, Newport News, Va., 58 yds. gingham, lawn and crepe, 14 dresses; Mrs. W. J. Ballentine, Fuquay Springs, N. C., 1 dress; Mrs. Dora Ballentine, Fuquay Springs, N. C., 1 dress; C. A. Ballentine, Fuquay Springs, N. C., 1 dress; Ladies' Aid Society, old Zion Church, Norfolk, Va., 58 dresses, 12 princess slips, 6 pr. bloomers, 3 blouses, 1 pr. pants, 4 boxes candy eggs; Mary Brinkley, Virginia Parker, Frances Williams, Easter toys for children; Woman's Missionary Society, Mt. Carmel Church, Va., 12 dresses, 26 yds. gingham; Mrs. G. D. Hunt, Wadley, Ala., 10 dresses, 2 boys' suits, underclothes, 3 towels; Ladies' Aid Society, Durham, N. C., 12 suits underwear, 2 slips, 2 boys' suits; Young People's Missionary Class, Graham Church, 1 basket eggs; Mrs. A. G. Massey, Secy., Dover, Del., 3 middy blouses, 1 slip, 5 dresses; Mr. and Mrs. G. J. Elkins, Burlington, 12 lbs. cake; Mrs. O. D. Henneman, Disputanta, Va., 1 dress; Mrs. W. A. Light, Logansport, Ind., 4 dresses, 1 sheet, 1 pr. pillow cases; Mrs. M. J. Lee, Suffolk, 2 dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 1, 1924.

Amount brought forward		$4,609.01
Sunday School Monthly Offerings.		
North Carolina Conference:		
New Lebanon	$ 1.00	
Baracca Class	1.00	
Shallow Ford	3.15	
Bethel	1.00	
Bethlehem	9.19	
Pleasant Ridge	4.30	
Mt. Auburn	8.56	
Durham	15.94	
Third Ave., Danville	4.36	
		48.50
Eastern Virginia Conference:		
Mt. Carmel	$ 5.90	
Class No. 6	1.50	
Suffolk	25.00	
First Church, Norfolk	5.00	
		37.40
Georgia and Alabama Conference:		
Lanett	$ 7.80	
Mt. Zion	1.10	
		8.90
Easter Offerings.		
Wake Chapel	$ 60.00	
Pleasant Ridge, N. C.	7.31	
Hayes Chapel	29.00	
Lineville, Va.	11.15	
New Lebanon Ch. & S. S.	19.40	
Grace's Chapel	5.20	
Mrs. E. J. Brickhouse	30.00	
Bethlehem, N. C.	2.00	
Roberta Lockamy, Raleigh	5.00	
N. Beall, Garvin, Va.	1.00	
Damascus	5.45	
Pleasant Grove, Ala.	1.50	
John A. Trollinger	10.00	
Pisgah, Ala.	3.90	
Ladies' Aid Society, Eure, N. C.	5.00	
Sandosky Church, Iowa	2.55	
Mrs. A. W. Brinson	2.50	
G. C. Crutchfield	1.00	
A Friend, Norlina	2.00	
Mrs. E. Sykes, Ivor, Va.	1.00	
Mt. Bethel	12.10	
Spring Hill, Ala.	4.25	
Spies Church, N. C.	4.50	
Damascus Church	7.89	
Leaksville S. S., Va.	6.61	
Mrs. Ben. T. Holden & family	4.00	
First Church, Richmond	47.07	
		291.38
Special Offerings.		
Rent	$ 15.00	
G. E. Lingle	35.00	
P. C. Harnish, Ohio	25.00	
		75.00
Grand total		$5,070.19

VARIETY.

Being a Y. M. C. A. representative in a European port seems to be a varied enough job for any one. The international scope of the association demands that all types of service be extended to people of all nations. The following extracts from workers' reports give some idea of what is done:

"Assisted two Russians suffering from trachoma. Sent a telegram for a Ruthenian. Advised two Roumanians. Procured shelter for a penniless Canadian. Secured room for an Estonian and gave advice to a German refugee. Helped two stranded Americans get home. Assisted a Hungarian waiting for money from America. Gave information to a young Austrian. Found accommodation for three Swiss."

At Havre, there are 150 Russians who will come to America better equipped than many other immigrants. When they arrived at the French port to embark for this country they were told that the Lithuanian and Russian quota was exhausted and that they could not sail until July. They were at a loose end until daily classes in English were suggested by the Y. M. C. A. man. Social games and other activities have also been organized for them.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

EVERETT.

W. P. Everett, son of Jarrett and Virginia Everett and one of the most widely known citizens of Nansemond County, died at his home on January 31st at the age of 73 years. During his young manhood, he was married to Miss Alice Langston, to which union were born six children, four of whom survive. Since childhood he had been a member of Holy Neck Christian Church. He was much devoted to his Church, and was always faithful to the obligations of the Christian life. Until feeble health overtook him, he was seldom absent from the services, and his counsel was highly regarded by those with whom he was associated in the Church. He retained his interest in the affairs of the kingdom of His Lord to the last. He had been a reader of The Christian Sun for more than half a century.

Surviving are two sons, I. A. Everett, Gates, N. C., and T. L. Everett, Portsmouth, Va.; two daughters, Mrs. G. T. Langston and Mrs. Henry Langston, of Gates, N. C.; also one sister, Mrs. Sallie B. Lawrence, Gates, N. C., and eighteen grandchildren. As a leader in his community and a friend to all, he will be greatly missed. A faithful Christian has gone to his reward.

A large crowd assembled at his home on the day of the funeral to pay the last tribute of respect. Services were conducted by the writer.

GEO. D. EASTES.

666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

Does Your Blood Need Iron?

How To Make The Test That Tells.

A PALE face, a nervous irritable disposition, a lack of strength and endurance—these are the warning signals that Nature gives when your blood is getting thin, pale, watery and starving for iron. Iron is constantly leaving the body, especially toward the period of middle age and you must make up for this iron deficiency if you want to escape disease and be strong and well.

When the iron in your blood runs low signs of old age creep into your system. In such cases ordinary iron-containing foods seldom supply a sufficient quantity of this important element to make up for the waste. Therefore, many physicians now prescribe a concentrated form of organic iron—Nuxated Iron—which contains iron like the iron in your blood.

If you are not sure of your condition, go to your doctor and have him take your blood-count, or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. All good druggists sell Nuxated Iron, on the distinct understanding that if you are not satisfied your money will be refunded.

Take Calotabs TRADE MARK REG for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

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BALSAM
REMOVES DANDRUFF
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Has been used with success for more than 40 years
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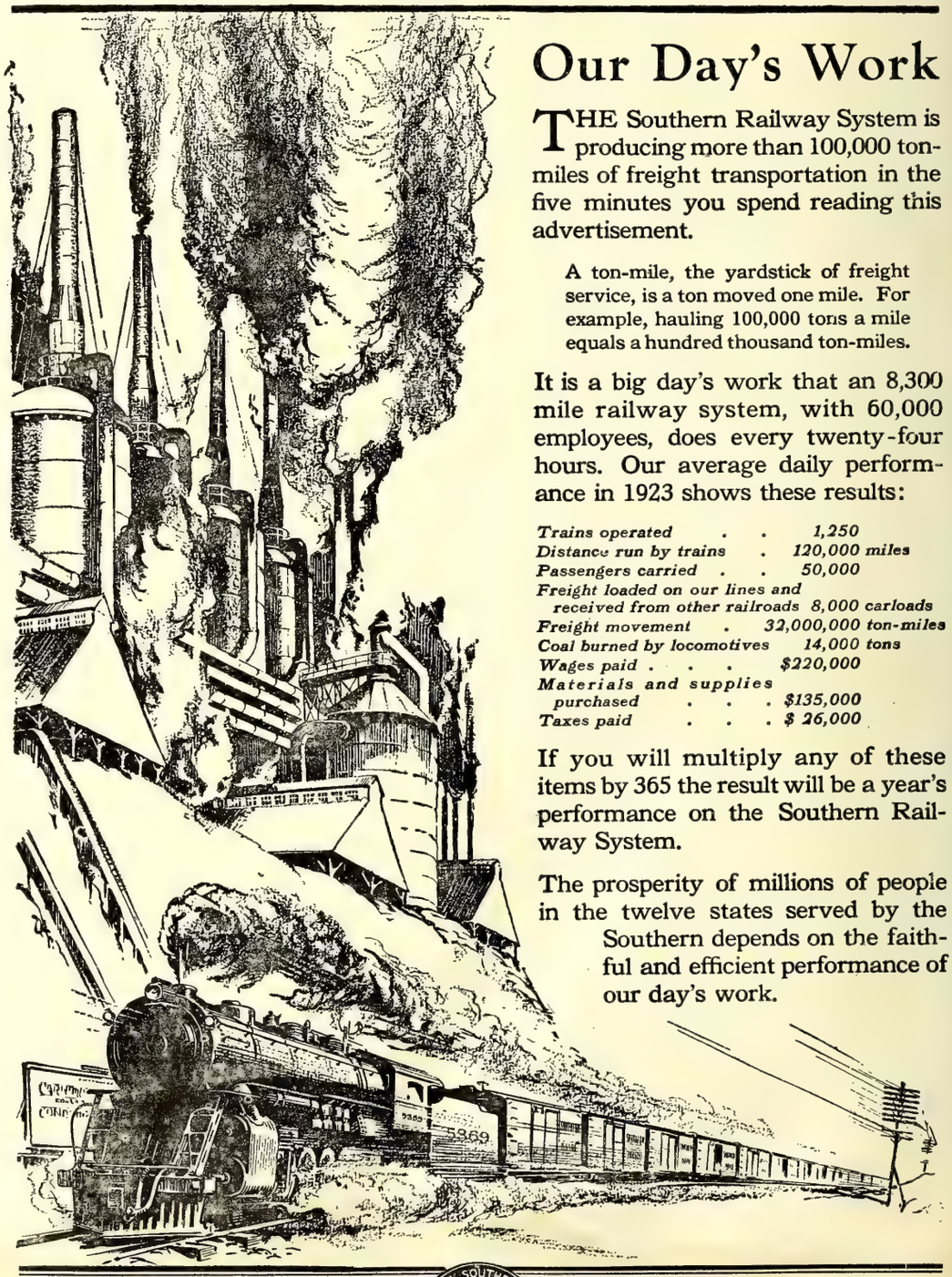
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

SOUTHERN RAILWAY SYSTEM



Our Day's Work

THE Southern Railway System is producing more than 100,000 ton-miles of freight transportation in the five minutes you spend reading this advertisement.

A ton-mile, the yardstick of freight service, is a ton moved one mile. For example, hauling 100,000 tons a mile equals a hundred thousand ton-miles.

It is a big day's work that an 8,300 mile railway system, with 60,000 employees, does every twenty-four hours. Our average daily performance in 1923 shows these results:

Trains operated	*1,250*
Distance run by trains	*120,000 miles*
Passengers carried	*50,000*
Freight loaded on our lines and received from other railroads	*8,000 carloads*
Freight movement	*32,000,000 ton-miles*
Coal burned by locomotives	*14,000 tons*
Wages paid	*$220,000*
Materials and supplies purchased	*$135,000*
Taxes paid	*$ 26,000*

If you will multiply any of these items by 365 the result will be a year's performance on the Southern Railway System.

The prosperity of millions of people in the twelve states served by the Southern depends on the faithful and efficient performance of our day's work.

THE SOUTHERN SERVES THE SOUTH

BRADY-MOFFITT—POOL-PHILLIPS.

A beautiful and lovely double wedding was celebrated at the home of the writer on Thursday evening at 7:30 o'clock when Mr. Dwight Brady and Miss Edna Moffitt, and Mr. Carl Pool and Miss Verta Phillips were each joined in matrimony. The writer wishes them many years of happiness. A. K. SCOTTEN.

Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

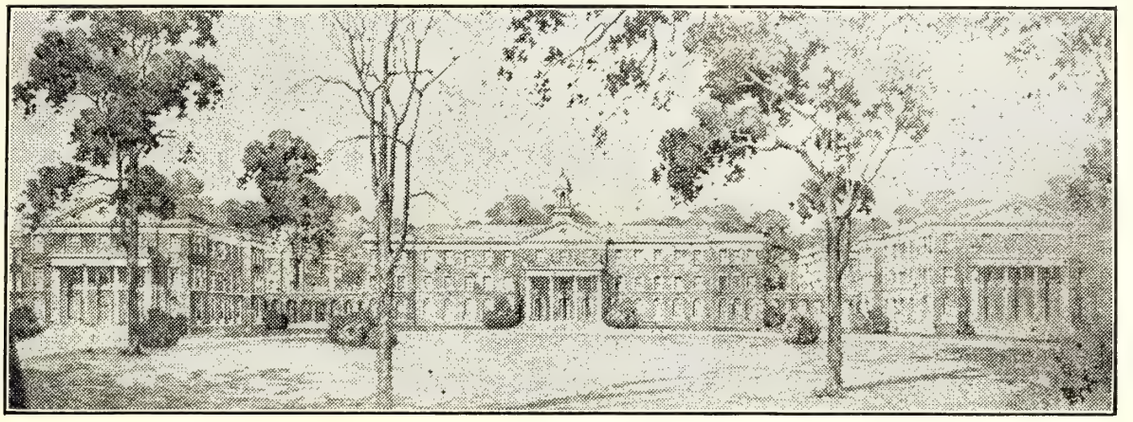
Shivar Springs,
Box 16-H, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name.....
Address.....
Shipping Point.....
(Please write distinctly.)

Elon is Building for the Future



Library Building — Auditorium — Alamance Hall. (Administration Building.) — Religious Activities — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

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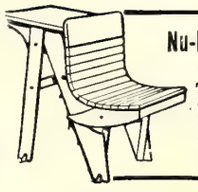
Don't Hide Them With a Veil; Remove Them With Othine—Double Strength

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.



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Summer School—June 12 to July 22, 1924.

College Credit Courses will be offered in General Agriculture, Science, Economics, Education, English, Geography, History and Modern Languages.

Professional Courses for High School Principals and Teachers, Teachers of Agriculture, Science, Industrial Education and Manual Arts.

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Emphasis will be placed upon Methods of Teaching Science in High Schools, Trade and Industrial Education, and Methods of Teaching Manual Arts.

For Catalog and other information, write T. E. BROWNE, Director.

UNIVERSITY OF NORTH CAROLINA SUMMER SCHOOL—1924.

First Term, June 13-July 25.

The University of North Carolina Summer School will again operate two terms, or a regular quarter.

It is operated by a standard grade institution that is an honored member of the Association of American Universities.

It spares no expense to provide the best of instruction and wholesome entertainment of an educational character.

Second Term, July 26-Sept. 4.

It is a Summer School of distinction for progressive teachers.

In the First Term last summer there were enrolled 1,300 students, and in the Second Term there were 518.

Unusual opportunities are provided for graduate students. There were 252 graduate students in attendance last summer.

For further information, address
N. W. WALKER, Director, Chapel Hill, North Carolina.

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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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P. J. KERNODLE....Managing Editor

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Please renew at least two weeks in advance.

Change of Address: Give both old and new post-office when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances to "The Christian Sun," 1536 East Broad Street, Richmond, Va.

Notices: Obituary and Marriage Notices of less than one hundred words are published free of charge if received within thirty days from date of event; all over one hundred words, published at one cent a word.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

CARR—BALLARD.

A beautiful home marriage was celebrated on Sunday morning, April 6th, when Julian Carr and Catherine Lois Ballard were united in holy matrimony. The marriage took place at the home of the bride's parents, Mr. and Mrs. Elisha Ballard, of Walters. Mr. Carr is the son of Mr. S. T. Carr and Mrs. Mary E. Carr; he is a prosperous farmer and highly respected by all that know him. Miss Ballard is the daughter of Mr. Elisha Ballard and Mrs. Doria Ballard. She is a young girl, of a very high Christian character, and much loved by all.

Both of them live in Walters. They are faithful members of Mt. Carmel Christian Church and are known by all to be some of the very best young people of Walters. They have a host of relatives and friends, who wish them a long and happy life. The marriage ceremony was performed by the writer, in the presence of many relatives and friends.

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666 Dengue or Bilious Fever. Cures Malaria, Chills and Fever,

FOR GOOD HOME COOKING
—GO TO—
MRS. COOK'S CAFETERIA
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Be sure to try her good Virginia Batter Bread.

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Remington Portable Typewriter

—with *Standard Keyboard* and every other feature common to the larger machines. Case only four inches high.
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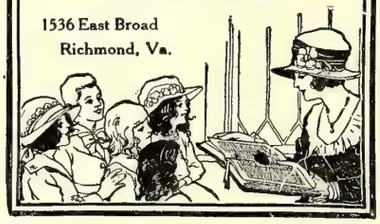

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J. R. McCAULEY, Secretary.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MAY 8, 1924. | NUMBER 19.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Russia Gets Seminaries.—

The second of the ten theological seminaries to be erected in Russia by the American Churches opened for work at Lenigrad, formerly Petrograd, recently. Others are to follow as rapidly as possible, and all are to be located at strategic points throughout the Russian domain.

Quakers Set Precedent.—

The Society of Friends, in their Philadelphia meeting, early in April set a precedent. For the first time in 244 years, men and women were permitted to meet together. The Quakers have long advocated woman's rights and have long had women ministers, but not until the last meeting of the society did they permit the sexes to join in the same meeting. More than twelve hundred delegates attended the Philadelphia meeting.

An Eastern Woman Judge.—

According to a dispatch from Prague, Dr. Jarmilia Vessela is acting as judge in the new republic of Czecho-Slovakia. Dr. Vessela is the first woman to hold the position of judge in that country. Not many years ago it would have been impossible for a woman to have held such a place of trust and honor. The world moves steadily forward along the lines of progress. Civilization may be judged by the treatment of its women, and that thermometer is a true index to the advance of the world.

Another Amendment.—

An amendment to the Constitution of the United States has been proposed, and has passed the House of Representatives. The amendment provides for child-labor regulations by the Federal government. The child-labor laws of the Federal government have all been declared unconstitutional, which makes an amendment necessary. The proposed measure would empower Congress to regulate or prohibit child labor up to the age of eighteen years. The amendment passed the House by fifty-eight more than the required two-thirds.

University Mission School.—

The extension department of the University of Chicago is to give a series of classes and lectures on the subject of missions. The course is to begin on May 29th, and will be held once each week for the succeeding six weeks. Many of the strongest members of the university faculty are scheduled for this work, and the program promises great things.

The Church is waking to the immensity and the dignity of its missionary task when a great university finds interest strong enough to demand a regular course for the study and discussion of missions.

Clemenceau Changes Vocation.—

Former French Premier Clemenceau, at the advanced age of eighty-three, has just completed a play, it is announced. The ability of this eminent statesman to change his lifework at such a remarkable age is astonishing. It is also indicative of a superior mind, which has held leadership for him through the multiplicity of variations attendant upon the French government during his life.

Governor McCray Sentenced.—

Former Governor Warren T. McCray, of Indiana, has been sentenced to ten years' imprisonment in the Atlanta Penitentiary and fined $10,000. Governor McCray was charged with misappropriation of State funds. He admitted the misappropriation, but denied that he did it with bad intention. He was also charged with attempting to use the mails to defraud. He resigned the office of Governor of Indiana after his conviction. His resignation took effect at 10 o'clock on April 30th. At that hour, Lieutenant-Governor Emmett F. Branch was sworn into office. Federal Judge A. B. Anderson imposed the sentence.

Women to Study Peace.—

The League of Women for Peace and Better International Relations is meeting in Washington May 1st to 7th. Miss Jane Addams is president of the league. The program provides for a discussion of many phases of the peace problem, and it ought to result in great good. Following the Washington meeting, the women are to conduct a summer school in Chicago. At this summer school the "Human Factors in World Peace" are to be carefully studied. The cost is to be placed at a minimum, so that as many as possible may attend. These movements must result in an education which will ultimately fruit in world peace.

Mission Funds Increase.—

The mission funds of the Presbyterian Church have undergone a phenomenal increase. The final figures have not been made public, but it is stated that enough has been collected to take care of the present budget adequately. Due to the fact that the Presbyterians faced a deficit of a million dollars, and already owed more than seven hundred thousand, it was thought best to curtail expenditures. It was necessary to cut the mission budget some 20 per cent. This deficit has now been cared for, and it is believed that money sufficient to care for the damages of the Japanese earthquake is now available.

This increase in giving is not confined to the Presbyterian Church. It is true of all the evangelical Churches except the Methodist. The interest in missions seems to be more widespread than ever before.

A Missionary Back at Home.—

Dr. Schweitzer has returned to his work in Africa. He is a well-known theologian and musician, and gave up a most brilliant career for mission work among the negroes of French Africa. His work was interrupted by the World War, and the ill health of his wife has made an earlier return impossible. He has spent his time completing his "History of Civilization," and in giving organ recitals all through Europe to raise money for a hospital in the province in which he works. Westminster was crowded when he gave his Bach recital in London. He is attended by an Oxford University graduate, who will serve as a general helper, and aid in the perfecting of Dr. Schweitzer's English.

General Carr Dies.—

General Julian S. Carr, Durham, N. C., died at Chicago on April 29th. General Carr is one of the best-known North Carolina citizens. He was a most excellent business man and a philanthropist. In his passing, the State and the nation have sustained a great loss. The body of the general will be returned to Durham for burial. The funeral ceremony is to be very simple.

General Carr declined the nomination for Governor of North Carolina in 1896. He preferred always to be a plain citizen. It was he who secured the removal of Trinity College to Durham, and who donated the land on which the college now stands. It is in keeping with the character of the man that he wanted his friends to send no flowers to his funeral, but to give the money in books to the Durham public library on the flyleaf of which should be written "To the memory of Julian S. Carr."

National Forests and Monuments.—

There are twenty-nine national monuments in the United States which have been created by presidential proclamation. These monuments mark historic places and are places and objects of historic and scientific interest. These monuments keep alive the American traditions, and breathe life into the American spirit.

There are 146 national forests in the United States. Ten million people visited these forests last year. It is an excellent thing that the national government is doing in preserving these forests when those in private control are being despoiled so rapidly and ruthlessly. The American people must keep many trees if this is to be a productive land, and trees mean birds and animals, of which we can scarcely have too many. Trees and birds and flowers minister to the souls of men as well as to their bodies, and all the Christians of this fair land should join in keeping it fair.

NOTES-PERSONALS

CONVENTION BRIEFS.

A strong stand was taken by the Convention on law enforcement. Resolutions were prepared to be sent to Congress.

There were ministers living within the greater Norfolk area who never looked in on the Convention. It was a pity.

There was great regret that illness kept Dr. J. P. Barrett, Rev. Geo. D. Eastes, and Rev. B. F. Black from the Convention.

The Convention voted a sensible and practical method of closer co-operation with the General Convention. The printed minutes will tell. Read them.

Steps were instituted to standardize both Elon and Bethlehem Colleges under the recent college standards. This was certainly a great forward movement.

The Board of Religious Education is to take an offering for the support of the General Convention work of Christian education on the first Sunday in November.

The time for the final payment on Men and Millions pledges was extended to December 31, 1926, and strong resolutions were passed, urging the people to pay in full.

The Conferences of the Far South were more largely represented than any other, with the single exception of the Eastern Virginia and by a fine group of laymen and ministers.

Dr. W. S. Long, Rev. J. D. Wicker, and Rev. P. T. Klapp were active members of the Convention. Their friends and admirers rejoiced to see them present and in such excellent health.

Dr. W. W. Staley was at his best during the Convention. He made a speech sparkling with humor on Thursday night, and all through the sessions his witticisms enlivened the atmosphere.

The minutes of the Convention are shortly to be printed in pamphlet form for distribution. The secretary said they were ready for the printer upon adjournment. It is important that they be issued immediately.

The spirit of Christian brotherhood characterized the Convention. There was frequent unanimity in the disposition of matters, but every where there was difference of opinion there was tolerence and mutual respect.

THE CHRISTIAN SUN is to be printed by the Central Publishing Company, of Richmond, as during the past two years. No Church paper is put out in better mechanical manner than our own. The Convention expressed high appreciation of Prof. Kernodle's work. He continues also as managing editor.

The Christian Temple entertained the Convention gloriously. Breakfast and lodging were provided in the homes of the congregation, dinner and supper in the social room of the great Church that honors God and our people there. The Church is beautiful. No description of it can do it justice, but the more you see of it, the better you like it. Dr. Smith has done a great work in Norfolk.

President Smith's opening address to the Convention was a plea for the strengthening of our work of ministerial education, and Rev. John G. Truitt's sermon following it was an eloquent plea for the life hid with Christ in God.

From the General Convention there were present Mr. Hermon Eldredge, Dr. W. P. Minton, Dr. and Mrs. W. H. Denison, and Mrs. McD. Howsare. These consecrated and efficient workers added greatly to the work of the Convention.

Owing to the extension of the time for payment of Men and Millions pledges, the Convention, in accordance with pledges given, could not enter into the proposed denomination-wide campaign for $1,425,000 for our various colleges at this time.

During Wednesday and Thursday mornings the Woman's Board was in session. More people attended their sessions than the Convention itself at the same hour. Mrs. W. H. Carroll, Burlington, N. C., continues as president of the Woman's Board.

Dr. S. A. Howell and a group of our other colored workers were present and sang for the Convention. Dr. L. E. Smith, Dr. W. W. Staley, and Dr. J. O. Atkinson were chosen as fraternal messengers to the Afro-Christian Convention, which meets in Baltimore in June.

Dr. L. E. Smith was the unanimous choice of the Convention to succeed himself as president. So was Dr. I. W. Johnson as secretary. Dr. Johnson is a born secretary. He is official editor of the "Christian Annual" from now on. The other officers of the Convention were also re-elected.

Nearly one hundred accredited delegates were in attendance, most of them ministers. Not a single layman was present, either from the Western North Carolina or the Valley of Virginia Central Conference.

Strong laymen were there, however; men accustomed to handle big issues in a successful way, men like Lieutenant-Governor West, Col. E. E. Holland, Judge J. F. West, Hon. K. B. Johnson, Dr. W. P. Lawrence, Supt. Chas. D. Johnston, Prof. L. L. Vaughan, J. M. Darden, P. J. Kernodle, John King, L. H. Jones, C. D. West, C. H. Stephenson, J. A. Kimball, and numerous others. Their voices were frequently heard in the discussions. They served on important committees. Their counsel greatly influenced the Convention in its decisions.

The death of Dr. J. Pressley Barrett struck the Convention to its heart. It was known that he was seriously ill, but it was hoped that he would recover. The Convention attended his funeral, held at Suffolk, in a body and sat in reserved seats. Dr. W. W. Staley was in charge. Dr. W. S. Long and Rev. H. S. Hardcastle read appropriate scriptures, while Dr. L. E. Smith offered a prayer full of sympathy, faith, and Christian comfort. Brief tributes were paid the deceased by Dr. N. G. Newman, Dr. W. P. Minton, Dr. J. O. Atkinson, Dr. T. Edwin Baird, and Mrs. Baird, Col. J. E. West, Chaplain H. E. Rountree, Dr. W. P. Lawrence, Rev. T. E. White, Rev. P. T. Klapp, Rev E. M. Carter, Mr. A. R. Eley, and W. A. Harper, acting editor of THE CHRISTIAN SUN. Telegrams from many parts of the country were read by Dr. Staley. The floral offering beggared description and attested the affection of the people for their fallen leader. Becomingly was the great man laid to rest in the presence of saddened and weeping loved ones and friends.

J. D. Gunter, of Sanford, N. C., a member of the Southern Christian Convention, visited relatives in Richmond this week and made a call at the office of THE CHRISTIAN SUN.

Rev. Geo. D. Eastes died Sunday night in the Lakeview Hospital, Suffolk, Va. His funeral was held Tuesday afternoon at Holland. One of the finest-spirited men of our brotherhood thus passes to his reward.

Dr. Marion Lawrence, the world-famous Sunday School worker, the gift of our Church to Christian leadership, died on May 1st. His last words were these, so like his beautiful life: "I wish to express my love for my associates and friends, and pray for them all God's richest blessings. We shall meet again. 'He that liveth and believeth in me shall never die'; Jesus said it. I believe it."

TWO COLLEGE LOSSES.

Within the span of a single day, Furman University, in South Carolina, lost a former president, and Elon College, in North Carolina, lost its most valuable publicist and worker in the home and foreign missionary field. Dr. Chas. Manly was the second president of Furman University, having succeeded its founder, and having successfully conducted that institution through its early years of struggle. He was an educator with a notable record. Dr. J. Pressley Barrett, who died at Winston-Salem, was for eight years editor of the *Herald of Gospel Liberty,* an organ of the Christian Church, and one of the oldest religious papers in the country. The Southern Christian Convention was in session at Norfolk, and had just re-elected him editor of THE CHRISTIAN SUN, at Elon, when it received word of his death. Dr. Barrett was one of the most active factors in promotion of the welfare of Elon College, and was largely instrumental in founding the Christian Orphanage at that place.

This denomination represents one of the most earnest of religious bodies in the country. In sincerity of purpose and devotion to principles, it strikingly reminds of the Quakers. It always speaks out against the flagrancies of the day, as is instanced in a resolution passed the day Dr. Barrett died in condemnation of "the practice of certain men in Congress and others in public office of patronizing the bootleggers."—*Charlotte Observer.*

REIDSVILLE MEETING.

The Woman's Missionary Society held its first anniversary meeting in the basement of the Church Monday night, April 21, 1924. This society was organized one year ago at the home of Mrs. W. S. Allen, with ten members. Now we have thirty-one members. Besides the dues, we have raised $15.00 to be sent to Miss Morey for mountain work.

After the business session, we had the following program:

1. Talk—Conditions of men and some of the needs of illiterates, by Mrs. W. S. Allen.
2. Song by Young People's Society.
3. Our own missionaries, by Mrs. W. S. Smith.
4. Talk on missions, by the pastor, Rev. J. A. Ledbetter.

Following the program, the society served delicious refreshments. The ladies of the Church were invited to this meeting and we succeeded in getting several to become members of the society.

After the social hour, the society adjourned to meet with Mrs. J. J. Brown in May.

MRS. W. S. ALLEN.

REPORT OF COMMITTEE ON TEMPERANCE TO S. C. C.

Whereas, we, as a nation, are now passing through a period of very significant reconstruction, which condition is recognized as a result of the recent World War; and

Whereas, these opponents of law and order are taking advantage of present conditions in their attempt to prove the failure of the eighteenth amendment; and

Whereas, actual statistics show that crime, *per se*, is decreasing; and

Whereas, we believe that the burden of responsibility finally comes back to the individual citizen; and

Whereas, we believe that the disposition of the less conscientious citizen to disregard the sanctity of his ballot, and himself violate the law for personal profit, is due to the example set by men of influence and wealth who are filling official position in public life; therefore, be it resolved:

First, That we, the Southern Christian Convention, in biennial session assembled at Norfolk, Va., place ourselves on record, as we have in the past, as favoring unqualifiedly every effort being made to stem this tide of lawlessness.

Second, That we favor, and most heartily approve, the action now being taken by the good women of our land to more firmly establish a higher standard of law enforcement. Particularly do we pledge our support to the Woman's Law Enforcement League of America, which body has recently met in a most significant convention in our national capital.

Third, That we pledge our support to those members of our national Congress who are standing true to the eighteenth amendment.

Fourth, That we condemn unreservedly the practice of certain other members of Congress and men in public office elsewhere, who are openly and flagrantly violating their oath of office by patronizing the bootlegger, and who are using their official position to promote and practice graft, and who are themselves otherwise violating the law.

Fifth, That a copy of these resolutions be forwarded to our chief executive, President Coolidge; to the members of Congress who represent the constituency composing this Convention, and to the Woman's Law Enforcement League of America.

J. W. MANNING,
Chairman.

GIVE CHILDREN THEIR RIGHTS.

That a vast number of our children are being deprived of their rights to receive early education was declared in a recent address delivered by Major Bradley Martin, president of the National Kindergarten Association. Major Martin said, in part:

"In the kindergarten, every song, every game, story, and project has a definite mission. The curriculum is designed to promote honesty, fair play and unselfishness; and the atmosphere of a kindergarten is made up of just the right elements for the well-rounded growth and development of young life.

"The kindergarten, which is the link between home and school, fosters a sympathetic understanding between teacher and parent through its mothers' meetings and home visiting—an understanding which exerts an invaluable influence throughout the child's entire school life.

"I wonder if you realize how small a proportion of the children of this land of education and culture have the opportunity of kindergarten training. Town after town is found where no kindergarten has ever been established, and cities seldom have adequate accommodation. It is a common occurrence for a mother to be told that there is no room for her child. How could it be otherwise since figures show that only one child in nine is provided for in this way? Now, just what does this mean? It is impossible to understand unless you know what the kindergarten means to the average child.

"But only 500,000 of the children in the United States of America may have this happiness; four million are denied it. As I said before, only one in nine goes to kindergarten. Where are the other eight? What kind of training are the 4,000,000 having? Are they getting a fair start in life?

"The founders of the National Kindergarten Association were convinced that the great mass of people did not realize that the children were being deprived of something vital. They saw that it did not occur to those people that the kindergarten age is the most impressionable. The need, then, was to bring about an awakening. This is what the Association is doing today. It is influencing parents, school authorities and State legislation with regard to the establishment of kindergartens on petition of citizens."

Vacation time is drawing near, and many schools are closing, with no definite plan for including kindergarten training in their courses next fall. If your school is one of these, try to secure a kindergarten for the fall term. Write for further advice, information and literature to the National Kindergarten Association, 8 West Fortieth Street, New York City.

Major Bradley Martin, president of the National Kindergarten Association, 8 West Fortieth Street, New York City, will talk over the radio from WEAF on Friday, May 16th, at 11:10 A. M. Listen in.

MAKING DREAMS COME TRUE.

"All achievements, great and small,
Once were but a seed
Lying hid in unguessed minds,
To fulfill men's need.
Blessed be the active thought
That makes the dream a deed."

It is the privilege of the teacher of young people to help make dreams come true! There is no limit to the power of loving, sympathetic Christian teaching. Through its influence lives are made, and without it there is grief. This month and next, throughout our country, hundreds of young people are coming home from camps and conferences and summer schools, where they have begun to dream great dreams. These Christian training schools have been drawing them nearer to Christ and nearer to the Church. They come home, many of them, with dreams that are not even guessed. But they are dreams which are the beginning of very great things.

A loving, Christian heart is the first requisite of the teacher who will help make these dreams come true. This very spirit will draw her to long to know more—more about the lesson she is to teach; and, more important, more about the boy and girls whom she is to teach. To such a teacher, who will have much to do with shaping the mind and thought and character of the lives of her pupils, of the future of the Church and nation, the following books are suggested to help interpret the task which is so all-important:

"Teen-Age Tangles," by Leora M. Blanchard, is a teacher's experience with live young people told simply. Every story told is a page from real life, and shows how a teacher may be a power for good in winning the youthful life. No teacher can carefully read this book without having a wider and clearer vision of the possibilities of work with the teen-age through the Sunday School.

"Community Forces in Religious Education," by Walter Fisks, is one of the specialization books in the international teacher training course in the young people's division. Here is a book which introduces youth, and then clearly shows the various forces which should work together, to help him become a strong Christian character. This is not a task of the Sunday School alone, but of every agency that touches the life for good and for God.

"Evangelism of Youth," by Albert H. Gage, is a book which carries a message of vital importance to pastors, parents, and Church school officers and teachers. The book gives intelligence and direction to evangelism, and its supreme purpose is to help Churches and youth to win youth to the Lord Jesus, through the suggestion of a plan that has been tested and which works. Study it before planning your fall program.

The "Young People's Manual," a handbook prepared by the National Young People's Board of the Religious Education Council of Canada, is a splendid and helpful contribution to handbooks on young people's work. The contents are divided into three parts—first, which is introductory, discussing young people and their relation to the kingdom of God; the second, which presents underlying principles in the lives of the young people themselves and in young people's work, and part three which suggests practical methods through organization, Sunday and midweek sessions, equipment, training of leadership, and a wealth of practical material. This book is adaptable to the work of young people's leaders every where.

"All-the-Year-Round Activities for Young People," by Muriel White, suggests activities in a four-fold program for each month of the whole year. Special days and interests are remembered from January to December. Needs—physical, mental, social and spiritual—are provided for. In this book may be found the answer to the question often heard, "What shall we do?"

Many other books, general in their scope, or dealing with definite phases of our work, might be suggested. In these five, the young people's leader will find much that is inspiring, practical, helpful. Vacation time, long summer afternoons, pleasant evenings, may be your opportunity to read one or more of these, and then you may be thinking more with your young people who are dreaming dreams in summer school or camp, or at home or on vacation. By reading, you will be living and growing with them. You will not be calling that Sunday School class a "hopeless place" as long as there is a young life there. The leaders of days to come may be there. May he be found! May her dreams of the best come true! The intelligent, loving teacher may be the answer, for—

"The multitude moves on its way,
As multitudes must do;
Here and there a leader toils,
Brings his visions true.
One of the many, man apart—
Which are you?

FURNITURE FROM PACKING-BOXES.

One of the significant practical features of the recent term closing at Moody Bible Institute, Chicago, was an exhibit of household utilities and substantial furniture made from salvaged packing-boxes and tin containers. This work is done in the missionary manual-training course, and its objective is two-fold. It helps the missionary in isolated places to add to his own comfort and convenience at no expense, and it demonstrates to the native the value of thrift.

The most significant pieces of furniture were an iceless refrigerator and a porch set, consisting of a Dutch seat, the back of which swung over to provide a table, a rocker and a straight chair, all attractively painted. The gem among the tin utilities was the perforated sprinkler top made from the top of a blacking-box.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor*,
Elon College, N. C.

THE EDITOR SLEEPS.

Our hearts are bowed in sorrow. Our beloved editor sleeps. On April 30th, Dr. Barrett was operated on in the Lawrence Hospital, Winston-Salem, N. C. A telegram was received that the operation was successful, but complications arose, and at 2 P. M. on May 1st, the spirit of the great man took its flight God-ward. We had hoped, we had prayed that God would grant us this great life for a few more years. We still mourn his passing away. We shall cherish his blessed memory.

His funeral was held in Suffolk, Va., on the afternoon of May 2nd, with Dr. W. W. Staley in charge and with the co-operation and assistance of a large number of our ministers. The tributes of praise, of flowers and of tears were beautiful, and attested the universal appreciation for our brother.

A special committee of the Convention prepared an "appreciation" of Dr. Barrett, which was read at the evening service on May 1st and unanimously adopted. We print it here in full, as follows:

REV. JOHN PRESSLEY BARRETT, D. D.
An Appreciation.

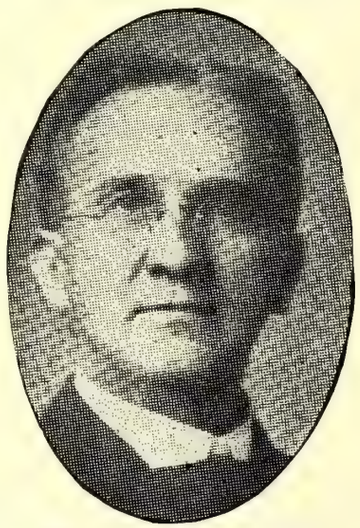
"There is a prince and a great man fallen this day in Israel." A prince of the Church was the Rev. John Pressley Barrett, D. D., who passed to his reward in the Lawrence Hospital, Winston-Salem, N. C., at 2 o'clock this afternoon. No man in the Christian Church had the confidence of the consecrated lay and ministerial workers of our brotherhood in more marked degree than our fallen brother. Those of simple faith, those to whom the Bible is the inspired Word of God, felt they had in him a champion of the highest order. And now he is no more. No more shall his impassioned eloquence stir our hearts through the spoken word. No more shall his versatile pen indite for an expectant host the words of inspiration and uplift. A great defender of the faith sleeps. Our hearts bleed for his taking, though we are glad to have given our day and generation the noble life of service our brother lived among us.

Dr. Barrett was born in Isle of Wight County, Va., in the neighborhood of Antioch Christian Church, in 1851. From his childhood his life was characterized by piety and consecration. There was never a doubt in his mind that God had called him to His ministry. He prepared himself for his lifework in the Suffolk Collegiate Institute and Richmond College, now the University of Richmond. He early developed a rare felicity of expression and rapidly won recognition as one of our leading writers. It is safe to say that during the past half century no man in our Church has written more for our periodicals than Dr. Barrett. The people read his writings, and that gave him a tremendous influence. He served as editor of THE CHRISTIAN SUN (two terms) for many years, and of the *Herald of Gospel Liberty* for twelve years. He was at other times editor of other Church publications and a frequent contributor to general periodicals. He died in harness as editor of THE CHRISTIAN SUN. He had no dread of departing. For him, there was no moaning of the bar.

His activity as a writer was not limited to his editorial work. He was the author of many powerful books. His first volume was entitled "Iola, or Facing the Truth." It revealed a mind of rich imaginative power and a style characterized by a rare command of idiomatic English. The book exerted an enormous influence in the Southern Christian Convention. Other books from his pen were "The Centennial of Religious Journalism," "Forty Years on the Firing Line," "Fruit-Bearing Truths," "Modern Light Bearers," and "Garden Spots in the Old Testament." It is not given to many men to be so fruitful in permanent service to the kingdom through their writings.

Dr. Barrett, as an editor, championed the various enterprises of the Church. He boosted Christian education, orphanage work, and missions in particular. He stood for these causes when it meant to stand almost alone. And by his insistent pleading, he won the hearts of the people to their support. As pastor of the Memorial Temple, he infused such a spirit of benevolence in the people that, first of any Church of any denomination in Virginia, that congregation gave as much money for missions as it paid its pastor. His pastorates at Raleigh, N. C., and Covington, Ohio, were signal in their kingdom achievements.

Dr. Barrett was a man of vision. He dared follow his vision to its logical consequences. He never counted the cost when the line of duty was clear to him. He was a man of many friendships. He loved his friends, but no influence could be brought to bear upon him to swerve one iota from what he conceived to be the path of his duty. Friendships of a lifetime were broken in many instances in the interest of truth, as God gave it to him to see the truth. The truth of God was to him the inspiration of his every act and thought. It was the sublimest conception he could entertain.



REV. JOHN PRESSLEY BARRETT, D. D.

If our brother had been called upon to select an epitaph for himself, there is no doubt he would have responded with the humility that ever characterized him—"Defender of the Faith." This he certainly was. The faith to him was a living reality. It had the power of salvation, the promise of the endless life into which his spirit has entered. His faith was nurtured by prayer. When he prayed, you felt that God heard, so intimately assuring were his words. He taught his people to believe and pray, whether as pastor or as editor. Spiritual results crowned his life's ministry. Blessed be the memory of our fallen brother. Peace to his ashes, and the consolation of the Spirit to his bereaved wife, daughter, and other relatives. The greatness of his service, the certainty of his reward, will ever remain to them an inspiration and a benediction as they are to the Church of his choice, to whose promotion his splendid talents were devoted in self-forgetting abandon.

Therefore, be it resolved, That the Southern Christian Convention, in session at Norfolk, Va., has learned, with deep sorrow, of the death of its faithful and beloved editor, Dr. J. Pressley Barrett, and that this appreciation of his life, prepared at its request, be spread on its minutes, sent to Mrs. Barrett, and offered to the press for publication.

Resolved further, That the Convention adjourn in his honor at 1 o'clock on the afternoon of May 2nd, and in a body attend his funeral at Suffolk, Va., leaving the Church at 2 o'clock, automobiles having been provided by the congregation of the Christian Temple.

Resolved third, That the president of the Convention appoint six laymen as active, and six ministers, with himself as chairman, as honorary pallbearers for the funeral, and that this committee be authorized to provide a suitable floral design for the occasion and to render the bill for the same to the secretary of the Convention, who is hereby instructed to pay the same.

Resolved fourth, That we bow in humble submission to the will of God and pray, upon his family and the Church, the blessing of our Father, who doeth all things well.

W. A. HARPER,
W. H. DENISON,
P. T. KLAPP,
Committee.

A REMARKABLE ILLUSTRATION OF THE CHRISTIAN MAN IN BUSINESS.

"A millwright in our employ, making 90 cents an hour in before-the-war days, was always in financial difficulty. Our welfare man visited his home and found four kinds of meat cooking at the same time. He then returned to our plant and interviewed the man and made an agreement to come to his home that night. After a rather lengthy conference, our man became the business manager of this home. The weekly pay envelope went to our man. Soon the debts were paid and a home bargained for. It is now paid for and well furnished. There is a family automobile and happy children in school, and this man would fight for our plant. The man and his wife have learned to save and properly manage.

"It is always *our plant* with our eleven hundred men. Every employee of them does his best for us, because he knows we will do our best for him and for our customers. The company and the men pay dollar for dollar into our relief fund. Sometimes the relief fund is insufficient for prolonged illness with a large family, and the savings are exhausted. The company advances money in all such cases without interest, and it is paid back over a term of months or years, as circumstances may require. This is our interpretation of the Golden Rule in business.

"We provide at the company's expense an athletic field, a country club, and abundant opportunity for wholesome social life and amusement. Baseball is one of my specialties. I produced Joe Meginity, of the New York Giants. He is one of our products. He is working in our plant right now as a machinist, and he is a good one, too. When Decatur was dropped from the Triple-I League, we took our plant team and licked all the Triple-I teams. Now we are back in their class again, or rather they are in ours.

"No, sir; we never hear of the union here. Every man in our employ feels this plant is his.

He would fight for it, and he is as honest with it as we are with him. We do not want to make a penny by cutting the quality nor by charging an excessive profit. Our men take a pride in giving the company an honest day's labor. Our motto is Christianity applied to business relations, and it includes our buyers as well as our men."

Such were the answers to my questions directed to a Tarheel-born business man of big success, A. E. Staley, now of Decatur, Ill. His business ideals account for his remarkable achievements. Mr. Staley was born fifty-six years ago on the farm of his father, William Staley, near Julian, in Randolph County. He went to the four-month public school and to old Shiloh M. P. Church. In school, he learned how to add, subtract, multiply, and divide where fractions were not involved. He can't work fractions even yet. He never got as far along as English grammar. In Church, he learned the principles of Christian brotherhood which have been his pillar of cloud by day and his pillar of fire by night in every experience and relationship of life. When a mere lad, he became a Sunday School teacher. The Church is to Mr. Staley the finest institution in the world. He loves the Church and is active in all its enterprises.

A traveling salesman observed him when a young man, and recognizing him to be possessed of promising outlook, induced him to begin to take orders for groceries. He did so well that the house called him to headquarters and made him general manager of sales in the home city. Twenty-six years ago, with fifteen hundred dollars capital, he began packing his own starch. His success soon brought on him the jealousy of the starch trust. He found he could not buy in America. So he had to buy American starch in Europe and ship it back to Baltimore on the very ship it went over on. In self-defense, he had to begin making starch on his own account.

He had been fortunate, when a starch-packer, in building up a splendid clientele of customers. He went out and practiced selling securities as preliminary to organizing a company to manufacture starch. Having acquired the technique of securities-selling, he went to his old customers and sold them his stock. He acquired a defunct starch plant at Decatur, Ill., and began grinding a thousand bushels of corn a day. But his competitors could undersell him. The overhead was too great. His only hope was in quantity productoin. True to his life policy of honesty, he closed the plant down, went to his customers again, told them the whole truth, and so sold them more stock. Soon he opened up with an increased capacity. Today his mammoth plant consumes 650 tons of coal and 35,000 bushels of corn daily, giving employment at good wages to 1,100 persons in the plant and offices. Before the year is over, the plant will be grinding 40,000, perhaps 50,000 bushels daily, and within five years Mr. Staley's aspiration is to have it consuming more corn than any starch plant in the world. It is now the largest independent starch plant in the world.

It takes four hours to go through this giant city of industrial organization and energy. Nothing is wasted. Starch is the major product, but the by-products in oils, fats, food products, meals, syrups and stock feeds are great industries in themselves. There are more than a dozen of these by-products. Big business always lowers the cost of its product by wise and economical methods of utilization of what in smaller plants are waste materials. Big business men get rich not by crushing the life out of little fellows, but by saving what they waste. There isn't a big business in the world of which it is not true that it has made its millions out of by-products and waste materials by the application of brains and science to industry. Mr. Staley's success, with a plant valued now at $12,000,000 and growing in value by millions annually, is certainly attributable to his wise utilization of the by-products of corn in the manufacture of starch. He employs a staff of chemists to discover for him other by-products.

One of the highest satisfactions of Mr. Staley's business achievements is the fact that he now ships starch to the ancestral seat of the Staley family, at Staley Bridge, near Manchester, England. The old family manor house is still extant there. Early in the sixteenth century, the Staleys fell into disfavor because of their political and religious views. They fled to Holland for safety, and beyond the middle of the century came to America. They landed along the Chesapeake Bay and settled in Frederic, Md., and at Harper's Ferry, W. Va. In 1767, three brothers of them came to North Carolina, where they established homes. Their descendants are among the best citizens of Randolph, Alamance, Guilford, and Chatham Counties. Among the distinguished members of the family was Col. John Staley, of the Confederate Army, for whom the town of Staley, in Randolph County, is named. George Staley, too, was a remarkable man. He was seven feet tall, well proportioned from his feet to his head, weighing nearly 600 pounds. He was a local preacher and a remarkably influential man. Rev. Martin Staley, of the Christian Church and founder of the Pleasant Hill (Alamance County) Christian Church, was another distinguished member of the family. It was in this Church that the first temperance society in the world began. Dr. W. W. Staley, Suffolk, Va., formerly president of Elon College, and a most distinguished clergyman; Chief Justice Staley, of the New York State Supreme Court, and A. E. Staley, founder and president of the A. E. Staley Manufacturing Company, Decatur, Ill., are among the distinguished living descendants of these three pre-Revolutionary War brothers who migrated, as we have said, to North Carolina in 1767, and all three of whom lie buried in the graveyard of the Richland Lutheran Church, in Randolph County, near the Alamance line.

Gene Staley, as Mr. Staley is familiarly known to his boyhood community, is a most genial man, and evidently of Nordic blood, as all the Staleys are, with their tendency to large stature, blue eyes, and red hair. Of powerful physique, he would be taken in any crowd for a leader of men. Had he not already told you of his limited education, you would readily conclude he had graduated from some great university, so chaste and impressive is his diction. And as a public speaker, he is often in demand. He likes his jokes, and is past master in effective narration. He is the type of man destined to achieve distinction in whatever line of work he should choose. His father was anxious that his son should preach. Well, he does! His whole life is a sermon in demonstration of Christian principles as applicable to business life.

People love Mr. Staley; not only his employees, but all who know him. A railroad man confided in me, when I asked if he knew him, that he considered him the best man he had ever seen. "If we had a few others like him," he said, "Decatur would be one of the biggest cities in the country." The taxi driver declared that everybody (Decatur has 45,000 population) knew Mr. Staley and regretted he was as yet unable to get a job with him. The janitor of the office building in which I found him assured me it would be all right to go right to the broker's office, where he was busy. "He's always glad to see a fellow, Mr. Staley is," he confided. And the grain broker, when Mr. Staley stepped out to another phone, continued the unbroken chorus of praise by assuring me that, while Mr. Staley is the richest man in Decatur, he is mighty clever to poor folks and loves to make others happy. Mr. Staley himself told me, with beaming enthusiasm, of his plans to help his poorer brothers in the years that his friends trust await him. "I remember my own poverty," he said, "when I couldn't have rubbed two pennies the one over the other if my life had depended upon it. Money can be used to do an infinite amount of good or an infinite amount of harm. My aspiration is to do good with the wealth my Lord has given me."

And then this Christian business man of the Golden Rule in practice preached me a thrilling sermon on money and its uses in the hands of Christian men. While consciousness lasts, A. E. Staley will not be forgot. Here is a man!

THE NEW EDITORIAL STAFF.

The Christian Sun is to have a staff of editors to succeed Dr. Barrett. The plan is not an untried one and ought to guarantee the continued excellency of our paper. No salary is to be paid any of the editors. Their work is to be a work of service and of love for the cause.

The editor-in-chief is Dr. J. O. Atkinson, for many years editor of The Christian Sun, a man of splendid editorial gifts, and having the affection of all our people. He will bring to his editorial duties a prestige that will greatly help the paper. He will determine the policies of the paper.

There are four contributing editors—Dr. W. W. Staley, Rev. Stanley C. Harrell, Dr. R. C. Helfenstein, and W. A. Harper. Rev. S. M. Lynam is to be news editor. These brethren will aid Dr. Atkinson in every way they can to help the paper.

Prof. P. J. Kernodle remains as managing editor. His wide experience in the publishing business eminently qualifies him for the position.

The new editorial staff will be in charge as soon as Dr. Atkinson matures his plans and policies.

ORANGEPORT.

The Orangeport Christian Endeavor Society planned to hold its meeting at 7:30 on Easter Sunday morning. Our weather man had promised us fair weather for the day, but even weather men make mistakes. Early in the morning the snow began to fall, and continued until afternoon; but a good number of our young people came through the storm to attend the early service, and all seemed to feel repaid for their effort.

A good congregation was present at the regular morning service. As we held our Endeavor service in the morning, there was no service at our Church in the evening, and several of our people attended a pageant given at the Plymouth Congregational Church, at Lockport.

We felt that the day had been spent in a pleasant and profitable manner, notwithstanding the morning snowstorm.

R. H. Peel.

War Still an Eventuality.

Evidently it is so regarded in England, for the British House of Commons, on March 17th, defeated a motion to reduce the army by 150,000 men by a vote of 347 to 13. The motion was a Labor protest against "the militaristic trend of the government's army policy." Probably the government still recalls the terrible days when England's brave "little army" was almost annihilated in its gallant effort to save France. If it had not been such a "little" army, the war would not have lasted for four years.

CONTRIBUTIONS

REPORT OF BOARD OF EDUCATION.

General Considerations.

The heartening note of progress and hope in our day is the growing insistence that we need more religious instruction. Investigations into the spiritual condition of the flower of our young manhood during the World War initiated this demand. More recent tests applied to public and high school pupils with reference to their ethical reactions have given further proof that impending paganism threatens our nation unless the religious instruction of our youth is more amply provided for.

These facts are not occasions of pessimism, but challenges to construct a program of religious education (we prefer to call it Christian education), reaching all the way from our homes, through our Churches and communities, to our colleges and universities. Diagnosis must precede prescription. The disease must be definitely located before the surgeon can operate. Threatening "spiritual illiteracy" is our sickness today. The remedy is Christian education. We must consistently and intelligently provide it. And we are providing it. The daily vacation Bible school, week-day schools for religious instruction, provision for teaching religion in State universities, the strengthening of the Christian colleges, are integrating steps in a statesman-like effort to solve the most pressing religious problem of our time. Part of this program, so far as our Convention is concerned, is under the jurisdiction of the Board of Religious Education. The college and university aspects of the program inhere in this board.

Christian Education in State Universities.

The separation of Church and State in matters of education, largely the work of our own Horace Mann, was wise and inevitable in a land guaranteeing liberty of conscience in religious belief and practice, but this separation imposed on the Christian community a burden to educate the people in religion which we have not fully appreciated nor adequately provided for. We have sensed our duty and acknowledged our responsibility, and this presages victorious advance for the future.

The principle of the separation of Church and State means that religion cannot be taught at public expense in tax-supported institutions. At first this legal hindrance took the practical form of criticism of such institutions as Godless. They have, however, continued to grow and increase in favor and patronage, and in voiew of this fact a more considerate Christian attitude has seen, in these great centers of student population, the finest mission field in America. Today we recognize that the Churches are under obligation to provide religious instruction for the thousands of the children of Christian homes who annually flock to these institutions. The methods of approaching this matter are many, but all of them hopeful.

In North Carolina, our Church is co-operating with other Churches to bring about arrangements for religious instruction which the university will credit toward graduation. The plan of co-operation and control has not been fully matured, but the prospect is promising. We pledge our full sympathy to all such movements and rejoice that our day is given to see such forward steps entered upon for Christian ministry to State university students.

Christian Education in Denominational Colleges.

But while realizing the strategic value of religious instruction for the students of State university and other tax-supported institutions, we do not in the least diminish our insistence that the denominational colleges need strengthening. The very growth of the State system of higher education makes it obligatory on the various Churches to give added physical equipment and a more adequate endowment to the denominational schools. It is a case of keep up or quit. The Christian Church is in no mood to quit.

Speaking of the denominational colleges, the committee on the war and the religious outlook has this splendid testimony: "Such institutions as have been described do not overemphasize moralizing or preaching. They see to it that among the winds that blow about and upon the college campus is the wind of religion. The student hears the voice of it. He may not know whence it cometh or whither it goeth. He may hear it on the athletic field, or in the biological laboratory, or in the philosophical library. It surprises him not more to hear it in these places than from the desk of the preacher or the Bible teacher. Everywhere during his college course he finds a new unfolding of his universe, of nature and of human nature around him, and the laws by which they operate; and he finds the leaven of religion within the processes that yield him his enlarging knowledge. Danger is minimized that he will form the habit of making obsolete approaches to truth. He will not be aware of the alleged chasm between evolution and revelation. He will have heard of it as a bit of history, but he will have his faith grounded in a unitary, not a bisected world. He has brought his religious impulses to college; the college has provided a rich environment which has allowed them healthful development. It cannot be said with mathematical precision how many colleges are able to command even inadequately all the influences and instrumentalities which we have been describing above. Almost every denomination has a few colleges of which this is an approximately true picture. The positive Christian quality of their graduates is a matter of common knowledge."

American life, American democracy, the American social order, need just "such institutions" as these at the center of the higher educational system, where "Christian character first and always" is the goal, the gripping objective. This Convention fosters two such institutions, and of them we now speak.

Bethlehem College.

Bethlehem College, of junior grade, with preparatory department, opened its doors September 12, 1923. The campus contains fifty acres, adjoining the prosperous town of Wadley, Ala. President Marshall W. Hook and his co-workers in the faculty and trustees have served our cause heroically during the initial year of this enterprise. During the year, fifty students have been enrolled, and next year the prospect looks good for one hundred.

The building, so far, has cost $11,344.11, and $2,020.89 are needed to finish it. The institution now owes on equipment $2,500, on outstanding operating bills $2,300, and on money borrowed to build, $6,000. To furnish the building properly, it is estimated that $2,500 will be needed. The operating expenses next year are estimated at $7,000. This means that Bethlehem needs from every source within a year a minimum of $25,000 in round numbers. President Hook would add to this an administration building, the cost of which he does not suggest. The present building is a dormitory, part of which is being used for administrative and other school purposes.

Elon College.

Elon College is enjoying the crisis of her heroic history. Born in poverty, nurtured in sacrifice, threatened with destruction by a disastrous fire, hedged about with standardizing tests she must meet or lose her prestige, Elon faces the future battered but undismayed. No college ever arose more triumphant from ashes than our Elon. And while the problems which confront her have sent many an institution tottering to her demise, Elon has all the vigor of youth and resiliency in her spirit.

The rebuilding program swings steadily forward toward completion. The cost of this program is estimated as follows: five buildings, $425,000; furniture, $75,000; campus fence and improvement of grounds, $52,000—total, $552,000. There has been paid in cash toward this program the following sums: P. J. Carlton, $50,000; J. M. Darden, $50,000; M. Orban, Jr., $45,000; B. N. and J. B. Duke, $50,000; Alamance County citizens, $23,753.57; other interested friends and insurance, $42,733.40—a total of $261,486.97. There has been borrowed from banks against subscriptions $148,750. There is needed now to complete the building program $141,763.03, toward which Mr. W. F. Corwith has agreed to give $25,000, Mr. M. Orban, Jr., $20,000, and Mr. P. J. Carlton approximately $35,000, leaving a net balance of $61,763.03 yet to be provided.

Before the fire, Elon had an indebtedness incurred over a term of years for buildings and occasional annual deficits in the sum of $114,750. When the rebuilding program is completed, Elon will be in debt perhaps $300,000, all of which will be covered by subscriptions except the original indebtedness, and we hope even that.

Elon has resources as follows: Value of plant after fire and before rebuilding began as estimated by an expert appraiser of the Virginia Trust Company, $389,810; value of rebuilding program to date (April 10th), $401,682.78, and when completed, $552,000; and endowment, $417,195.95—total at present, $1,208,688.73, and when complete $1,359,005.95. Her net worth when the building program is complete will, therefore, likely be $1,059,005.95.

Elon must have at least a million dollars of endowment to be the college our hearts desire her to be. She must have $500,000 endowment immediately to meet the North Carolina State requirements. We must also join the Southern Association of Colleges and Secondary Schools as soon as we can qualify financially.

The attendance at Elon during 1922-23 was 329; during 1923-24, it was 316. The graduating class for 1923 had 41 members, and that of 1924 has 40 members. Seven ministerial students are in the graduating class this year, six of them of our own Church. Three young women of the class are volunteers for the foreign field in our Church.

Death of Trustees.

Elon has lost two splendid trustees and devoted friends in the death of Mr. J. D. Gray and Rev. W. G. Clements. The Convention should cause appropriate resolutions to be spread on its minutes respecting these faithful servants of the cause of Christian education.

Recommendations.

1. That "College Day" continue to be celebrated in each congregation on the Sunday or other day most suitable to each congregation.

2. That a special effort be made to increase the attendance on our colleges by our own young people.

3. That trustees be elected for "The Southern

Christian Convention Trust Fund," and they be authorized to incorporate themselves to receive and administer funds for the S. C. C. and its institutions and enterprises.

4. That the Convention issue its bonds, signed by its president, and countersigned by its secretary on behalf of the Convention, and sealed with the corporation seal, to cover the indebtedness and financial requirements of Elon and Bethlehem Colleges, providing over a term of years for the retirement of the interest and principal of the same, thus placing the schools on a safe financial basis. This would require $500,000—$400,000 for Elon and $100,000 for Bethlehem.

5. That the Convention express its official thanks for assistance rendered Elon to the following persons: P. J. Carlton, B. N. and J. B. Duke, J. M. Darden, W. F. Corwith, M. Orban, Jr., and W. E. Sharpe (for the citizens of Alamance County), and the others who have aided in the emergency campaign.

6. That the Southern Christian Convention, as voted in the Burlington session of the General Convention, enter into the denomination-wide educational campaign for $1,425,000 for our colleges, the date for the beginning of the campaign to be January 1, 1924. [On this, action was postponed till the next session of the Convention, in view of the two-year extension of Men and Millions pledges.]

W. A. Harper,
W. W. Staley,
E. L. Moffitt,
J. G. Truitt,
W. S. Long,
Board of Education.

QUARTERLY REPORT.

The following is the second quarterly report of the Woman's Home and Foreign Missionary Societies of the North Carolina Conference for April 21, 1924:

Woman's Societies.

Burlington	$372.68	
Chapel Hill	37.50	
Danville, Va.	2.50	
Durham, N. C.	24.75	
Graham	20.00	
Ingram, Va.	3.40	
Liberty, Va.	17.00	
Mt. Auburn	27.10	
Monticello	4.20	
New Providence	10.00	
Pleasant Grove, Va.	27.20	
Pleasant Hill	4.14	
Raleigh	56.30	
Reidsville	6.90	
Sanford	35.00	
Shallow Well	11.65	
Virgilina, Va.	50.00	
Wake Chapel	10.00	
		$ 720.32

Young People's Societies.

Burlington	$ 73.00	
Raleigh	25.00	
Reidsville	5.00	
		103.00

Willing Workers.

Mt. Auburn	$ 6.00	
Liberty, Vance	6.35	
		12.35

Cradle Roll.

Reidsville	2.00
Total	$ 837.67

Mrs. W. B. Sellars,
Burlington, N. C. *Treasurer*

Christian Orphanage

Dear Friends:

Our special Easter offering is starting off nicely, and a number of our Churches are making much larger offerings than they did last year. Some of them have made offerings six times as large as last year. That is very incouraging indeed. It will be necessary to make them larger to reach our goal of $3,500. We want you to watch our reports from week to week, and if you see we are going to fall short we want you to mail us your personal check to help us cross the mark. We will have to put a little more energy in the final part of the race. We must not fail. You have never failed to reach a goal we have set. You must reach this one. We are counting on you to see that we do not fail.

Applications come to us every week. This question arises. Shall we stand still and rest easy with what we have, or shall we go forward and build more buildings and take more children and do a larger work? What is the Church going to do about it?

The following has been sent in since our last report: Ladies' Aid Society, Burlington, N. C., 5 sheets; Miss Ora Scott, Harrisonburg, Va., 2 sheets; Mrs. E. H. Davis, Harrisonburg, Va., 2 dresses; Ladies' Aid Society, Graham Christian Church, 3 tablecloths.

Chas. D. Johnston,
Superintendent.

REPORT FOR MAY 8, 1924.

Amount brought forward		$5,070.19
Sunday School Monthly Offerings.		
North Carolina Conference:		
Raleigh, First Church	$ 17.00	
Christian Chapel	1.00	
Palm St., Greensboro	5.25	
High Point	2.17	
Morrisville	2.00	
		27.42
Eastern Virginia Conference:		
Portsmouth, First Church		6.15
Valley of Virginia Conference:		
Palmyra		1.06
Georgia and Alabama Conference:		
Richland		1.00
Easter Efferings.		
Reidsville	52.00	
Bennett, N. C.	7.48	
Timber Ridge	16.70	
Auburn, N. C.	14.00	
Ambrose, Ga.	2.79	
Hines Chapel, N. C.	10.00	
Third Ave., Danville	17.17	
Berea, Norfolk, Mrs. Hurdle's class	5.00	
Berea, Norfolk	22.00	
Liberty, N. C.	5.00	
Dinglers, N. C.	2.20	
Henderson, N. C.	32.76	
Enigma, Ga.	4.00	
Belew Creek	5.00	
Ramseur	8.60	
Pleasant Ridge, N. C.	6.05	
Palm St., Greensboro	10.50	
Reidsville	5.62	
Randleman	7.65	
Vanceville, N. C.	5.90	
N. Highlands, Ga.	2.20	
Martha's Chapel	4.50	
Cragford, Ala.	20.25	
Liberty, Vance	27.35	
Hanks Chapel	12.00	
Christian Light, N. C.	8.17	
Johnson's Grove	9.39	
Mebane	6.50	
Shady Grove, N. C.	5.00	
Shallow Well, N. C.	7.19	
Parks Cross Roads, N. C.	10.00	
Antioch, Ala.	4.00	
Berea, N. C.	12.33	
Mt. Gilead, N. C.	10.21	
Union, N. C.	19.27	
Morrisville, N. C.	5.02	
Pleasant Hill "A"	23.50	
Hopedale, N. C.	3.60	
Christiana, Ala.	2.00	
Richland, Ga.	3.26	
Berea, Nansemond, County, Va.	50.00	
Elon Christian Church, N. C.	5.51	
Holland, Va.	50.00	
Hobson, Va.	5.00	
Windsor, Va.	44.58	
New Hope, Va.	13.65	
Mt. Carmel S. S.	16.11	
Mt. Carmel Endeavor Society	3.96	
Barretts, Va.	14.00	
Spring Hill, Va.	8.25	
		647.22
Men and Millions.		
Sixth distribution		300.00
Special Offerings.		
Mr. Pervis Tilley	$ 30.00	
Interest on bond	6.00	
		36.00
Grand total		$6,089.04

ONE-DAY SCHOOL OF MISSIONS.

The one-day school of missions of the Churches of Wake, Hornett and Johnston Counties met at Piney Plains Christian Church Sunday morning, April 13th, presided over by Mrs. L. L. Vaughan. The meeting was opened with a song service, conducted by Mr. Denton. The congregation repeated the twenty-third psalm in concert. A devotional service was led by Mr. Denton. Prayer was offered for the following four things: (1) missionaries in the various mission fields; (2) for those who plan and direct our work; (3) for our Convention and Conference officials; (4) for divine guidance in the present meeting.

The message by the district leader, Mrs. L. L. Vaughan, was given in the theme of "What Service do I Render?" The minutes of last meeting were read and approved. Song by the Catawba Church choir, led by Mr. Denton.

Mrs. W. H. Denison gave an address on "The Growth of the Kingdom," which brought in a forceful way our responsibility for evangelism in fields far and near.

Miss Pattie Coghill, field secretary of our Woman's Board, brought a mesage on the aims of the mission work and how to make them living and vital to our young people.

The following committees were appointed: nominating, place, resolution. An offering of $8.38 was given, which was for the purpose of the expenses of the meeting and our mountain work.

The meeting adjourned for dinner. The devotions for the afternoon session were led by Mr. C. H. Stephenson. The following Churches were represented: Raleigh, Catawba Springs, Wake Chapel and Piney Plains.

Dr. Atkinson gave an address on "Our Mission Work and its Further Needs." In his usual manner, he thrilled his audience with the profound needs of our mission fields. The nominating committee named the same officers for the following year. The place of next meeting was left open. The meeting adjourned with prayer.

Mrs. L. L. Vaughan,
District Leader.
Ruth Johnson,
Secretary.

MINISTERS, LAY DELEGATES AND FAMIL

SOUTHERN CHRISTIAN CONVENTION IN BIENNIAL SESSION, NORFOLK, VA.

The Convention was called to order by the president, Rev. L. E. Smith, D. D., who, after the preliminary exercises, delivered the opening address on "The Ministry of Our Convention." He made a plea for definite steps to be taken to increase funds for the ministry. Rev. John G. Truitt, pastor of the First Christian Church, Berkley, Va., preached the Convention sermon.

Second Day.

Convention opened its second day at Christian Temple at 9 o'clock with a song service led by Rev. J. F. Morgan, of Winchester, Va. Devotional period was conducted by Rev. James H. Lightbourne, of Holland, Va.

Following roll call, reading of the minutes and enrollment of the delegates, the greater part of the morning was devoted to reports of committees. Rev. W. C. Wicker, D. D., treasurer, made a statement of the financial condition of the Convention, and Rev. L. E. Smith, D. D., reported as chairman of executive board.

Superannuated Ministers.

The board of superannuation met with Rev. J. O. Atkinson, of Elon College, N. C., chairman. The report of Dr. D. A. Long, chairman of the committee on temperance, was submitted. The report of W. K. Holt, chairman of board of trustees for the orphanage, was made, which was followed by an address. Chas. D. Johnston, superintendent, represented the claims of the orphanage.

The afternoon session was featured by talks on missionary subjects, following a report of Lieutenant-Governor J. E. West for the mission board. Colonel West was also to speak on "The Bearing of Our Men and Millions Movement on Our Future Missionary Activities."

Other speakers on the program were Rev. J. O. Atkinson, of Elon College, N. C.; J. F. West, Jr., of Waverly, Va.; J. A. Williams, of Franklin, Va.; Rev. W. W. Staley, D. D., of Suffolk, Va.; J. M. Darden, of Suffolk, Va.; Rev. Roy C. Helfenstein, D. D., of Dover, Del., and Mrs. W. H. Carroll, president of the Southern Woman's Board, Burlington, N. C.

Dr. W. H. Denison delivered a very practical address on "The Relation of Stewardship to Missions." Mrs. Athelia Howsare also delivered an address on "Our Women and the Missionary Task." Mrs. Howsare has a daughter who is doing mission work among the Indians.

Sam Davis, blind pianist, and his wife were present, and they favored the Convention with a musical number. Special prayer was offered for members of the Convention who are seriously ill.

The Woman's Missionary Convention was in session throughout the morning. The session was devoted to addresses and reports. The spirit of optimism and progress was evident. The Convention was entertained by the women of the Church at luncheon and supper.

At the evening session, the address was made by Dr. W. P. Minton, missionary secretary for the General Convention of the Christian Church. A missionary pageant was presented under the direction of Mrs. M. L. Bryant, with music in charge of the Church choir.

Third Day.

After the opening and devotional exercises, the Convention proceeded to business. It was a busy day, with reports of various committees, touching on finances and the relation of the Southern Christian Convention to the General Convention. The afternoon was devoted to the discussion of educational subjects and miscellaneous business. The nominating committee reported.

Rev. L. E. Smith, D. D., pastor of Christian Temple, was re-elected president of the Convention, and Rev. N. G. Newman, D. D., was elected vice-president. Other officers are Rev. I. W. Johnson, D. D., secretary; Miss Mary Andrews, assistant secretary, and Rev. W. C. Wicker, D. D., treasurer.

J. R. Foster, B. D. Jones, J. M. Darden and Dr. G. S. Watson were elected trustees of the Christian Orphanage; W. T. Walters, J. F. Morgan, E. T. Holland, W. M. Brown, J. W. Payne, C. H. Stephenson, and Mrs. J. W. Patton were named on the Board of Religious Education.

New board of supervisors is composed of J. O. Atkinson, T. E. White, B. D. Jones, W. K. Holt, and Mrs. C. H. Rowland. Members of board of publications are D. R. Fonville, P. H. Fleming, L. L. Vaughan, N. G. Newman, and Stanley C. Harrell.

Lieutenant-Governor J. E. West, G. O. Lankford, H. W. Elder, J. M. Darden, W. W. Staley, C. H. Rowland, K. B. Johnson, J. A. Williams, Mrs. W. A. Harper and Mrs. W. H. Carroll were chosen to form the mission board.

Executive committee members are Rev. L. E. Smith, D. D., I. W. Johnson, D. D., and E. E. Holland; and Rev. J. O. Atkinson, D. D., is mission secretary.

Trustees Nominated.

The following were nominated as trustees of Elon College: Ben T. Holden, Floyd Hurst, D. R. Fonville, R. C. Helfenstein, D. D., Rev. J. F. Morgan, J. O. Atkinson, D. D., Dr. S. T. A. Kent, G. O. Lankford, D. D., Dr. G. S. Watson, J. Beale Johnson, Rev. J. W. Wellons, M. Orban, Jr., Rev. S. C. Harrell, C. D. Johnson, Harvin Gray, Rev. J. Lee Johnson, I. W. Johnson, D. D., K. B. Johnson, W. F. Corwith, C. H. Stephenson, Rev. J. H. Lightbourne, H. A. Carlton, and J. A. Kimball.

Resolutions were adopted condemning "the practice of certain men in Congress and others in public office" who openly and flagrantly violate their oath of office by patronizing the bootleggers were passed. The Convention pledged its support of every effort being made to stop the tide of lawlessness, and especially the Woman's Law Enforcement League of America."

Action followed report of the temperance committee that "opponents of law and order are taking advantage of present conditions in an attempt to prove the failure of the eighteenth amendment.

IN BIENNIAL SESSION AT NORFOLK, VIRGINIA, A

THERN CHRISTIAN CONVENTION.

It was resolved that a copy of the resolutions should be forwarded to President Coolidge, to members of Congress representing the constituents composing the convention, and to the Woman's Law Enforcement League.

On receipt of a telegram announcing the death in Winston-Salem, N. C., of Rev. John Pressley Barrett, there was a suspension of business. He died at 2 o'clock, following an operation which was performed the day before. Dr. Barrett was seventy-three years old. He had been ill for several weeks. Dr. Barrett was at one time pastor of the Norfolk Memorial Temple. It was announced that the funeral services would be held at 4 o'clock the next day in the Suffolk Christian Church, conducted by Rev. W. W. Staley, D. D., of that city.

Pallbearers were chosen as follows: Active—Dr. W. A. Harper, Lieutenant-Governor J. E. West, Col. E. E. Holland, K. B. Johnson, A. B. Farmer and J. M. Darden. Honorary—Rev. L. E. Smith, D. D., Rev. W. H. Denison, D. D., Rev. P. T. Clapp, Rev. J. O. Atkinson, D. D., Rev. W. P. Minton, D. D., Dr. W. S. Long, Dr. T. E. Baird, and James A. Eley. Burial was in Cedar Hill Cemetery, Suffolk, Va.

Evening Session.

Addresses at the evening session were made by Rev. W. W. Staley, D. D., of Suffolk, and Hermon Eldredge. Music was in charge of the choir.

Friday Morning.

After hearing reports of auditing and other committees, the chief of which was the special committee on publications, and the transaction of other miscellaneous business, the Convention adjourned. Provision had been made to take the Convention to attend the funeral exercises of Dr. J. P. Barrett. After the serving of lunch, the members left at 2 o'clock in cars provided by the Christian Temple.

Aids Mission Work.

Dr. Barrett was for a number of years editor of the *Herald of Gospel Liberty,* Dayton, Ohio, the oldest religious newspaper in the United States. He was a pioneer in missionary work, both home and foreign. He was also instrumental in the founding of the Christian Orphanage at Elon College, N. C.

Born in Isle of Wight County, Va., in 1851, in the neighborhood of Antioch Christian Church, Dr. Barrett, from his childhood, was characterized by piety and consecration. He prepared himself for the ministry in Suffolk Collegiate Institute and Richmond College. His last marriage was to Mrs. Mamie Watkins, of Windsor, Va.

Dr. Barrett was author of a number of books which exerted an enormous influence. When news of his death was received at the Convention in session, all business was suspended and resolutions of sorrow were passed.

Surviving Dr. Barrett, beides his wife, are a daughter, Mrs. Bun Hearn, of Wilson, N. C.; three brothers—R. H. and Mills T. Barrett, of Windsor, and Rev. J. W. Barrett, pastor of the Church of God, Norfolk—and two sisters, Mrs. J. W. Bradshaw and Mrs. Mattie Bowden, of Windsor.

High Praise for the Welcome.

High praise for the spirit of welcome displayed in Norfolk was expressed by delegates to the twenty-sixth regular session of the Southern Christian Convention, which met in Christian Temple.

"Our impression of Norfolk is one which will be a lasting one, because of the spirit of welcome we found every place we went. The Chamber of Commerce we found ready to serve us, and the traffic officers were the most considerate," declared Rev. M. W. Sutcliffe, of Havre de Grace, Md. "Old Virginia has lived up to her world-wide reputation."

Others remarked on the energy and progressiveness of Norfolk people, and the beauty of the residential districts.

Impressed With Norfolk.

"I am greatly impressed with Norfolk as a beautiful residence city and with its strategic situation commercially," said Hermon Eldredge, of Erie, Pa. "I know of no American city favored with greater natural adventages. But citizens of vision and industry and character are needed to make any great city, and Norfolk's schools and Churches show that this is appreciated."

"Twenty-four hours of Norfolk create a desire for forty-eight, and a week for an indefinite sojourn."—Rev. William D. Parry, D. D., Raleigh, N. C.

"I am enjoying not only the sessions of the Convention, but Norfolk also. The progress and growth of the city within recent years have been wonderful. With the development of the port of Hampton Roads, Norfolk is destined to become the largest and most important city on the Atlantic coast."—Judge J. F. West, Waverly, Va.

"One day's observation—a city of many attractions and possibilities, full of pep and a spirit of progress."—Rev. C. H. Stephenson, Raleigh.

"I am impressed with the beauty and spirit of progress that must be evident to any visitor to the city."—Rev. G. O. Lankford, Burlington.

Death of Rev. Dr. Barrett.

The following is from the editorial columns of the *Norfolk Ledger-Dispatch,* May 3, 1924:

"After half a century of unremitting toil in the service of his Master, Rev. Dr. J. Pressley Barrett has gone to his reward. As minister, editor and pioneer in missionary work, Dr. Barrett did much to further the cause of religion at home and in foreign lands. He was well remembered and much beloved in Norfolk, where for a number of years he was pastor of the Memorial Christian Temple. Dr. Barrett was a man of strong mentality. He was gifted as a speaker and as a writer; he was strong, clear and appealing. As editor of the *Herald of Gospel Liberty,* and later on of The Christian Sun, he made his name widely known. He was also author of a number of books which received a wide circulation and did much for religion.

"Dr. Barrett had passed the three-score and ten years allotted as the span of life. He fought a good fight, he kept he faith, and he has gone to a well-earned rest and reward."

2, 1924. (*Courtesy Ledger-Dispatch, Norfolk, Va.*)

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

REPORT OF MISSION BOARD.

As the Mission Board meets annually, on or about September 15th, the fiscal year with our missionary program and appropriations begins September 1st. To make our report to the Convention clear and comprehensive, it is necessary to give appropriations made for the past year (September 1, 1922, to September 1, 1923), and those decided upon and being made for the present fiscal year ending September 1, 1924.

The following places received donations during the year ending September 1, 1923:

Mountain work, Carroll County, Va.	$3,105.50
Richmond, Va.	7,120.88
Ocean View, Va.	905.00
Newport News, Va.	700.00
Washington Street, Portsmouth, Va.	500.00
Green County, Va., pastorate	200.00
Rose Hill, Columbus, Ga.	700.00
Chapel Hill, N. C.	400.00
Elm Avenue, Portsmouth, Va.	594.50
Delaware evangelistic work	400.00
Franklinton, N. C., Christian Church	475.00
Winchester, Va.	500.00
Christian Temple, Norfolk, Va.	19,500.00
Raleigh, N. C.	400.00
Franklinton Christian College donation	100.00
North Alabama work	300.00
Reidsville, N. C.	225.00
Lanett, Ala.	300.00

The appropriations voted for the present year, now in course of payment, are as follows:

Richmond, Va.	$3,000.00
(Plus all home mission funds from the woman's society.)	
Rose Hill, Columbus, Ga.	600.00
Elm Avenue, Portsmouth, Va.	600.00
Winchester, Va.	400.00
(General Convention requested equal amount.)	
Washington Street, Portsmouth, Va.	500.00
Franklinton, N. C., Christian Church	300.00
(General Convention requested equal amount.)	
Newport News, Va.	600.00
North Alabama work	300.00
Reidsville, N. C.	300.00
Raleigh, N. C.	600.00
Pastorate, Carroll County, Va.	1,200.00
Lanett, Ala.	200.00
People's Christian Church, Dover, Del.	2,500.00
Palm Street Christian Church, Greensboro	300.00

Since our last report to this body, closing with April 1, 1923, we have collected through our executive secretary and turned over to the treasurer of this Convention the following amounts, to April 1, 1924:

April, 1923—Individual, $323; regular S. S., $147.82; special, $570.02—total, $1,040.84.

May, 1923—Individual, $295.34; regular S. S., $135.08; special, $208.31; mountain work, $25—total, $663.73.

June, 1923—Individual, $134.08; regular S. S., $187.49; special, $362.98; mountain work, $95—total, $779.55.

July, 1923—Individual, $240; regular S. S., $147.82; special, $66.22; mountain work, $166.67—total, $620.71.

August, 1923—Individual, $85.50; regular S. S., $221.62; special, $76.44; mountain work, $10—total, $393.56.

September, 1923—Individual, $230; regular S. S., $150.82; special, $575.27; collected by Miss Coghill, $17—total, $973.09.

October, 1923—Individual, $273; regular S. S., $156.12; special, $78 04; mountain work, $24.15; collected by Miss Coghill, $28.10—total, $559.41.

November, 1823—Individual, $423.00; regular S. S., $185.09; special, $267.74; collected by Miss Coghill, $4—total, $878.83.

December, 1923—Individual, $501; regular S. S., $88.31; special, $217.37—total, $807.18.

January, 1924—Individual, $196; regular S. S., $141; special, $113.70; mountain work, $6.53—total, $457.23.

February, 1924—Individual, $301.50; regular S. S., $179.83; special, $569.65; mountain work, $76.76—total, $1,127.74.

March, 1924—Individual, $46.25; regular S. S., $173 85; special, $277.77; mountain work, $11—total, $508.87; grand total, $8,811.74.

(The above collections, of course, do not cover items coming through the regular channels of Conferences, Men and Millions nor Convention, since these items go directly to the treasurer of the Convention, and are transmitted to the treasurer of the Mission Board by drafts from the president of this Convention.)

Sunday School Missions.

One of the most significant and gratifying items of our missionary work is the constantly growing interest in missions in our Sunday Schools. Practically all of our most active schools have now adopted the plan worked out by this Convention and ratified by all of our Sunday School Conventions, of giving one offering a month for missions, one-half for home and one-half for foreign missions. We urge that this plan be continued and emphasized until all our schools shall have a part continuously, not only in giving to missions, but in studying and learning about missions. In very many of our schools there is a missionary program or address before the whole school, either every Sunday or once per month. Donations from Sunday Schools the past year amounted to $3,015.03. One-half of this amount goes to the support of our mountain work and the other half to foreign missions, as already stated. We have the faith to believe that we shall in the future have not only more funds for missionary purposes, but more recruits for the missionary field. Missionary teaching must be to the youths, if it is to be effectual, and there is no better place for this than in the Sunday School.

Our Mountain Work.

There are at present two organized Christian Churches in Carroll County, Va., and three or four additional preaching places, where there are good prospects for Churches. Rev. M. T. Sorrell is the pastor in charge. We have assisting him in the work, Mrs. M. T. Sorrell and Miss Margaret H. Morey, giving all their time to the day and Sunday School work, and Miss Rigney, a native of the mountains, who has been assisting the past several months because of our inability to secure an outside teacher for the work at Rocky Ford. We have a combined Church and school building at Elk Spur, which is serving a most useful purpose, both for the day school for which there are separate rooms, and for Sunday worship for which there is an adequate auditorium.

We have recently built, at an expense of about $1,200, a five-room bungalow for our preacher and teachers at Elk Spur.

There is pressing demand for another building at once, for the two former congregations, which have now consolidated into one. The land for this building has already been donated, and much lumber and timber and assistance promised in erecting the building, as soon as we are ready. We recommend that this building be erected just as soon as funds are available. We are conducting a day school and Sunday School in the Rigney home, near the site of this proposed building, and also using the home as our regular preaching place twice per month. The work in Carroll County, Va., is certainly a most worthy one, and opportunity for real service is great indeed. The people are appreciative, and a genuine community spirit is being developed by our Christian forces at work there.

Foreign Missions.

Since our last report to this body, we have paid to the foreign work in Japan $3,311.29; to Porto Rico, $1,053 33; to the general fund (for Japan and Porto Rico), $4,318.95, and for relief and reconstruction in Japan, $921.84—a total for the year of $9,605.41. We are very glad to report that five missionaries were sent out the past year—three to Japan and two to Porto Rico. There are other volunteers for the mission field, most of whom are now at colleges, preparing, and will soon be ready to go out for us. Rev. and Mrs. D. P. Barrett, who were the sole representatives on the foreign field for this body, have been faithful in the discharge of their duties, as have our other missionaries in Porto Rico and Japan, and the work goes well. Brother and Sister Barrett are much broken in health, and are soon to come home on furlough for a much-needed rest.

Our Burlington Christian Sunday School is to be most heartily congratulated on the zeal they display in behalf of foreign missions by the support of Miss Stacy in Japan, at a salary of $1,000 a year, and the Christian Temple, Norfolk, Va., on its support of Mrs. Toshio in Japan, at $15 per month; Miss Olive Williams in Porto Rico, at a salary of $720 per year, and two other missionaries on the home field. We cannot commend too highly the example of these two Churches and sincerely trust that others of our Sunday Schools and Churches will follow in this lead.

Men and Millions.

The board has looked after collecting Men and Millions the past year to the best of its ability and understanding. Our secretary and his helpers have held group-meetings and personal conferences with practically every pastor and captain in every Church. While our collections have not been as liberal as we had hoped, they have been gratifying, and we believe that the morale of the movement is increasing, rather than decreasing, with age. For the most part, the people who can pay are making an effort to do so, and in many instances real sacrifices are being made to meet Men and Millions obligations. Wherever pastors and captains have co-operated, collections have been good, and the spirit of the movement is fine. Where these do not co-operate, there is great difficulty, as a rule, in collecting. We have ninety-eight of the books and are collecting from the central office. We have, so far, been unable to secure some over sixty, in cases where they are desired. There were forty Churches that did not make subscriptions. These funds, as collected, are turned over to Executive Secretary C. D. Johnston at the end of each month, and accounts are kept by him with the Churches. Through him, the money has been transmitted to the treasurer, C. D. West, who handles same according to vouchers drawn and presented by Executive Secretary C. D. Johnston. Independently of these reports, we have endeavored to recreate interest

in the movement and in every enterprise of the Church through sermons, addresses, the printed page and personal letters.

We recommend that the time for collecting the pledges be extended, in keeping with the recommendations of the finance committee. We have the faith to believe that those who pledged, for the most part, not only did so in good faith at the time, but will live up to that faith as their own financial conditions will allow. We have most encouraging promises and prospects for collecting a larger part of the funds, provided the time limit is extended.

Comment.

This board is under pledge to assist at Raleigh, N. C., in a substantial way, as soon as our present outstanding obligations will allow. We are happy to report that a substantial and adequate Church structure is being erected there now on the site of the former building. We have nowhere a more faithful and loyal band of Christian workers than in our Raleigh Church, and the board desires to see, as our cause there so richly deserves, a Church house worthy of our cause in the capital city of North Carolina.

South Norfolk, Va., has not had for years a house of worship adequate to their demands and needs, and the board is glad to report not only a favorable outlook for a new building, but work already begun in collecting funds by the local congregation. We are under necessity of assisting in this larger building project as soon as other outstanding obligations will allow.

We have assisted Christian Temple, Norfolk, to the extent of $40,000, all of which has been paid, though in order to meet demands upon us we were under constraint of borrowing $12,000, of which one thousand has been repaid and our obligations on this account now amount to $11,000 in the form of a promissory note. The congregation of Christian Temple more than met the challenge of the board, the board originally agreeing to pay a maximum of $40,000, on condition that Christian Temple raise $110,000, thus assuring a building costing $150,000. The cost of the present building, we are assured, is twice that amount and more. We congratulate the congregation and this body on the happy and auspicious outcome of this undertaking.

Our Church in Richmond was opened for services last summer, and is now occupied by an enthusiastic and growing congregation. This board paid half in the purchase price of the lot, and had paid the pastor's salary from the beginning. The Woman's Board of the Convention has Richmond as their home mission special, and are undertaking to pay $6,000 a year for a period of five years. The Richmond Church is an honor to our cause in the Virginia capital, and gives promise of steady growth and development.

We assisted our People's Church, at Dover, as an emergency matter, to the extent of $5,000, the Church there having raised for their enlarged building program $100,000. By this act, the board undertook to show our Dover people our deep interest in their great task and our appreciation of their generosity in kingdom service.

Our North Alabama work, to which we are contributing this year only $300, is most promising indeed, and gives evidence of growing into a Conference of Churches within a few years.

Other places named in this report as receiving aid have all had our careful and prayerful consideration, and we have done the best we knew in the distribution of funds at our disposal.

Throughout the bounds of the Convention there are evidences of an awakening in matters of Church building and needs for houses of worship in centers where we do not now have them. We can only enter these centers and render aid as funds are available.

We feel that many Churches and peoples who did not contribute to Men and Millions will help in carrying forward the work the next few years, and the board has voted that these Churches and people be given an opportunity to assist in our missionary effort and the great and ever-growing task before us.

Increase in Membership.

According to the "Annual" of this year, the total membership of the Churches composing the Conferences of this Convention increased in numbers from 28,418 to a total of 28,635, an increase of 217 members the past year. To this should be added the membership of the congregations in Carroll County, Va., which last year was thirty-four.

J. O. Atkinson,
Mission Secretary.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR APRIL.

Berea (Nans.), Driver, Va., $7; Pope's Chapel, Youngsville, N. C., $2.94; Bethlehem, Broadway, Va., $1.36; Palm St., Greensboro, N. C., $6.50; Shallow Ford, Elon College, N. C., $2.87; Henderson, N. C., $7.17; Turner's Chapel, Colon, N. C., $1.22; Johnson's Grove, Sedley, Va., $1.47; Damascus, Chapel Hill, N. C., 65c; Beulah, Girard, Ala., $2; Linville, Harrisonburg, Va., $2.27; Holy Neck, Holland, Va., $16; Dendron, Va., $5.54; Wadley, Ala., $1.50; New Elam, New Hill, N. C., $1.60; Reidsville, N. C., $5.84; Leaksville, Luray, Va., $3.66; South Norfolk, Va., $6.32; Richland, Ga., $1.18; Beulah, Wadley, Ala., 80c; Suffolk, Va., $43.95; Berea (Nansemond), Driver, Va., $8; Ingram, Va., $3; Cragford, Ala., $10; Liberty, Vance, N. C., $3.24; N. Highlands, Columbus, Ga., $2.66; Philathea Class, Elon College, N. C., 80c; Elm Avenue, Portsmouth, Va., $4.59; Union (South), Franklin, Va., $3.35; Turner's Chapel, Colon, N. C., $3; Holland, Va., $10.20; Raleigh, N. C., $5; Dry Run, Seven Fountains, Va., $2.44; Timber Ridge, Trone, Va., $3.27; Christian Temple, Norfolk, Va., $455; Catawba Springs, N. C., $52.93; Burlington, N. C., $122.69. (Also special foreign mission offering, Newport News, Va., $65.76.) Total for month of April, $877.77.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Sincerely,
J. O. Atkinson, *Mission Secretary.*

SCHOOL OF MISSIONS.

The Surry and Sussex Counties one-day school of missions was held at New Lebanon Christian Church on Wednesday, April 9, 1924. The meeting was called to order by Superintendent Mrs. W. S. Barrett. "All Hail the Power of Jesus' Name" was sung. Devotional service was conducted by superintendent. The twenty-third psalm and the Lord's prayer were repeated in concert. Prayer for our men and women in the various mission fields, for those who plan our work and direct our forces, for our Convention and Conference officials, and for this meeting, that it may be divinely guided, by Rev. W. B. Fuller.

Address of welcome was given by Mrs. Dennis Cofer, and was very fittingly responded to by Rev. Jas. L. Foster. A message by the district leader was an inspiration to all. Roll called, and the following Churches were represented: Waverly—woman's society, young people, and willing workers; Spring Hill—young people and willing workers; Centerville—Young people; Wakefield —woman's society; New Lebanon—young people; Dendron—woman's society and young people.

Violin solo by Mrs. Owen, accompanied by Mrs. Leadbetter. Minutes of 1923 meeting read and approved. Mrs. W. H. Denison, president of the General Woman's Missionary Board, and Miss Pattie Coghill, field secretary of the Southern Christian Convention, were introduced to the body by Dr. J. O. Atkinson, after which very interesting and helpful addresses were made by both Mrs. Denison and Miss Coghill. Instrumental duet by Mrs. Owen and Mrs. Leadbetter.

The superintendent appointed the following committees: resolutions—Mrs. E. M. Richardson, Mrs. Jas. L. Foster, and Miss Irene Cotten; place —Mrs. Blanche Moffitt, Mrs. A. Matthews, and Mrs. Dennis Cofer; nominations—Mrs. L. T. Williams, Mrs. Philip Hines, and Mrs. R. T. West. Adjourned for lunch. Dismissed by Rev. Fuller. A sumptuous dinner was served by the ladies of New Lebanon and Union Christian Churches, which was much enjoyed by all.

At the afternoon session, devotional was conducted by Mrs. Jas. L. Foster; lesson taken from the 111th psalm, followed by prayer. Song by the Young People's Society of New Lebanon. Address by Dr. J. O. Atkinson, mission secretary, was of the usual high type and very instructive. He also told of the progress and some of the needs in the mountain work. After this, a special offering amounting to $72.50 was made to defray the expenses of digging a well in the mountains.

Quartette by ladies of the Dendron Christian Church, accompanied by Miss Irene Cotten. A round-table was conducted by Mrs. Denison. Report of committees: place—Spring Hill Christian Church extended an invitation to meet with them in 1925; resolutions—your committee on resolutions beg leave to submit the following: Resolved, first, we felt at home at once by the hearty welcome address of Mrs. Cofer, and wish to thank her for same; also for the response and other encouraging words of Rev. J. L. Foster; and second, we heartily appreciate the helpful and forceful addresses of our three missionary workers—Mrs. Denison, Miss Coghill, and Dr. Atkinson—who came to us for this district rally; and also we heartily commend these meetings for the inspiration they give us to take back to our Churches. We hope they will be continued from year to year to encourage our efforts in mission work; third, we wish to express our appreciation for the work done by our superintendent in her untiring efforts in getting such a large attendance from our Churches; also to Mesdames Owen and Leadbetter for the two very enjoyable musical numbers, to the young people of this Church for the beautiful song rendered, and for the lovely selection by the ladies quartette of Dendron; fourth, we appreciate the words of our workers in regard to our mission literature and hope the *Christian Missionary* especially will soon be in every home of our Convention; fifth, last but not least, we have thoroughly enjoyed the hospitality of the ladies of New Lebanon and Union Churches and their efforts in preparing a lunch that was bountiful, appetizing and nourishing, and served in such a delightful manner; also we appreciate the duet by Mesdames Cockes and Price, which was an appropriate closing to a "Happy Day." Nominations—We, the nominating committee do hereby submit the following: superintendent, Mrs. W. S. Barrett; assistant superintendent, Mrs. O. M. Cockes; secretary, Miss Evelyn Little. These reports were adopted as read. Offering, $7.16.

Instrumental duet, "Oh! Happy Day," by Mrs. Cockes and Mrs. Price. We were then dismissed, with prayer by Dr. Atkinson.

Mrs. W. S. Barrett, *Superintendent.*
Mrs. E. T. Atkinson, *Secretary Pro Tem.*

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 18, 1924.

Topic: "Isaiah and the Assyrian Crisis."

Golden Text: "God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

Lesson: 2 Kings, chs. 18-20; Isaiah, chs. 36-38.

Devotional Reading: Psa. 46.

We come to better reading when we come to Hezekiah's life and activities. For he was head and shoulders above the kings we have met during the past few weeks in these lessons. "He did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places and broke the images and cut down the groves. . . . He trusted in the Lord God of Israel, and departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth; and he rebelled against the King of Assyria, and served him not." This is the character sketch we have of Hezekiah. He was a good man and a good king.

"And he rebelled against the King of Assyria, and served him not." And thereby hangs a tale. For under Ahaz, Judah had paid tribute to Assyria. And now that this tribute was about to be cut off, Assyria was to be heard from. Accordingly, Sennacherib came into Judah and took many of the fenced cities and laid siege to Jerusalem. Hezekiah realized his imprudence, and becoming fearful, made overtures to Sennacherib and submitted to another heavy tribute or tax. The sum was so large, and times were so hard, that Hezekiah was forced to take the silver from the house of the Lord, the treasures of the king's house, and even the gold from the doors of the temple. It would seem that Assyria would be satisfied.

But Assyria was starting out on a career of world-conquest, and having tasted blood, she was soon on the war-path again. The King of Assyria sent an army under the command of shrewd and bold generals against Jerusalem. In a blustering and insolent way, one of the generals, Rabshakeh, demanded the surrender of the city. His speech was a masterpiece of its kind. He reminded the Jews of Assyria's greatness and of her conquests, and suggested that the gods of other nations had not been able to withstand the hosts of the Assyrian god. He also suggests that the Jews could not dare to hope for help from Egypt, for Egypt was itself a "bruised reed." He went even so far as to insinuate, in fact he openly charged, that Hezekiah was deceiving the people. His logic was, apparently, flawless. It seemed that Judah was leading a lost cause, and the best thing to do was to surrender at once.

Only one side of the case had been heard, however, and all the evidence was not in. Hezekiah, in desperation, sent for Isaiah, asking the prophet to pray in behalf of Judah. (What a parable of life. When folks are in trouble they instinctively seek out the man of God. Only this morning a woman called me and asked me to pray for her sister, who was in trouble.) Isaiah was the man for the hour. He declared that Jehovah would dofend His own honor, and that He would wreak vengeance on the Assyrian forces. There should be no fear. For the King of Assyria should not come into the city, and moreover he would be visited by destruction on his army. And his words came true that very night.

Hezekiah later became ill, but his life was spared, and he lived to a good old age. He very imprudently showed the treasures of the house of the Lord to an embassy from Babylon, and thus called down a rebuke on the part of Isaiah, and also gave impetus to that movement on the part of Babylon which eventuated in the captivity of Judah.

Some Teaching Points.

1. God hears and answers prayer.
2. Answer to prayer often comes in unexpected ways.
3. God often answers prayer through another person.
4. Man's extremity is God's opportunity.
5. "Daily prayer will help to lessen daily cares."
6. Godliness, not material resources, is a nation's best defense.
7. One statesman is worth more than a dozen politicians.
8. True patriotism consists not in waving a flag, but in striving to make our country righteous as well as strong.
9. Even kings can find wise counsel and strength in men of God.
10. God uses other nations to accomplish His purposes.
11. Blessed is the nation whose God is the Lord.
12. "Pride goeth before a fall, and a haughty spirit before destruction."
13. Jehovah delivers those who trust in Him.

CHRISTIAN ENDEAVOR.

May 18, 1924.

Topic: "God's Holy Day—What it is For, and Why."—Ex. 20:8-11; Mark 2:27-28.

Daily Readings: Sabbath for rest.—Dt. 5:12-15. For helpfulness.—Luke 14:1-6. For meditation.—Rev. 1:9-20. For Church-going.—Mark 6:1-6. For praise.—Psa. 92:1-5. For preaching.—Acts 13:14-17, 42-44.

The signs of the times point to rapid extinction of the Sabbath Day. In fact, there are some sections of our country, and especially some sections of our big cities, where they do not have any Sunday. Stores and places of amusement are open and do a big business on Sunday, while trains and automobiles are rushing people to and fro, mostly on pleasure trips. And even in many smaller towns and in rural communities the Sabbath has lost much of its dignity and certainly much of its religious spirit.

And this is wrong, decidedly wrong. The person or the nation that bids defiance to one of God's laws is playing fast and loose with the penalty of sin. And Sabbath observance and the sanctity of Sunday, is one of God's eternal laws. It is written, not only in the Ten Commandments; it is written in the law of life. A stated period for rest, recreation, worship is as necessary to a well-rounded life as are food and air. God commanded us to remember the Sabbath Day to keep it holy, not simply to discipline us, but because He loved us and knew what was best for us. And he who thinks that we are old-fashioned and old-fogied because we raise a cry against the wanton desecration of the Sabbath, needs to remember that it is the will of God.

There is, of course, the possibility of going to extremes in Sabbath observance. I doubt very much whether it would be expedient to go back to some of the puritanical ideas in regard to the Sabbath. But we had better do that and have something of their character and godliness than to swing to the other extreme. I do know this. There is a great deal that goes on in Christian communities, and that is participated in by professing Christians, that is in defiance of the letter and the spirit of Sunday or the Sabbath.

Sunday should combine at least three elements. It should be a day of rest. Animals, as well as men need at least one day a week for rest. It has been scientifically proved that animals and men do better work where this rule obtains. And Sunday is the time for such rest. One has only to observe the activities of our modern world to see that with a great many, perhaps a majority, Sunday is anything else but a day of rest. People come to their work on Monday morning more tired than they were on Saturday night, because of their dissipation on Sunday.

In the second place, Sunday should be a day of recreation. Sunday should furnish us a change from the usual activities of the week. This opens up, of course, a broad field. For after all, the matter resolves itself in the issue of what constitutes wholesome recreation for Sunday. It is difficult, of course, to legislate for details. But I have no hesitancy in saying that a great deal of our modern Sunday recreation life is un-Christian. Many people make a plea for commercialized games and recreational activities on Sunday, and as a rule the people who frequent such places are the people who have been there during the week.

In the third place, and of supreme importance, Sunday should be a day of worship. Whatever the Sabbath might have been, our Christian Sunday ought to be a day of worship. He who has allowed a Sunday to go by without giving heed to the needs of the soul has missed the higher meaning of the Sabbath. And he who habitually does this is committing spiritual suicide.

Some Thoughts on the Lesson.

If six days' work cannot support us, a seventh day's work will not help, for it will weaken us for the other day's work.

Satan does not all at once seek to destroy the Sabbath. He seeks to undermine it by introducing apparently innocent sports. Slowly other things are advocated.

The Sabbath laws must be written in our hearts. We might obey them outwardly while hating them inwardly. We need the Sabbath spirit, and then laws will not trouble us.

Evil forces are organized like an army against the Sabbath, not because they hate the Sabbath, but because they want to make money from people who wish to be amused.

THE CHURCH THAT IS TO BE.

Too long has the Church struggled along with inadequate equipment toward the accomplishment of the purpose whereunto it was established, namely: the coming of His kingdom among men. It is true that the Church has developed wonderfully both in spirit and effectiveness since its establishment, but there are more excellent things yet to be accomplished in the very near future—say, the next half-decade. It is the duty and privilege of the laymen and ministers alike to co-operate and sacrifice to bring about the realization of our Christian idealism, the brotherhood of man.

One of the important duties of the Church is to train all its members for active Christian service, and to do this effectively the Church of the future will use the most modern methods of teaching and training. Christian education as a means of nurturing the child within the folds of the kingdom looking forward toward its union with the Church, will be emphasized as the best method of winning souls to Christ.

In order to render the most effective service, the Church must have better physical equipment. No longer must the Master's work suffer for lack of separate class-rooms for pupils, proper teaching equipment, and adequate provision for recreation. The leaders in the Church of tomorrow will recognize the fact that we can serve God when we play as well as when we pray. In recognition of this fact, the new Church will be equipped with a gymnasium, athletic grounds and other provisions for social, physical, and spiritual development.

In its development, the Church will work on several distinct principles. Instead of being a parasite on the flesh of civilization as some of our forefathers who were forced to pay taxes to support it thought it was, it will fruit in loving service to God and brother-man. Evangelism that will save, missions which will win souls to Christ, and social service that shall bless him who receives, but even more him who ministers—these three shall be the moving spirits of the Church that is to be.

The gospel of the future shall be a gospel that satisfies. It will be based primarily upon a heart experience of the saving power of Christ. Men shall come to emphasize deeds and not creeds. It will be a gospel of service, not of theology. This gospel will be a social gospel, a gospel which will save for service now and not for safety from punishment in the hereafter.

It is the duty of the Church to rebuke wickedness and destroy sin wherever it is found, but its duty does not stop here. What is the use of closing the gambling joints, the immoral shows, and eliminating other social evils if the Church does not put something better in its place. So, in order to be successful, the Church must provide a systematic, organized and correlated program of Christian education.

The Sunday School has proven a failure in teaching Christianity to the youth of today. This is due to lack of time, insufficient equipment, teachers who are not properly trained, and lack of good leaders. The week-day school of religion is the rainbow in the sky of Christianity, promising a future made bright and Christ-like through its ministry. We are coming more and more to realize the importance of Christian education, and if we devote, say an hour a day to religious instructions and training instead of the miserly fifty-two a year, half of which is taken up otherwise than teaching, we shall have a citizenry which will be Christian beyond our fondest dreams. It is our duty to provide for the education of the spirit and heart and the emotions of youth as well as to educate the intellect. The World War demonstrated the curse of the trained intellect and the cruel and pagan heart. Knowledge is power, and power without a Christian heart and Christian motive to direct it is a dangerous thing.

In view of the great need and the present tendency in that direction, it is not a far-fetched prophecy that the Church of tomorrow will be one great Church, and that petty theological beliefs will be melted in the warm flood of love which shall unite the brethren even as Christ prayed it should. In a lesser degree, this was true during the World War when all Churches united in sending chaplains with the soldiers and provided a minister for every twelve hundred men. During this crisal time, the Protestants and Catholics worked together in perfect accord. So it shall be in the future, and then we shall behold how good and how pleasant it is for the brethren to dwell together in unity.

The Golden Rule reached the high-water mark of Hebrew prophetic and legal teaching, but the Church of the future will be guided by the spirit of the New Testament standard which soars high above in its majestic splendor of breadth and reach. Hear what the Master has to say on this subject. His standard is found in John 15:12, and in it is given the essence of spiritual life. It is divine love. Hear His command, O Church that is to be, hear it and live—"This is my commandment, that ye love one another, as I have loved you."

With more adequate physical equipment, sufficient time for religious instruction, and enlarged conception of Christianity, leaders and teachers who are willing to sacrifice and agonize that the Church of the living God shall go forward and that the gates of hell shall not prevail against it, the Church of the future is facing a path which will brighten more and more unto the perfect day, when the brethren shall love one another even as Christ loved us, and His spirit shall reign over the whole earth and all men shall worship him and proclaim Him King.

W. S. WEATHERS.

The Senate has just passed the bonus bill, providing adjusted compensation for the American soldiers in the late war. It takes the form of insurance, the cash option provision having been stricken out. The bill will now go to conference for a few minor adjustments with the House, which passed it some time ago. It will then go to the President for his signature. Some believe that he will veto the measure. The Democrats, though supporting the bill, are not entirely satisfied, and expect to amend later.

Dr. Dwight H. Day resigned as mission treasurer of the Presbyterian Church. Dr. Day had served in this position for eighteen years. He came to it from a prosperous business career in New York, and has put the Church mission work on a firm foundation. He is widely known outside the confines of his Church, and has done much for missions the world over.

The automobile pays more in license fees than is spent on good roads in this country. The nation can afford more and better roads; it can afford more and better schools. Good roads everywhere mean good schools everywhere—both together mean good citizens everywhere.

More meat was produced and eaten in the United States in 1923 than ever before in a single year. The Department of Agriculture estimates the consumption of meat at 18,481,000,000 pounds, or 167 pounds for every man, woman and child in the United States. Total production figures were not announced.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

RESOLUTIONS OF RESPECT.

Sister Ada Bradshaw, beloved wife of Bro. Jacob E. Bradshaw, departed this life to the life beyond on April 9, 1924, age 54 years. Besides a devoted husband, she leaves to mourn their loss three sons, five grandchildren and a host of friends who were drawn so close to her by her sweet Christian character. Her life was exemplary, she being a devout Christian, a devoted wife and a loving mother. A great portion of her life she was a true and loyal member of Isle of Wight Church. Her faith in God was vivid and vital, her belief in prayer steadfast and unshaken, and her influence in the community was for good and for God.

When the summons came for her departure she was ready and willing to go. She was one of the first ladies of the Church to organize the Ladies' Aid Society, and was ever ready to do her share in whatever was to be done. Her Church and society was a part of her last rational conversation. Therefore, be it resolved:

First, That the Ladies' Aid and Missionary Society of Isle of Wight Church has lost a faithful and loyal member.

Second, That, while we mourn her departure, we bow in humble submission to the will of the all-wise Father, who "doeth all things well."

Third, That we pledge ourselves to nobler efforts in behalf of our societies in furthering the cause of Christ. Truly it can be said of her, "She hath done what she could."

Fourth, That a copy of these resolutions be spread upon the society records, one sent to her bereaved husband, and one sent to The Christian Sun for publication.

MRS. L. P. ROBERTS.
MRS. W. F. PORTER.
MRS. J. E. WHITE.
MRS. J. H. TURNER.
MRS. CLARENCE EDWARDS.

McLENNAN.

Sister Cornie Cannada McLennan, the wife of Bro. D. A. McLennan and daughter of the late Ruffin and Mary Cannada, died at her home near Chapel Hill, April 9th. Had she lived thirteen days longer she would have been 64 years of age. Besides her devoted husband, she leaves seven sons and two daughters—J. W., R. B. and D. C., of Greensboro; J. E., of Spencer; Dallas, Brady, Aubry and Miss Pearl, of Chapel Hill, and Miss Nellie, of Durham.

Sister McLennan became a member of Damascus Christian Church in early life, and since that time she and her devoted husband have been actively interested in the work of their Church. She ever held before her children, teaching them by precept and example, the value of clean Christian character. It was not a work in vain, for today they do honor to her life, in that several of them hold very responsible positions and all of them are professed followers of her Christ and are held in high esteem by all who know them. Six of these noble sons tenderly bore her remains to their last resting-place.

The immense gathering of friends at her funeral and the very profuse floral offering evidenced the high esteem in which she was held in her own community and several other parts of the State.

B. J. HOWARD.

FAISON.

God, in His infinite love and mercy, has seen fit to take from our midst a beloved member of Union Christian Church, Mrs. M. L. Faison, who died on March 8, 1924. Be it, therefore, resolved

That in the death of this earnest, faithful servant of God, the Church of which she was a member for many years has sustained a great loss. She was of noble Christian character, ever ready to lend a hand in the upbuilding of worthy objects, a willing worker in the service of our Lord. Our loss is her eternal gain.

That we tender our heartfelt sympathy to the bereaved children and relatives and pray that God will sustain and help them through the dark hours, that they may be able to look up through their tears and say, "Thy will be done."

That a copy of these resolutions be sent to the family and to The Christian Sun for publication, and a copy be filed on the Church record.

MRS. RUTH JOHNSON,
MRS. ELSIE STEWART,
MRS. MARY McNEAL,
Committee.

MILES.

Mrs. Sallie R. Miles, wife of A. Y. Miles, of Gilesonville, N. C., was born May 14, 1872, and died April 11, 1924. The funeral was conducted at Bethel Christian Church by her pastor. Her remains were placed in the Church cemetery. The Eastern Star Lodge conducted the service at the grave, she being a member of this lodge.

She joined Bethel Christian Church in early life. She was a charter member of this Church and remained faithful until she was called home. She leaves to mourn their loss a husband, ten children and a host of relatives and friends.

May the Lord bless the bereaved ones and help us all to live close to Him.

J. F. APPLE.

GARRISON.

Mrs. Nancy A. Kernodle Garrison, wife of T. N. W. Garrison, was born May 30, 1851, and died April 17, 1924, aged 72 years 10 months and 17 days. Her funeral was conducted by her pastor, the writer, at Bethlehem Christian Church, and her remains laid to rest in the Church cemetery. She joined Bethlehem Church in early life, and remained a faithful member until God called her home.

May the Lord bless and comfort the companion she leaves behind, and may her influence still live with us, helping us to live closer to Him who conquered death for every one.

J. F. APPLE.

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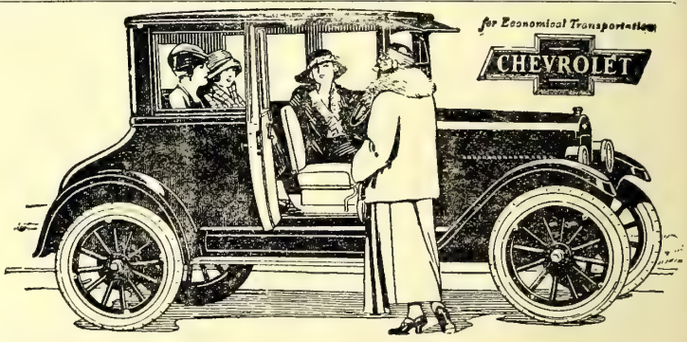

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IN MEMORIAM.

In memory of Irene V. Barrett, who died one year ago.
Silently and sadly beneath the tomb,
But not forgotten, there the flowers bloom,
Lies a dear one whom we love;
One we feel has gone above.

Patient and enduring the awful days,
She passed them by in many ways.
That awful morning! I'll never forget,
And that sad good-night I think of yet.

All that loving hands could do
Could not heal her—not even to soothe;
Prayer went up day and night,
But God saw fit, and it was right.

For she was ready, and wanted to go
Out of this world of pain and woe.
It was sad to tell us all good-by,
But hope to meet her again on high.

We miss thee, Irene, in the home;
We miss thee in company and when alone;
We miss thee at Church, for this I care—
We remember you here, and every where.

But we hope to meet you, and your smiling face to find,
In the heaven bright, beyond the stars that shine.
Mother and father coming to welcome you some more;
Sisters and brothers journeying to that happy shore.

Oh! what a happy meeting in that home of rest—sweet rest!
We are trying to live to your last earthly request.
Where no sorrow comes, no tears in the sky,
The circle will be unbroken in the sweet by and by.

MOTHER & FATHER.

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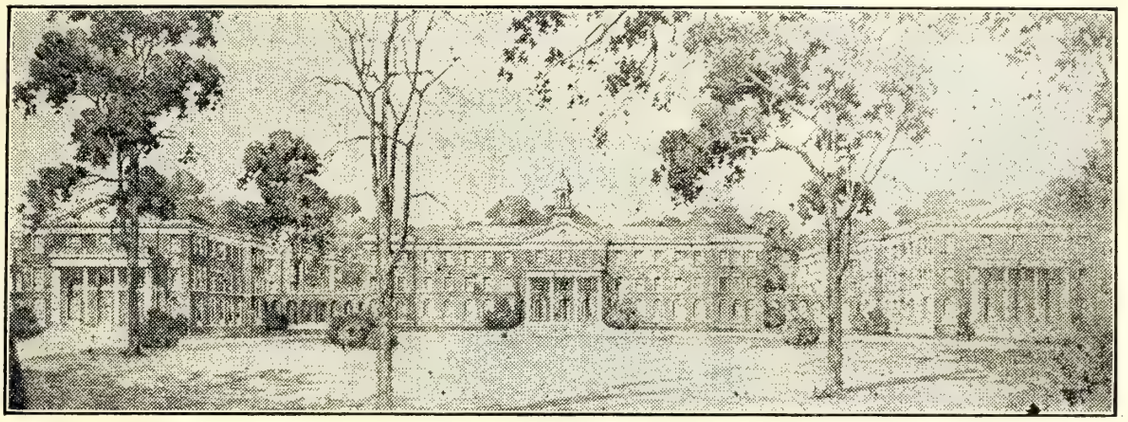

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To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

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Committee on Education, Southern Christian Convention.

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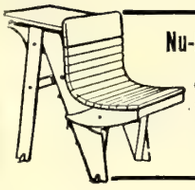

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

J. PRESSLEY BARRETT, D. D..Editor
P. J. KERNODLE....Managing Editor

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HOWELL.

Jet. H. Howell, son of Thomas and Lucinda Howell, was born January 25, 1882, and died April 4, 1924, aged 42 years 2 months and 9 days. On Christmas Day, 1903, he was united in marriage with Miss Mary Babb, to which union were born three children—Maud Lee, Robert Edward and Mary Elizabeth, all of whom are living.

Bro. Howell was for many years a faithful member of Holy Neck Church, and for several years served as deacon. His devotion to his Church was beautiful, and his Christian life exemplary. He enjoyed the highest esteem of all who knew him.

Surviving, besides his wife and children, are three sisters—Mrs. B. F. Fowler, Holland, Va.; Mrs. Ed. Bashford, Portsmouth, Va.; Mrs. Eva Etheridge, Norfolk, Va.; also one brother, H. H. Howell, Portsmouth, Va. With these relatives who deeply mourn his untimely passing, he will be greatly missed by a large circle of friends, and especially will he be missed in his Church.

Funeral services were conducted Sunday afternoon at Holy Neck Church by the undersigned, assisted by the Revs. J. H. Lightbourne and L. F. Paulette. Despite a heavy downpour of rain throughout the day, the Church was crowded to the doors, and some who came to show their love and respect could not get in. GEO. D. EASTES.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MAY 15, 1924 | NUMBER 20.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Song Writers Enter Suit.—

Music publishers and writers of popular songs have started a suit in the courts to have it determined whether or not radios can broadcast their songs without the consent of the publishers or owners of the copyright. Irvin Berlin, Harry Von Tilzer, and many other popular song writers and publishers are concerned in the suit.

Jew Gets Road Sentence.—

A Jew, by the name of Cohen, was sentenced to the county roads of Guilford County, in the municipal court of Greensboro, by Judge D. H. Collins recently. It is pointed out that Cohen is the first member of the Hebrew race to get a road sentence in the State of North Carolina. Cohen was charged with having whiskey in his possession. Nineteen gallons were found in his home, and about a quart in his grocery store.

A Tornado Sweeps South.—

On April 30th a terrific tornado swept over portions of seven Southern States, leaving death and destruction in its wake, 113 persons being killed outright in the storm and 500 others injured more or less severely. It is estimated that property damage from the storm will surpass ten million dollars. A number of the stricken areas are calling for help, and the Red Cross is doing all possible in rehabilitating the destroyed property, and is ministering to the injured.

Grace Koningen Wins.—

Grace Koningen, a Holstein-Friesian cow, raised and owned by the Montana State College of Agriculture, is the champion milk producer of the United States. In one year she produced 32,295 pounds, or more than sixteen tons of milk. The former record was 31,581 pounds, produced by Adironac Wietske Dairy Maid. The record of Grace Koningen seems almost unbelievable, but it shows the marvelous power of a well-fed cow.

A Cemetery Unearthed.—

English archaeologists have unearthed a cemetery of the sixth century at Stratford-on-the-Avon. They regard it as a great discovery and of much value in the study of early English history. Probably the most important thing found was a shield which had been buried with a great chieftain. It is made of iron and inlaid with bronze and gold. More than two hundred interments were made in this cemetery, some forty of which had been cremated and the ashes buried in an earthen urn. The graves reveal much concerning the customs of people in pre-Christian England.

Persia Deposes Sultan.—

Sultan Ahmed Mirza, the young Shah of Persia, who is only twenty-six years old, has been deposed by the Persian Parliament, and his two-year-old son named as his successor. The report of the deposition of the sultan comes from Teheran, the capital of Persia. It seems that the young shah liked Paris better than his native land. He has been absent from Persia so long that the Parliament has decided to make a change. There have been reports that the Persians were planning a republic, but such plans, if they ever existed, seem to have been abandoned.

Our Largest Spending Unit.—

The veterans' bureau for the relief of the soldiers of the late war is perhaps the government's largest spending unit. It is said that it now consumes $126 out of every one thousand of Uncle Sam's money. Two billion dollars have been paid out since the war. All this money has been used in pensioning wounded soldiers and in rehabilitation work among the soldiers. The United States has been exceedingly generous to those who fought in the late war. But why should they have had to fight? War costs at best too much in life, in suffering and in money. We have learned that at least from the last war.

Egypt Has First Parliament.—

Egypt, governed for ages by the pharaohs, and in more recent times dominated by Turkish sultans, and still more recently under a military protectorate of Great Britain—now has a Parliament elected by the people. It is the first really democratic body ever to assemble in the valley of the Nile. Egypt's first Parliament was formally opened by King Fuad. The occasion was marked by Oriental splendor and popular rejoicing. The king headed a great procession which marched through the streets of Cairo to the new Parliament house. There he made his opening speech and outlined the government policies. J. Morton Howell, United States minister to Egypt, marched in the procession and was greeted with shouts of "Long live America!" America holds a high place of leadership among the nations of the world, and with that leadership there is great opportunity and great responsibility. As citizens of the United States, we should be very careful whither we lead the world.

Once Out of Debt.—

It was nearly a century ago, in December, 1834, the Secretary of the Treasury Taney, in his annual report to Congress, announced that the entire national debt would be paid or provided for during the ensuing year. "Thus the United States will present that happy and probably, in modern times, unprecedented spectacle of a people substantially free from the smallest portion of debt," to quote from the report.

Secretary Taney's predecessor, Secretary McLane, had predicted the total extinguishment of the national debt three years before, and it is evident that the officials of that day had no confidence in the theory, attributed to Hamilton but probably never advanced as a general truth, that "a public debt is a public blessing," for the final wiping out of the last bond occurred but seventeen years after the close of the War of 1812, in which much of the debt was created.

Had later financial administration been as thrifty, Uncle Sam might long ago have paid the Civil War debt, which still drags along to the enrichment of the bondholders.—*Ex.*

Immigration Bill Passed.—

The immigration bill passed the House on April 13th, and the Senate on April 18th. The former immigration provision, which expires on June 30th this year, provided that foreigners might come to this country from each foreign country on the quota of 3 per cent of their nationals in this country according to the census of 1910. The present bill, as passed by Congress, provides that a quota of only 2 per cent of the nationals of each country, as shown by the census of 1890, may enter this country. Under the law now in force, about 150,000 foreigners have been admitted each year. Under the new bill, the total will be reduced to 165,000 each year.

The bill, as recently passed, excludes all Orientals from this country. This exclusion clause includes Japanese, Chinese, and Hindus. There has been for some time a rigid restriction of Oriental immigration, but a few Japanese have been admitted each year (about 600) under what is known as "the gentleman's agreement." This might have been continued had not Hanihara, the Japanese ambassador, handed Secretary Hughes a statement bearing on the subject in which he declared that should a restriction measure be passed, "grave consequences" might result. The Senate understood this phrase as a threat, and immediately passed the exclusion clause. Only four Senators voted in the negative.

President Coolidge has not as yet signed the bill, and no intimation of what may be expected from the White House is yet known. The Tokyo government is indignant over the passage of the bill. On the Pacific coast, where feeling against the Japanese is very strong, the applause of the action of Congress is practically unanimous. Elsewhere throughout the country, there is a feeling of regret at the disturbance of amicable relations between the United States and Japan.

NOTES-PERSONALS

Rev. J. W. Patton preached at both services at Durham last Sunday, in the absence of the pastor, Rev. S. C. Harrell.

This is the final issue of THE SUN under Dr. Barrett's second administration. Next week Dr. Atkinson and his editorial staff begin their duties.

Dr. Atkinson and Superintendent Johnston were at Needham's Grove, Randolph County, last Sunday. They were impressed with the promise of the field there.

Rev. B. F. Black is improved, he thinks. The brotherhood will gladly remember this noble chaplain of the A. E. F. and faithful Christian minister in their prayers.

Don't forget the Chautauqua and School of Christian Methods at Elon College July 28 to August 3. Those who attend one of these Chautauquas always want to attend another.

Dr. Barrett remembered the Christian Orphanage with a bequest of $500. He left the residue of his library to the college. Just before the fire he gave the college about five hundred volumes.

Mr. W. E. MacClenny has placed our entire Church under obligation by his research work—work of a high order, too—into our early history. He is continuing his investigations. Read his report in this issue.

Miss Beulah Lawrence, Jonesboro, N. C., in renewing, has some splendid things to say for THE CHRISTIAN SUN. We appreciate them every one. Our people do like our paper and that encourages us to work all the harder.

Dr. W. C. Wicker is in the field almost constantly these days, looking after his duties as educational secretary of the Masons. As assistant grand lecturer of the same order, Rev. J. W. Patton spends most of his time in the field.

The Elon professors continue to "break up" high schools, and from all reports succeed in splendid fashion in the performance of their duty. This is good advertisement for the college, and it does a professor good to make a speech on such an occasion.

Mr. A. M. Johnson, Fuquay Springs, N. C., passed to his reward on Monday, the 5th of May. For many years he has been an intense sufferer, but his faith in God grew brighter with each succeeding sun. He was an inspiration to his neighbors. God rest his noble soul in peace!

The Elon commencement this time, May 25 to 27, bids fair to be largely attended. On the afternoon of the 27th, the Alamance building will be formally tendered and accepted. It is hoped that large numbers of our people will attend the exercises throughout. Don't forget the date—May 25-27.

The death of Rev. Geo. D. Eastes is a severe blow to our ministry. His funeral was conducted in Holland at the Christian Church there on Wednesday at 2 o'clock in the afternoon. Rev. J. H. Lightbourne was in charge. Interment was in the Oak Grove Cemetery, Portsmouth, Va. Full account will appear later.

Rev. W. T. Scott, in July, will begin editing the "Christian Endeavor Topics" for THE SUN. Brother Hardcastle continues to write the "Sunday School Lesson Comments," but did not feel he could continue both. Bro. Hardcastle's work has certainly won for him high commendation. We feel sure Bro. Scott will deserve a similar praise.

Elon won both times in the triangular debate with Erskine and Presbyterian Colleges. Elon is making quite a reputation in intercollegiate debating, having won four out of six decisions this year. Elon's debaters in the recent debate were H. C. Hainer, J. T. Banks, F. L. Gibbs and J. N. Denton.

The publicity work of the Southern Christian Convention was handled splendidly. Credit is especially due to Mr. J. H. Blanchard, Rev. H. S. Hardcastle, and Miss Mary Andrews, assistant secretary of the Convention. Publicity work counts. Why should a gathering of Christian workers put their light under a bushel by keeping their deeds from the public press?

The Convention adopted a progressive budget plan. Beginning with the 1926 session of the Convention, $10,000 additional annually is to be asked of the Conferences. Between now and then, the Conferences are to be asked to approve this plan and to pass it on down to the local Churches for ratification. Dr. J. O. Atkinson, mission secretary, was elected to present to the Conferences and Churches the claims and methods of Christian stewardship and Church finance. It seems to us that it would be hard to improve on this plan.

Have you been keeping up with the Sunday School literature of our Church? It is vastly improved in mechanical appearance and contents as well. If you do not subscribe for the *Journal of Christian Education,* you should be ashamed of yourself. Every officer of every organization in any way connected with any Church of our denomination needs this journal. Write the Christian Publishing Association, Dayton, Ohio, for sample copies of it, and of any other literature our Church issues.

FORWARD-LOOKING PEOPLE.

I regard the Sunday School as the forward-looking institution of the Church, stated a leading speaker at a religious education convention. The reference is apt and suggestive. It came from a man who, because of his secretarial duties, was not often able to be in Sunday Schools.

The Sunday School, in the first place, is made up largely of children and youth. Naturally, they look forward. They partake of the optimism of spring. Then, the teachers and officers who associate with the young people catch the hopefulness and energy of their associates. People do not grow old when they do such work. The years may increase, but their hearts "keep step" with youth.

Further than that, Christianity and the gospel message always inspire the forward look. Christ brought hope and joy to mankind. The Bible, which is the chief textbook of the Sunday School, though interspersed with warnings, generally breathes of better days and triumphs for the truth.

The Sunday School is noted for starting things. It always keeps some new projects in view. The hope of the future is wrapped in the fortunes of the forward-looking Sunday School folks.—*Vanguard.*

WORD OF THANKS.

On Thursday evening, April 17th, we were paid a visit by several members of Hayes Chapel Church at Garner. They came bearing tokens of their liberality in the form of many and good things to eat. We were glad indeed to have them visit us, but when they began to unload the provisions and to fill our pantry with the good things which they gave us, our hearts were made to swell with a gratitude that we could not express.

We wish to thank each and every one who had a part in this donation of good things, and assure you that our appreciation is beyond expression.

To each and every one who has given of their means for the purpose of helping me in the purchase of a new automobile, I wish to express my sincere appreciation.

J. FULLER JOHNSON.

MRS. BARRETT EXPRESSES THANKS.

I wish to express my grateful appreciation to the many friends who made my recent sorrow as light as it could be. How I could have gotten along without their great kindness and sympathy, I cannot see.

The authorities of the Lawrence Hospital did everything they could to help me through the trying ordeal. I cannot thank them sufficiently for their considerate kindness and attention to me and Dr. Barrett.

The friends at Elon College and in Winston-Salem came to me with every assurance of sympathy and assisted me in making the funeral arrangements in the most kindly manner.

Those who attended the funeral in Suffolk and took part in it made my sadness lighter by their presence and their sympathetic ministries. Others who have written to express their sympathy have cheered my heart so far as it can be comforted amid such bereavement.

I wish, too, to thank the acting editor of THE CHRISTIAN SUN and the Southern Christian Convention for their kindness and consideration.

MRS. J. P. BARRETT.

HAW RIVER.

As I rarely see anything about our Sunday School in THE SUN, I thought I would write a few notes about it, so as to let the readers know that we are still in the land of the living and have the largest school we have ever had, and we are doing a greater work than ever before.

The men's Bible class, with Mrs. J. A. Long as teacher, is clothing a little boy at the Christian Orphanage, and they are planning to give him a college education when he gets through at the orphanage. The ladies' Bible class, with Mr. Frank W. Bains as teacher, is one of the greatest working classes I ever knew. Though small in number, they support four classes in the Sunday School and have bought equipment for the primary class-room and have bought a drugget for the Christian Orphanage, and have given a good amount to pay for dental work for the school children, and gave a large donation to help install a new furnace in the Church; they have bought flowers for the sick and dead, and have entertained the small children of the Sunday School; and when the M. P. Church was burned, they gave fifty dollars to help rebuild the Church. They have given for good purposes to the amount of $284.59 in just a little over twelve months.

Now, I believe the reason why our class is doing more work than ever before is because we have caught the missionary vision as never before. Other Sunday Schools please let us hear from you.

A MEMBER.

BETTY'S OTHER NAME.

"Betty S—! Betty S—!" Adele kept repeating as she looked at the big rag doll with her sunbonnet and her gingham apron. "What do you suppose her other name is, mamma? Why do you think grandma wants me to guess? I don't understand it."

"Neither do I, Adele," said Mrs. Ford. "Grandma says you will get a prize when you guess Betty's other name, so if you want to earn the prize you will have to put on your thinking-cap."

So the letter that Adele wrote to her grandma thanking her for the doll had a neat little list of names, beginning with the letter S, but none of them were right. Whenever Adele heard of a new name, she ran to put it down, but somehow she never could get just the right one. All this time poor Betty S— was tucked away in a box in the playroom, for her little owner did not like her at all. She did not tell her mamma that she was much disappointed to receive only a rag doll from grandma, who usually sent such lovely things, but Mrs. Ford did not need to be told. The other dolls were carefully undressed every night and put into their beds, but Betty was never looked at at all.

"Grandma is coming to visit us tomorrow, Adele," said her mother. "She is to stay a week."

"I suppose I'll have to get out Betty S—, then," said Adele, discontentedly. "It wouldn't do to let grandma know I never played with her."

Mrs. Ford said nothing, but presently the playroom was set in order and Betty S— given a place in an arm-chair in the corner.

"Why, how nice and clean Betty S— looks, Adele," said her grandma when she went into the playroom. "Her clothes are not soiled a bit. You must be very careful with her."

"I—I don't play with her very much," said Adele.

Adele guessed all the time she was there, but could not get the right name, so she told her mamma she would never try again. "I don't like Betty at all," she said, shaking the poor doll. "What is your name, you ugly thing?" she said. "Grandma said she intended to buy me a nice little piano when I guessed what the 'S' stands for, but I'll never get it. Why, mamma, look here! This lovely silver thimble fell out of Betty's bonnet when I shook her."

In a hurry, the bonnet was pulled off, and there was a beautiful handkerchief, with lace around it, in the crown. Her petticoats proved to be other handkerchiefs, and in her sleeves were the prettiest hair-ribbons Adele had ever seen. In her old-fashioned calico handbag were pretty bits of silk for doll dresses, and in the back of her frock Adele found a ring neatly hidden. The little girl had quite a heap of gifts in her lap when Betty was finally ready for her nightgown.

"I s'pose she meant it for a surprise, didn't she?" she asked, and then she caught a twinkle in her mamma's eye. "Betty Surprise! Betty Surprise! If I had been nice, and played with her at first, I would have guessed her name long ago." And when the pretty toy piano was brought into the playroom it was Betty Surprise that was first seated with her clumsy hands on the white keys, and all the other dolls had to wait.—*Selected.*

HENDERSON IS DOING THINGS.

Every department of the Henderson Church and Sunday School seems to be doing things these days. The Christian Endeavor Society is becoming very strong and active, and recently won the Vance County Christian Endeavor Union banner.

Judging from the attendance and the continued interest manifested in the weekly Sunday evening meetings, it seems as if they might hold this banner for another term. Easter Sunday was a big day in the Church. Directly after the opening of the Sunday School, the hour was turned over to the children for their Easter exercises, which had been carefully prepared. They did honor to themselves and to those who had drilled them, and all enjoyed the hour thoroughly. During these exercises the regular Easter offering for the orphanage was taken, at which time the goodly sum of $37.19 was given for this worthy cause.

At 11 A. M. the regular morning worship was held, with an Easter sermon by the pastor and a beautiful Easter solo by one of the members of the choir. Following this service, a business meeting of the Church was held. Many important and interesting things were discussed at this meeting. A committee was appointed to attend to needed repairs on the parsonage. This committee is to consider screening the house, fencing-in the garden, painting the house, and securing a hot-water heating plant. The pastor appreciated the kindly spirit and generosity with which the matter of his vacation was discussed. Owing to a strenuous winter, he feels the need of a let up at this time, and is planning to accept the offer of an early vacation. It has been the custom for some time to hold a monthly Communion service, but after talking the matter over at this meeting, it was decided to have the Communion quarterly, devoting the entire A. M. hour to the Communion and its significance, and at the evening hour to hold an evangelistic service.

Easter Sunday night the choir took over the evening service and rendered "Jesus Lives," an Easter cantata, by Chas. H. Gabriel. The choir had been working hard for the success of this program, and it was very gratifying to them to have a large and enthusiastic congregation of listeners. The cantata was especially well rendered and a credit to the Church.

Henderson was well represented at the Sunday School institute at Mt. Auburn. Evening service was dispensed with for that Sunday, and about fifty of the members enjoyed Dr. Fletcher's inspirational lectures. At a meeting of the Workers' Council recently it was decided to reorganize several of the primary and beginners' classes, and graded lessons are to be installed next quarter.

Several of our ladies enjoyed the missionary rally at Fuller's Chapel recently, and one of the members of the Henderson society was elected as secretary of the district. Another member has just finished a term as district leader. Henderson is doing things, and has much yet to do, but we feel that these activities bode well for the future. A. H. Hook, *Pastor.*

UNCLE SAM AND THE BIBLE.

"They tell me," soliloquized Uncle Sam,
"That my schools are Godless and bad;
That my teachers say to my boys and girls,
'Oh! God's a back number—ask dad.'

"They say that the Bible is taught no more;
That religion is gone from my schools;
That American children like heathens are reared,
And know nothing of Christian rules.

"They even say that God's Word is barred
From my schools by my basic laws;
That the Constitution my Jefferson wrote,
And my Washington signed, is the cause."

"It's alien," soliloquized Uncle Sam;
"I now understand it all.
The wise man said, 'Rear a child in the way
He should walk, and he'll never fall.'

"In the little red school-house where I was taught
The three 'R's' in '76,
I studied the Bible every day,
And its truth in my conscience sticks.

"Christ gave me a very hard problem to solve.
He said, 'Trust in God, Little Boy;
Go, found a republic where men shall be free,
And the rights which God gave them, enjoy.'

"I remember the boys in that little red school,
And their mothers, and sisters, too;
How they talked about God, and the Bible, and Christ,
And their numbers were mighty few.

"We all went to work, our problem to solve,
And we looked to the Father above
For protection, and wisdom, and guidance, and power,
To found our republic in love."

* * * * *

And then Uncle Sam from his musing aroused.
"Put the Bible back into my schools!
Let love for our Father in heav'n, and Christ,
Be once more number one of my rules.

"Let my boys and my girls be taught about God;
Let them hear the Master's Word;
Let the Bible be free, as it was for me;
Let them grow in the love of the Lord.

"Let the libelous words, which the aliens speak,
Be uttered no more in my ear;
For the Bible was taught me when I was a boy,
And my children its teaching must hear.

"I stand for Christ; and the system I teach
Is mine. I proclaim it again.
'Tis the answer I learned to the problem I solved:
'In the name of God, amen!'"

—*James P. B. Hyndman.*

PROGRAM FOR DISTRICT MEETING.

PISGAH, ALA.—JUNE 6, 7, 8, 1924.

Friday Night.

Sermon by Rev. W. T. Meacham.

Saturday, June 7.

8:30 Devotional Services—Rev. R. L. Wisener.
Election of Officers.

9:00 Missions:
Home-Foreign—J. H. Hughes.
"Our Women's Work"—G. D. Hunt.
"Effects of Men and Millions Upon Our Work"—E. M. Carter.

11:00 Sermon—J. D. Dollar.
Adjourn for Dinner.

Saturday Afternoon.

1:30 Song Service.
Stewardship:
"What We Owe--The Tenth"—C. W. Carter.
"Service in Stewardship"—J. D. Dollar.
"The Place of Religious Literature in Kingdom Service"—E. M. Carter.
"Effective Methods of Evangelism"—G. D. Hunt.

Saturday Evening.

Sermon—C. W. Carter.

Sunday Morning, June 8.

9:00 Sunday School Session.
"Sunday School and Christian Endeavor"—J. H. Hughes.
"Our Schools of Methods"—E. M. Carter.

11:00 Sermon, "Principles of Government"—G. D. Hunt.

The editorial board takes the responsibility of The Sun with the next issue. Send in your subscription and receive the first copy under the direction of the new staff.

E-D-I-T-O-R-I-A-L

J. PRESSLEY BARRETT, *Editor,*
Elon College, N. C.

A MODEST AND TRUE BENEFACTOR.

Some men are born rich, some achieve riches, and others have riches thrust upon them. To this parody of an ancient saying should be added the fourth class of those who solicit for funds, with fear and trembling. The first and second classes apply not to the writer's experience. In class four he is somewhat of a veteran. He has had one notable experience in class three.

It was in March of 1919, when the Elon standardization fund was being raised, that a letter came from Southern Pines, N. C., containing a check for $1,000 and asking that it be counted as coming from a Northern friend. I had not met the generous donor. I was sure here was a real man. The gift was acknowledged with grateful appreciation, and the friend advised that the campaign was on a five-year basis. Immediately he subscribed $4,000 more. Money had not before been so thrust upon me. The experience was exhilarating. It put new life and enthusiasm in our campaign, and we soon went dashing high over the top.

We immediately invited our brother to visit Elon, but he could not conveniently do so. In 1922, three years later, on learning that he was again at Southern Pines, we presented our plea for a visit, and our good friend came. The late Dr. Frank S. Child was a visitor at our home at the same time. Dr. Child preached a great sermon and made public reference to our modest friend, who was in the audience, saying that each man should serve God with the talent he had. He was glad, he said, to have a man present who had the talent to make money and who honored God with it.

As we walked home for our noon meal, my good friend confided in me that he had always thought of his gifts in the way Dr. Child had pictured them, but he had no idea his friends knew of his thought. He said he enjoyed helping good causes, and that he wanted to help Elon more. So he thrust $5,000 more on me. That afternoon we rode over to the Christian Orphanage, and he thrust a $1,000 check on Uncle Charley. Later that fall, during the session of the American Christian Convention, he thrust $10,000 on President Caris, of Defiance College. He has thrust other sums of money on other enterprises and institutions, always quietly and without the blowing of trumpets.

Mr. Corwith—for that is the name of my friend—lives for the good he can do, and it is a benediction to be in his presence. In March, 1923, while he was sick in bed, he decided to add $25,000 more to the ten thousand already given Elon and to found a professorship in the department of Christian education in memory of his wife, Mrs. Annie Vail Corwith, a noble Christian woman of beautiful character traits in home, in community, and in Church. Following a recent visit to Elon, of which he is now a trustee, he added $25,000 additional toward the rebuilding program, making his total gifts to date $60,000. I have been cautioned to say nothing about these matters, but have considered it only right that the Church should know its benefactor. His splendid example, too, should encourage others to be liberal in their support of the enterprises of the kingdom.

But Mr. Corwith is a remarkable man in other directions as well. At the tender age of thirteen he became an employee of a real estate and insurance company near his home in Brooklyn, N. Y. He applied himself assiduously to business and became immensely popular with the firm's clientele. They felt they could absolutely rely on the youth's word. Then something happened. His employer was endeavoring to pull off a big deal of shady character. During the interview in which he hoped to close the matter, he sent for his youthful employee and endeavored to get him to color the truth in the interest of the deal. The lad declared he would not do it; that he was employed to work for the firm, but not to lie for it.

The irate boss discharged him. His father rejoiced that he had such a son. After a brief time, the boss induced the young man to come with him again, but on the distinct understanding that he would not be party to any shady dealings or misrepresentations of truth. This loyalty to the truth has characterized Mr. Corwith throughout his career. He would not swerve a hair's breadth from the truth for any conceivable consideration.

For five years, in all, he remained with his employer, building up in the meantime a growing list of friends who urged him, because of his honesty and integrity, to begin a business on his

W. F. CORWITH.

own account. Being but eighteen years of age, he could not legally do so. His father put a mortgage on his home, and the business began in his father's name. Three years later, the firm name was changed to his own. In 1887 he associated with him in the business his younger brother, Mr. Luther G. Corwith (who died in the summer of 1923), and the firm name became that of Corwith Bros., Inc. In 1890, the business was removed to 851 Manhattan Ave., Brooklyn, N. Y., where it remains, a bee-hive of activity, an army of organization, a radiating center of good will and service to the community.

There is now a branch at Jamaica, Long Island, with the same reputation for honesty and integrity as the Manhattan home office. Of late years, Mr. Lester F. Corwith, only son of Mr. W. F. Corwith, and an attorney at law, has been associated with his father. Mr. Corwith has shown his appreciation of his employees by selling them stock on easy terms in the business. On June 6, 1924, the fiftieth anniversary of the firm will be celebrated with a banquet given in honor of the founder and inspiration of the firm by his business associates.

Mr. Corwith's beautiful residence is at Hempstead, N. Y. He endeavors to keep it just as his beloved wife did during her lifetime. It is one of the show-places on Long Island. Here our friend lives in beautiful simplicity and rare consecration, making his daily pilgrimages to his great business in the city or transacting measures of great import from his home in the event he feels unable to make the trip to the office. He has never been physically strong, and has to garner his vitality with utmost caution. Thus only is he able to carry the enormous responsibilities of his great business enterprise.

In his boyhood, Mr. Corwith found his Saviour under the preaching of his brother-in-law, Dr. Martyn Summerbell. He has been a devout and consecrated member of the Christian Church ever since. He loves the Church. He loves his brother-men. He feels that God is his business partner. Prayer to him is as necessary as breathing, and Bible-reading is his food and drink. But this modest, quiet man will never tell you any of these things. You have to observe his habits and listen to the testimony of those who have known him intimately for a term of years.

I have known many men. All of them have influenced my life. No man has influenced me more wholesomely these latter days than this modest, true Christian and benefactor. Life is sweetened because of its contact with this Christian nobleman.

WE SAY ADIEU.

Since Dr. Barrett's illness, the acting editor has been glad to carry the duty of bringing out THE CHRISTIAN SUN weekly. It might have been considered a burden to take up this extra service, in view of the exacting duties of the acting editor's regular work. Far from it. The acting editor was led into the Christian life by Dr. Barrett, and throughout his life has cherished him as a dear personal friend and adviser. Any service that could be rendered him is, therefore, to the acting editor not a burden, but a genuine joy. Our only regret is that the editor does not return to the tripod, where he wielded a pen of vigor and charm. In his loss, the acting editor has sustained a grief that it will take years to assuage.

The acting editor rejoices in this his adieu message to be able to turn the paper over to an editor tried and true—the versatile, the eloquent, the distinguished former editor, Dr. J. O. Atkinson. Editor Atkinson needs no introduction to the Christian Church. He is perhaps our best-known minister, and no man wields a more facile or eloquent pen. He made THE CHRISTIAN SUN great during his sixteen years of former service, and he is now in the prime of life. The Church may confidently expect an era of growth and expansion of the paper under his guidance. We congratulate our people on his election to this post of responsibility and power.

The staff to be associated with him needs no introduction. Barring the instance of acting editor, who becomes contributing editor on the new staff, we may say without fear of successful contradiction that the staff editors are eminently qualified for their several duties, and that with Editor Atkinson at the helm they will give us a most excellent paper.

We print again the staff in full, and in saying adieu, pray for them as we fully and confidently expect a marked success in their responsible posts of service to the Church and kingdom. The staff consists of—

Editor-in-chief—J. O. Atkinson.
Managing editor—P. J. Kernodle.
Contributing editors—W. W. Staley, R. C. Helfenstein, S. C. Harrell, W. A. Harper.
News editor—S. M. Lynam.

To THE SUN'S readers of the interregnum, a fond and an affectionate official adieu.

The Christian Publishing House building, Dayton, Ohio, has been sold for $175,000. A new site has been purchased and a modern plant and office building is to be erected by July 1, 1925. We are glad to hear of this splendid action.

A NEW PASTOR IN OLD CONDITIONS.

The following, from the *Herald of Gospel Liberty,* plainly states the problem, and freshness of matter will hold the subscribers:

One of the Methodist *Advocates* recently told of a Church of medium size which had exactly nine subscribers to this Church paper up to the time of last year's conference, but shortly after conference the number jumped to one hundred and sixty-nine. How could that remarkable and sudden increase be accounted for? It was the same old town. It was the same old Church. It was the same old Church membership. It was the same old religious paper. The only new thing was the preacher! He it was that had made all the difference!

There is not a Church paper in existence that could not duplicate that same experience many, many times. It is one of the best-known axioms around the office of a religious periodical that the size of the subscription list will depend upon the pastor. It is almost possible to trace the movements of various pastors by the subscription list of the Church periodical. Wherever some men go, the list very soon makes a tremendous increase. And where other men go, the list gradually drops off to almost nothing. In each case it is the same Church, the same folks, the same periodical. The only thing that is different is the pastor and the size of the subscription list. And they are undoubtedly related to each other as cause to effect.

We are mentioning all this only that pastors may know the facts—and guide themselves accordingly. No man has any business in the ministry who is not willing to face every principle of religious work earnestly and sincerely. One of these principles is that the pastor is the key to the situation with reference to the religious paper. What his people read, how much they are interested in religious periodicals, and the interest which they take in the general work of the Church and the kingdom will depend almost entirely upon him. There is no shying away from that well-proven fact.

Now, this is not written with the money end in view. It is written because the editor is becoming more and more deeply convinced that there is little hope of infusing the right kind of Christian idealism and Christian spirit into the great ndustral, social, national, and international situations until a far larger number of Church members begin to read religious books and religious periodicals that are worth while. Just so long as so large a part of the membership of the Churches read little or nothing but the daily newspaper and the secular press, and have the daily newspaper point of view, our country will be dominated by politics instead of by Christian ideals—and a great deal of that politics will be rotten! Surely this ought to be a matter of utmost concern and responsibility for any pastor. It is his business to see that his people read of finer ideals of kingdom relations and better interpretations of current events than those which they find in their secular papers.

REPORT OF THE SPECIAL COMMITTEE ON FINANCE.

The following report was adopted at the recent session of the Southern Christian Convention:

1. That the time limit for final payment of Men and Millions pledges be extended to December 31, 1926.

2. That total Convention apportionments be increased the sum of $10,000 annually, this increase becoming effective with the Conference year 1926-'27; that, through official representatives of this Convention, this increased apportionment be placed before each Conference for approval at the 1924 session, and that the result of action by the Conferences be reported to the next session of the Convention.

3. That the orphanage be omitted from the apportionment table.

4. That no appeals for funds be made by the General Convention or any department thereof, but that all such appeals be made directly to the Southern Christian Convention.

5. That the Southern Christian Convention continue paying its foreign mission funds to the General Convention, as heretofore agreed upon, that an annual contribution be made to the General Convention from our Convention fund, not to exceed 20 per cent of the receipts from the Conferences to this fund, and that the various boards of the Convention co-operate with the General Convention upon the same basis.

6. That the provisions of items 4 and 5 become operative from and after this session of the Southern Christian Convention.

7. That with the approval of the Mission Board the mission secretary of the Southern Christian Convention be made stewardship secretary to aid our Conferences and local Churches in the most approved methods of Church finance.

J. E. West, *Chairman.*
G. O. Lankford, *Secretary.*

REPORT OF SPECIAL COMMITTEE FOR CLOSER CO-OPERATION.

The following was adopted:

First.—By joint action at the Marion Convention in 1890, the Southern Christian Convention, is a constituent member of the General Convention, entitled to representation on the basis of numbers.

Second.—As a supporter of the official objectives of the General Convention in a financial way, the Southern Christian Convention agrees to co-operate upon the basis of official action by the General Convention; but only through the Southern Christian Convention.

Third.—The Southern Christian Convention does not consent to any appeals of any nature by the General Convention to Conferences, boards, local Churches or members except through the Southern Convention itself, and only for authorized General Convention purposes.

Fourth.—The Southern Christian Convention shall share in an equitable way, on a per capita basis, General Convention obligations to the Federal Council, and such other interdenominational organizations as the General Convention in regular sessions may assume.

Fifth.—All emergency actions of the General Convention shall be subject to ratification by the Southern Christian Convention before they are binding upon the Southern Christian Convention.

L. E. Smith.
J. O. Atkinson.
C. H. Rowland.
W. W. Staley.
J. E. West.

Adopted at Norfolk Convention May 2, 1924.

THE NORTH CAROLINA CONFERENCE.

The North Carolina Christian Conference is composed of three subordinate Conferences, viz: the North Carolina and Virginia Conference, the Eastern North Carolina Conference, and the Western North Carolina Conference. This subdivision of the Conference was made for the promotion of the progress of the work to the advantage of all parts of our work in North Carolina. There were some legal technicalities which prevented a complete division until all the obligations of the North Carolina Conference were met. For this reason, the present plan of work was pursued.

Last fall the several subordinate Conferences, according to agreement, sent all their home mission collections to the treasurer of the North Carolina Conference to apply to the outstanding obligations on home missions which were made by the Board of Home Missions of said Conference. These collections liquidated almost half of the outstanding obligations. If special effort is put forth during the present Conference year to collect home mission funds, we can meet all outstanding obligations and the North Carolina Conference can be entirely discontinued, and the several Conferences into which the provisional division was made can be chartered and function entirely independent of each other as they were before the union. This seems to be the desire of a considrable majority of the membership of the Churches composing the territory, and should be consummated as soon as possible for efficiency and for a high degree of co-operation for the future growth of the Church.

As president of the North Carolina Conference, it is the most earnest desire of the writer that the ministers serving the Churches make special effort this year to raise all the home mission money possible and meet our full home missionary obligations this year. If any more should be raised by this special effort than is necessary to meet our obligations, there are growing needs where such surplus might be used to good purpose.

If the ministers and officials in each Conference will undertake to raise one-third of the amount necessary for the above purpose, I believe it can be done without hardship on any Church or individual. I should like to hear from the several ministers, pastors and officials of the Conferences and to know that they will work together to reach this goal by the close of the present Conference year. W. C. Wicker.

THE STRONGER IS THE DICTUM.

The Supreme Court of the United States has recently rendered a decision in a case coming up from Idaho which is of unusual interest to those interested in the enforcement of the prohibition laws. This decision emphasizes a principle of law which is too little understood by most people. It is this: "In all instances where a State law is stricter in its provisions than the Volstead act, the State law holds. In all instances where the State law is more liberal than the Federal law, the Federal law holds."

The defendant in this case is a banker, living in Idaho, who had in his possession in his home a private stock of liquor. The Idaho law goes further than the Volstead law in the matter of possession, in that it prohibits the possession of liquor irrespective of when that liquor was obtained. The Volstead law, it will be remembered, permits possession of liquor obtained before the Volstead act went into effect.

Some boys broke into this banker's house and stole his liquor. The banker prosecuted the boys, although he had been advised that by so doing he himself would be held liable for illegal possession. The banker said he welcomed a test of the State law which prohibited possession.

In the lower court, he was found guilty. He appealed from one court to another until the case reached the State Supreme Court. He lost in all the courts, including the Supreme Court of Idaho.

He then appealed his case to the Supreme Court of the United States, and that tribunal has now confirmed the finding of the courts of Idaho. The banker has served thirty days in jail for the possession of liquor in his home.

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. John Pressley Barrett, D. D.

Born in Isle of Wight County, Va., February 5, 1852; died in Winston-Salem, N. C., May 1, 1924. United with Antioch Christian Church as a boy. Educated at Suffolk Collegiate Institute and Richmond College; became a candidate for the ministry in 1872; licensed to preach by the Eastern Virginia Christian Conference, at Cypress Chapel, on Sunday, November 2, 1873; ordained to the full ministry by a presbytery appointed by the Eastern Virginia Christian Conference, at Berea Christian Church, Nansemond County, Va., on Sunday, November 7, 1874; and was a member of that Conference for fifty years.

He initiated home missions in his Conference, served as president of the Conference, fathered the Christian Missionary Association, was a member of the provisional board that located Elon College, member of the board of trustees of Elon College up to the time of his death, served rural and city Churches as pastor in four States, was an enthusiastic advocate of home and foreign missions and education, and led the Memorial Temple, in Norfolk, Va., while pastor, to give as much for missions as for current expenses.

Dr. Barrett served as editor of The Christian Sun, organ of the Southern Christian Convention since 1844, for thirteen years, and as editor of the *Herald of Gospel Liberty*, organ of the General Convention of the Christian Church, and the oldest religious paper in the world, for twelve years, making an editorial career of twenty-five years. He possessed the editorial talent, used it in the interest of the spiritual life and progress of the kingdom and his own Church, always "contending for the faith once delivered to the saints." He was jealous of any question of doubt or reflection upon the plain word of God. Biblically, Dr. Barrett was of the same type as the editor of the *Sunday School Times*, defending heroically the simple heart-interpretation of the Word.

He published "The Little Teacher" and "The Sunday School Quarterly" in Raleigh, N. C., until these finally yielded to the Sunday School publications of the Christian Publishing Association after the union of the Southern and Northern Conventions in Marion, Ind., in 1890. In addition to a successful editorial career of a quarter of a century, he was the author of the following books: "Iola Graham or Facing the Truth," "Centennial of Religious Journalism," "Forty Years on the Firing Line," "Fruit-Bearing Truths," "Modern Light-Bearers," and "Garden Spots in the Old Testament." By his excellent writings and his personal example, he led many to become Christian, and some fine young men into the ministry. This was conspicuous and touching in many brief words of testimony at his funeral service.

He died May 1, 1924, while the Southern Christian Convention was in session in the new Christian Temple in Norfolk, Va.; his remains were brought to Suffolk, where final funeral services were held, May 2nd, in the Suffolk Christian Church, conducted by Rev. W. W. Staley, assisted by W. S. Long, D. D., L. E. Smith, D. D., president of the Convention; N. G. Newman, D. D., his pastor at Elon College; J. O. Atkinson, D. D., former editor of The Christian Sun and secretary of the Mission Board of the Southern Convention; W. P. Minton, secretary of foreign missions of the General Convention; W. A. Harper, president of Elon College, and acting editor of The Sun while Dr. Barrett was in the hospital; and H. S. Hardcastle, pastor of Suffolk Christian Church. Other ministers and laymen delivered from the floor sympathetic and tender words of appreciation of his life and personal Christian character.

The final adjournment of the Convention made it possible for a large number of ministers, delegates and visitors to the Convention to motor up to Suffolk in time for the funeral service. The Convention had already passed worthy words and resolutions of appreciation, appointed six laymen as active pallbearers and six ministers as honorary pallbearers, beside sending a large floral design to cover the casket.

The family group numbered about sixty, with his companion, his only daughter and her husband, suffering the greatest loss in his passing away from the Church militant to the church triumphant.

The Church choir sang "Asleep in Jesus," "Peace, Perfect Peace," "Kissed by the Angel of Peace," and "Abide With Me" as the great congregation followed the flower-covered casket from the Church and out to the grave in Cedar Hill Cemetery. It was the tenderest, the sweetest, the richest, and the most impressive service ever witnessed by that silent throng of friends, who realized, as never before, the spiritual value of his Christian life and character.

W. W. Staley.

THE SPRINGS OF LIVING TRUTH.

By Rev. W. C. Wicker, D. D.

If we would appeal to the thirsty souls and satisfy their thirst for that thirst which satisfies, we must keep our faces to the future and forge ahead in creative thinking, mental and moral growth, and spiritual vision. While we think on the great problems of life, we should not forget that all thinking that is worthy of the name depends on past experience. In religion, as in all other kinds of thinking, we should use our imagination, recall the conditions, solutions of problems, and the nature of the consequences in order to know how to deal with similar problems, in similar condition so as to reach satisfactory solutions in our present crisis.

Too many professing Christians are satisfied to repeat the experiences of the past as though those experiences which occurred under different conditions would satisfy our present needs in different circumstances. Truth is not something which is static, but truth is dynamic. It works itself out only as the conduct and the experiences of the individual fit in with the conditions that exist and bring desirable consequences. What is truth for one age, under one set of conditions, with one set of problems, may be foreign to the truth at another time and different circumstances. That which works best in the interpretation of life and experience in terms of the age in which we live is best.

When Christ says, "I am the way, the truth, and the life," He means that through Him, by acting as He acted, by following His example under the same circumstances and following in the way He walked, we shall find that such a course will lead us to the realization of a true relation between our life and our environment, both material and social. The practice of the principles, the application of the teachings, obedience to the doctrines He taught in His life will work out *truly* in our life, and that which works out *truly* in practice is true, and when thought of in an abstract way may be called *truth*. But in reality truth is not static and abstract; it is rather intensely concrete and dynamic. It functions in life and living processes, and transforms the life in which it functions so as to harmonize life with reality and contribute to the reality of life.

Through Christ, we find the way to live, the manner of living, and in so living we try out His teachings in concrete practice and find that His teachings work truly, for they solve the problems of life, they meet the deepest needs of life, they satisfy the yearnings, longings, desires of our deepest spiritual natures adequately and completely, and work truly in thus meeting our needs. The test of truth is that it works out in wider experience and continues to satisfy our needs, and the teachings of Christ fulfill this test with growing richness as we try Him more and more. For this reason, He can truly say, "I am the Truth."

But if He is the Truth, following Him, obeying Him, applying His doctrine, and guiding conduct by His teachings will enrich life at every step, and there is an easy transition from conceiving Him as Truth because His teachings work truly in the guidance of life and thinking of the enriched result of the activity because of the superior guidance which is life itself. Way, truth, life, emphasize in turn the manner of trying the teachings of Christ, the adequacy of these teachings to meet the needs, satisfy the longings, to give quietude to the yearnings, and complete happiness to the soul in its outward and upward reach after its nobler selfhood, and finally the enriched soul itself is the center of attention in its richer, more abundant life.

When we can think of Christ in this sense, we shall understand Him in His unlimited adaptation to every age and condition of life. In Him we have neither a static being nor a static doctrine, delivered once for all to the saints, but an ever-living Christ adaptable to all ages, conditions, climes, needs, races, peoples, for His supreme mission and His infinite meaning are amply adequate to meet every need, to fit every condition, and to satisfy every longing of the most versatile and varied human nature, and no man in his finite limitations is able to claim a monopoly on the limitless Christ.

GREETING FROM UNCLE WELLONS TO THE SOUTHERN CHRISTIAN CONVENTION.

Southern Christian Convention, Norfolk, Va.:

My dear Brethren,—This is the first time in sixty-eight years that I have missed a regular or called Convention. I was present at the organization of the Convention at Union, in Alamance, N. C., and all those old brethren and sisters are gone. But my friends all say that I had better not attempt to go this time, such is the distance and fatigue of the journey, and therefore I represent myself by letter. I hope that we will have a fine time and a session that will be both pleasant and profitable. I wish to be remembered kindly to the brethren and sisters, and am so sorry that I cannot be there to shake their hands.

In 1852 I was at a Conference in Norfolk, Providence Church, one of the strongest Churches we had financially and intellectually, having the sheriff of the county and the representative in the Legislature, and it was there and then they recommended to me, the Conference did, the Graham Institute as a divinity school, which I entered. I was the first divinity student to enter the school at Graham. Shortly after, two other brethren, E. W. Beale and R. H. Costen, entered. Brother Beale made good, but Brother Costen was not much of a ministerial student, and stayed but a short time. I stayed only two years, when my health had completely failed and my finances were

getting a little low. It was a pleasant and profitable occasion for me, however. Brother Beale made a fine success after he gave himself wholly to the work.

Brethren, I have always felt a deep interest in everything connected with the Church, and I so much regret that I cannot be present and hear the reports and the discussions and the action of the Convention.

In 1923, January 18th, I was pained to see the hard work we had done going into flames, and I could scarcely stand it to see the walls falling and the flames belching forth to the heavens, and the other buildings accessible all endangered and sometimes on fire, which, however, we could control. But the fire swept away the main building and we were powerless. It was early in the morning, and fortunately nobody was in the building. All the water that we could put on it had no effect. I stood and looked at it. I helped them to lay the first brick, and I helped raise the first money, which was very hard to raise. We had to raise it in small amounts, but then I saw it going into flames, our organ, our grand piano, the pictures of our three first presidents, our books, our records, and some money all gone into flames, and there was no help for it. It was a little more than my nerves could stand. I sat down and began to ask the question, "What can we do?" I saw that it was all dark before us, the middle of the session, our house burned, and what a loss it was to us! I came to my room and thought that we must take it all to the Lord in prayer.

By the next day I had concluded that perhaps it was providential. Our chapel was on the second floor, and I had felt, but had never expressed it, some uneasiness about the enormous crowds that assembled there. The commencement was not far ahead, when our crowds would be great, and the floors, as it had stood there for thirty-odd years, might give way and many of our best men and women and students might be crushed, and fire follow.

In a few days, one of our most prominent citizens in the county said he would open a subscription at $5,000. In a few days Alamance County proposed, in five years, to give us $100,000 in installments. I said to Dr. Harper, "You must lead us, and we will all try to follow you in prayer. Our prayers shall go with you, and we will help you in everything we can with our prayers." He then moved out to New York, and our earnest prayers went with him. He returned with a promise of $25,000 from an unexpected source, and we felt encouraged. The next week he moved out again, and came back with the promise of a house to cost $50,000 and the funds that would be required to finish and furnish it. The next week he was away again, and came back with the promise of another house to cost $50,000. And we were receiving checks from different sections of the country for $5,000 and less. In a few weeks a dear brother in California that we had never known of sent us his check for $5,000. That opened up a correspondence between him and Dr. Harper that led to a visit by Dr. and Mrs. Harper. With the promise that my prayers should go with them and would meet with them and Brother Orban and his wife, and that what would be done would be done in the name of the Lord, they set out on the long trip. I wrote a letter to meet Dr. Harper at Bro. Orban's, stating that he and Mrs. Harper and Mr. and Mrs. Orban would be in consultation about his furnishing us with another house, and promising to be there with them in prayer, making five in all. A dispatch soon came to me saying that the house was secured through prayer, and with the necessary means to complete the building and furnishing it. Shortly after, two dear brethren of our sister Church, the Methodist, sent us a check for $5,000 each, and many other checks were coming in for smaller amounts. But we asked the Bros. Duke if they would not change theirs and give us $40,000 more for a house in honor of their mother, who was reared but a few miles from here, and they did so.

Brethren, all of this has been accomplished by prayer. The Alamance building, 200 feet long, 64 feet broad, and three stories high, in a year's time has been erected, and the other buildings are well on the way. But it requires money. Our Alamance subscriptions are in installments of five years, but we had to furnish the money and have this house completed. Now, brethren and sisters, what are we to do? Where are we to go to get the money that is necessary for the completion of these buildings? Let us still trust the Lord, and He will direct us, and that we may have the pleasure of saying, "Amen" to the checks we may receive. Prayer has led us, the Blessed Lord has been leading, and we have been following. Now, I want to suggest that every member that constitutes this Convention, small and great, we want a contribution from them. We hope that each Church in the Convention will have a special day, and that every little boy and little girl, every old gray-haired man and woman, and every man and woman, will make a contribution, and have a book in the Church that will show the names and the contributions. I want a college that we can all say "our college," and in years to come these little boys and girls that may contribute may say "our college" and feel that they had a hand in directing it.

In connection with the college, we are expecting to have a chair in theology that we are looking for some one to lead that we may teach the English Bible and practical Christianity here. We want to send out missionaries all over our country, men and women having been taught the English Bible and will go to work among the poor, the vacant Churches, the mills and factories, and the country to bring in the dear children and the young people into the fold of the Lord. These brothers and sisters who will go forward and do their duties as preachers and teachers will always see the loaf and fishes on the coals. It is to throw out the net, as Jesus said to His disciples, when seven had toiled all night and accomplished nothing, and He said to throw out the net on the right side, and the catch was such that the net could scarcely bear it. When Peter approached the Saviour and he told them he had not meat, He said to Peter, "Bring the net ashore." When he did so, there were 153 large fish. Brethren, always throw out the net on the right side. Be ready at the summons of the Master to go, and if any of these young men and women shall go industrially to work they will not lack. Some may be hunting money. We don't want them. We want the young men and women who are hungry for souls and will do their whole duty. If they should fail to bring in the lambs, let them try some other branches of the work. Don't cumber our ground without seeing the results. We don't want anything but a clean missionary chair. We want no "isms," but we want those who believe in the divinity of our Lord and Saviour Jesus Christ. But that is the only theology that our Southern Church has ever taught, and I cannot see how any one doubting the divinity of Christ can find a way up into the glory land. There is but one way. We will be able to say to our brothers and sisters of other denominations, send your boys and girls here and we will fit them for a useful life; not, however, that we object to the higher courses. Let those who want to go further do so, and we will have plenty of places in our cities and towns for them to work.

I have always felt that there was a large opening for me to fill, and while I have witnessed the conversion of hundreds and thousands of souls, and am now, in my ninety-ninth year, still trying to do something to win souls for Christ. My prayers! oh, what sweet communion I have with the Blessed Lord, and when I am subject to die I can feel that I have given my time and talents, with some mistakes, to the great work of the Master, and I can see such good results. And when I shall cease my work, at my funeral, I have a sermon already written that I hope will be read and then published that all preachers wishing it to read to their congregations may have it, and all others that desire it may have the same. And then what little may be left every bit of it goes to the chair of theology, for I want to keep preaching when my body is asleep in the quiet dust. I want to keep preaching, and whatever contribution may arise from anything I shall have left in the way of book or in that sermon shall all go to the chair of theology.

I have often thought that I will write a series of letters from an old minister, going to my early life, and tell of the many pleasures we have had and the trials we have had.

Now, brethren, we want to see that everybody comes up and puts his shoulder to the wheel, and Zion shall surely travel. Come, brethren, here is my mite to help finish the unfinished work of the college. Come and join me, and when I am done with this world whatever I have will go to the chair of theology, sending forth these our young men and women to go and preach the word of eternal truth, to win souls for Christ, and our prayers shall be with them, and when we are done here we will still be preaching.

May God's blessing be upon the Convention; no tontentious spirit, but all of us putting our shoulder to the wheel and pushing forward, and what a great work we will accomplish! They will tell in days to come that all those industrious workers will surely get their reward. But we don't find any promise to the lazy man. Let us send out our young men and women full of zeal and that old-fashioned religion. I cannot say as to the methods, so we will stick to the good old religion. Never let there be any change in the old divine truths, but blow the gospel trumpet aloud and souls will be saved.

The dear old brethren and sisters that we met long years ago many are sleeping in that house not made with hands, eternal in the heavens. Now, let us follow their tracks and push forward for the glory land. I don't want to repeat, but when I go there and meet with those dear friends that have gone before, and I meet before the Blessed Saviour, may I say, "Here, Lord, am I. Send me where Thou would have me go. Let me teach what Thou would have me teach. Let me say what Thou would have me say." And I will be ready to take up the work of the Master. Oh, what a glorious work! But, brothers and sisters, I must close this letter. There are so many things that I would like to say that are impossible now, though possibly you may see them in the letter I anticipate for THE CHRISTIAN SUN.

May God bless you in this delightful session; and may you accomplish great good in the name of our Blessed Saviour, is my prayer.

J. W. WELLONS.

During the past fifteen years, in Denmark, votes have been taken in 299 parishes out of a total of 1,400, and in only fifty-two places has there been liquor victories.

Send in your renewal for THE CHRISTIAN SUN. Ask your neighbor to subscribe. He needs THE SUN'S cheering influence—and the printer needs the $2.00.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE CHURCH EQUIPPED FOR WORLD SERVICE.

By Dr. J. O. Atkinson.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." —John 3:16.

The World War made one contribution to human society. It made us think and talk in world terms. There was a conference in which the nations of the world participated. This conference proposed a league of all the nations of the world. There was later a disarmament conference, in which all the nations of the world discussed the question of limitations of armaments. There was an Interchurch World Movement. There is now serious talk of a world court. This, I say, is one contribution that the war made to humanity. It has put into our thinking and into our attitude, world terms, world relationships, world needs, world problems. The Church had been trying for years to bring this very thing to pass. It had been saying that if one member suffer—meaning by one member, one nation, one tongue, or one race—then all members suffer with it. But humanity outside the Church, particularly that part of humanity outside the Church calling itself diplomatic, would not agree that this was so. We have learned by a terrible and bloody experience, since we would learn with no other, that what the Church had said was so.

David Livingston, the explorer and missionary, had said, through the Church—he tried to say it in the ears of the world—that Africa was the open sore of the world, and that the world as a body could not be healed as long as this sore remained full of corruption, and deadly poison.

Robert Morrison had said the same through the Church about China, and William Carey had demonstrated the same to England through the Church about India. Booker T. Washington had said the same thing, but with different emphasis, namely: that if a weaker nation and a stronger nation live together, unless the stronger shall pull the weaker up with it as it goes upwards, then the weaker will drag the stronger down to its own level. And the Church has been trying to say through the ages that God "hath made of one blood all nations of men to dwell on all the face of the earth, if haply they might feel after Him and find Him, though He be not far from every one of us." Again and again the Church has preached and has spoken of world brotherhood—of the Fatherhood of God and the brotherhood of man. But humanity would not take seriously these things into their thinking.

Now, as the Church has pioneered in this vital and worth-while matter, so is the Church designed by its founder and adequately equipped for world service. And the Church is the only institution thus equipped. The first claim made is that the Church, in its constituent elements, is, as an organization, adequately equipped for world service. And it is the only institution known to man that is so equipped.

The State's function is to develop patriotism and care for its own. The State exhausts its strength and engages its talents in building roads, maintaining schools, supporting its own institutions and developing its own resources. It has neither the mind for world service nor a strength equal to a task so great.

The school is not equipped for world service. As an institution, it functions best in exalting its own, in teaching the geography, the botany and the biology of its own nation, State or tongue. The home, as an institution, busies itself in rearing its young, caring for and training its youth and dependents, and implanting the seeds and sources of love deep in the heart of its fellow-members.

The Church is without limitation, either in its scope or concept. The most abnormal or unnatural species of Church is that which would limit its scope, its outlook or its endeavor. This idea will readily seize the mind and hold it steadfast if one will only recall the content of the Church in its founding. Peter had confessed that the Christ was the Son of the living God. The Christ in turn said: "Upon this rock [the rock of this confession] will I build my Church." Here was a confession, which the Christ desired every person on this earth to make, or to have the opportunity of making. Individuals die, institutions perpetuate themselves, are immortal. On this account, the Christ founded an institution whose sole aim and chief purpose in the world was to make Him known to all men. The Church has forgotten, or willfully ignores, her mission in the world when it ceases to be missionary—that is, ceases to seek to function as a world institution. A non-missionary Church does violence both to the spirit of its Founder as well as to its own character and inherent make-up. John Wesley spoke truly the inherent spirit of the Church when he said, "The world is my parish." The world is the parish of the Church, and the Church has as much concern for the welfare of one part of its parish as for another.

II. By and through the character of its message, the Church is equipped for world service. By taking thought, no man has added one cubit to his stature. And by taking thought only, the Church has not added one cubit to its stature. It is not sufficient to put the world into the thinking of humanity; it must put the world into the loving of humanity. The foundation of the Church, the character of the Church, the message of the Church is not thought, but love; not wisdom, but worship; not power, but pity and piety. For God so loved the world that He gave His Son. Had He stopped to think about it, had He been prompted only by considerations of expediency, reason, prudence, wisdom, He had never given His only begotten Son. Thought would have led Him to recall how His rebellious and obstinate subjects had stoned the prophets, imprisoned the seers, and killed those whom He had sent unto them. Therefore, they will crucify my Son, mine only begotten, if I send Him unto them. There is no Scripture or prophecy or poetry which teaches that God so thought, so considered, so reasoned of the world that He gave His Son. Nay, verily: God so loved that He gave. Here is the motive that prompted God, and it alone is the motive that prompts His Church today, to give to the world that whosoever in the world believeth shall have everlasting life.

We come to Church to worship, that we may go out to work. We must bear in mind that religion and worship are the heart of knowledge. Worship precedes work, and religion goes before knowledge. "The fear of the Lord," said the wise man, "is the beginning of knowledge." A speaker at the recent Student Volunteer Convention said: "It is because we want men to think that we ask them to worship. Reason must be tempered by a sympathetic heart." The French writer Sebatier said that England was spared the horrors of a French revolution because of the Wesley and Whitfield revivals. They appealed to the heart and aroused the conscience of England. This is the message the Church brings, not that of reason, but that of love.

A man by the name of Booth wrote a great book on "Social Conditions of London." He showed that one-tenth of London's population had sunk into mental turpitude and moral depravity. This was the submerged tenth, and they were too low in the scale of living and conduct to be reached or reclaimed. Let the submerged tenth alone, and save the tenth just above them from being submerged. This was the reasonable and feasible way to save London. Let those under the mud stay under, but direct all help and attention to those headed mudward. And then appeared on the scene in London another man by the name of Booth. He declares himself that he stood on the streets of London till midnight, night after night, till he learned to love the mud and the muck and the mire of that city. He had compassion for those who were submerged and seemed hopeless. And then one night at a late hour he went home and told his wife that he loved, with infinite pity and compassion, the submerged tenth of London, and that he should dedicate the rest of his life to their rescue. Then he and his devoted wife knelt together in prayer and there sealed their purpose with a great surrender to God. There and then the Salvation Army was born. General Booth so loved that he gave. The first man Booth so thought that he abandoned. The second man Booth so loved that he gave himself and all he ever was to be to the rescue of the submerged tenth.

If David Livingston had stopped to thing, he would never have buried his great talents and devoted his superb scholarship to saving the black and barbarous peoples of Africa. If William Carey had stopped to consider, he would never have wasted his great learning in an endeavor to teach and enlighten and instruct the low-castes and the outcasts of India. If Robert Morrison had stopped to count the cost and consider the expediency, he had never given years of his great intellect and superb talents to translating the Bible for the Chinese. These men neither counted the cost nor followed any rules of expediency. They were moved to their fields of immortal activities by the impelling power of a great love. One so thinks that he gets; one so loves that he gives. Thinking is essentially self-centered, and asks what can I get or do? Love is essentially unselfish, and asks what can I give? This is the message of the Church. It has ever been the message of the Church. And this tells why the Church is equipped with a message for world service. The Bible is God's love letters to mankind. Here you find the most moving and masterful love stories ever penned.

III. There is a third particular in which the Church is equipped for world service. Because of the character and life of its Founder. Jesus Christ is the one character of all time who is of every nationality and no nationality. Somehow, we Americans feel that He was an American, with a white skin, and spoke the English tongue. The African feels that He must have been black, and the Chinese that He must have been yellow. I recently heard a man out of the heart of India saying: "What India's three hundred million souls need is Jesus Christ." He truly is our elder Brother, our Redeemer, our Saviour. On the platform with the Indian, a yellow man from China said that what the yellow race needed to make it great was to have as its heart and soul Jesus Christ as elder Brother, Redeemer, and Saviour.

We wonder why this nation cannot put over on Europe and the other nations a world league, or a world court! There is just one reason. The

Church has not yet gone far enough into the thinking, and into the attitude of statesmen, diplomats, presidents and princes. Woodrow Wilson was right when he wrote last August that our material salvation depends upon our spiritual redemption. Unless and until the Church can, with its equipment, its message and its Founder, redeem the world, the States and nations cannot properly and adequately save the world. "To whom shall we go?" asked the disciples when Jesus would know if they, too, would forsake Him. To whom shall we go? Thou alone hast the words of eternal life. To whom shall the world in its chaos and upheaval turn? To the Church, for it alone has the equipment, the message, and the Man that can save the world. The Church, by its inherent character, is equipped for world service. By the character of its message, it is equipped for world service. By the character of its Founder and Leader, it is equipped for world service.

WILKINSBURG (PA.) WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION.

By Hermon Eldredge.

(The facts regarding this successful school were secured by Mr. Eldredge through personal conference and correspondence with Mrs. Homer C. Renton, supervisor of the school.)

The story of the two-year-old week-day school of religious education in Wilkinsburg, Pa., as told by Mrs. Homer C. Renton, who has had charge of the work from its beginning, is one of interest. It is a story which includes over two thousand boys and girls, and through their lives, many homes, Churches and schools. The every-day incidents which prove its worth are legion. It is a practical, workable story which will doubtless be repeated in many communities in the next few years.

Just tw oyears ago this month, Mrs. Renton tells how she was called to undertake this work in Wilkinsburg, a suburb of Pittsburgh, Pa. She studied all the material she could find. She visited Gary and other schools. Plans were laid, and the school opened in October, with eighteen Churches co-operating, of eleven denominations. The Catholic Church had its own school. Each of these eighteen Churches chose three representatives, one of whom was the pastor, to serve the Church on the Council of Religious Education, which organized and conducts the work. This Council meets every two months, and does most of its work through three committees. The promotion committee launched the school, secured suitable buildings and equipment and advertised the school. The curriculum committee elects the supervisor and the teachers, determines the curriculum and provides the needed supplies. The finance committee estimates the budget, the apportionment for each Church and provides for securing the money. The budget at Wilkinsburg has been $5,000, the amount being apportioned among the different Churches on the basis of 43c per Church member. The enrollment has averaged about 2,000 pupils, which allows $2.50 of the total amount per child.

The board of education of Wilkinsburg, when asked by the council and parents, granted each child in the first six grades an hour of public school time each week for this religious teaching. There are five public schools in the town, and each school has one Church school-day a week. The children of each school are assigned to most convenient Church, and go in two groups, the first from 1 to 2, and the second group from 2:30 until 3:30. Mrs. Renton declares that there has been the closest of co-operation of the Church school with the public school from the beginning. The principal of the Church school has frequent conferences with the principals of the public schools. The public school teachers encourage the children to bring back good class reports in conduct, thus helping in discipline. They remind the children to bring their Bibles and note-books on Church school day. In turn, the Church school teachers strive to give such religious instruction that will carry over into the conduct in the classroom.

Mrs. Renton, as supervisor, has active charge of the work. With her work, a staff of ten teachers, who are paid at the rate of three dollars for an afternoon's work. Five teach every afternoon, and the others from one to three afternoons a week. The qualifications which the Wilkinsburg schools set for their teachers is interesting. Three things are necessary: The teacher must have been a public school teacher. She must have been a Sunday school teacher. And she must be recommended by her minister for her Christian character and religious life.

The Abingdon Week-Day Religious Education Series is the course of study, and textbooks are provided for teachers only. Grading parallels that of the public school. Promotions are made half-yearly, corresponding to those of the public school. Bi-monthly reports are sent home, giving grades in effort, conduct, and recitations.

Each hour of the school consists of a worship service, lesson proper and a period of expression. The fourth, fifth and sixth grades keep a weekly record of Church attendance and daily Bible reading. A special effort has been made to have each child own his own Bible. At the opening of the school, 304 of the 743 pupils in these grades owned their own Bibles. By the end of the first three months, 623 had Bibles which they could call their own, and write their name in ink in it! On Church school day, hundreds of children may be seen carrying Bibles with their public school textbooks. One day three boys were seen engaged in a snow-balling contest. One lad's Bible was tucked under one arm while he held a snowball in each hand. Another had his Bible buttoned in his coat, while the third fellow's could be seen sticking out of his pocket.

It is too soon to be sure of all the results of such a movement. But some are plainly evident. There is a larger enrollment and attendance in the Sunday Schools of Wilkinsburg. Only 4.3 per cent of the children in Wilkinsburg are not in any school of religious education—a record that would be difficult for any community to equal. The results are coming in the homes. The home has co-operated from the first. And the boys and girls have carried their lessons back into the home and have started the family prayers and asking the blessing. The story of one mother of a child in the first grade reveals what this has meant. In talking with the teacher, she said: "I want to thank you for what the Church school has done, not only for my little girl, but for me and my husband as well. When our little girl began asking us why we did not have a blessing at the table as did the other little children of the Church school; and why we said our prayers at night only, when we could say them in the morning, too; and why daddie didn't go to Church; and why we didn't talk to God the way the Church school teacher did—we were both ashamed of ourselves, and began first to say the little prayers and blessings she tried to teach us. Now, we have real devotions every night and morning, and she is so happy that she can hardly wait until I wash the dishes. She tries to teach little brother all the songs, the prayers, and the stories which you tell her." And then the mother added: "Her father is a different man, and I am a different woman." Here is one of the valuable by-products that make the work so very worth while.

Another little lassie marked a cross after a certain date when her Church attendance was recorded, and upon being questioned, replied proudly: "That is the day my daddie joined the Church!" After the story of Samuel had been told in the first grade, and the teacher had told how God spoke to us through the still small voice, the teacher asked if any child had ever heard the still small voice. Several raised their hands, with the following answers: "It told me once not to go off the porch." "It told me not to fight with my little brother." "It told me to stay in the yard."

At Easter time, the fifth-grade pupils prepared gifts for children and aged people in near-by homes and hospitals, and presented them themselves to express the lessons they had had in the class-room. The teaching of the Wilkinsburg school will live, because it is taking root in tiny hearts. The keen interest of the children, their unwillingness to miss a single hour, their eager spreading of the story everywhere, proves to the most skeptical that the investment made by the Churches of Wilkinsburg in the spiritual life of their children is a profitable one, and will pay dividends for long years to come. To Mrs. Renton and her helpers has come a great vision which through her story must go far abroad until other youngsters share in the privileges of knowing the Lord Jesus and His teachings through the Word of the Father.

Dayton, Ohio.

THE SOUTHERN CHRISTIAN CONVENTION.

The last session of the Southern Christian Convention, held with the New Christian Temple, at Norfolk, Va., last week was the most progressive session that the Convention has ever held. Many great and momentous problems came up for solution. They were handled with a faith and vision, with large grasp and bold response to the challenge which they presented to the young, intelligent, enthusiastic leadership which promises bigger and better things for the future of the Christian Church in the South.

The provision made for Elon College, so as to enable our alma mater to measure up to the financial standards required by the Southern Association of Colleges in equipment, endowment, teaching force, library, and all other respects, was a great advance. The whole Church should rally to this undertaking and meet the issue with great enthusiasm because it will mean so much for us as a Church.

We had already met the requirements in most respects, but now when this provision has been made effective we shall be up to the standard in the financial as well as in other respects. With the required $500,000 endowment, our college can pay her faculty an adequate salary to enable them to purchase the best books on their respective subjects, attend special lectures for continual mental growth, and take a Sabbatical year off for study occasionally with full or half salary.

There were many other advance movements taken in the Convention which will enhearten and inspire our young people with great enthusiasm for the future growth of the Church. The ultra conservative element of our constituency may fear the advanced steps taken by the Convention, but the more progressive element will respond to the challenge and bring the purposes expressed to a full realization in due time.

W. C. Wicker.

The board of control of Franklin Christian College for colored people last week decided to erect at once a $40,000 dormitory for girls. The college is doing fine work under the leadership of Rev. J. A. Henderson, and The Sun rejoices in every evidence of its growth and development.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SPEAK OF THE NICE THINGS THE MEMBERS OF YOUR FAMILY DO.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:27-38.

Any use for compliments in your home?

Or is everything received as a matter of course?

When mother has great success with some appetizing dish, is she told how good it is?

When father has some unpleasant job and does it well in the upkeep of the home, does he get the good words he deserves from the family he supports?

When sister makes some garment for herself and does it neatly and artistically, is it praised and approved by all?

When brother goes up a peg in his school average and shows a disposition to study at night instead of running the streets with the boys when they should be in their homes preparing, by rest and thoughtfulness, to get all the good possible out of the school periods, does the family exclaim, "well done?"

A lot of additional joy may be brought into your home if you would speak of the nice things the others do and show a loving appreication of their good qualities.

Quit complaining and praise every time you get an opportunity till it becomes a habit, and see if you do not feel better for it and make others happier? (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

THE POWER OF PRAYER.

"Cast thy burden upon the Lord."—Psa. 55:22-23.

Physician and minister sat facing each other in the doctor's office. The preacher exhibited symptoms of nervous breakdown. Blood pressure tests emphasized the danger. "I've just got to keep up," exclaimed the pastor. "I must not break down now. We are planning so many things at the Church, you know. You'll have to patch me up until summer. Then I'll take a long vacation."

After a few moments of thought, the kindly physician bent over his desk and scratched on a prescription pad. "Of course, I'll not give you an opiate," he said; "nor would a bromide help. But if you will follow this prescription, I will guarantee results. It will be more than a mere patching up. It will cure!"

Glancing down at the prescription, the minister saw, not some undecipherable hieroglyphics, but written in bold hand, this:

"Cast Thy Burden Upon the Lord."

The preacher saw the point. It was his own medicine—the very thing that he had often prescribed for his congregation. And he remembered now, he had been so very busy that he had not taken time, lately, for private prayer. Yes, it was true. Too busy!

That night he tarried long in his study, part of the time on his knees and also reading the Scriptures. What a delightful time it was! There came, after a while, a realization of the presence of God. The pastor went off to bed, heart glowing. Next day blood pressure had fallen many points and eyes were bright. No! It is not fiction. It is sober truth. The prescription is good. Try it; at least three doses a day.—*Rev. John Harrison Allen.*

Prayer.—(Lord's Prayer, all the circle joining.)

WEDNESDAY.

ABOUNDING GRACE.

"God is able to make all grace abound unto you."—2 Cor. 9:8-11.

Grace, with all its healing power and outpouring quality, has a divine purpose, viz: that of endowing chosen people as a definite medium for the salvation of the world. Christians are chosen people, set apart from the rest of folks. He says, "I have chosen you and appointed you, that ye should go and bear fruit . . . that whatsoever ye shall ask of the Father in my name, He may give it you." So He is looking to us to save the world. He has seen that we can be channels of His grace to the world. We are not to labor for our own salvation, but, being saved, we are to become the medium of heaven—the revelation of heaven to humanity. We are ambassadors of Him. This is the way Paul put it when he said, "We are ambassadors of God, as though God besought you by us." This is the highest and happiest business in the world.

Prayer.—Our Father, we thank Thee that Thou hast answered our prayers and given us saving grace. We thank Thee that it endows us with all that is infinitely holy. As He saves us, endow us with Thy spirit and send us to save others. In Christ's name we ask it. *Amen.*

THURSDAY.

MIXED WITH MUD.

"When one buildeth up a wall, behold, they daub it with untempered mortar. I say unto them . . . it shall fall . . . (then) it shall be said unto you, where is the daubing wherewith we have daubed? . . . And ye shall know that I am God."—Ezk. 13:10-14.

The mud spoken of is the mixture of mortar, or cement, used in building a brick wall. Jehovah calls it "untempered" stuff which will not hold. Judging from some modern work of this kind, some folks still love to mix with mud.

So is he who builds his house of life. That is what the Lord is talking about. Before He used this figure He accused them of being false, challenging authority, having an abnormal aversion to work, whose chief aim is pleasure, who deny the spirit of God in human life and are unrepentant. He calls them "daubers" with "untempered mortar." In another place Christ describes them as building on sand. There is but one end. They must fall! Hosts of folks are doing the very same thing today. They must come to the same end, and the retrospect will be "Where is my wall? Alas! it was built of mud." There is no peace, saith my God to the wicked (Isa. 57:21). There can be no peace without righteousness.

FRIDAY.

THE PALSIED SOUL.

"Who can forgive sins but God only?"—Mark 2:5-12.

Here is a swift series of pictures, both forceful and pathetic. There is the helpless paralytic, his face now and again revealing the faint, flickering light of a glimmering hope. And here are the four friends, sympathetic, optimistic, perfectly assured, urging their way through the surging crowd. And here are "certain of the scribes" sitting in the house, cold, unemotional, jealous for the sustained authority of their own school. And in the midst of it all, the Master!

What does He think about it? What does He see? He sees the invisible. The merely material becomes the unsubstantial, and the spiritual stands revealed. The picturesque setting melts away, and the unseen background of dispositions emerges into view. Bodies become transparencies, and the naked spirit stands unveiled in the searching light of the uncreated beam. The Master sees the faith of the bearers—"Jesus seeing their faith." There we have the faith in its last analysis. To have faith in Jesus is to have confidence in the ability and reliability of Jesus to do what He claims to do.

The forgiveness of the Lord is not some sweet and ineffectual sentiment. It is the mighty energy of creation engaged in the work of re-creation engaged in the work of re-creation. When the Lord says "forgiven," the life that was locked and imprisoned in icy winter feels round about it the influence of a warm and expansive spring. Where sin abounds, grace doth much more abound. The forces of spiritual health are in the ascendant, and the powers of evil and night are dethroned and in retreat. When the Master said: "Thy sins are forgiven thee," an angel might have witnessed: "This thy brother was dead and is alive again, he was lost and is found."—*Rev. J. H. Jowett.*

SATURDAY.

THE POWER OF THE CROSS.

"If I be lifted up, I will draw all men to me."—Jno. 12:20-36, 44-50.

The life of Jesus Christ, from first to last, was heroic and thrilling; ushered in amidst singing, constantly under fire by devils and their imps, living faultless and dying on a fellon's cross; and that cross has become the rallying point of all the ages, the power of God unto salvation.

The power of the cross, first, is in His faultlessness. Not another person in all the history of the world has been faultless even before the eyes of men. His every act remains unchallnged.

The power of the cross, second, lies in the certainty of His teachings. He never expressed doubt, but brought things to pass. Whatever the question, he never suggested, but he prescribed. He never argued, but He announced. When He spoke of God it was as one that came from God. When He spoke of the spirit He breathed that very spirit and the people felt it.

Prayer.—Our Father, help us to be this way. For Jesus' sake we ask it. *Amen.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

The Sabbath was created for the spiritual man. For this purpose, it is indispensable. Mental and physical health is dependent upon harmonious development of all our faculties. The spiritual faculty of man constitutes that most special characteristic which distinguishes man from the brute. If this suffers for the want of proper nourishment, wretchedness must follow. The religious instinct of desire for the divine, the reception and assimilation of spiritual truths, we must never forget, and it is for the development of these things specially that the Sabbath was given us—spiritual exercise, growth and development. To do this we cease from our labors on the Sabbath Day and feed the inner man, acquiring a fuller consciousness of the higher and better life.

It is unreasonable to suppose that any of our faculties will attain unto their full and healthy development unless special care and special seasons be appropriated to their culture. Reason affirms that a holy Sabbath is an indispensable condition of healthy spiritual growth. George Washington, in an order to his troops during the Revolution, said: "We can have but little hope of the blessing of heaven on our arms if we insult it (the Sabbath) by our impiety and folly."

REPORT OF HISTORIAN TO S. C. C.

By W. E. MacClenny.

Agreeable to your appointment at the last session of this body in Henderson, N. C., your humble servant has been attempting to do some original research work in the history of the Christian Church in the South during the past year. Some few things have been found that were deemed worthy of publication in The Christian Sun, and have been put in print. The appointment carried with it a request that a report be made to this body in writing at this session.

My daily duties have prevented my making any very extensive research during this time, as that kind of work is slow and extremely tedious. Sketches of one or two of the old Churches in the Eastern Virginia Christian Conference have been prepared and published. A deed of gift from Tignal Jones, of Mecklenburg County, Va., to Rev. James O'Kelly and wife was located and a certified copy of same procured. This showed that Mr. Jones gave Mr. O'Kelly and wife a life interest in forty acres of land upon which he had evidently been living for some years prior to the date of the said deed, 1789. An outline history of the Eastern Virginia Christian Conference from its organization to date was prepared, giving the most important items happening at each Conference. This has not yet been published. Printed copies of the minutes of the Eastern Virginia Christian Conference were found for the years 1857 and 1859, and copies of same made. These complete the records of that Conference, with the exception of 1855, 1856 and 1858 to the War Between the States. In these new-discovered minutes, much new data was found.

In the year's research we have found that very little attention has been paid to the history of our Church in the past. Several times we have found in the old records that a committee would be appointed to gather up the history of the denomination in the South and put it in permanent form, but so far as we have been able to find, these committees never made any report and the work was never accomplished; and, what is worse, a great deal of the early data has been lost forever. There is still one source from which a great deal of data may be had, and that is the North Carolina State Library, as there are complete files of The Christian Sun in this library from the year 1888 to the present, and perhaps annuals and other data much earlier, as North Carolina has done good work in preserving her history.

From observation, we, as a Church, have paid for less attention to this phase of our Church work than almost any of our neighbor Churches; much less than our brethren in this State. The Episcopalians have had their Meade, Bryan, and Goodwin; the Methodist Episcopal Church has had its Asbury, Lee, Bennett and McTyeire; the Methodist Protestant Church has had its Drinkhouse; the Baptists have had their Burkett, Read, Semple, Beale, Hobday and Jones; the Presbyterians have had their Foote, Howison, Waddel and Makemie; the Friends have had their Fox and others, and have scrupulously preserved their records in their book room in Baltimore, Md. In that vault will be found some of the oldest records extant in many of the Virginia counties.

As we have gone into research work along other lines and have consulted these historians, we have many times wished that our Church leaders had done as Caesar did in his great wars—appointed some one to write an account of what was done as it happened—so that we of today might know more about what the early fathers of the Christian Church did.

Our Church began its existence at a time when the amount given for religious purposes was indeed very small in Virginia, and perhaps less in other places. In 1783, Thomas Jefferson, the best-posted man on Virginia of his day, estimated that the total amount paid for the support of all the Churches in Virginia was only $25,000; and from his notes on Virginia it may be inferred that he thought that this might be overestimated, even though it only amounted to 12½ each year for the 200,000 tithable in the State at that time. Our Church membership was entirely rural at first, nor was education general among either the clergy or laity. It did not seem to dawn upon them that no nation, people nor Church has ever grown great until they had a history with its great men to whom the youth might be pointed for inspiration; and for this reason this line, the historic, has been very much neglected, and while we have made great strides in education and other things, we are still without our Church historians. No one will rejoice more than your speaker when a thorough course has been prepared in the history of the Christian Church and has been put in the curricula of our Southern colleges, to be required of all candidates for the ministry.

For a number of years we have been gathering what data we could find and putting it together so that it might be of some use to those who have the time to use it. A bound volume of manuscripts was placed in the library at Elon College, N. C., in 1912, but when the great fire of January, 1923, came it was consumed; yet when the original copies were made duplicates were made, and we now have the contents of this volume, with much new data, ready to be bound, and this will some day fall to the lot of some library where it can be used by our people. The contents of this volume are as follows:

Accounts of the early Conferences of the Christians, South.

Writings of the early Christian ministers in the *Herald of Gospel Liberty* from 1808 to about 1815.

Record of the Eastern Virginia Christian Conference from its organization, 1817 to 1854; also 1857-1859.

Record of the North Carolina and Virginia Christian Conference from 1828 to 1859.

Accounts of the North Carolina Conference from 1810 to 1854.

Accounts of the Christians in the Valley of Virginia from 1828 to about 1850.

Accounts of the Christians in Georgia and Alabama before 1860.

The Southern Christian Association.

Record of the Southern Christian Convention from 1856 to 1867.

The early Christians.

The Christians in the South.

Publications in the Christian Church, South.

Sunday Schools in the Christian Church, South.

The children's department of the Christian Orphanage.

Education in the Christian Church, South.

Ministerial Education in the Christian Church, South.

Foreign missions in the Christian Church, South.

Home missions in the Christian Church, South.

The rise of the Christians in the North.

The rise of the Christians in the West.

The Christians in Canada.

Organizations in the North and West.

Sunday Schools in the North and West.

Missions in the North and West.

A history of the Church at Bethlehem, Nansemond County, Va.

A sketch of Cypress Chapel, Nansemond County, Va.

A sketch of Damascus Christian Church, Gates County, N. C.

A sketch of Holy Neck Christian Church, Nansemond County, Va.

Extracts from the old record at Holy Neck Church.

Historic sketches of the Churches that have composed the Eastern Virginia Christian Conference.

Copy of deed from John Warren and wife, Jane Warren, to John Moring and others, trustees for the society at present known by the name of the Christian Church, for the site of "Old Lebanon," Surry County, Va., dated June 2, 1802.

Note of facts regarding Spring Hill Christian Church, Sussex County, Va.

Origin of the Christian Missionary Association.

Deed of gift for life from Tignal Jones, of Mecklenburg County, Va., to Rev. James O'Kelly and wife.

An outline history of the Eastern Virginia Christian Conference from 1817 to 1924 (107 years).

A physical description of Rev. James O'Kelly, as given to the author by those who had seen him, and the older ministers from what they had been told about him.

DEATH CLAIMS REV. GEO. D. EASTES.

Rev. Geo. D. Eastes, pastor of Holy Neck Christian Church, died on Sunday night, May 4th, at 11:30 o'clock, at Lakeview Hospital, Suffolk, Va. Mr. Eastes had been in very bad health for a long time, and his death was not entirely unexpected.

Since coming to the South, Rev. Mr. Eastes has served in some of the most strategic points in the

REV. GEO. D. EASTES.

Christian Church. He was pastor of the Third Church, Norfolk, Va., which later became one of the units of the new Christian Temple of that city. He also served as pastor of the Raleigh (N. C.) Christian Church. He was quite active for some time in evangelistic work, but was compelled to give it up on account of his health. However, he was considered much improved when he accepted the call to Holy Neck last year.

The Church has lost a valuable worker in its cause, and his many friends and acquaintances are poorer for his having left them.

Mr. Eastes is survived by his widow, who was Miss Morgan, of Portsmouth, Va.; one son, Geo. D. Eastes, III; his mother, who lives in Indiana, and other relatives. His funeral was held on Wednesday, May 7th, the services being conducted by Rev. Jas. H. Lightbourne, of Holland, Va.

Only $2.00. Subscribe for The Christian Sun.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Linville Church, May 14, 15, 16.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 18.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 25, 1924.

Subject: "Jeremiah and the Babylonian Crisis."

Golden Text: "Amend your ways and your doings, and obey the voice of Jehovah your God." —Jer. 26:13.

Lesson: Jer. 7:1-26, 9:1-9, 15:1-10, 18:1-12, 25:1-14, 26:1-24, 36:1-32, 38:1-28.

Devotional Reading: Psa. 86:1-8.

Jeremiah lived in tumultous times. It will be necessary to know something about those times in order to understand the man and his message.

I. *The Times.*

The history of Jeremiah's time included the reigns of the last five kings of Judah. It will be recalled that we considered Hezekiah and his reforms in connection with last Sunday's lesson. Manasseh, his son, was a violent reactionary and undid the good embodied in his father's policy. Amon, Manasseh's son, was just as bad. But Josiah, the succeeding king, was a good king and a loyal follower of Jehovah. It was during his reign that the "book of the law," which is commonly identified with our book of Deuteronomy, was found, and that a sweeping reform on the basis of that book was carried out. Josiah was slain in a vain battle against the Egyptians at Megiddo, and Jehoahaz, his son, came to the throne. Jehoahaz was deposed and taken in chains to Egypt, and Jehoiakim was appointed king. He found in Nebuchadnezzar, of Babylon, an implacable foe, and he was forced to pay tribute to Babylon, and at one time he was carried captive to Babylon. It was during Jehoiakim's reign that conditions became hopeless in Judah, and also that Jeremiah was very active.

One thing stands out above all the succession of kings of this period. Except for Josiah, they were godless men and worshipers of idols. They were selfish, unscrupulous, and faithless, and directly and indirectly they fostered the evils which brought about the downfall of Judah and the destruction of Jerusalem. It is to be noted, too, that both Babylon and the Scythians, a wild northern tribe, were looming on the horizon as the nations through whom Jehovah was to work out His purposes.

II. *The Man.*

Jeremiah means "Jehovah hurls," or "Jehovah founds." His home was at Anethoth, a village a few miles from Jerusalem. He thus was in close touch with the affairs of his people. He came of good stock, and was a young man of promise. He had a very definite call, and looking back from a later period, he was convinced that God had called him, even from his mother's womb. He was of a sensitive nature, and preferred an inconspicuous place, but when he became convinced that God had called him, he gave up home and loved ones and entered upon a life of hardship, misunderstanding and sacrifice. He was an ardent lover of his country, a most devoted patriot, and yet he felt called upon to denounce her sins, and even to predict her doom. He was even accused of being a traitor, for he counseled a policy of dependence upon Babylon. But this was because, with prophetic insight, he saw the folly of looking elsewhere for help, and because he saw that the sins of his beloved country had made inevitable a heavy penalty. He has been called the weeping prophet, and has been interpreted as a man of sorrows. But if he wept, he wept because of a great love and a great heartache for his country. He was a man among men, one of God's really great men of all time.

III. *The Message.*

Jeremiah's message has come to us in the book which bears his name. At the bidding of Jehovah he wrote down his earlier sermons and had Baruch, his scribe, to read them before the princes. The princes in turn had them read before the king (Jehoiakim), who became enraged and cut them up and threw them into the fire. Jeremiah, with Baruch's help, then wrote another roll, or "book," and added thereto many more words. It is this work which forms the greater part of our book of Jeremiah.

Jeremiah's messages are great literary masterpieces. For warmth of feeling, beauty of form, and directness, they rank high among all prophetic literature. He who would read really fine literature cannot afford to neglect this book.

Some Teaching Points.

1. The consciousness that God has called a man constitutes a source of courage and power in his life.

2. Patriotism involves some of the highest and finest things in life.

3. God's servant need fear nothing that man can do to Him.

4. The man of God must have the courage of his convictions.

5. Public wrongs must be rebuked without regard for personal consequences.

6. God's decrees of judgment are conditional—if man repents, God forgives.

7. "Seest thou a man diligent in his business; he shall stand before kings."

8. God's word can take care of itself.

9. Organized evil always resents being brought to light, and especially to justice.

10. He who is the servant of Jehovah is the freest of all men.

CHRISTIAN ENDEAVOR.

May 25, 1924.

Topic: "Have Business and Commerce Helped or Hindered Missionary Work?"

Lesson: Acts 19:23-28.

Daily Readings: Help by teaching diligence.—Prov. 27:23-27. By teaching industry.—2 Thess. 3:7-10. By glorifying labor.—Gen. 2:8-17. Greed hinders—Eccl. 4:5-8. Vice hinders.—Isa. 5:11, 12, 20-25. Injustice hinders.—Jas. 5:1-6.

There are two sides to the question. For we recognize that business and commerce have helped missionary work and the people to whom missionaries are sent. They have taught them diligence—one of the first things the missionay does among people who are indolent, shiftless and apparently worthless from an economic standpoint is to teach them to work, to become diligent. They have taught them industry; heathen people have become industrious, and they have produced some fine things; they have glorified labor. In many places work is looked down upon and regarded as something only for servants and outcasts, but the missionaries have taught the dignity of work; they have taught the value of organization; they have brought many modern conveniences to missionary work; they have made possible many advances in missionary work.

But commerce and business have also hindered missionary work. They have developed the spirit of greed and led to the exploitation of the ignorant and heathen peoples. They have brought in many vices of so-called civilized people, and these vices have wrought havoc among the heathens. They have fostered in many cases injustice—the stories of what Christian nations have done to heathen nations in order to get commerce and business are hardly believable. Missionaries recognize unregenerate business and commerce as one of the evils they have to conquer. And be it said to the credit of the missionaries that they have done a great deal of good in this way.

Some Quotations and Questions.

"When Christianity, or the new way of life, touches the pocketbook of business, there is an outcry and opposition." (V. 24.)

"Missionaries cannot leave unmolested practices that lead people astray." (V. 26.)

"It is easy to raise a mob against missionaries. But even opposition ends in advancing the kingdom." (V. 28.)

"Commerce helps missions insofar as it opens roads along which missionaries may travel. Where men go for gain, others will go for Christ."

"Commerce helps missions by tending to make stable conditions. Governments will hasten to protect business interests abroad, when they would hesitate to do much for missions alone."

"Commerce hinders when it introduces the evil practices of the West, or sets a bad example in the selfish lives of those who are supposed to be Christians."

"Commerce hinders when it sells rum to the heathen and thus arouses passions that without rum are bad enough."

"Business means schools, for intelligent workers are better than ignorant. Thus commerce brings the printing press, industry and an orderly life, making missions just a little easier and safer."

UNIVERSITY WOMEN FOR PERSONAL LAW OBEDIENCE.

The American Association of University Women officially allied itself with the growing movement for stricter enforcement of law by adopting a recommendation of the resolutions committee, declaring it to be the sense of the association that law enforcement in the strictest interpretation is essential to the welfare of the nation. The resolution states:

"The association deplores the present state of indifference to violation of law, and records its observation that individual law observance is an absolute requisite to adequate law enforcement."

Christian Orphanage

DEAR FRIENDS:

Our Easter offerings are coming in nicely. At this writing, May 7th, we have reached $1,940. It will take quite an effort to reach our goal of $3,500. Let all the Churches and Sunday Schools do their best and help us reach it.

We have passed two mile-posts already in the month of May, and hope to pass another one. That is moving on nicely, and we are happy.

Our hearts were made sad when we learned of the death of Dr. J. Pressley Barrett. Dr. Barrett was one of our most loyal friends, both personal and in our orphanage work, and never failed to say a good word in our behalf. When he was editor of the *Herald of Gospel Liberty* and was far from us in distance, yet his heart was with us, and he often mentioned the orphanage and kept it before his people. Since being editor of THE CHRISTIAN SUN, he has been in close touch with the work and has been our loyal friend. We will miss his kindly words and wise counsel.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 15, 1924.

Amount brought forward		$6,089.04
Sunday School Monthly Offerings.		
N. C. Conference:		
Six Forks	$ 5.91	
New Providence	2.74	
Henderson	7.80	
Haw River	4.90	
Antioch	2.60	
Monticello	4.70	
Liberty, Vance	1.54	
		30.19
Eastern Virginia Conference:		
Mt. Carmel S. S.	$ 5.90	
Rosemont	11.00	
Richmond, First Church	11.09	
Holland	12.50	
		40.49
Valley of Virginia Conference:		
Timberville	$ 2.10	
Antioch	2.11	
Dry Run	3.52	
		7.73
Georgia and Alabama Conference:		
Rock Spring	$ 2.34	
Rock Stand	1.65	
Wadley	1.48	
Beulah	1.01	
Roanoke	1.00	
Richland	1.00	
Kite	2.85	
		11.42
Easter Offerings.		
M. Orban, Jr., Whittier, Cal.	$100.00	
Roanoke, Ala.	10.00	
Concord, Val. of Va.	7.00	
Durham	73.52	
Wadley, Ala.	12.66	
Mrs. J. V. Slack, Seagrove	5.00	
H. B. Parson, Brushart, Ky.	10.00	
Mrs. H. B. Parson, Brushart, Ky.	5.00	
Franklin, Ea. Va.	80.00	
Pleasant Hill "J," N. C.	2.82	
Burton's Grove, Va.	14.17	
Dry Run, Val. of Va.	13.00	
Mrs. J. E. Vincent	5.00	
Mt. Pleasant, N. C.	8.00	
Concord	7.00	
Holy Neck, Ea. Va.	56.79	
Victor Bible Class, Waverly	2.50	
Waverly, Ea. Va.	21.15	
Lineville, Va.	2.50	
New Center	10.45	
Antioch, Val. of Va.	34.92	
Liberty Spring, Ea. Va.	22.00	
Chapel Hill, N. C.	10.66	
Sanford, N. C.	33.81	
Monticello, N. C.	6.60	
Amelia, N. C.	5.00	
Winchester	15.72	
L. H. Sellars	10.00	
People's Church, Dover, Del.	14.84	
"Boys of '22"	3.00	
J. H. Massey, Durham, N. C.	10.00	
Isle of Wight	10.00	
Haw River	18.75	
Centerville, Va.	5.00	
Durham	45.00	
Plymouth, N. C.	14.58	
Ether, N. C.	5.50	
New Elam	15.23	
Big Oak	11.25	
Catawba Springs	29.45	
Rosemont	61.20	
High Point, N. C.	15.14	
Joppa, Va.	6.00	
Bethlehem, Ea. Va.	13.15	
Hines Chapel, N. C.	15.30	
Rev. J. W. Knight and wife	5.00	
		883.66
Special Offerings.		
W. W. Brown	$ 15.00	
W. H. Thomas	25.00	
Woman's Home and Foreign Mission Bd., Sou. Christian Con.	200.00	
A Friend, Durham, N. C.	15.00	
		255.00
Grand total		$7,317.44

S. S. AND C. E. CONVENTION.

The Western North Carolina Christian Conference will hold its Sunday School and Christian Endeavor Convention at Pleasant Ridge Church, two miles south of Ramseur, N. C., on June 28th and 29, 1924.

Our program committee is preparing a good program for the occasion. We are sending out blanks to each and every Church in the Conference, and wish that you may make a full report of the work you are doing. Also, we ask that you will send a good delegation and a small amount of money—no less than 1 cent per enrollment in your Sunday School. This is to defray expenses—postage, stationery, minute book, programs, etc.

We desire that each of our members will prayerfully consider this on question: Is the Sunday School and Christian Endeavor worth my while? Then, if it is, let each one rally to the cause; come to the Convention with a determination to do his part, and surely we will have the best Convention we have ever had in our Conference. We especially invite every minister in the Conference, our neighboring Conferences, and all Protestants to come and take part with us.

We earnestly ask every pastor to bring this matter before his Church, talk it up, encourage his people to get busy, and each one pray for the success of the work. If God be for us, who can be against us? Yours for the cause,

B. S. MOFFITT,
Ramseur, N. C. *Secretary.*

On August 23rd next, the planet Mars, our nearest planet, will be nearer the earth than it has been for a long time. The distance then will be $34,650,000 miles.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

WELDON.

On April 12, 1924, our community was saddened when the death angel came for the spirit of Pat Jones, the sweet and devoted wife of Dewey Weldon. She was a daughter of R. G. and Lizzie Winn, and became the wife of Dewey Weldon about four and one-half years ago.

On February 17, 1924, she underwent an operation at Henderson, N. C., and a few days later went to Baltimore and took the radium treatment. All that medical skill and loving hands could do was of no avail, for God wanted her to come up higher. Her suffering was great, but she bore it patiently and with a sweet, Christian spirit. Pat Jones possessed a Christian character that was highly esteemed by all who knew her. She expressed herself as being resigned to God's will, and had no doubts or fear of death, but was calm and peaceful.

Pat was 23 years of age, her birthday being her burial day. She was a member of Liberty (Vance) Christian Church and of the Sunday School and Christian Endeavor. While we will miss her, we feel that her life will be an inspiration to us. May we give better service and be fully prepared to meet her.

The funeral service was conducted on Sunday at her Church, by her pastor, Rev. J. E. Franks, assisted by Revs. Malone and Teague. The large number of friends, with the beautiful floral offerings, went to show how she was loved by all. We are reminded that "a good name is rather to be chosen than great riches."

While we cannot understand, God had a good motive for taking our loved one. We are assured that He is too wise to make a mistake and too loving to be unkind. Therefore, we would resolve:

First, That we bow in humble submission to the will of our Heavenly Father, feeling that our loss is her eternal gain.

Second, That the members of the Ladies' Bible Class and the Christian Endeavor Society of Liberty (Vance) wish to extend our deepest heartfelt sympathy and our sincere prayers to the bereaved loved ones and friends. May God's grace be sufficient for all the bereaved.

MRS. R. J. NEWTON.

HARRIS.

James Hinton Harris age 84, oldest member of Pope's Chapel Christian Church, died at his late residence, near said Church on May 4, 1924, leaving one daughter and twelve grandchildren. He was married three times and was received into the Church at Pope's by J. W. Wellons, D. D., when a young man. He served four years in the Confederate army. He was a devout Christian, with a mind clear and devotional almost to the last moment of his earthly pilgrimage. Funeral services from Pope's, assisted by Rev. Mr. Dowell, pastor of the Baptist Church of Franklinton, N. C.

D. A. LONG.

TRUITT.

Whereas, God, in His infinite wisdom and mercy, has seen fit to call from time to eternity Mrs. Cornelia Patton Truitt; and

Whereas, we recognize in the death of our beloved friend and sister the loss of a kind and loving Christian woman, and desiring to express our esteem and high regard for her memory; therefore, be it resolved:

First, That we bow in humble submission to the great Creator's will, remembering that our loss on earth has been our sister's gain in heaven.

Second, That the members of the Shallow Ford Christian Church extend their heartfelt sympathy and sincere condolence to the bereaved family and friends.

Third, That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of our Church, and a copy be sent to The Christian Sun for publication.

MRS. J. B. GERRINGER,
MRS. H. P. TICKLE,
W. E. WALKER,
Committee.

Fortebee

A REMEDY FOR TUBERCULOSIS. FORTEBEE is a remedy discovered recently for the external treatment of tuberculosis, pleurisy, and "flu." Here is what people are saying about it already. From a letter received from Veanie McGhee, Ellerson, Va.:

"Since using FORTEBEE I have good appetite, all pains are gone, and I feel like a new person. My left lung was bad, and FORTEBEE healed it. Through the use of this remedy, I am restored to good health, and am glad to tell others about it."

This is from a letter received from M. E. Gordon, Richmond, Va.:

"A friend brought me a bottle of FORTEBEE. The first application was put on my chest, and for the first time in many weeks I could breaths freely without the catch in my side. After several applications the pleurisy pains were dulled, and then they came only at intervals. Now I am again at my work, feeling stronger every day. It is a privilege to tell you the good FORTEBEE has done me."

Many other such testimonials.

Try FORTEBEE yourself, and be your own judge as to results. It is harmless, and you can apply it on yourself by following the directions. $2.50 per bottle. Large size, $4.00. Order direct from FORTEBEE, INCORPORATED, 28 N. Eighth St., Richmond, Va.
Adv. 5-15—6-5.

Take Calotabs TRADE MARK REG for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 16-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

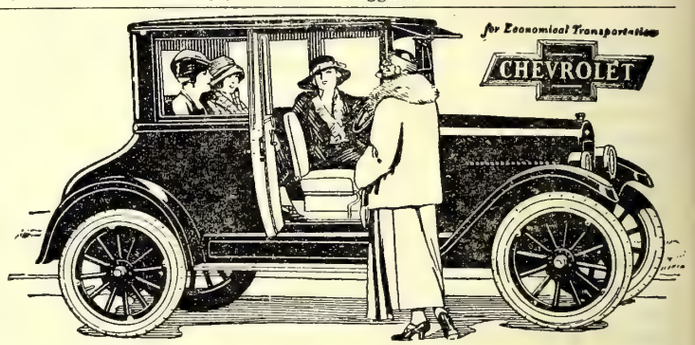
Name.....
Address.....
Shipping Point.....
(Please write distinctly.)

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years.
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

Newer Form of Iron

Gives Strength and Energy to The Weak and Aged

The remarkable discovery of a newer form of iron has proved a blessing to thousands who were feeling the weakening effects of advancing years. To be strong, vigorous and active you must have plenty of good rich red blood of the kind that this newer form of iron helps make. It is like the iron in your blood and like the iron in spinach, lentils and apples. If you want something to quickly help make rich red blood, revitalize worn-out, exhausted nerves and give you new strength and energy, your own druggist will furnish you with a bottle of this newer form of iron, sold under the name of Nuxated Iron, and he will guarantee that if you do not feel stronger and years younger in two weeks time your money will be promptly refunded. For sale by all druggists.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

GARRISON.

Whereas, God, in His great love and infinite wisdom, has seen fit to call from this earthly life to her reward our beloved Sister Nancy Kernodle Garrison, one who was always loyal to every enterprise of the Church and a faithful worker in all of its organizations, we, the Ladies' Aid Society of Bethlehem Christian Church, realizing our great loss, offer the following resolutions:

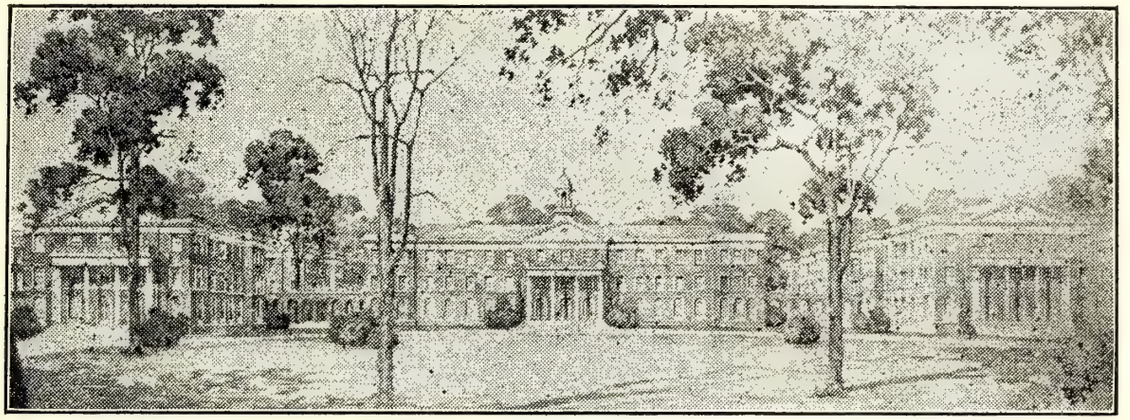
First, That we bow in humble submission to God's divine will, knowing that He doeth all things well.

Second, That we extend to her husband our heartfelt sympathy, while our hearts throb with tears in the loss of so dear a wife, neighbor and friend, who was ever glad to fill her place wherever her lot was cast.

Third, That a copy of these resolutions be sent the bereaved husband, a copy to The Christian Sun for publication, and a copy placed on the minutes of the Ladies' Aid Society of Bethlehem Christian Church.

MRS. R. A. THOMPSON,
MRS. B. M. FAUCETTE,
MISS FANNIE PASCHAL,
Committee

Elon is Building for the Future



Library Building Auditorium | Alamance Hall. (Administration Building.) | Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

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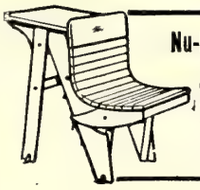

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WELDON.

Pat J. (Winn) Weldon, daughter of R. J. and Lizzie Winn, was born April 13, 1901, and died April 12, 1924. She was married to Dervie Weldon in September, 1919. She accepted Christ and joined Liberty (Vance) Christian Church when a girl of fifteen, and for eight years had lived a Christian life of interest and devotion not often experienced by one so young. She had won a great host of friends, for to know her was to love and esteem her. Besides these, she leaves father, mother, four brothers, four sisters, and an almost broken-hearted husband. For five years the ties that bound them had become so interwoven and close that husband did not leave her in weeks of severe sickness at home or at hospital. And when the end came, his youthful form almost completely collapsed.

Pat was very patient and submissive in her great suffering, and expressed herself, in the most calm manner, as ready to meet her Lord in perfect peace. Her life, though short, has meant so much. Heaven alone will reveal its worth to her Christian friends, when they shall meet her in the land where partings never come.

Many more than could see or hear attended the funeral, conducted by the writer, assisted by Rev. Bro. Teague, of the Baptist Church, and Rev. Bro. Malone, of the Episcopal Church. Her body was buried beneath the great floral mount in Liberty Cemetery to await Jesus' coming. J. E. FRANKS.

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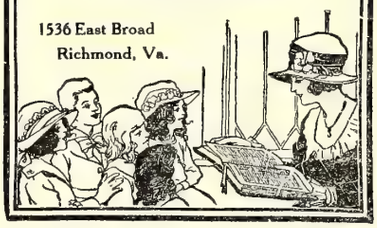

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MAY 22, 1924. | NUMBER 21.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Copper Tubing Used.—

The Ford Motor Company uses 254 miles of copper tubing for the manufacture of radiators each day at their present production rates. The Ford plant is situated at Highland Park, Mich. Another large Ford unit is being constructed at Charlotte, N. C. This addition will mean much to the North Carolina city.

Fifty-Nine Transfusions.—

Thomas Kane, of New York City, has given his blood fifty-nine times for transfusion into other people, during the last ten years. He receives from fifty to one hundred dollars for a transfusion. Kane is thirty-nine years old, and is ruddy and healthy. He has never experienced any ill effects from a transfusion.

The Longest String.—

The Canon Towel Mills, at Canapolis, N. C., which are the largest manufacturers of towels in the world, announced recently that they spun a cotton string two hundred million miles long each year. This is probably the longest string spun in the world. It would be more than enough to reach from the earth to the sun and back again.

Floods Claim Life and Property.—

The recent floods, caused by heavy rains May 10th and 11th, claim toll of two lives and large property damages in Virginia. The damages in that State are estimated at two million dollars. The floods extended over a large portion of the eastern part of the country, and everywhere the property damage was heavy. The strawberry crop, which was just coming on the market, sustained great losses. This was the second flood within five weeks.

Corner-Stones Laid at New College.—

On May 14th, the corner-stones of the two new dormitories of the Methodist Protestant College at High Point, N. C., were laid by the North Carolina Grand Lodge of Masons. Many thousands of Methodists from all parts of the country attended the event. The High Point people co-operated to make the day a memorable one. The address of the occasion was delivered by H. L. Freeman, president of Adrian College, Adrian, Mich. The new M. P. College will open its doors for the reception of students next September. The authorities are expecting a large attendance.

Two Premiers Defeated.—

M. Poincaire, the French Premier, and the Prime Minister of Japan were defeated in recent elections. Poincaire will hold office until June 4th, when the newly elected deputies will take their seats. He has already resigned. It is his intention to retire from politics for a while, he says. The defeat of the French Premier may result in a modification of the Dawes report. It is probable that the report will be so liberalized that Germany may accept the terms proposed.

The Japanese minister has also resigned. This is somewhat a new procedure in Japan, and is provoking much comment.

Major Martin Found.—

Major Frederick L. Martin and his mechanic, Sergeant Alva Harvey, who were lost in Alaska for nine days, came in on May 10th. Their plane was wrecked on April 30th by crashing against a mountain in the fog. It was thought after several days of search that the commander of the round-the-world flying squadron was lost, but Major Martin and his mechanic came into a trading post in fairly good physical condition. Their lives are due to condensed food and grit, Major Martin declares. He has been ordered to report at Washington, while the other flyers continue their flight around the world. They are today (May 15th) leaving for the longest single flight, of 878 miles, and will land in Japan.

When the news of Major Martin's safety reached his mother, on Mothers' Day, May 11th, she declared that it was indeed the most wonderful Mothers' Day that she had ever known. She was visiting in Richmond, Ind., at the time.

Billy Sunday Ill.—

While engaged in a revival at Nashville, Tenn., W. A. (Billy) Sunday was taken seriously ill, May 10th. It was thought at the time that the evangelist was suffering from a slight attack of ptomaine poisoning, but the trouble became acute, and physicians announced that it was uremic poisoning. A special car was chartered May 13th and the evangelist was hurried north to the clinic of the Mayo brothers at Rochester, Minn. Mr. Sunday was accompanied by his wife and daughter, his Nashville physician, and a member of his party. The Mayo clinic was decided on by Mr. Sunday because the Mayo brothers are personal friends. The evangelist seemed to be in the best of spirits, and for some time hoped to continue the revival services. The rapid development of his illness, however, made it imperative that he leave for treatment. It is the first time in all the thirty-two years of his work as an evangelist that Billy Sunday has been forced to interrupt a revival.

New Tammany Chief Chosen.—

Surrogate James A. Foley has been chosen to head the great Tammany organization to succeed the late Charles F. Murphy. It was thought for some time that Mr. Foley would not accept the Tammany leadership, but it is reported that a committee of three visiting Mr. Foley before the meeting of the executive committee of Tammany persuaded him to accept. Only two of the seventy members of the executive committee voted against the choice of Surrogate Foley.

The new Tammany chieftain comes to his leadership as the successor of Charles F. Murphy, who died recently after having held the Tammany leadership for more than twenty-two years. Under the leadership of the late chieftain, Tammany became the most efficient political organization in the country. It is thought that the death of Mr. Murphy will materially affect the Democratic chances in the coming election. The funeral of the late Tammany leader was largely attended by many of the most prominent Democrats of the nation.

Denmark Suggests.—

In a meeting of the mountain missionaries of all the Churches recently, the subject of adult education was discussed. It is generally recognized that school and college training have a tendency to draw the young people from their homes if they are humble homes, and to send them to the city, where the advantages of life are more easily obtained. This migration seriously handicaps the sparsely populated regions. This is found especially true among those who work for negroes, Indians and rural areas. It is especially true of the mountaineer of North Carolina, Virginia, Kentucky and Tennessee. The Conference workers for mountaineers faced this problem squarely in their meeting.

Mrs. John C. Campbell, who, with her husband, has worked among the mountaineers for years, read a paper before the Conference in which she pointed out the distinct advantages of the present Danish system of "People's Colleges." There are now sixty of these institutions in Denmark. Denmark is a small country, about half as large as the State of Tennessee, and has a population of about three million and a half people. The land is mostly sandy or marshy, and consequently poor. The Danes have turned to animals for their support, and the raising of cows and hens has made it well known for excellent butter and eggs. The sixty schools have no entrance requirements, give no grades, confer no degrees, have no graduation. They offer training along industrial lines and in home economics, but history, literature, and the cultural branches are not neglected. These schools have greatly helped Denmark, and Mrs. Campbell suggests a similar system for the adults of the southern highlands. She hopes that some board will pioneer in this work.

NOTES-PERSONALS

All-South Christian Endeavor Convention will meet in Richmond July 10th to 14th.

The Richmond Christian Church will be represented at the Elon Chautauqua and School of Methods July 28th to August 3d.

"THE SUN gives more than value received, and more than holds its own as a Church organ and religious publication."—*M. W. Butler, Muncie, Ind.*

On the 18th of June, the Sunday School of the First Christian Church will go on an excursion, in connection with three other schools, and picnic at Buckroe Beach, Va.

Dr. W. P. Lawrence is being urged to run for the State Senate. Mr. Adrion M. Carroll, Burlington, N. C., is also being urged. Both are active laymen in the Christian Church.

Rev. Carl E. Gerringer, Brown Summit, N. C., has recently undergone an operation at a Greensboro hospital, but is happy to be out again, and hopes soon to be filling his pastoral appointments.

THE CHRISTIAN SUN makes its first appearance under the new editorial management this week. We want to see every family of the Church a subscriber. Will you get one new subscriber?

While Dr. Barrett was in the hospital, Dr. Harper generously served THE CHRISTIAN SUN. The managing editor, on behalf of THE SUN'S readers, desires to extend a vote of thanks and appreciation to the acting editor for his services.

An entertainment for the benefit of the library of the Sunday School of the First Christian Church at Richmond will be given May 29th at 8 P. M. "The Passion Play" will be exhibited by Dr. Downing, and admission will be a book or the price of a book.

Last week, by inadvertence, we failed to note that Mr. A. F. Chase, circulation manager of our General Convention publications, attended the Southern Christian Convention. He was there and active in the sessions. It was a pleasure to welcome him.

Rev. J. F. Foster, we are advised, is resigning his pastorate at Waverly, Spring Hill and Centerville. Bro. Foster has served this pastorate with great zeal and efficiency for the past eleven years. Any Churches desiring a capable and progressive pastor should communicate with Bro. Foster.

Her many friends will be glad to know that Miss Virgie E. Beale, once an Elon student from Isle of Wight County, Va., is now with the State Board of Education of Virginia. Her address is 1012 East Marshall Street, Richmond, Va. Miss Virgie is making good in the splendid position to which she was called several months ago.

Rev. G. O. Lankford, pastor of Burlington Christian Church, has been conducting a revival the past week at the Rosemont Christian Church, Berkley, Va., Rev. B. F. Black, pastor. Bro. Black was unable to be present, but the date had been fixed and the meetings were carried on by Dr. Lankford and the active, faithful ones of the Church.

The Woman's Bible Class of the Burlington Church sent the mission secretary a check of $30 last week, with which to curb the well. This was a most generous act and greatly appreciated, as it was absolutely essential, Bro. Sorrell wrote, that the well have curbing. Bro. Sorrell writes that they have a good well of water, and this is a great blessing and benefit.

Rev. and Mrs. D. P. Barrett and family are to arrive at Elon this week to attend the graduating exercises at Elon College commencement, when Alice, their oldest daughter, is to graduate. The Barretts will be home some months on furlough, and after spending ten days or two weeks at Elon, plan to spend the remainder of their furlough period in Eastern Virginia.

It gives the managing editor pleasure to state that all members of the editorial board have been communicated with, and that they have signified their acceptance of the positions named and to which they were elected by the Convention. These brethren have consented to a labor of love and service, and the membership constituency of the Churches owe it to these brethren to show their appreciation by a unanimous support of THE CHRISTIAN SUN.

The associate editors of THE SUN, elected by the Convention, namely: Dr. W. W. Staley, Dr. W. A. Harper, Dr. R. C. Helfenstein, Rev. S. C. Harrell, and Rev. Sion M. Lynam, news editor, have all signified their acceptance and agree to carry the work forward to the best of their strength and ability. It is a joy to be associated with brethren so congenial and able, and with these willing hands contributing regularly, the work of editing the paper should be light and delightful.

Dr. D. A. Long sends us the following regarding Oak Level: "The beautiful oak grove and the rich foliage make Oak Level a delightful place to worship by the road, with ever-increasing travel. Part of the lumber is on the ground, with which the members and friends will soon enlarge the house of worship. The cemetery has recently been enlarged and beautified. Pattie Pearce Staley, wife of Dr. W. W. Staley, is buried in the cemetery at Oak Level. Dr. Staley preached at Oak Level first Sunday in May. People are still talking about the sermon."

The Committee of One Thousand, formed at Washington last fall to promote the enforcement of law, with special reference to the prohibition law, is asking the presidents of 300 universities and colleges of the country whether they agree with Nicholas Murray Butler in his contention that prohibition has failed, and has resulted in widespread disregard for law. It will be interesting to get the responses from these heads of educational institutions, and it is a safe guess that few of them will take the untenable and un-American position of the president of Columbia University.

Elon should have its greatest commencement this year. The Whitley Memorial Building, in which the exercises are to be held, is to be used for the first time. It is magnificent in appointment, ample in seating capacity for a great audience, beautiful and impressive for public gatherings and worship. There are forty graduates this year, and the class ranks high in scholarship and attainment. The Alamance Building is to be formerly presented, and the other buildings are progressing toward completion. Then there is a roster of eloquent and able speakers—Rev. Alva M. Kerr, of the *Herald of Gospel Liberty,* who preaches the baccalaureate sermon; Dr. W. A. Harper, president of the college, who delivers the baccalaureate address; Rev. H. Shelton Smith, who delivers the alumni address, and Dr. Athearn, of Boston, who delivers the literary address on graduation day. All these speakers, with growing interest in the college, should, and doubtless will, attract a very large attendance at the commencement, which begins May 25th and concludes on the evening of the 27th.

The Sunday School and Christian Endeavor Convention of Virginia Valley Central Conference was in session May 14-16, at Linville Christian Church, Rev. R. P. Crumpler, pastor. Brother Roy A. Larrick, of Winchester, is the wide-awake, agressive president of this body, and always has a most interesting annual session. Besides local talent, the session has this year Bro. Hermon Eldredge, field ecretary, Dayton, Ohio, and Miss Pattie Coghill, field secretary, Elon College, N. C., on the program for addresses. An account of the Convention session will doubteless be sent THE SUN.

A "central control" of coast-guard work has been provided for with a competent officer at its head. The coast guard hereafter will seek to protect all coastlines on deep water, and the prohibition and customs department will be responsible for smuggling through small waterways and on land. There will be a tightening of the lines. Congress recently appropriated $14,000,000 for increased coast-guard service, and contracts already have been let by the treasury for reconditioning new speed-boats to chase rum-runners. The present strength of the coast guard will be practically doubled.

The first week in June there will be a conference of the dry forces of Oregon, Washington and Idaho. The conference will be held in Portland. The Church organizations generally, W. C. T. U. and adult Bible classes will send delegates. The object of the conference is to stimulate prohibition enforcement and devise more effective means of coping with violations of the dry law. The conference has been called, according to an announcement issued by the committee, in "recognition of the tremendous propaganda being carried on to nullify prohibition and discredit the law." The Governor of Oregon and the Mayor of Portland have pledged co-operation in the work.

The board of control of Franklinton Christian College, met at Franklinton May 6th, in annual session, and among the other items of business it was decided to have plans drawn for a new dormitory for girls and for the building to begin at the earliest possible date. The present proposition is to erect a fire-proof building at a cost not to exceed $40,000. Plans are to be adopted and an architect employed at the annual commencement, May 21st. President J. A. Henderson is proving himself quite a capable college president and manager of both school and financial matters in a very worthy and meritorious manner. Franklinton has done fine things this year, considering the equipment. Many students had to be turned away because of lack of dormitory room, and the board of control hopes that by the opening of another session that additional room may somehow be provided.

A deep crack has appeared in the neck of the sphinx, according to the Egyptian Antiquities Service. It will be repaired.

A NEW MISSIONARY SOCIETY.

While visiting at Roanoke, Ala., I enjoyed the opportunity of attending the new Christian Church there. I am always interested in our missionary work, and would like to get a society organized in every Christian Church in Alabama Conference. There is great prospect of a strong Church and society at Roanoke, and the people are very much interested in the work. When I left Bethlehem College for Roanoke, I did not know I was to have the opportunity of organizing a Woman's Missionary Society in their new Church, but following the morning services Sunday, April 20th, I talked with some of the good ladies and also the pastor, Rev. G. D. Hunt. They were very much interested, and at evening service, talks were given by the pastor and the writer. Announcement was made for the ladies to meet the following afternoon at the home of Mrs. V. E. Kitchens. We met at 3 P. M., and after a well-spent devotional period, the society was organized. The following officers were elected: president, Mrs. J. H. Christler; vice-president, Mrs. V. E. Kitchen; secretary, Mrs. J. H. Swint; program committee—Mrs. C. H. Russell, Mrs. E. M. Hood; committee on sick—Mrs. J. M. Keebee, Mrs. E. D. Nuce.

All the officers consider themselves members of the membership committee; also the soul-winning committee. Following this election of officers, dues and a special offering were paid. The society decided to meet every two weeks at the homes of the members, as the Church building is not yet finished.

The meeting adjourned, with closing prayer led by the writer. Delicious refreshments were served and the meeting was enjoyed by all present. I feel proud of this society and that it is going to be a strong and successful society, for the ladies are all interested in the work. I would be glad for any missionary worker to correspond with our societies. I feel it would be a great help. May I urge each pastor who has not a Woman's Missionary Society in his Church to get busy. Talk up the work! Make some arrangement for a society to be organized. I would be glad to help in every way possible. We need more missionary workers. We have a wonderful missionary book—the Bible. Let us read it more and practice it better. Put all our trust in God, and by His help we can accomplish great things. Friends, pray for me, that I may be strengthened to do more for Him. SIDDIE LATHAM,

President Woman's Board Ala. Con.
Wadley, Ala.

SHORE LEAVE DE LUXE.

When 14,000 men of the Pacific fleet spent ten days last month in New York, the city showed its best in the way of hospitality. Leading citizens and organizations, working in co-operation with the army and navy branch of the Y. M. C. A., made the leave one that will long be remembered.

The service began on the pier where a squad was stationed to give the men leaving the ships reliable information about lodgings, points of interest, and places of amusement. It continued with specially arranged sight-seeing parties, receptions and dances by various Churches, guilds, settlement houses, clubs, and Y. M. C. A. branches, entertainment in private homes which were opened to the men, and supper and theater parties. Through the co-operation of theater managers, over 9,000 men saw some of the hits of the New York season. Vaudeville entertainments and Church services were held on shipboard.

In connection with the religious part of the program, the New York City Federation of Churches played a leading part. The American Bible Society furnished each member of the fleet with a Bible.

The secretary of the New York City Army and Navy "Y" said at the end of the visit:

"It is conservative to state that New York City never entertained a group of 14,000 men who conducted themselves in such an admirable fashion as these boys of the United States navy . . . The American people should be proud to have such men as their guardians."

The Y. M. C. A. sent its first secretary to South America in 1891. For ten years he was there alone. Now there are twenty-four secretaries maintained by the international committee of the association, and sixty-five Americans who are either secretaries or in training.

WHAT IGNORANCE DID.

In Calcutta, India, eight hundred telephones went out of commission with one stroke of the axe, as an ignorant coolie, making an excavation, mistook a telephone cable for the root of a tree.

The telephone lines were immediately repaired, of course. It took the services of many skilled men for many hours, patiently to sort out the wires and match each with each. Meanwhile, eight hundred telephone users went without the easy intercommunication which the telephone affords. What tragedies were thus caused will never be known. All that is reported is that in one instance, ignorance undid the work of many hours, and that many more were required to repair the damage.

In the long run, ignorance never wins over knowledge. But it is the greatest weapon of ignorance that it may strike swiftly and do much damage in a little time. One ignorant law-maker may stop the wheels of progress for months; one ignorant school teacher may retard for years the development of the minds of fifty pupils; one ignorant action may undo the careful plans of philanthrophy.

Had the coolie known what a telephone cable was, he would not have cut through it. Did the ignorant teacher know better he would not hurt the little minds in his charge. Had the ignorant law-maker been educated or had another and wiser choice been made at election, necessary legislation would not have been blocked.

Education, knowledge, information, power to understand, and once again, education, are our needs! The children of today are the citizens of tomorrow. The knowledge they gain today will be used in governing themselves tomorrow. Let us, all of us who claim some small measure of wisdom as our part of life's winnings, see to it that the most precious gift of man to man, of father to child, of government to citizen, be given in full measure, pressed down and running over; let us give our children the *best* of schools, the *best* of teachers, the *best* of knowledge, that when they, too, become men and women, they be among those who repair the telephones, not those who cut communication.

A DEMOCRATIC POSSIBILITY.

Who will the Democratic presidential candidate be? Distinctly less certain is the answer given to that question than to the question of the Republican candidate. It is generally conceded that Mr. McAdoo may go into the convention with forty-five or fifty per cent of the delegates instructed for him. But it is likewise conceded that Mr. McAdoo has failed to capture the imagination either of his party or the country. Indeed, serious defections have occurred in quarters where McAdoo support might have been reasonably expected. The Democratic field is still an open one.

The casual mention of Josephus Daniels as a possible candidate has sparked more public and partisan interest than the political press reflects. Mr. Daniels, it is true, promptly announced that he was not a candidate, and his State, North Carolina, did not name any delegates for him. Nevertheless, his name came with the effect of light and hope to thousands of Democrats. He represents qualities which are too much lacking in present politics. He stands for some of the best achievements in public life. In fact, the naming of Mr. Daniels as a possibility threw an element into the situation which may yet have important results.

Every presidential convention goes through three stages. First there is the complimentary introduction of various candidates, "favorite sons," "available timber," "receptive party wheel-horses" and all the rest. That over, the convention settles down into its second stage, the fight between candidates who really count. The impolitic thing about strong convention candidacies is that they evoke as strong opposition. When a convention reaches a deadlock through the determination and strength of two candidates, it begins to slip into its third stage, the search for compromise candidates, for "the dark horse" whose modesty has created no enmity and whose past record renders him acceptable to all factions.

It may be that in the third stage of the Democratic National Convention the name of a man like Josephus Daniels will come with unifying power and carry off the nomination from the stronger contenders. Speaking generally, the Democrats could conceivably do much worse than name Mr. Daniels.—*Dearborn Independent.*

TEXTILES.

The situation in the textile field has not changed materially since the middle of March. The tendency among the mills to curtail production has continued and has broadened to include other plants, but on the other hand there have been some brief periods of greater freedom in placing orders. Cotton prices have recently advanced, and this rise apparently stimulated some buying, but most of the mills have large stocks of goods already made up and are in position to fill a considerable volume of orders without increasing operating time. The trade appears unstable, buying movements quickly dwindling away at each unfavorable sign shown by the market. The demand for textiles continues to be affected by uncertainty concerning the prospects for this year's cotton crop.

Cotton consumption in the fifth district during March amounted to 191,293 bales, or 39.5 per cent of national consumption, North Carolina mills having used 103,704 bales, South Carolina mills 80,479 bales, and Virginia mills 7,110 bales. The fifth district mills used 230,201 bales of cotton in March, 1923, or 36.9 per cent of national consumption for that month.

Congressman Langley Sentenced.

Representative John W. Langley, Kentucky, has been sentenced to two years in the Atlanta Penitentiary for his alleged conspiracy to remove illegally 1,400 cases of whiskey from a government distillery at Lawrenceburg, Ky. Three other men were sentenced at the same time for assisting in the removal of the whiskey. Representative Langley denies that he had anything to do with the transaction, and has filed notice of an appeal. All the men were released on bond while the appeal is being considered.

E-D-I-T-O-R-I-A-L

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OUR LOSS.

Others have written, and will write, of the life and going of Rev. J. P. Barrett, D. D., and Rev. George D. Eastes, but when all has been said and done, the sense of our loss in the Southern Convention appals and awes one. Dr. Barrett had spent a most busy and a most consecrated life for three-score years and ten, and eternity alone can mark or measure the worth, the weight and the merit of such a life. The group that met in tears and sorrow at the Suffolk Christian Church to pay tribute on the day of his burial, contained a larger number of those who, in public speech and private conversation, acknowledged their indebtedness to him, and the influence of his consecrated life upon their lives. One sat amazed in that congregation, as one after another testified that this man had changed their lives for the better and had helped to lead them in the safer paths of their pilgrimage. If, in this group, there were a score who had been thus touched for the better way, how many scores must there be in that limitless number who knew Dr. Barrett, and knowing him, were influenced for nobler activities because of him. One did not have to agree with all that he said and did to be led by him to better things, because there was that deeper something in his life which, like the needle to the pole, was unerring in its accuracy for truth and righteousness as he understood them.

A defender of the faith and champion of our Christian polity and principles; a contender for the truth as he saw the truth at all times and under all conditions—he made those about him better and helped to lift his world to a higher plane of Christian activity and Christian living.

This writer has never felt quite so unworthy of undertaking a task as he does now in trying to do that which this man of God—this saint amongst us—was doing so ably and so well. The task seems consecrated, and the labor seems holier because Dr. Barrett was carrying them and because he made them sacred with a singular devotion and a high sense of spirituality. Thus it is glorious for a Church to have had such an asset, and we rejoice because he was spared us so long to serve so faithfully; but standing so close now to us, the sense of loss overwhelms. Our Church is infinitely richer because of his life, and seemingly poorer for his going now.

Our good friend, George D. Eastes, was cut down in earlier years, but he had won a place in our hearts, filled now with a sense of overpowering loss at his going. There was no sweeter-spirited man in all our brotherhood, and his friends and admirers were limited only by the circle of his acquaintance. He had a passion for souls that was consuming. He preached a gospel of peace, of pardon, and of power, in a way and manner that brought life and light and love. The converts that were won to Christ through his evangelistic efforts, and those that were brought up in Christ by his pastoral labors remain by the hundreds to remember him in love and cherish his name in fondness and devotion. His was a princely soul. He dwelt in the realm of the blessed and the redeemed. The very zeal of the Lord's house and the flame of passion for unsaved souls consumed the man, and he burned his life out in the service of his Lord, with intensity and an eagerness displayed by few. His going is certainly a loss, and while we realize that he reigns with his Lord and has won the victory through faith, it is left to us to complete his life by carrying forward the work which consumed his strength so early.

I think now of these two men just gone from us as being of that number so graphically told about in Hebrews 11:38-40: "Of whom the world was not worthy: these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect," I am wondering if CHRISTIAN SUN readers realize that in order to make these two great and good lives perfect, we who remain must carry on, as God shall give us strength, to a successful conclusion the things they were doing and had done so well. They are now depending upon us for their perfection. Shall we, as a Church, fail them? They obtained a good report through faith; nay, verily, a most noble report, but received not the promise. God had provided a better thing for us than that they should receive the promise, and so their perfection, their completion, their fulfillment depend upon us who abide. In the sense of such a loss, it would be the greatest ingratitude, and the greatest sacrilege, not to do our best, in God's name, to make the lives of these dear ones perfect. J. O. A.

THE NORFOLK CONVENTION.

The session of the Convention at Norfolk will be long remembered, and its weight long felt in our midst. There were events and incidents which stand out like high peaks and compel attention, even as we recede from the holy place of our activities. The great Church in which the Convention gathered was an inspiration that kept the Convention in a happy frame of mind and activity from start to finish. It was more than good and great to be at the Convention this time—I say it with reverence, it was holy and heavenly.

If one cannot worship God, feel divinely inspired, and have the sense of worship, reverence and devotion in Christian Temple, then one is certainly helpless in this regard. It is indeed a temple of praise and prayer, of worship and adoration, not because of its material equipment, though this helps, but because of its general appointment and the high sense of spiritual things, that Dr. Smith and his co-workers have displayed in all their activities and attitudes while they were building. A house of worship is sacred solely as the hearts and hands that build and sustain it are themselves sacred and holy and devoted to the Lord's cause. This was proven in the history of Israel.

Once upon a time, a king of Israel went into the temple to perform a sacred rite; a rite, however, which was not his to perform at that time. In an instant, God's wrath was manifested, and the king was a leper. At a later date, a Roman monarch and ruler went into that same, and formerly holy, place and, with unholy hands, drew away the curtains that separated the holy from the most holy, and in every way possible sought to desecrate the place, which he did successfully; and yet he came out untouched by leprosy or by any other mark of God's anger. In the former instance, the temple was holy because God's people were keeping it so by their devotions, through praise, and through worship. In the latter instance, the people had fallen away through apostasy, and were not united in the service of the Lord nor in worship of the true God. Our temples of God are holy, sacred and divine only as we unite our hearts and hands there in seeking the true God and in serving Him. Somehow, one feels in the atmosphere of Christian Temple, Norfolk, that a devoted people are keeping the sacred altars blazing with the flame of their passion for divine service in the worship of the true God. It was glorious indeed to have a Convention under such condition and in such an atmosphere.

President Smith delivered a great address in opening the Convention, and Rev. John G. Truitt inspired the audience on the opening night with a message of holy and sacred uplift.

The report from the various departments seem to be up to the average and promise of better things. The orphanage, THE CHRISTIAN SUN, missions and the colleges all received due and adequate consideration. Religious education and the work in Sunday School and Christian Endeavor received careful and prayerful consideration, and one felt that there was a better day for our young people.

There were addresses on missions that we wish could be heard in every Church of the Convention. The discussions on education, Elon College and Bethlehem, in particular, were practical, thorough and enlightening. The addresses at the evening sessions were certainly inspirational and forward looking. At this hour, one is overwhelmed at the very bigness of the problems discussed and the tasks marked out and to be undertaken. The Christian Church is certainly richer because of the Norfolk Convention, and has plans which, if worked out in the days that are to be, the path of progress will be marked, and events of greatness and growth will take place.

ROGER BABSON TALKS.

He often does, and when he talks he says something. The times are pessimistic. The world is about to capture the Church we are told. Factories are shutting down all over the land. Unrest and dissatisfaction and depression are rampant. Babson admits this, and then says something. Read his words and care to this effect:

"We are likely to blame conditions," he charges, "upon every one else but ourselves. Employers blame the unions; wage-earners blame the bankers; shippers blame the railroads; and the railroads blame the Congress—so it goes! It is probably true that the fundamental difficulty today is that almost no one wants to work. Too many want to live in apartments, get along without children, live out of tin cans, and spend their time driving a 'flivver' or attending the movies. Time spent otherwise they consider wasted." And then he asks this pertinent question: "But what's the use of kicking about these conditions? The important thing is to do something constructive."

With his thesis that blaming the conditions that confront us on some one else is fruitless, there is perhaps general agreement, or should be; yet we all are members of the critics' guild. So easy is it to complain! Much of our Sunday School teaching is a tirade against the times. So is much of our preaching. Religious books and the Church periodicals are notorious these latter days for their pessimistic atmosphere. We do but multiply the very thing we would remedy by such proceedure. Criticism multiplies prodigiously by indulgence. We forget this to our dismay, and so oftentimes injure the sacred causes we yearn to help.

Is something wrong with the local Church? "There certainly is," the devout soul replies. Very well, then, beloved, you are God's envoy to right it. Your very knowledge of the wrong places on you the burden to correct it. Now set to work to produce a reformation.

But that is the trouble—we don't want to work! We want to talk! "It is probably true," to requote Mr. Babson, "that the fundamental difficulty today is that almost no one wants to work."

This is as true of the Church as of the business world. Talk is so easy. Criticism gives us a sense of our importance. It may also be taken by some as evidence of a vital spirituality when we confess dissatisfaction with the situation in the Church. So we advertise our spiritual consecration, and advertising pays. What we need to do is to work. A little work and less talk would soon reveal to us that things are not so bad as we had thought, and not so easily adjusted as we had imagined.

I heard a good man the other day commenting on the decline of the spiritual life of his Church as evidenced by the falling off of attendance on divine worship. "What have you done to remedy matters?" I ventured to inquire. He had never considered it his duty to think even of a remedy. Suppose he had used that seven-passenger palace of an automobile in which he and his wife rode alone to Church to carry five others, having persuaded them to go. Suppose he had made it his business to canvass the community in the interest of Church attendance. But that would be work, hard work! and talk, why that is easy.

This brother does not read THE CHRISTIAN SUN. He may not read the paper of the Church to which he belongs. So he is a good illustration for our purposes, and no one can charge the writer with personality. Our brother is, however, symptomatic. We have his kind in every Church. The writer himself has at times been guilty of such indiscretions, if our carping criticisms can be passed up with so elegant a word. What we need to do is to interpret the dissatisfaction we feel with the present situation of the Church as God's voice challenging us to work to right matters. He is calling us to be His prophets. Speak for Him, and speak with a constructive program.

Be a worker; not a scold—that is it!

W. A. H.

THE LITTLE CHRISTIAN CHURCH.

The thought that prompts discouragement within the Christian Church, or adverse criticism outside of the Christian Church, is void of true logic and a right interpretation of a religious organization. Going backward to Christ while upon earth, and the Church in the first century of the Christian era numbers counted but little as a factor in the Church. The gospel that was proclaimed, the persecutions provoked by the new faith, the martyrs to their convictions, the changes wrought in the heart and life of believers, were the seed-corn of a thought-provoking, heart-changing gospel that has finally changed the life of the world.

Denominations that boast of competitive numbers, pride themselves in numerical strength, lay claim to superiority on this account, lose sight of facts and brotherly love. If numbers determine what is right in religion, the Roman and Greek Catholic Churches are right, and the Protestant Church is wrong. If numbers measure piety, Mohammedanism is better than Protestantism. If numbers stand for the best, Confucianism is superior to Christianity. It is neither sound nor safe to estimate values by numbers; otherwise, illiteracy would outweigh literacy. Protestantism weakens its potential value in the salvation of the world by stressing its separate numbers, instead of combining its spiritual and financial strength in the great missionary task. "A man's life consisteth not in the abundance of the things which he possesseth"; neither does the life of the Church consist in the numbers it counteth. Men should be measured by what they are, and not what they *count*.

There are so many phases of theological thought that no denomination contains all the truth. Denominations emphasize separate important truths, are entitled to the respect of others, and all should love one another and co-operate in Christian work. It is as binding upon Christian Churches to love one another as it is for individual Christians to love one another. Local competition by over-Churching small communities neither represents Jesus Christ nor cultivates brotherly love. The Christian Church has no attractive fighting slogan, but she represents principles that have insinuated themselves into other bodies, become operative unconsciously, and changed customs of age-long standing into vital progress in the modern Church. Among these may be named: the religious newspaper, founded in 1808; co-education, in 1849; recognition of woman in official Church service; and Church federation. These facts are capable of proof without boasting; are working on a scale much larger than the statistical Christian Church; and are potential factors that will continue to work as leven in the kingdom for the uplift of mankind. Diamonds are smaller than granite blocks; but both have their value, their place, and their use in the thought and progress of the world. W. W. S.

ARCHIBALD NEAL JOHNSON.

Archibald Neal Johnson was born in Wake County, near Fuquay Springs, N. C., May 28, 1863, and departed this life May 4, 1924. He was the oldest son of the late lamented William W. and Rhoda Ann Johnson. On January 2, 1890, he was married to Miss Cornelia E. Blanchard. To this union were born five children, all of whom survive—Bessie, Burnice, Josephine, Ruby and Kenneth. These and his wife were with him at the time of his death. "Archie," as he was universally called, was a great sufferer, having been confined to his home for several years and to his bed the last two or three years, with rheumatism. But he learned to suffer patiently, faithfully and not complain. His faith in God during the last three or four years of his life seemed to grow stronger and brighter. He believed in prayer, and sought refuge from pain and affliction in frequent prayer to God. He grew more tender in his feelings with the passing years, and his hope of a blessed immortality grew strong and remained steadfast through all the years of disease and suffering. His was a great heart, that loved to the limit his fellow-men; and his liberal hand contributed much and frequently to those in need and suffering about him. He was generous in spirit and loved to contribute to the relief of suffering, and to help the poor and needy. In his life he combined service and suffering; and in his last years particularly, his was the ministry of suffering.

Our Saviour asked to be remembered by His suffering. Paul would glory in nothing, save in the cross, the suffering, of the Lord Jesus. "If we suffer, we shall also reign with Him," wrote Paul. He who shows us how to suffer makes a real contribution to the world's worth and welfare. Faith alone can conquer pain, and this faith Bro. Johnson expressed to the limit.

Through all the years of his suffering and helplessness, his devoted wife was wonderfully blessed with health, vigor and strength, and she, in loving loyalty and devotion, with the aid of the equally devoted children of the home, ministered with infinite patience and tenderness to his needs and calls and comforts. There was in this home a love that would not let father go, and faithful hands did all that love could do to minister to every need.

The burial was at Wake Chapel. The floral offerings were abundant and beautiful. An immense throng of neighbors and loving friends and relatives gathered to show their respect and tribute of love. The funeral was conducted by the writer. J. O. ATKINSON.

THINK THIS OVER.

The *Christian Herald,* under the heading "Think This Over," offers as a suggestion:

"Prohibitionists and anti-prohibitionists agree that in general the prohibitory laws are not being adequately enforced. Explanations for this condition differ. There is agreement, however, on the fact that booze is still in politics, and that so long as it is a political football, enforcement in many places will be difficult.

"The enforcement machinery now centers in a subdivision of a subdivision of the Treasury Department. That is not where it belongs. Its importance to the future of the country warrants its having more dignity and more authority than it can possibly possess under the present system, no matter how whole-hearted the desire on the part of the Treasury Department to compel obedience to law.

"There are in our scheme of government commissions that have been removed from politics and made into powerful administrative forces that are beyond criticism. Notably the Interstate Commerce Commission.

"Can the Congress be induced to erect a commission of five or seven members in whose hands would be placed the task of enforcing the eighteenth amendment, just as the Interstate Commerce Commission oversees and enforces the laws relating to interstate commerce? These members should be men of outstanding probity and ability —men who could be considered fit occupants of the supreme bench, or of one of the great non-partisan commissions that are on government rolls —and the salaries paid to them should be on a par with those paid to Interstate Commerce Commissioners.

"Men of the high type to qualify for such a body would be men who could be depended on for an impartial, non-political enforcement of the law.

"How does this idea appeal to *you?*"

OPEN-AIR RECREATION.

The recommendation of President Coolidge that greater attention be given to open-air recreation, and the calling of a conference to discuss the subject, are receiving approval by social workers and public-spirited citizens. That the people should be encouraged to more outdoor activities is obvious, and efforts to this end are most commendable.

There is a growing feeling, however, that the more important subject of education is not receiving the attention it deserves. President Coolidge in his first message to Congress stressed the need of popular education and recommended the creation of a department of education, but that was the end of it so far as congressional action is concerned. There is no subject of greater importance to the nation or fraught with more significance than the promotion of popular education.

With twenty million illiterates and near-illiterates in this country, with public school facilities far below the demand, with millions of children denied the right of education, in both cities and rural districts, with vast alien populations unable to speak or read English, the problem of popular education takes the position of first rank.

There is an increasing sentiment throughout the country that the claims of education cannot longer be ignored. The condition of illiteracy is becoming acute, and the people will not much longer tolerate the side-tracking of the problem out of consideration for personal ambitions and partisan expediency.

Promote open-air recreation, but at the same time definite legislative action should be taken to meet the more important question.

CONTRIBUTIONS

SUFFOLK LETTER.

In the *Literary Digest* of May 10th, the following, under "The Spice of Life," appeared as a piece of fun:

One What?

Villager: "You are talking to one right now." —*Dry Goods Economist.*

Like many funny jokes, the above contains universal and serious truth, and suggests this letter. The stranger was really talking to a drug store when he was talking to the *man,* for man is the whole business of the world. One does not deal with the drug store, but with the druggist. A city is not built out of wood, brick, stone, steel, slate, glass and paint; but out of men. Take the men out of the city, and nothing remains of value to the nation. Even government is a fiction apart from citizenship. The Church is a film without Christians. Home is a haunt for bats and owls without the family. The human element is the real element in all earthly establishments. God rules in heaven; man upon earth. The co-operation of the divine and the human make up the sum of interests in heaven and earth. The universe would be a fossil without God, and the earth would have no value without man.

When one talks to a druggist, he talks to a drug store; when he talks to the President, he talks to the government; when he talks to a Christian, he talks to the Church. Personality is the big thing in all things. Personal character is, therefore, the most important thing in the world. The difference between heaven and hell is character. The devil has sense enough to manage heaven if he were not so bad; but he is not fit to dwell upon the earth: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The good and the bad cannot dwell together forever; "let both grow together till the harvest." Final separation is as certain as the separation of God and Satan. The most important service of man is to make men better; and this cannot be done by man alone. Elon College has a great motto: "Christian character, first and always"; but Christian character can be constructed only in a *Christian.* The first thing is regeneration, making man a "new creature." Good character could not be built on the wisest bad man. I heard James Barron Hope, editor of the Norfolk *Virginian,* say, when I was a young fellow, that "the devil is all head and no heart." That seems to suggest that head knowledge may exist without character. It is, therefore, important that school teachers shall be Christians. Schools may run to seed on head-work, and leave the heart a cesspool of iniquities. Conversions have done more to save the nation than education. "Keep thy heart with all diligence, for out of it are the issues of life." The Church paper has more value in the home than the magazine. This says nothing against education, books, magazines, good papers; but it does mean to emphasize Christian education, which is the education of Christians.

W. W. Staley.

ELON LETTER.

This is the final issue of The Sun before the annual Elon commencement. I, therefore, take opportunity to invite every reader of the "Elon Letter" to attend the thirty-fourth annual commencement exercises, May 25th to 27th.

This commencement begins our initial use of the Whitley Memorial Auditorium. The first service in this beautiful building will be the baccalaureate sermon by Dr. Alva M. Kerr, editor of the *Herald of Gospel Liberty.* It is proper that the radiating center of Christian worship on our campus should have a sermon as its initiatory service.

Sunday night, the writer, as president, will give the baccalaureate address. Monday at 10:30, the class-day exercises occur. At 3:30 P. M., the society representatives will speak. For the first time, the new girls' society, the Psykaleon, will have speakers to represent them.

At 8:30 P. M., Dr. H. Shelton Smith, of Chicago, will give the alumni oration. He is eminently qualified to do it. His experience as a pastor and as a chaplain in the A. E. F., his fine record as a graduate student in Yale, his outstanding present position as educational superintendent of the International Council of Religious Education, give him a grasp and insight that will make his message a gripping one.

Tuesday morning, the graduation exercises occur, when six seniors will speak for the forty who will graduate. Dr. Walter S. Athearn, dean of the school of religious education and social service of Boston University and the world's authority in his line, will give the literary address. Dr. Athearn has rendered Elon invaluable service in planning the Mooney Building for Christian education. On that account, too, he will be welcomed to Elon.

That evening, at 8:30, the College Choral Society, under the direction of Prof. Walter F. Greenwood, will conclude the commencement with a great cantata.

At 3:30 Tuesday afternoon, however, the Alamance Building, the gift to the college of the citizens of Alamance County, will be formally presented. A program specially adapted to the occasion is now being prepared. The building will be officially inspected by a committee of the board of trustees and of Alamance County citizens before its presentation. You will not wish to miss this unique exercise, even though it is not on the formal commencement program.

The Whitley Memorial Building will not be completed by commencement, but the assembly chamber, the core and heart of the magnificent structure, will be completed, except for the installation of the great Skinner organ, which is here now, but cannot be voiced until every other part of the building is complete. But the Mason & Hamlin concert grand piano, the gift of Mr. and Mrs. S. A. Caveness, is here, and will be used first in a public exercise for the opening service Sunday morning of the commencement. Later, when the building is finally completed, it will be formally dedicated and presented to the college, with appropriate services, in memory of Deacon L. H. Whitley, whose serviceable life to Church and kingdom Mr. J. M. Darden desires the building ever to signalize.

We end where we began, by urging our friends to come to their college at this commencement of real beginnings in more ways than one. May 25-27—these are the days. Be sure to come.

W. A. Harper.

THE MEANING OF THE INSPIRATION OF THE SCRIPTURES.

The word inspiration comes from the Latin term inspiratio, meaning a breathing into. It is sometimes used to denote the excitement and action of a fervent imagination in the poet or orator; the elevating influence derived from the association with great minds and scenery—but when applied to the Scriptures, it is generally conceded to mean the divine agency acting upon the teachers while giving instruction, whether oral or written. Of the Old Testament, it is said, "All Scripture is given by inspiration of God"; "Holy men of God spake as they were moved by the Holy Spirit." The writers of the New Testament manifestly considered themselves to be under the guidance of the same spirit, for they say: "Which things we speak not in the words which man's wisdom teacheth, but in words which the Holy Spirit teacheth." Respecting the particular manner of divine inspiration, there are three opinions extant. First, that the spirit of God inspired the thoughts, but that the writers were left to express them in their own words and phrases, but were so guided that they were kept from theological errors. Second, that every word was suggested to them by the spirit of God, and that the writers did nothing but write. Third, that it is not of the letter, but of the spirit. Whether verbal, plenary, or progressive, it is evident that God spoke; that He spoke through human agents, in divers portions, and in divers manners—but God spoke! No one's conscience troubles him for not obeying the maxims and precepts of living or dead moralists, for they are our equals; but let God speak, and conscience accepts it as authority. When we call the Bible the Word of God, do we mean that these are God's thoughts that He so speaks with Himself—that this is His mode of conception? Not the least in the world, for with God, the all-knowing and perfect One, it is all one thought. He thinks without words, without a series of reflections; from the center outward, and not simply as we think from the outside. We learn everything through the senses, and therefore know them from without, from the surface, from one side.

We learn first to think by means of speech, and from youth up we repeat the words of others, and so think according to them. All general truths, all abstract propositions, all deliberations of the understanding can be entertained only through words. We speak with ourselves while we think; we reason with ourselves while we speak. But with God there is nothing of all this, so far as we know; he knows nothing of that weakness which demands words for thoughts; he thinks without the husks of words, without meagre confusing symbols, without any series of conceptions or classes of ideas—with Him all is one single, perfect thought. God must, therefore, explain Himself to men altogether in a human way, according to our own mode and speech, suitably to our own weakness and the narrowness of our ideas. He cannot speak like a god; He must speak altogether like a man, by human agency, through our defective language. There is nothing to be gained by denying the presence of a human element in the Bible, and that these agents left the marks of their human limitations in the records; and these are portrayed in the speech and forms of thought belonging to the people, the region of country, and the period of time to which God's voice was made known. Our Bible carries upon every page of it all the traces of Oriental habits of thought. Its style, especially in the Old Testament, and for the most part in Job, the Psalms, and the Prophets, is full of lofty, bold and fervid imagery. Even the history of creation is narrated in this elevated tone and garb; also the journeyings of the Jews through Arabia are recorded in this glowing and figurative language. Their history also and the record of their kings in Canaan, together with the writings of Solomon, all bear this character of Eastern floridness and picturesque drapery. A little reflection will convince us that every one who wishes to be understood must adopt the style of his hearers, of

his country, of his century; otherwise, he becomes unintellegible.

The Bible is filled with the spirit of God from Genesis to Revelation; its true inspiration is not of the letter, but of the spirit. Its unique power is implied in these words: "Every Scripture inspired of God" and "no prophecy ever came by the will of man, but men spake as the Spirit breathed upon them." In former generations, the divine element in the Bible was based on miracles and the fulfillment of prophecies, while the present generation still uses this evidence, greater stress is placed upon: the essential unity of the word; the response of the human heart and conscience to its message, and the effects it produces in the lives of those who yield themselves to its teachings; thu uniqueness of the Bible as seen when it is compared with other sacred literatures of antiquity. The one supreme thought running through all the books of the Bible is the gradual unfolding of God's plan of redemption for the human race. This can only be accounted for on the ground that it was the one Spirit which dwelt in and somehow influenced the thirty-six men who made contributions to the sixty-six books, scattered over a period of more than a thousand years, most of them independent of each other, and living hundreds of miles apart.

No other book has been able to find men as the Bible has; generation after generation, among peoples in all stations of society, in all climes. It is adapted to the deepest needs of the human soul and remains constant with these needs. Every age may bring a difference in superficial dress, but the same human heart beats beneath every robe. Differences of opinion, culture, clime, age, and the like, it brushes aside as unimportant and goes straight to the universal needs of man; it needs no defense, but earnest and devout study to supply these needs. Every commanding race, every vast civilization, has been directed and controlled by their sacred books, and it was thought by many if these gems of thought could be collected and be accessible to, we would find them as good as our Bible.

Well, we have them now in the translations of "The Sacred Books of the East," but nothing in our day has served better to place the reverence of the Bible upon a rock. Its gems are few, set in a bulk of dry literature, and are obscure beyond telling. These books were of particular races; but the Bible has a constituency composed of all the races of the world. The others belong to decaying, arrested or dead civilizations; the Bible to the advancing, all-conquering races who stand for the highest civilization attained on this planet. The others are narrow and shallow, while the Bible is a fountain whose waters feed intellect, heart and life, promoting the highest worship, as well as the highest humanity. The old Book of books stands out as the noblest of all religious writings, voicing alike the spirit of man and the spirit of God, with an ever-weightier certainty and clearness, and speaking in tones accentuated by heartbeats of the world's best life, and with a solemn authoritiveness which we can never feel in any other writings. Suppose that we do find in these ancient books, written in different periods of the world's history, for peoples remote from us in culture and surroundings—things local and temporary, belonging to an age that has long passed, or things which indicate a lower plane of life, and lower conceptions of God and man than those to which we were born, or have attained, and that they are not all alike inspired and valuable to us. Does that destroy the true purpose of the Scriptures? Are we not free to go into the rich fields of Bible thought, as the honey bee goes into the flower garden selecting such flowers as yield the greatest amount of material to be wrought into the winter's store, not deeming it wrong to skip juiceless texts any more than the bee to skip juiceless flowers. Has God put into the bee an instinct to select what is best for food, and not give to man a method of telling what truths will best nourish his higher life? For this we have history, poetry, prophecy, proverb, gospel, epistle, and apocalypse. For this we have the lives of patriarchs and prophets, seers and holy men, and men unholy, too, to teach us, by their wisdom or folly, how simple-hearted right-doing always exalts the individual or the nation, while sin is the sure and everlasting reproach of both; for this we have the words and life of him who spake with that authority which the human heart always recognizes, and lived that matchless life of unselfish devotion to the highest, which shows us how "the Son of man" and the "Son of God" became one, so revealing our own high calling, as children of the same divine Father, called to the same divine sonship. The true purpose of the inspired Scriptures is clearly set forth in John 20:31: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name."

God is the true "hero" of the Bible, but its theme is its self-revelation, culminating forevermore in the man Jesus. There is but one man, and one only, whose biography is a "gospel," who owes nothing to circumstances, and who originates the power which he yields; one who is a new beginning and who has changed the whole course of human history. The purpose of the Scripture is to point to Christ, to bring men into harmony with God, to make him morally and spiritually perfect, and to "furnish him unto every good work." S. L. Beougher.

Graham, N. C.

FIRST CHURCH, PORTSMOUTH, VA.

The 6th of April was the beginning of a series of evangelistic services with the First Christian Church, Portsmouth, Va., and continued for two weeks, closing on Sunday, April 20th.

Engineer Allenza R. Brothers, of Raleigh, N. C., was with us, and did the preaching, and he did it in a way that pleased his hearers. Mr. Brothers was reared in Portsmouth, and it was during the early years of his young manhood that he sowed many wild oats here in this city. For a number of years, he has been an engineer on the Seaboard Railway. Some five or six years ago he was gloriously saved from a life of sin, and since that time he has been a real witness to the saving power of Jesus Christ, and has spent a part of his time doing evangelistic work, and God is blessing his labors. He is a great reader of the Bible, having read it through some four or five hundred times since his conversion, and in his messages he preaches the Word and magnifies the Lord Jesus Christ, and thus stirs the hearts of his hearers. If any Church would like to have a man to hold a meeting for them who would give the word of God a chance, call on Engineer Brothers, and you will be pleased.

As a result of our meeting which closed on Easter Sunday, there were quite a number of confessions and additions to the Christian Church and to other Churches of the city, and a large number of reconsecrations. The meeting was a success, and we give the praise unto Him to whom it is due.

For the past two or three years we have had some very discouraging experiences, and we have had to pray much and pound hard, and as a result of this, we can see signs of a new interest, and the outlook is more inviting. Our work is not in vain when we labor in the name of the Lord.

Bro. H. W. Lee is our new Sunday School superintendent, and we feel that we have a safe leader for this part of our work, and the school is going forward under his administration.

Last Sunday we observed Mothers' Day, and the attendance was good at all services, and we feel that the day was really worth while. The Junior Order worshiped with us at the evening hour. W. L. Wells.

IMPRESSIONS OF THE CONVENTION.

Dear Christian Sun:

I wish to express my feelings in regard to the recent session of the Southern Convention, held at Norfolk, Va. I enjoyed the trip from start to finish, and the sessions of the Convention from first to last. I love the brotherhood of our Southern Church better and esteem our great Church more highly than ever before. We understand each other better, I feel, and we know our problems as we have not known them.

It seemed that the brethren evidenced a great spirit of love and fellowship all through the proceedings of the Convention, and surely God will bless such association.

Our Church in the Far South mourns with all other sections of our great brotherhood in the passing of our esteemed editor, Dr. J. P. Barrett, who was perhaps the best-known and one of the most highly respected men in all our Christian connection. We hereby pledge our support and cooperation to his successor in office. May the blessings of heaven be copiously given to him who, by the choice of the Convention, assumes this responsibility.

I must say that it was a peculiar joy to my heart to meet once more the older brethren of the Convention, such as Dr. W. S. Long, Dr. W. W. Staley, Revs. P. T. Klapp, G. R. Underwood, and J. D. Wicker. There is no honor too great to bestow upon our aged ministers. God bless these men, and may He inspire the young men in the Christian ministry to make a contribution to religion that shall be worthy. G. D. HUNT.

Wadley, Ala.

JUDGE JOE AND HIS COURT.

It is not a make-believe job that Joe Garland, a high school boy of Chicago, has as judge of the boys' court of the West Side department Y. M. C. A., Chicago. He is elected by the boys themselves and heads the democratic system by which the discipline of the boys' division is enforced by its own members.

The court is convened with the usual "Hear ye! hear ye!" of the bailiff. Then His Honor Judge Joe Garland comes in and takes his seat. The prosecuting attorney and the attorney for the defense take their places and the prisoner is brought in by boys smaller than himself.

"There is perfect decorum in the court-room," says the official bulletin of the Y. M. C. A. of Chicago, "because it is serious business for all concerned.

"Most of the boys brought before the court confess their guilt and take their punishment like men, as the court cautions them against any future recurrence of the act and deprives them of certain privileges. 'If these same boys were brought before adults, they would not be nearly so penitent or anxious to improve their habits,' says the boys' work secretary. 'Then, too, this is a perfectly democratic proposition.'"

Paris-green dust scattered in a malarial mosquito swamp near Mound, La., proved very successful. Airplanes flew over swamps otherwise inaccessible and scattered the dust, heavily diluted with Tripoli earth.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

NEEDHAM'S GROOVE.

Sunday, May 4th, Needham's Grove Christian Church, Moore County, N. C., Rev. W. J. Edwards, Seagrove, N. C., pastor, was rededicated. The occasion was brought about by a program of improvement and enlargement that had been going on at the Church for some time. The building seems now quite adequate for the needs of the community and bespeaks deep interest in the Church-life of the people. The addition cost about $500, and had all been paid before the day of dedication except about $75, which was contributed in cash and pledged by those present, before the dedicatory service.

It was a very happy occasion, and a great congregation of people gathered for the day. There were children's exercises which were much enjoyed, a sermon by the writer, then the dedication. After this, the children gathered, and with arms full of flowers taken from the altar of the newly dedicated Church, led the way to the cemetery, where all the graves were strewn with flowers. Following these exercises, a bountiful dinner was served, and the hospitality of the community was lavishly displayed.

In the afternoon, Superintendent C. D. Johnston of the Christian Orphanage was principal speaker, and very deeply interested the large congregation in the work of our Christian Orphanage. At the conclusion of the afternoon service, a vote was taken on behalf of the Sunday School, and it was unanimously decided that, after this, Needham's Grove Sunday School would send one offering a month to the Orphanage, one offering a month to missions, and retain the other two offerings for current expenses. There is a large and growing Sunday School. We have not visited a community where there is greater promise for the Church of the future, provided the children in this school shall be properly trained and brought into the Church.

Rev. W. J. Edwards has been the faithful and devoted pastor of these people for more than ten years and has certainly wrought well and accomplished much in the name of our Lord. He is much beloved by his people, and is certainly leading them in a most noble work.

J. O. ATKINSON.

"CHRIST THE LIGHT, . . ."

("Christ the Light, the Fire, the Dove, the Dew," a paper, by Mrs. Jas. L. Foster, read before the Woman's Missionary Conference at Norfolk, April 30th.)

Our great desire this morning, dear co-workers, is to have the presence of the Holy Spirit in our midst in all His power. I have chosen some passages of Scripture which show Christ the Holy Spirit to be a Light, to be as Fire, as the Dew, as a Dove, as the Wind.

(John 8:12) "Then spake Jesus again unto them, saying, I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (Rev. 21:23-24) "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Then Jer. 23:9 says, "Is not my word as a fire, saith the Lord"; and in Acts 2:3, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Next, Deut. 32:2, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Ps. 110:3) "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." (Ps. 133:3) "As the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more."

As a Dove, we read (Matt. 3:16) "And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the spirit of God descending like a Dove and lighting upon Him." In Acts 2:1-4 "And when the Day of Pentecost was fully come, they were all, with one accord, in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

We may not see the Light, the Fire, the Dew, the Dove, the Wind with the naked eye today, but may we not feel them in the Holy Spirit's power for the asking!

"The Prayer" (Adapted).

Spirit Divine, attend our prayers,
And make this house Thy home;
Descend with all Thy gracious powers—
Oh! come, Great Spirit, come!

Come as the Light—to us reveal
Our emptiness and woe,
And lead us in those paths of life
Where all the righteous go.

Come as the Fire and purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

Come as the Dew, and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power.

Come as the Dove, and spread Thy wings,
The wings of peaceful love;
And let our Church on earth become
Blessed as the Church above.

Come as the Wind, with rushing sound,
And Pentecostal grace,
That all these women here may see
The glory of Thy face.

Spirit Divine! attend our prayers,
Make a lost world Thy home;
Descend with all Thy gracious powers—
O come, Great Spirit, come!

Come in Thy power, and fill this house.
May women here today,
As ne'er before, a vision seek—
O come, Great Spirit, stay!

Stay in Thy power, a Light, a Fire,
As Dew, as peaceful Dove,
As mighty Wind, or still small Voice,
We seek this day Thy love,
In Jesus' name. *Amen.*

Song.

"Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

ONE-DAY SCHOOL OF MISSIONS.

The one-day school of missions, district meeting of the Woman's Missionary Society, was held with the Elon College society, in Alamance Hall, on April 16, 1924.

The society was honored by having present Mrs. W. H. Denison, Dayton, Ohio, of the Woman's General Mission Board, who gave a splendid address in the morning. Mrs. L. L. Vaughan, chairman of Woman's Conference Board, spoke briefly of the work outlined for the year.

Upon roll call, a large delegation responded from Burlington, Elon and Hopedale; also a smaller number from Graham and Haw River. The president expressed the hope that next year we might have delegates present from each of the fourteen societies in the district.

We were favored with a duet by Miss Florence Fisher and Mrs. L. W. Vaughan. The Elon society served a sumptuous luncheon, which was enjoyed by all.

Dr. J. O. Atkinson was the principal speaker for the afternoon session. He delighted the audience with an address on "Doing the Unnecessary Thing."

Miss Pattie Coghill, field secretary of Woman's Mission Board, talked to us of the young people's work.

Mrs. Dennison conducted an interesting round-table discussion.

No invitation was extended for the next meeting, but a committee was appointed to communicate with the different societies, and due publication will be made in THE CHRISTIAN SUN.

MRS. J. D. KERNODLE,
Graham, N. C. *District Leader.*
MRS. R. M. ROTHGEB,
Elon College, N. C. *Secretary.*

WOMAN'S MISSIONARY CONVENTION.

The Woman's Missionary Convention, which met on Wednesday, during session of Southern Christian Convention, had a good attendance, encouraging reports and splendid interest. Mrs. Denison and Mrs. Howsare, of the General Board, added much by their presence, counsel and addresses. The treasurer's report showed $16,567.87 raised during the biennium. There were some changes among the officers. Mrs. W. H. Carroll remains president. Mrs. J. A. Williams, of Franklin, Va., becomes vice-president; Mrs. Boyd Richards was made literature superintendent, and Mrs. I. W. Johnson is superintendent of cradle roll. The reports from the district rallies showed splendid attendance and much good accomplished.

The North Carolina Conference reported that $400 had been raised as a special fund for the erecting of a chapel at La Plaza. An offering of $50 was given by the women as a personal gift for Mrs. D. P. Barrett, who is soon to arrive in the States on furlough. The matter of continuing to raise money for China fund when there is no outlook for volunteers to that field now came up for much discussion. A resolution was passed asking the W. M. Conferences to consider using this money to aid in the Japan work, since there is such a serious need of funds there, caused by the earthquake calamity. Our women seemed much in earnest for the cause, and we believe this to have been one of our most successful missionary Conventions. MRS. C. H. ROWLAND,
Secretary.

THE COMING EDUCATION.

"How can I teach your children gentleness,
And mercy to the weak, and reverence for life,
When by your laws, your actions and your speech
You contradict the very things I teach?"
—*Longfellow.*

"The greatest need of America is more education of the heart."—*Hiram Powers.*

"The lack of humane education is the principal cause of crime."

"Show me the laws of a State for the prevention of cruelty to animals, and I in turn will give you a correct estimate of the refinement, enlightenment, integrity and equity of that Commonwealth's people."—*Hon. L. T. Dashiell* (Speaker of Texas House of Representatives).

On the playground fence a teacher put a cake for the birds, telling her pupils of their usefulness and intelligence, and the wrong of injuring them. Next day her most unruly boy ate only half his lunch and put the other half on the fence. Kindness is contagious, and example is powerful. That fence is now the favorite perch of many birds, even when the yard is filled with noisy boys, and the unruly boy has changed for the better. Surely, those boys will all be nobler men and better citizens for the tuition of such a teacher.

While every child should be intellectually educated, it is certain that education of the heart is even more essential to the welfare of society and to the individual happiness, and children are entitled to both.

A noted American has said: "The spirit of cruelty is the deadliest enemy to a high civilization," and Humboldt said, "Cruelty to animals is a characteristic vice of a vulgar people." As all crime is cruel, to abolish cruelty is to abolish crime.

The San Francisco *Call* says:

"Today the Jefferson School is one of the most orderly in all the city. The children don't fight as they used to; they don't stone cats, or tie tin pails to the tails of dogs, or molest the sons of the flowery kingdom. And why? Because every school child down that way, as soon as he is old enough to write his name, is made a member of the army for the prevention of all the old evils, and no blue-frocked, brass-buttoned guardian of the peace could ever have done a tithe of the good that those children have accomplished. For four years the principal has been organizing the pupils of all the various classes into 'Bands of Mercy,' and now every child seems proud of his enrollment. There are about 350 members."

A strict regard for the rights and feelings of whatever has feeling is the cardinal principle of civilization, of courtesy and of Christianity. Children are fond of animals, and by no other means can kindness be so thoroughly inculcated in them as by humane teaching. "I find it the best kind of discipline, and worth any amount of effort," writes an able teacher after two years' trial. Such is the uniform testimony of those who teach kindness to animals.

Sir Arthur Helps declares it "a duty to treat animals with courtesy," and Mr. Rarey insists that "a horse should be treated like a gentleman." The cardinal doctrine of humane education is that it is impolitic and iniquitous to inflict avoidable suffering on any creature. Teach children to do as they would be done by.

"It is not only the suffering of the animal that we are trying to prevent; it is also the moral degradation of the person who causes this suffering. It is the ignorant person who is cruel to animals." —*B. J. Tice, A. M.*

"I am convinced that kindness to animals is not only a powerful cause of material prosperity, but also of moral prosperity. Teaching it need not disturb the routine of the school. One day in the week all our lessons refer to this subject. In the reading class I choose a book upon animals, and always give useful instruction. The results are exceedingly satisfactory."—*De Sailly.*

"Russia, Germany, Norway and almost every European nation has experimented with this instruction until it has become a matter of statistics that humane education lowers the criminal record."—*Mrs. Reynolds.*

"This teaching kindness to animals may seem a simple thing, but the more one looks into its merits, the more penetrating this spiritualizing influence proves to be, causing a change of comfort, inspiring justice and compassion in the place of selfishness and cruelty; training the mind to apprehend, and the heart to sympathize with the needs of the lowly creatures who form the theoretical object-lesson of such surpassing interest to the young; obviously the 'protecting sympathy' which a child may be taught to feel towards its helpless dumb companion, may in after years inspire the life of the philanthropist.

"How much such teaching is needed is demonstrated by the incredibly cruel deeds perpetuated by children even of tender years, which call forth neither remonstrance nor reproof from parent or guardian."—*Miss G. Kendall.*

A teacher in Syracuse said: "Nothing ever helped me so much to manage these rough boys as teaching kindness to animals." In two large cities have "tough" districts been civilized by the same means. Any teacher can, in a weekly talk of only five minutes, impress upon pupils the rights of animals and the duty and advantage of kind methods in using them. Why not do so?

It is more a matter of character than of animals, and the chief object of schools should be to make good citizens. "Goodness" is merely kindness, and kindness produces happiness and peace.

In his preface to an admirable essay on education, Mr. Cyrus Pierce asserts:

"Merely mechanical education is no security against immorality and crime. That facts show that crime may increase at the same time with increased attention to education—the common education of the schools; that this is the case to some extent in New England; and for the reason in part that the common education of the schools has in it too little of the moral element. We cultivate the head more than the heart. That there is hence a call upon teachers, committees, parents and all friends of true education to make a larger outlay for moral instruction, assigning to it in our schools the high place its importance demands."

We appeal to all educators of youth—a class whose power and responsibility are greater than that of any other—to adopt at once this beneficent instruction, to teach children that animals have rights which they should respect, that cruelty is contemptible and degrading, that kindness is the greatest promoter of happiness, and that justice, mercy and compassion are the noblest of all virtues.

Into the hands, then, of the teachers of the public schools of America is committed, as into those of no others, this noble task of training a generation molded by the principles of this "Coming Education." If this recognition of the sacred rights of the animal world is clear in the soul of the teacher, if in his or her vision of the things that constitute personal character at its best are these fine and generous impulses of kindness, mercy, thoughtfulness for all that lives with the capacity for pain or pleasure, the children daily feeling the power of such a teacher's life will be fashioned into the same image.

The vitally important work for us is the humane education of the millions of boys and girls who are to be the future citizens of the State.

(Compliments of American Humane Education Society, 180 Longwood Ave., Boston.)

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PRAYER.

"Fire shall be kept burning upon the altar continually; it shall not go out."—Lev. 6:13.

The fuel of the fire of the altar of heart is prayer. It lies at the very foundation of all Christian vitality; and as we are praying souls, so are we living souls; and as we are not praying souls, so are we spiritually dormant, if not to say dead. If we would live, we must breathe. If we would live spiritually, we must pray. Cease to breathe, and the body perishes. Cease to pray, and the soul perishes. Without prayer we are nothing spiritually, the Word is not revealed, and it can be of no use to us. Worship is neither competent nor virtuous; Christian efforts have no spiritual value, and self-communion is empty.

Prayer.—Dear Heavenly Father, eternal spirit and Creator of our spirits, we praise Thee for the inner shrine of the soul where we can commune with ourselves and with Thee and know Thee. Give us everything that is necessary to cultivate the power of prayer and make life a daily communion with Thee. In Christ's name we ask it. —*Amen.*

TUESDAY.

TO FIND HAPPINESS, FOLLOW A GIVE-AND-TAKE PLAN.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

You must expect to do things you don't enjoy if you would "keep peace in the family."

Do not be arbitrary in your demands that only what you want and like to do shall be participated in by your family, neither should you be arbitrary in taking a position that what you do not like you will not take part in.

There was never a husband and a wife who enjoyed the same things equally.

One or the other may acquiesce in the pleasures and amusements and the conduct of home, but there are many times when the one who bows to the wishes of the other would prefer to do something else or might actually wish to avoid the certain things done.

There should not be a desire on the part of either to dictate to the other the course to be followed.

It is the give-and-take plan which makes for happiness.

More pleasure and satisfaction are bound to come through the realization that each has given up gracefully at different times, and the sharing of privileges through the give-and-take spirit makes for double pleasure. (Copyright, 1924, by International Feature Service, Inc.)

Prayer.—Blessed Lord Jesus, Thou who didst go about doing good, grant unto us such a measure of Thy spirit that we may do unto others as Thou didst; that we may follow Thee in self-denial and tenderness of soul. In His name we ask it. *Amen.*

WEDNESDAY.

MEETING AS CHRISTIANS.

"And lifting up their eyes, they saw no one save Jesus only."—Matt. 17:8.

Sometimes, at public gatherings of a Christian character, some introductory speaker says: "We meet today as Christians." What a tragedy it is that all meetings are not as Christians! What a blessing it would be if all meetings were as Christians! The municipal councils, civic organizations, fraternal conclaves, political caucuses, social functions, Church conventions, and assemblies of all characters—in all, we need the dispensation of the spirit of Christ, the practice of Christian principles and brotherly fellowship. How wonderful if, in looking up, we could see Jesus only. The future belongs to those who possess the spirit of Christ. The future belongs to those who dare to exalt Christ above everything else and who goes forth to minister to the needy, of which the supreme symbol is the giving of a cup of cold water in heaven's name.

Prayer.—Eternal God, teach us at the beginning of every day the way of the Christian life, and make our daily devotions a preparation for a deeper realization of the glory of service. As for us and our household, we would see Jesus only in all our doings, and we pray Thee to make it so. In His name we ask it. *Amen.*

THURSDAY.

FIT TO LIVE.

"No man having put his hand to the plow, and looking back, is fit for the kingdom of God."—Luke 9:51-62.

During the war, we heard a great deal about "fit men." Those not physically fit could not enter, and for those who were entered, millions of dollars were spent in making and keeping them fit. At present, great pains is taken to keep men in the service strong, healthy and robust, fit men for their duties.

Our Lord has something to say about the fit and unfit for the kingdom. Fitness has to do with undertaking something and achieving it, in spite of all dangers and obstacles encountered. Jesus qualified morally and spiritually at all times for the task he had on earth and for the glories of heaven, and He allowed nothing to deter Him. No pleasure led Him away. He kept on to the end.

It is discouraging at times to pay the cost of fitness and achievement. It eliminates much that we like, and often our best friends. But the call to follow Christ and be a Christian is imperative, and the obligation to "keep fit" is equally mandatory. Too many of us stop with mental and physical training and say it is enough, thus not paying the price of moral and spiritual fitness, the goal of the kingdom is not attained.

Chaff in the grain must be winnowed away. Unfit men in the military service must be eliminated. Unfit men in the races must drop out. Unfit teachers in the schools must go. Unfit men in the professions must retire. Is it not so in the kingdom of God? Unfit men here are quitters. However difficult it may be, live a wholesome and disciplined life for Christ fit for the kingdom.

Prayer.—Father, we thank Thee for everlasting life. Give unto us to understand the great support the hope of immortality will give us, and to depend upon it every day, then we shall endure all the daily grind of our colorless tasks. In Jesus' name we ask it. *Amen.*

FRIDAY.

"THE KISS OF GOD."

"So Moses the servant of the Lord died there in the land of Moab."—Deut. 34:4-6.

Moab is a word which brings to mind many things in our Bible, but chiefly graves.

There is a legend concerning this grave of Moses which is beautiful and comforting. It is said that after Moses had feasted his undimmed eye upon the distant land of Canaan from Pisgah, he turned slowly away and descended into the lap of the great Nebo. He came upon two angels in the act of digging of a grave, and stopped to ask them for whom it was they were preparing in so lonely a spot? They replied that the Lord had commanded them to dig the grave, and that was all they knew.

When the grave was deep enough, the angels asked Moses to measure it with his body. Moses did so, and while stretched there, God called his spirit to come forth; but the spirit of Moses hesitated, whereupon the Almighty stooped toward His servant, and Moses' spirit leaped to the divine embrace. Thus it is said, Moses died by the kiss of God, and was buried by the angels, who covered up the grave as well.

God's children do not die without His coming. None are forgotten in that solemn hour. All is summed up in those wonderful words: "O death, where is thy sting; O grave, where is thy victory?" —*Rev. A. E. Gregory.*

Prayer.—"How great, O Lord, art Thou, mighty in love, tender in forgiveness, majestic in creation, wider than seas in charity, and wonderful in Thy knowledge. To Thee we kneel as to none other. For in Thee we live, and more, and have our being. *Amen."—Dr. Sheldon.*

SATURDAY.

"For which of those works do ye stone me?"—John 10:32-33.

One of our friends who has served many years as missionary in China, tells how a blind Christian youth squelched a Chinese infidel who had been berating the mission work in public print. Every week for several months, there had appeared in a native paper tirades against Christianity. Missionaries ignored the attacks.

After some time, the Christian youth abruptly silenced the abuse with one article. Simply, yet eloquently, the young man told his own story. As a young child, he had groped his way through the narrow streets of his native city, scrabbling among the garbage of the street for a crust of bread, his piercing cry, "Blind! blind!" warning of his condition. Helpless, alone, miserable, he stumbled through the eternal dark. No one cared for him.

Simply, but fervently, he told how, one day, the voice of a foreigner came to his ear, speaking Chinese, and how he was led by that foreigner to the mission headquarters, bathed and fed. More wonderful still, he had been taught the English language, and how to read that language in point type for the blind. Some Christians in far-away America who did not know him, and upon whom he had no claim, provided books in Braille point as well as an entire Bible. "What has infidelity done? What program has infidelity? What hope," he asked, "for such as me?" The article was not answered. Nor did another attack appear.

Christian, be about your Father's business of Christ-like service—the simpler the better. By such, infidelity is squelched and even the devils themselves are abashed.—*Rev. John Harrison Allen.*

Prayer.—"We unite in the prayer that God's people may be one in the passion to redeem the world through the Redeemer. Deliver us, most Gracious One, from dissensions, and bring all soon into harmony to sing the song of redemption. *Amen."—Dr. Sheldon.*

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

This life is full of toil and strife, disappointment and bereavement, and from all its tiring demands there is no absolute perfect rest. But there is a perfect rest, and all the people of God, according to promise, shall have it. That rest is in the immortal life. We have the toil here, but we will have the rest there. The conflict is here, but the victory will be there. The cross is borne here,

but the crown will be worn there. We sorrow here, but we shall be happy there. The Sabbath was made for us, that we might obtain some of these things here. It is God's day for us to think about these things. Every Lord's Day is a rest day, in which we should bring before our minds the rest, the victories, the crowns and the glorious rewards of heaven for Christian faithfulness here.

Prayer.—Our Father, help us to look to the Lamb of God that taketh away the sins of the world, that we may know what joy His presence yields in our lives. Help us to cast off our loads on the Sabbath Day and learn of the rest of heaven, where strife and disappointment, and all things that mar, shall cease, and we shall taste the deep rest of God forever. *Amen.*

IN ITS ESSENTIAL MESSAGE, WHY DOES NOT THE BIBLE PROVE ITSELF?

If you or I should dig up, in some mound in China, an ancient document entitled "Recipe for Making Gunpowder," dated some 2,000 years ago, which, after sketching the founding of the empire and some past and present events, proceeded to disclose what it termed the most wonderful discovery in all times, which would place in the hands of its happy possessor a mighty power, and closed somewhat as follows: "Mix saltpeter, charcoal, and sulphur together in certain (given) proportions, and they will produce gunpowder"—what would be the best way to test the truth of this recipe? Would it be to argue about its authorship, age, or to criticize its early historical accounts? Or would it be to mix the ingredients together in the proportions named and touch a match to the mixture?

If it exploded and we found it was indeed gunpowder, would not this be the best possible proof of the truth of that recipe? If the mixture made by following the directions of the recipe produced gunpowder, would not the recipe thereby prove its truth—that is, the truth of its essentially vital part?

In other words, if a writing or document says that certain results will follow a certain course of action, and we want to test the truth of that document—if we follow out the course of action prescribed by it and the promised results follow—would not this prove the truth of that document? and in the most satisfactory manner? Is not this testing of the document by actual trial better than arguing about it? Are not actual results the best possible proof in the world?

What better proof could we have of its truth?

Now, how is it with the Bible?

After tracing down the history of a people from their earliest beginnings, the Bible finally tells of Christ and of His teachings: that if men will accept and follow Him, certain results will follow in their lives.

What is the best way to test the truth of His teachings?

Is it to argue about the preceding historical accounts, and their authorship? whether two men or one wrote each of them? or even as to who wrote down His teachings?

What useful purpose do such lines of investigation or criticism serve?

Is not the better course to do with these teachings precisely what was done with the recipe for making gunpowder? Instead of arguing about them, why not put them to the test? If followed out, and the promised results are produced, why is not that the most satisfactory of all proofs of their truth?

And if this, the best, it is submitted, of all possible tests, is applied to Christ's teachings, what is the result?

First of all, what does He say will follow? That those who in heart truly accept and follow Him will bear the "fruit" (John 13:2-5, 6) of joy and unselfish love (v. 11, 12, 13), and thus will gradually grow into His likeness—that is, of unselfish love, and self-sacrificing helpfulness.

Has His way been thus tested? It has. If we will but open our eyes, we can see these tests going on all about us.

Take, for instance, such a man as the late Jerry McCauley, of New York City, once a river thief and some say even worse, who was led in a humble mission to accept the Saviour and live for Him. Turning from his past life of crime to humbly following his newly found and newly chosen Master, he established the mission in Thirty-second Street bearing his name, known throughout the city, and the land, where hundreds, nay thousands, of down-and-outs have been led in like manner to a better life. At his funeral, the late Dr. Hall began his funeral address by saying, "Here lies the body of one of the most useful men in New York City."

Take the case of the late Dwight L. Moody, who, at the age of sixteen, through his Sunday School teacher, was led to accept the Saviour and follow Him—a youth with not even a grammar-school education, who later, surrendering business and a growing salary of $5,000 a year, gave himself up whole-heartedly to God's service, without a dollar of assured salary, and became the world-wide evangelist so well known, and the instrument in leading thousands and tens of thousands to his Saviour; the founder of the Northfield schools and of the Chicago Bible Institute, from which today over 1,000 students graduate annually to lives of Christian service; and who also founded the Northfield Conferences, followed at a number of other centers throughout our land.

These are but one or two of the striking instances which surround us, and similar humbler instances can be found in all walks of life if we open our eyes to observe them.

These men accepted and followed Him. Was not the change Christ said would follow wrought in their lives? From sin and preying upon the public was not the change wrought in Jerry McCauley's nature of turning to God and of devoting his life to helping and benefiting humanity? Did he not grow from a likeness to the thief (on the cross) into a likeness of the Saviour, of unselfish love and helpfulness; in a word, into a life of self-sacrificing devotion to the welfare and salvation of others?

Was not a similar change wrought in the life of the late D. L. Moody, *i. e.*, the change from a purely business life to a similar life of devoted service to the salvation of others?

In these lives of Jerry McCauley and of D. L. Moody, who forsaking all else, followed Christ and His teachings, did not the results promised in the Bible—the unselfish love, with all its attendant traits of helpfulness, self-sacrifice and right living—all come true?

And do not the same results show themselves in thousands—nay, in tens of thousands—of other lives about us who have accepted Him in their hearts and follow Him in their lives, *i. e.*, in the lives of ministers, missionaries, evangelists, of humble Sunday School teachers (through a devoted one of whom it was, that the late D. L. Moody was led to accept and follow Christ, who thus, in God's hands, was the instrument of winning to Him one who, in turn, became the instrument, likewise under God, of winning untold thousands into the eternal kingdom, throughout this land and abroad), and also in the lives of thousands of other consecrated, devoted laborers in all branches of the Master's service the world over?

If we look round about us, with our eyes open, may we not discern some one or more such changed, devoted lives who have given their hearts and lives to the Master and are in their hearts as in their lives, following Him? I think we may. He hath not left Himself without a witness.

Are not these and other changed lives—changed by following and after following Him and His teachings—the very best possible proofs of the truth of His teachings and of that message?

If not, what better proofs could there be?

Christ Himself said, "My teaching is not mine, but His that sent me." If "any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7:16-17 R. V.)

Christ thus invited putting His teaching to the test of actual practice, and these are the proofs, the irrefragable proofs, of today and of all time.

With such test and proofs in our possession, what need have we of arguments as to whether one man or two wrote down the narratives which have brought down to us these gems of vital truth?

Do not these truths, when loyally followed, prove themselves?

If so, and it is submitted that they do, what need have we of further proofs, save as we, from time to time, continually note them afresh in the changed or changing lives of others about us?

And if this be so, and it is submitted in all candor that it is, then why does not the Bible—that is, its essential, its vital message, like the recipe for making gunpowder—upon being put to the test of actual, practical, personal experience, thereby prove itself?

Just as the recipe for gunpowder proved its own truth, by making the article it claimed to make, why does not the Bible, in like manner, prove its own truth by causing in the lives of men, women, and even children, those changes which it promised would follow in the lives of those who accept and loyally follow its teachings?

Can these changed lives about us, or these proofs of the truth of the Bible be successfully controverted? It is submitted that they cannot be.

And if this be true—as it is submitted it is—then why does not the Bible's essential message of Christ's salvation indeed prove itself?

THE UNKNOWN JOURNEY.

"He went out not knowing whither he went."—Heb. 11:6-10.

Abram began his journey without any knowledge of his ultimate destination. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results to him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Faith is not knowledge of a moral process; it is fidelity in a moral act. Faith leaves something to the Lord; it obeys His immediate commandment and leaves to Him direction and destiny.

And so faith is accompanied by serenity. "He that believeth shall not make haste"—or, more literally, "shall not get into a fuss." He shall not get into a panic, neither fetching fears from his yesterdays nor from his tomorrows. Concerning his yesterdays, faith says, "Thou hast beset me behind. Concerning his tomorrows, faith says, "Thou hast beset me before." Concerning his today, faith says, "Thou hast laid Thine hand upon me." That is enough, just to feel the pressure of the guiding hand.—*J. H. Jowell, D. D.*

Send in your renewal for THE CHRISTIAN SUN. Ask your neighbor to subscribe. He needs THE SUN'S cheering influence—and the printer needs the $2.00.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 1, 1924.

Subject: "The Babylonian Exile of Judah."

Lesson: 2 Kings, chs. 21-25; 2 Chr., ch. 36.

Golden Text: "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34.

Devotional Reading: Psa. 80:1-7.

Strange, isn't it, how dumb and perverse some people can be? Take, for instance, the Jews, who lived in the kingdom of Judah during the latter part of the seventh and the early part of the sixth centuries B. C. They had heard—they probably knew the details by heart—of the fate that had befallen their northern brethren, the kingdom of Israel, at the hands of the Assyrians. They knew, too, the causes of that downfall. They must have known that similar causes would inevitably bring about a similar fate. And yet they went on in their blind folly, doing the very things that the prophets of an earlier day had condemned, and actually justifying themselves by a course of reason that had been undeniably proved false and vicious. Jehovah had shown them, in the case of Israel, that He was no respecter of nations; they had no reason to believe that He would spare them if they broke His laws and denied the faith. It does seem strange, doesn't it, that they would not heed the warnings of Jeremiah, and turn from their evil ways?

But folks are just as bad today. In spite of the fact that it has been proved time and again that "the wages of sin is death," folks go on sinning. They hope in a vague way that, in their particular case at least, the law will be revoked. They will wake up to the fact some day—perhaps too late—that they have been butting their heads against an immutable principle that will sweep them to exile and destruction.

Judah had been sick for a long time. She had been sinning for so long, and so grievously, that it was just a question of time before the undertaker, in the person of Nebuchadnezzar—Judah had not learned that God could and would use other nations, even hated foreigners to accomplish His purpose—would have to be called in. He finally came in 586 B. C. The events leading up to this fateful climax will bear reviewing.

When Josiah, the reforming king, was killed at Megiddo, Jehoahaz, a younger son, came to the throne. Necho, the Egyptian king and conqueror of Josiah, deposed him and took him in chains to Egypt. Jehoiakim followed him and did his worst for eleven years. He paid tribute to Egypt, and thereby incurred the enmity of Nebuchadnezzar, who later defeated the Egyptians and made Judah tributary to him. But the Jews did not seem to be able to learn their lesson, and after indulging them for a long time, Nebuchadnezzar came up against them, and in 597 B. C. captured Jerusalem. This was the first captivity of Judah. Jehoiachin, his wives, his mother, his servants, and all the dignitaries and artisans of the city were carried into captivity in Babylon. Nebuchadnezzar made Zedekiah king over Judah and placed a heavy tribute on the country. Things went well for a while, but Zedekiah, egged on by foolish nobles, rashly rebelled against the mighty monarch and refused to pay the tribute. Nebuchadnezzar's patience was exhausted, and he immediately sent an army to capture Jerusalem. He was delayed somewhat by a rebellion in Egypt, but finally in 586 B. C. his soldiers made a hole in the wall and entered the city. Zedekiah and some of his officials escaped from the city, but they were captured and taken to Babylon, where all save the king were killed, while he had his eyes put out and became a captive.

The conquering army made a thorough job of destroying the city. They did not spare even the temple; and after despoiling it of everything valuable, they burned what they could with fire. They also carried into captivity a large number of the people. Nebuchadnezzar later colonized the devastated country and appointed Gelaliah as governor of the province.

Thus ends the career of Judah as a nation. It was a sorry and tragic ending to what in other days had been a promising career. But God had not exhausted His possibilities, and through what seemed to be the destruction of the nation, He brought about a movement that later gave to the world a spiritual religion that found its highest and ultimate expression in Jesus Christ. He works in wondrous ways His purposes to effect.

Some Teaching Points.

1. When a man speaks for God, people should heed his message.

2. Continued refusal to obey God's spirit finally makes obedience impossible.

3. There is little hope for the masses when the leaders themselves go wrong.

4. Jehovah always warns His erring and sinning children.

5. Retribution, though long delayed, is sure.

6. "The wages of sin are always paid. If there is any delay in settlement, compound interest is always added."

7. It is the soul of a nation that counts.

8. Materialism always brings an individual and a nation to ruin.

9. Discipline is often an expression of love.

10. A man is never beyond the reach of the divine love, but he may so harden his heart that there is no remedy.

11. "The wicked shall be turned into hell; and all the nations that forget God."

12. "Sin can never be judged by its immediate effects."

CHRISTIAN ENDEAVOR.

June 1, 1924.

Topic: In His steps: VI. How Jesus faced duty.—Matt. 3:15; John 9:4; Luke 22:42. (Consecration meeting.)

Daily Reading: Without flinching.—Mark 8:31-38. Duty to the helpless.—Mark 8:22-26. Duty to the lost.—Luke 7:36-50. Duty to God.—John 10:22-30. Duty to parents.—John 19:25-27. Duty to the uttermost.—John 19:28-30.

It was General Lee, I think, who said, "Duty is the grandest word in the English language." I do not know whether it is the greatest word—for instance, love is a very, very great word—but it is one of the greatest words we know. There is a tone and an association about the word that challenges us.

And we all feel the urge of duty. There is in each one of us the "ought" or the "must" feeling that we cannot get away from. Our duties may differ from the duties of some one else, and they may differ at times for ourselves, but there are certain things that we ought or must do. No young person can possibly get away from certain duties, without doing violence to his moral nature. God has made us with the sense of duty, and he who dulls it or ignores it sins against himself and against God.

There are some duties that are very disagreeable at times. And there are other duties which are not disagreeable in themselves, but which do become disagreeable when they interfere with our pleasure or selfish desires. In view of the fact that we must always face duty, and in view of the fact that this duty sometimes is unpleasant, it might help us to see how Jesus faced and did His duty.

And first of all we need to recognize the fact that Jesus had to face duty. The fact that He was the Son of God did not release Him from duty; in fact, it involved duty of the most stern kind. One who reads the gospels will be surprised to learn how many times Jesus says "I must," or words to that effect. Even as a boy, He recognized that divine imperative, that sense of duty. And He never lost that sense of duty.

1. Jesus faced duty bravely. There were times when He knew that if He did His duty it would arouse opposition and cause Him suffering. But He did His duty, no matter what the cost might be. And when it finally came to the point where He had to forsake His duty or die on the cross, He deliberately chose the cross. There is no finer example of courage or manhood than in the way Jesus faced and did His duty.

2. Jesus faced duty humbly. There was no boasting and no pride in the Master's performance of duty. He realized that He was doing only what He ought to do, and He saw no reason why a man should be puffed up or feel proud over doing what He ought to do.

3. Jesus faced duty as it came to Him. He did not evade present duties for more remote duties. He did at the moment His duty for that moment.

4. Jesus faced duty prayerfully. Perhaps it was because of this spirit that Jesus did His duty so well and apparently enjoyed it so much.

Quotations to be Read.

"England expects every man to do his duty."—*Nelson,* at the battle of Trafalgar. We might paraphrase this to read, "God expects every Christian Endeavorer to do his or her duty."

"Knowledge is the hill that few may hope to climb; duty is the path that all may tread."

"God never imposes a duty without giving the time to do it."—*Ruskin.*

"He who is false to a present duty breaks a

thread in the loom, and will find the flaw when he may have forgotten the cause."—*Beecher.*

"There are those that do not do all their duty; there are those that profess to do their duty; and there is a third class, far better than the other two, who do their duty and a little more."—*Carnegie.*

QUESTIONS FOR DISCUSSION.

1. What are some of our duties to our parents?
2. What duty do we owe to our country?
3. What duty do we owe to God?
4. What duty do we owe to self?
5. What duty do we owe to others?
6. Do duties ever conflict?
7. What are some aids toward doing our duties?
8. What duty seems hardest to you?
9. What are some of our duties as Christian Endeavorers?

FIELD NOTES.

I have just returned from Mt. Auburn, Warren County, N. C., where I preached yesterday. Last Saturday I visited the home of Bro. J. Ed. Paschall. His wife is confined to her bed and may not be able to get out for some time. Her daughter is at Elon College, and will be at home in a short time.

Mrs. Jacob Moss has been quite sick recently. Although still confined to her room, I found her greatly improved.

We took another offering for the orphanage at Mt. Auburn yesterday. Was with Pastor A. H. Hook Wednesday at his evening service at Henderson. The pastor and his wife are doing good service at Henderson.

I have requested the deacons, secretaries and treasurers of the Churches of my charge to act as committees to look out for some one for the Churches to elect as pastors for the Conference year of 1924-25.

"Zion mourns her heroes fallen." Many sad hearts among the members of my congregation, caused by the passing of Dr. Barrett and Mr. Eastes. Many glad hearts because Dr. Atkinson has "returned to his first love" in THE CHRISTIAN SUN office.

Jacob Kimball and Will Newman, delegates to the Southern Christian Convention, both spoke enthusiastically about the "proceedings" and the "hospitalities." D. A. LONG.

Franklington, N. C.

FIRST CHURCH, GREENSBORO.

Our evangelistic campaign at the First Christian Church closed Easter Sunday. The meeting continued for two weeks, and many decisions were made, and much interest was manifested in the work. Forty already received into the Church, and almost as many more are to come in as soon as transfers can be secured. We were much encouraged with the campaign. There were a score of children who accepted Jesus as their Saviour, but they have not been received into the Church yet.

We had with us to direct the singing Bro. Alfred Shumate, of Lima, Ohio, and that means that it was well done. He is one of the best we know for evangelistic work. He is not only a good singer, but one of the best personal workers we have had with us. Any pastor needing assistance in evangelistic work will do well to secure the service of Bro. Shumate. We feel that our pastors ought to know him, and ought to use him.

The pastor was sick during the meeting, and for two nights was not able to preach, but Bro. Shumate conducted the services. The meeting is being talked, and members are received almost every service. C. H. ROWLAND.

Christian Orphanage

DEAR FRIENDS:

I am very happy over the success of our special Easter offering. You remember our goal is $3,500. Our report this week, which will appear in THE SUN May 22, runs up to $2,750. We just lack $768.05 being to our goal. One hundred and three Churches have sent in offerings, and one hundred and twenty-two have not sent in yet. I want to urge each secretary who has not sent us an offering from his Church and Sunday School to mail it right away. Let us run up to our goal real quick! It is incouraging when our people come to our rescue so loyally. It makes us feel that you do appreciate our work and deeply sympathize with us in our arduous task. You have made it possible for us to reach and pass three mile-posts in the month of May. Isn't that grand! But in our joy, let us not lose sight of the fact that we must raise $768 to reach our goal for this year.

I know we have a great many friends in our Church who would enjoy making a special gift to help in this work. I give you this glorious opportunity right now. Get your check-book out and write a check payable to the Christian Orphanage for whatever amount you feel in your heart you want to give, and mail it to us, and you will enjoy that sweet, abiding peace that comes to those who do good deeds. I will be happy because you are interested in the work we represent, so two of us will be made happy. When you read this letter, write the check before you forget it. How many loyal hearts will help push us up to the goal. We are counting on you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 22, 1924.

Amount brought forward		$7,317.44
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Bethel	$ 3.12	
Ramseur	3.14	
Burlington	84.92	
Turner's Chapel	1.45	
Apples Chapel	1.02	
Mebane	1.00	
Sanford	3.88	
Union Grove	3.00	
Randleman	2.50	
Fuller's Chapel	1.50	
Greensboro, First Church	26.13	
		110.66
Eastern Virginia Conference:		
Oakland	$ 16.40	
Pleasant Grove	3.00	
South Norfolk	8.07	
Berea, Nansemond	10.00	
		37.47
Valley of Virginia Conference:		
Timber Ridge	$ 3.12	
Antioch	6.00	
Leaksville	2.50	
Lineville	3.59	
		15.21
Georgia and Alabama Conference:		
Rose Hill	$ 2.58	
Pisgah	2.00	
		4.58
Easter Offerings.		
Palmyra, Val. Va.	$ 3.75	
Oak Grove, Ea. Va.	2.25	
Antioch, Val. Va.	8.24	
Shallow Well, N. C.	8.00	
Burlington S. S.	266.87	
Burlington Church	39.91	
Wakefield, Va.	10.36	
Wissler's Chapel	5.00	
Cypress Chapel, Va.	13.30	
Ebenezer, N. C.	10.00	
S. Norfolk, Ea. Va.	82.00	
Rose Hill	7.07	
Antioch, "R"	5.00	
Ingram, Va.	20.00	
Fuller's Chapel, N. C.	15.00	
Mr. & Mrs. W. H. Stevens, Hend'n	5.00	
G. M. Womble, New Hill, N. C.	10.00	
Wentworth Church, N. C.	17.00	
		528.75
Special Offerings.		
G. L. Gwinn	$ 10.00	
Philathia Class, Durham, N. C.	14.00	
R. W. Thompson	30.00	
Irene Reiber	15.00	
Philathia Class, Greensboro	5.00	
		74.00
Grand total		$8,108.99

OUR MOUNTAIN WORK.

On April 25th, about 9 o'clock at night, Bro. Sorrell, father of our pastor, and family arrived at the parsonage and remained until the 27th. We regretted very much that Bro. Sorrell and family had to travel over such a rough road to visit us. Having a very large car, learned that they had much trouble in reaching us, spending about two hours in climbing the mountain. The worst of all was when they were in less than a mile of here they had to travel more than four miles in order to reach the parsonage.

Bro. Sorrell seemed deeply interested in our roads, produce and other aspects of our living. He could fully realize as we have that the Christian Church is doing a wonderful work here, and that it needs the full support of both the mountain people and those of other parts of our Church. Bro. Sorrell wanted to know how we managed to live, getting such a small amount for our crops and having to carry it such a distance to market. How we managed to plow our hills and what we did in case of sudden illness. About the only reply we had was that we did the best we could.

When Bro. Sorrell had visited the homes of the mountains, and the corn mills, he made no comments, but showed much amazement. We feel quite sure if a number of our friends like Bro. Sorrell and family could visit us they would be of much help in many ways to us.

We were sorry that they could not be with us any longer, for they seem to be one of us. They visited our homes and, we are sure, made many friends among those whom they met.

We wish Bro. Sorrell and his much success in their travel for God, and trust that they will return at a later date when they can spend more time with us. MRS. W. C. STRICKLAND.

Fancy Gap, Va.

Sister Strickland is one of our devout members. She is always ready to stand for the principles of our Church. Her family are also devout workers in the Church and Sunday School.

Fancy Gap, Va. M. T. SORRELL.

We are delighted that Bro. C. M. Sorrell and family, of our Catawba Springs Church, Wake County, N. C., visited our mountain work. We wish more of our people would do likewise. We are sure Bro. Sorrell and family had a delightful and never-to-be-forgotten trip. Sister Strickland's account is deeply appreciated. J. O. A.

SEWARD.

God, in His infinite love and mercy, has seen fit to take from our midst a beloved member of Union (Surry) Missionary Society, Mrs. Addie R. Seward, who died on March 15, 1924. Be it, therefore, resolved:

That in the death of this earnest, faithful servant of God, the society of which she was a member since its organization has sustained a great loss. She was of noble Christian character, ever ready to lend a hand in the upbuilding of worthy objects, a willing worker in the service of our Lord. Our loss is her eternal gain.

That we pledge ourselves to nobler efforts in behalf of our society in furthering the cause of Christ. Truly, it can be said of her, "She hath done what she could."

That we tender our heartfelt sympathy to the bereaved family and friends, and pray that God will sustain and help them through the dark hours, that they may be able to look up through their tears and say, "Thy will be done."

That a copy of these resolutions be sent to the family and to The Christian Sun for publication, and a copy be filed on the society records.

T. S. WRENN, JR.
R. E. BRITTLE.
MRS. G. S. HUBER.

FOLK.

Mrs. Francis Annie Folk, daughter of Joseph and Elizabeth Nelms, of Southampton County, Va., was born September 22, 1834, and died April 18, 1924. She was the oldest child of four, all of whom are dead. They were Mary Elizabeth Lane, Martha A. Harris, and Anna, who died at the age of thirteen.

Sister Folk married Wm. K. Folk, October 17, 1854. They had five children—two boys and three girls. The husband and two girls died during the Civil War. Those living are Junius W., Wm., Jr., Folk, and Mrs. Eugenia M. White, all of Suffolk, R. F. D. 2.

She joined Bethlehem Christian Church about the year 1867, and was a consistent and faithful member. She was the oldest member of the Church. Her funeral was conducted from Bethlehem Church by her pastor, assisted by Rev. W. W. Staley, D. D., who paid a fitting tribute to one who had lived so long and well.

T. E. WHITE.

TEAGUE.

Simon W. Teague, who departed this life May 8, 1924, was born February 4, 1901, and was 23 years 3 months and 4 days old when he fell on sleep at St. Leo's Hospital, Greensboro, N. C., where he had gone for treatment. His body was brought to his home in Southern Alamance County, N. C., for funeral and burial. His parents are H. C. and Ida Dixon Teague, of the Pleasant Hill community. On December 5, 1921, he was united in marriage to Miss Beatrice McPherson. He leaves a wife, two children and many relatives and friends to mourn their loss.

The funeral services were from Pleasant Hill Christian Church, conducted by the writer, assisted by Rev. Bro. Fogleman. His body was laid to rest in the Church cemetery. The floral tributes were beautiful, and the attendance large. May the blessed Christ comfort those who mourn.

P. H. FLEMING.

THOMAS.

Departed this life at his home, near Pleasant Hill Christian Church, Alamance County, N. C., Mahlon N. Thomas, aged 45 years. In early life he confessed faith in Christ and united with the Church. He was a devoted member of Pleasant Hill Christian Church, an interested member of the Sunday School, and a faithful member of the choir.

He leaves a wife, seven children, many friends and relatives who mourn his going. He will be greatly missed in home, Church and community.

The funeral services were conducted from Pleasant Hill Church by the writer, and his body laid to rest in the Church cemetery. The large audience and the beautiful floral tributes told of the esteem in which he was held.

May God our Father be merciful unto and bless the home thus bereaved.

P. H. FLEMING.

HARPER.

Died at the residence of her husband, at Oxford, N. C., May 8, 1924, Mrs. Louvenia Morton Harper, and was buried at Pope's Chapel the 9th instant. She was a member here from her girlhood. Age, 26 years. She left her husband to care for her infant son. A large number of relatives and friends followed this young Christian mother to the grave.

D. A. LONG.

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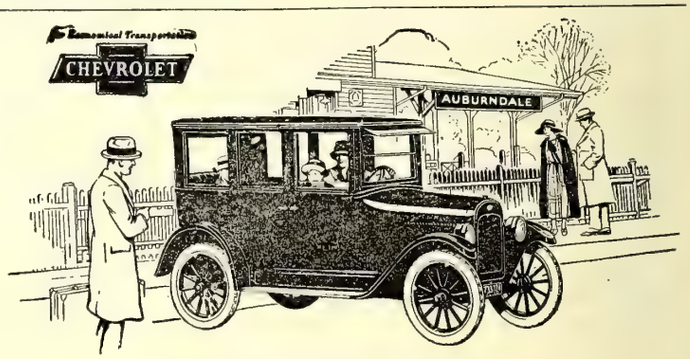

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POWELL.

Giles Allen Powell fell on sleep in St. Leo's Hospital May 12, 1924, aged 9 years 5 months and 18 days. He was a bright child and was much loved. His father and brother Bernard preceded him to the spirit land. He leaves mother, Mrs. Giles Powell, and brother and sister to mourn their loss. The funeral and burial services were beautiful. The floral offering was abundant. The flowers were carried and placed on the grave by the tender hands of some twenty boys and girls, and while they formed a circle around the grave each of them promised to try to meet little Giles in heaven.

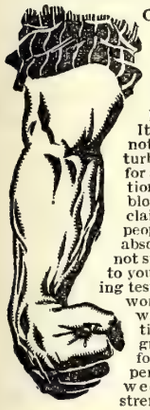
The pallbearers were four young boys, who bore his body to the grave in a very loving and tender manner.

"I cannot say, I will not say
That he is dead—he is just away.
With a cheery smile and a wave of hand,
He has wandered into another land."

Funeral and burial services at Shallowford Christian Church. Services conducted by the writer, assisted by Rev. Bro. Deloach, of the Baptist Church.

P. T. KLAPP.

There is Strength in Every Tablet of This Newer Form of Iron



One dose often helps commence to enrich your blood and revitalize your worn out exhausted nerves — it is a newer form of iron, like the iron in your blood and like the iron in spinach. It is so prepared that it will not injure the teeth nor disturb the stomach. It is ready for almost immediate absorption and assimulation by the blood while some physicians claim metallic iron which people usually take is not absorbed at all. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of this newer form of iron — three times per day, after meals for two weeks. Then test your strength again and see how much you have gained.

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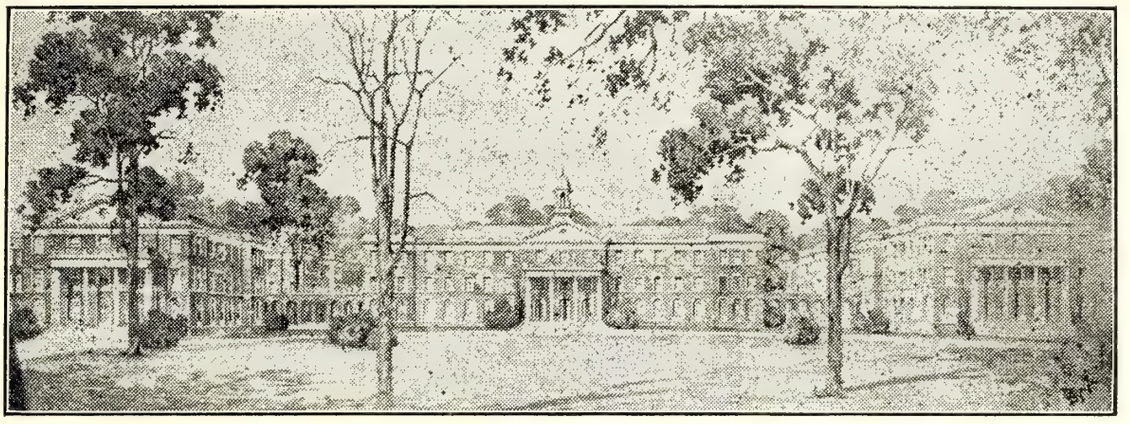

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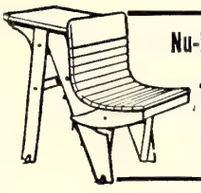

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For Catalog and other information, write T. E. BROWNE, Director.

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ROLLINS.

Miss Mary Adelaide Rollins was born November 8, 1863, and departed this life on April 9, 1924, aged 61 years and 7 months. She was the daughter of the late Jesse H. Rollins and Mary R. Rollins. Richard Rollins being her only surviving brother, the other three, Wiley A., Samuel J., and Everett T., have preceded her to the grave, and one sister, Missouri Davis, deceased.

Miss Adelaide was a member of Barrett's Christian Church since her early childhood, and lived a pure Christian life. She never married. She lived with her brother, Everett, and they were the dearest of companions. He preceded her to the grave a little more than a year ago. Theirs was a home open to friends, and especially to preachers, where they could always feel at home. The writer often thought of this home as the one pictured in the New Testament, where Christ enjoyed going to the home of the two sisters and brother.

Funeral services were conducted at the home (the old homestead) by two of her former pastors, J. M. Roberts and the writer. The remains were laid to rest in the family cemetery.

W. B. FULLER.

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, MAY 29, 1924. | NUMBER 22.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Chains Did Not Restrain.—

The influence of Paul in chains reached into the palace of the Caesars. There is no place where the influence of a good man cannot penetrate.

Stockyard Worker Resigns.—

John Paul Stafford, the great social worker among the forty-five thousand employees of Swift & Co., in the stockyards of Chicago, has resigned. He will return to the regular pastorate. Mr. Stafford has done much toward organizing better relations between employer and employee, and his leaving the work is a regret to both men and the company. His work has been such as is so much needed in many of the industries of today. He has carried the teachings of Jesus into practical application to every-day living and working.

Chief Justice Clark Dies.—

On May 19th Chief Justice Walter Clark, of the North Carolina Supreme Court, passed into the great beyond. In his going, the State lost one of her ablest sons, and the Church a loyal supporter. At sixteen, the Chief Justice was a soldier in the Confederate Army; at seventeen, he was a lieutenant-colonel. He was on the bench for many years. Chief Justice Clark had meant much to his State and to the nation, and through all his long life of nearly seventy-eight years he has held unswervingly to the Church of Christ. Just such men as Walter Clark are those who have made America great, and just such men alone can keep it great.

Methodists Vote for Union.—

The Quadrennial Conference of the Methodist Episcopal Church, North, in session at Springfield, Mass., voted 802 to 13 for unification with the Southern Methodist Church. The Southern Church are to meet in extraordinary session to consider a vote. Prospects now look bright for a Methodist union. This will bring seven million Methodists into one body.

Such actions make one feel sure that the power of Christ is marching steadily onward toward the Church triumphant here among men. The causes for separation have long ago disappeared, and there is no reason why the Church should not unite. The union will add much to the efficiency of the Church.

A Great Missionary Resigns.—

Mary Mills Patrick, president of the Constantinople Woman's College, has resigned her position. She began her work as a missionary in Turkey in 1871. The Constantinople Woman's College was founded as a high school for girls. It is now the largest woman's school in Turkey. The college may be closed, since it is rumored that the Angora government purposes to close all Christian schools in Turkey.

Such educational institutions have done much to bring about the hopeful situation now obtaining in the Near East, and, as Christians, we must stand behind the schools there. Our prayers and our money should be freely given, that the kingdom of Christ be made a reality among men.

Church-Worker Wins Marathon.—

Clarence de Mar, who won the Marathon race in Boston, Mass., for the fourth time recently, is a member of the First Baptist Church of Melrose, Mass. He is a leader of the Boy Scout troop for that Church, and an active worker in other Church activities. Mr. De Mar is a World War veteran. He will go to Paris for the Olympic games there.

The thing which has caused Mr. De Mar to win the Marathon race of twenty-six miles so many times is his clean and wholesome living. He shows that a great athlete may be a great Christian too. The Church needs many more men like Mr. De Mar, who can and will gain the admiration of the boys, and lead them in ways of clean living.

Bonus Bill Becomes Law.—

President Coolidge vetoed the soldier-bonus bill, as was to have been expected. The two houses of Congress immediately passed it over his veto with a good number of votes to spare above the requisite two-thirds. The bill provides a system of insurance for the veterans. It will effect more than three million men, and in working out the schedules, much time and labor will be required. No policies will be issued until after March 1, 1925, and those who are to receive cash will not receive it until then. The President, in vetoing the bill, declared that it cheapened patriotism, and was contrary to American principles, and that the country could not afford the immense expenditure which the passage of the bill involves.

Bombay for Prohibition.—

The Excise Committee of Bombay, India, recommended the abolition of the liquor traffic in their report. They favored local option on the subject, but feel that prohibition is the best thing for Bombay. Agitation for prohibition has marked the Ghandi Nationalistic movement throughout India.

The Christian lands may yet have much to learn from those not professing the name of Christ. The strong movement in India for prohibition comes in marked contrast to the speech of President Butler, of Columbia, against prohibition. When such men as President Butler take such stands as he has taken, it means that the country is facing a rather grave situation. The agitation for the repeal of the Volstead act merits the disapproval of every Christian. Every man and woman in the Church should hold himself or herself personally responsible for law enforcement. It is only by enforcing the law that the children of the world today who will be the men and women of tomorrow can have the best world in which to live. We owe them a great deal, and we should see that we give it to them.

Religious Bodies for Peace.—

Many religious bodies have been in session recently in all parts of the United States, and one of the great issues discussed in all of them has been world peace. They have all taken definite action favoring it, and the Church is beginning to agitate for some sort of co-operation on the part of the United States with the rest of the world in order to maintain peace among the nations.

It is a sad fact that the Church in every age has followed the nation in which it was into war, and has taken sides against its brothers in another land. This the Church must determine never again to do. The Church can have peace in the world. It belongs to the Church to give the world the two-fold peace of the Christ which He left to His followers. Every Christian should stand for some form of international co-operation in which the United States should participate. If the Church-folk of America take such a stand, the government cannot and will not resist the pressure which they can bring to bear. World peace is up to us. Shall we have it?

D. V. B. S. in China.—

In 1918 there were six daily vacation Bible schools in China, with 32 student teachers and an enrollment of 724 pupils. In 1923 there were 1,079 such schools in China with 5,073 teachers, and an enrollment of 55,282 pupils. These figures show a marvelous growth in the daily vacation Bible schools in China. They show a popularity in that country not found in Christian lands.

The daily vacation Bible school promises much for the future of the Church. The Chinese Christians are making the most of it. In every Church there ought to be one of the schools conducted during the coming summer. It would be a joy to the children of the community, and it would mean much to the older people as well. Only through education can we ground the childhood of the nation in things Christian in this busy age, and this the Church must do. The daily vacation Bible school will help to do it. We certainly ought to go forward as rapidly as the Chinese!

NOTES-PERSONALS

President W. A. Harper spent part of last week in New York on business for the college.

Rev. W. T. Walters, D. D., pastor of First Christian Church, Richmond, Va., is attending the Board of Trustees' meeting of Elon College this week.

Our brethren of the Alabama Conference are determined to have a nice brick Church building in Roanoke, Ala. God speed them in this holy ambition.

Rev. R. P. Crumpler's address is now Linville, Va. He has just recently moved into the parsonage recently purchased for the pastor of Antioch, Linville and New Hope Churches.

The Virginia Bible Society held its annual meeting at the First Baptist Church Sunday night. The principal speakers were Governor Trinkle and Dr. Geo. W. McDaniel, pastor of the Church.

Of the forty graduates in this year's class at Elon, sixteen are to be teachers or instructors in religious education; seven ministers; three foreign missionaries; six go to the learned professions; four to business, and four to scientific professions.

Rev. Sion M. Lynam was the preacher at the 11 A. M. service for the Elon College congregation Sunday, May 18th. Bro. Lynam is a member of the class graduating this week and is a man of talents and ability. His services at Elon were highly spoken of.

Rev. C. H. Rowland, D. D., preached the baccalaureate sermon for the Elon High School Sunday evening, May 18th. The exercises were of a high order and greatly edified all present. The graduating exercises of the school continue through the week. There were eleven graduates.

Rev. G. D. Hunt has lectured at several Churches in the Alabama Conference on the work done at the Norfolk Convention. Bro. Hunt says: "I am determined that our people shall be informed upon the vital issues of the Christian Church in this section." A most worthy and timely determination.

Rev. P. L. Duke has returned to his home in Columbus, Ga., after seceral months' resting and health-seeking in California. He writes that the rest and treatment in California had helped him much, and that he hopes to continue to rest and improve at home. His address now is 3405 Earline Ave., Columbus, Ga.

At the officers' and teachers' meeting of the First Christian Church, Richmond, Va., the following was adopted as a financial policy for the Sunday School: First Sunday in each month, Christian Orphanage; second Sunday, literature and other expenses; third and fifth Sundays, missions; fourth Sunday, Church building fund.

Rev. H. E. Truitt, who graduated in May from McCormick Theological Seminary, Chicago, has accepted the pastorate at Waverly, Va., to succeed Rev. J. L. Foster, whose resignation at Waverly becomes effective with the present Conference year. Any Church needing a supply from now to Conference could doubtless secure Bro. Truitt. His address at present is Elkton, Va.

Rev. A. H. Hook, who graduates from Elon this week, and who has already proven himself the successful pastor of our Henderson Church, having served them acceptably since Annual Conference, went, with Mrs. Hook, immediately after graduation, to live at Henderson. The people of our Henderson Church are to be congratulated on having this pair of very competent, loyal and devoted workers. It means progress and development for our Henderson work.

Rev. C. H. Rowland, D. D., pastor First Christian Church, Greensboro, N. C., has been assisting Rev. J. Briscoe Hall, pastor of Palm Street Church, in a very successful revival the past ten days. Bro. Hall will give an account of the meeting at an early date. Rev. G. C. Crutchfield, a former pastor, paid the congregation a visit and preached for them Sunday, May 18th. The most encouraging reports come from Palm Street of the work Pastor Hall and his loyal and devoted wife are doing in building up the Church and Sunday School at Palm Street. Dr. Rowland and Bro. Hall are happy yoke-fellows and are fortunate in each other's fellowship.

COPY OF DEED TO OLD LEBANON CHURCH.

This indenture, made this 22d day of June, in the year of Christ 1802, between John Warren, of Surry County, of the one part, and John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., trustees for the society at present known by the name of the Christian Church, of the other part, witnesseth that the said John Warren for and in consideration of the sum of five shillings to him in hand paid at or before the ensealing and delivery of these presents, the receipt whereof is hereby acknowledged, and for diverse other good causes and considerations, him thereunto moving, hath given, granted, bargained and soil, released and confirmed by these presents doth give, grant, bargain and sell release. I confirm unto the said John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., trustees, as aforesaid, one acre of land situate in the County of Surry, aforesaid being a part of the tract whereon the said Warren now resides, and bounded as follows, namely:

Beginning on the north side of the public stage road leading from Surry Courthouse to Cabin's Point, at a pine in Joseph Warren's line, thence along the said Warren line to a lightwood post on the south side of the said road; thence along a line of marked posts to a corner post; thence by marked posts to a pine on the north side of the said road marked for this purpose; thence along a line of new-marked trees to the beginning, together with all the estate, right, title, interest, claim, trust property and demand of him, the said Warren, in and to the said one acre of land, *to have and to hold* the same to them and to their successors forever with the express proviso and upon the special trust and confidence nevertheless that the said John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., trustees, as aforesaid, shall as soon as conveniently, they can raise by subscription a sufficient sum of money to defray the cost and expense of building thereon a house of public worship, the size of which is submitted to their discretion, and so soon as they shall have raised a competent sum, as aforesaid, they shall, having given sufficient previous notice, let the building of the same to the lowest undertaker, who shall enter into bond with security to them and their successors to complete the same within twelve months from the time of undertaking, in a workman-like manner, of good materials, which house being so completed shall be, together with the land aforesaid, appropriated to the use of all Christian people and societies to meet and perform divine worship therein. That sect or society at present known and distinguished in this part of the country by the name of the Christian Church, aforesaid, shall have only this preference, that when they shall have meetings or appointments for worship the members or ministers of other sects and societies shall not interfere with them to incommode or disappoint them; but at all other times and seasons the members and ministers of any and every other Christian society shall have free use and privilege of the same to assemble, to preach and to hear therein, and the said John Warren, for the purposes aforesaid, doth warrant and defend the said one acre of land, with its appurtenances, to the said trustees as aforesaid and to their successors forever against the right, title, interest, claim and demand of any and all persons lawfully claiming from him. In witness whereof, the parties to these presents have hereto set their hands and seals the day and year first above written.

Signed, sealed and delivered in the presence of

JOHN WARREN, SR. (Seal)

JANE WARREN. (Seal)

Received 22d June, 1802, the consideration money within mentioned in full.

Teste: JOHN WARREN, SR.

At a court held for Surry County June 22, 1802, the within written deed of gift from John Warren and Jane his wife to John Moring, Batts Lane, John Pyland, Samuel Rowell and John Bartle, Jr., trustees for the society at present known by the name of "The Christian Church," was acknowledged by the said John Warren and Jane, his wife, to be their act and deed, and by the court ordered to be recorded. A receipt endorsed, signed by the said John Warren and by him acknowledged was also ordered to be recorded. The said Jane being examined as the law directs, relinquished her right of dower in and to the lands conveyed by the said deed, which is likewise ordered to be recorded.

Teste: JOHN FAULCON, C. S. C.

Examd. & delivered to C. E. Cockes.

WILD GAME IN THE SUBURBS.

Constantinople is a hunter's haven this time of year, and the Americans there are taking advantage of it. Wild bear, ducks, deer, and rabbits abound just outside the city limits, and it is a popular sport to hunt one's supper and then bring it to the Army and Navy "Y" to be cooked. Some lucky huntsmen have made it possible to serve a wild duck or venison dinner to everybody.

These unexpected changes in the regular menu are usually the signal for informal social evenings, the men remaining afterwards to play pool or to talk over the best method of bagging a rabbit.

Members of the Norfolk councils, Jr. O. U. A. M., recently presented Omohundro High School with twenty-four Bibles for use in the class-rooms and auditorium and four Bibles and an American flag to Campstello School. The Junior Order in that city is taking great interest in fraternal and patriotic movements in connection with school work.

The memorial services that is held every first Sunday in June at the New Providence Christian Church will be held next Sunday. A large crowd is expected to be present and make this the best in the history of the organization's meetings. A place will be fixed for dinners to be spread, and ice water will be placed around on the grounds.

A gold coin from the United States, labeled "Christian Idol From America," is part of a collection of idols from many lands possessed by a man in India.

EASTES.

(Read at funeral by Rev. Jas. H. Lightbourne, pastor Holland Church.)

Rev. Geo. D. Eastes was born to Mr. and Mrs. Meredith P. and Florence Jackson Eastes May 4, 1890, near Warren, Ind. He died May 4, 1924, his thirty-fourth birthday, at the Lakeview Hospital, Suffolk, 11:30 P. M. This soldier of the Lord died on the Lord's Day.

Bro. Eastes early surrendered his life to God and the Lord Jesus Christ, and at the tender age of sixteen began heralding the gospel of his Master. He was raised in the evangelical Church, and upon entering the ministry served Churches of that denomination at Logansport, Ind., and at Greenville, Ohio.

From the very beginning, Bro. Eastes was conscious of a call to the evangelistic field, and had a great love for the work of the evangelist. On resigning his work at Greenville, Ohio, he entered the evangelistic field, and it was while returning from an evangelistic meeting that he met on the train which was bearing him homeward Dr. W. D. Samuel, president of the American Christian Convention. It was this casual meeting with Dr. Samuel that directed Bro. Eastes' thought toward the Christian Church, and it was later at Dr. Samuel's urgent appeal that Bro. Eastes took up the pastorate of the Third Christian Church, Norfolk. This was in 1913.

After the Norfolk pastorate, Bro. Eastes again entered the evangelistic field, but again gave up the work of his heart when appealed to by the Mission Board and the Christian Church at Raleigh, N. C.

At the conclusion of the Raleigh pastorate, Bro. Eastes again entered the evangelistic field and continued at his dearly loved work until his health failed him and his body could no longer keep pace with his passion to call men to repentance.

Last September the invitation of the Holy Neck Church was accepted, and Bro. Eastes began his services as pastor the first Sunday in October. Since, at no time was he vigorous, and much of the time he was compelled to travel back and forth to Norfolk for treatment. These circumstances were thoroughly understood by his flock, and though he was limited in the service he could render, his fine spirit, his courage in the face of so great a handicap, his utter devotion to his Master, his thorough orthodoxy, his helpful and spiritual sermons, his desire and willingness to minister, and his appealing personality, in which were blended in unusual combination earnestness, frankness, humility, loyalty and humor, created for him an extensive field of usefulness, and won for him the regard and the love, not only of his own people, but of the whole community.

On May 4, 1915, Bro. Eastes was united in marriage by Rev. H. E. Rountree, with Miss Susie Elizabeth Morgan, of Portsmouth. Mrs. Eastes has been both wife and helpmeet, making for Bro. Eastes a home and very capably helping him in his pastorates and in his meetings, especially in her chosen field of music.

To this union was born one child, George D., Jr. The father was devoted to the son. Almost daily they would be seen walking together along the village street or riding together in the car.

Bro. Eastes is survived by his wife, his mother, who now lives in Warren, Ind.; his son, Geo. D., Jr.; a sister, Mrs. Blanch Jones, and two brothers, John A. and Leroy, the latter three living near Warren, Ind.

Bro. Eastes was in all respects a true and loyal minister of the gospel, a loving and abiding son, brother, husband and father.

GOD'S FAITHFULNESS IN OUR UNFAITHFULNESS.

God has no greater attribute than His faithfulness. Though we waver, though we break down in a moment of weakness, though Satan catches us off our guard, God always remains faithful and seeks by the power of His love to bring us back to Himself. The outlook would be dark indeed if He changed; but He never does.

Elijah failed his Lord when he ought to have stood true. The tried and trusted servant who had so fearlessly, at the Lord's command, faced the wicked Ahab, hurling back at him the charge, "It is thou who art the troubler of Israel, in that thou hast forsaken the commandments of the Lord," tottered and fell. Just after a great victory we see this trusted servant of the Lord fleeing before the threat of an angry woman, when he had just proved her gods were powerless, and that his God was all-powerful. It is after our greatest spiritual victories the most severe test of our faith and courage, patience and endurance comes to us.

In a moment of weakness such as overtakes God's most faithful servants at times, Elijah had tottered and fallen. There in the wilderness the old prophet's heart was aching until it was near breaking. He was suffering such agony as only those can or do suffer, who have long been true and obedient to God's commands, and have in a moment of weakness failed just when He was counting upon that one to stand true.

But God stays by. Though we let go and fail Him in an unguarded moment, He does not let us go. His faithfulness holds. His faithfulness prevents the eternal wrecking of our lives at such times. When we see our unfaithfulness in the light of His faithfulness, there comes to us a sorrow which we feel we cannot endure. Elijah failed at a time when he might have been very serviceable to Israel. He had every reason to know he could depend upon God's protecting care while doing God's work, but he did what the holiest, truest, strongest servant of God is likely to do—he looked at the obstacles instead of looking to the Lord, and fell. Now, behold him! dejected, prostrate, filled with sorrow, his heart torn with grief.

Our God does not leave His children to suffer on and on. Neither does He break off relations or communion with them because the evil one has been successful in causing their downfall when the crucial test was on. On the other hand, He makes haste to strengthen and prepare them for further usefulness and service. God did not leave Elijah to cry his heat out alone in the wilderness, but He cared for him and sent him forth in His service again. Soon we see the same bold, courageous Elijah, faithful to the Lord's command, standing once more in the presence of Ahab, pronouncing his doom "because thou hast sold thyself to do evil in the sight of the Lord."

Our Lord will defend, protect and shield us in every trial and tempetation. He will meet and overrule the unjust, false accusations of the enemy. He will take care of our honor. We do not need to fret because of evildoers. He has promised to deal with them. He delivers, helps and saves the righteous because they trust in Him. God, in His faithfulness, does not suffer His children to be tempted above that they are able, but with the temptation He makes a way of escape. But we must let Him make the way. Oh, the heartaches and sufferings we might escape if we could only learn to commit our way unto the Lord and rest in Him while He brings to pass in our lives that which is best.

Our God knows the difference between willful disobedience and breaking down when we meant to stand true to Him. He knows how much of it is due to overtaxed strength and overwrought nerves. He knows how terrific the onslaughts of Satan are. So, in His great faithfulness, He makes haste to stand by His servant who is in an agony of suffering because he has failed his Lord in a moment of weakness, with His strong hand outstretched, that hand which always lifts up and leads out His penitent children. He stands by with an encouraging "fear not," and a "be of good cheer," and He issues the command, "As thou hast testified of me, so must thou continue to bear witness."

MINNIE LOHR.

Mt. Vernon, Ohio.

AN APPEAL TO PASTORS.

Having sent out an appeal in the form of a letter to the pastors on behalf of THE CHRISTIAN SUN, it seems not amiss to let the readers of the paper know of the needs and plans of co-operation. Why not subscribers direct their friends to encourage pastors in their work by handing them their subscriptions before being solicited? The letter follows:

DEAR FRIEND:

To say that the Southern Christian Convention, recently held in Norfolk, Va., was great, is to say what those who attended it know. Reports of the great things done in the past biennium show the great forward steps taken. Never before have such strides been made in the history of the Convention. These undertakings of the Convention are now to be made good. Besides personal representatives and personal contact, we have no greater agency than our Church paper. To carry to success and completion the work of the Convention it will be necessary to utilize this means. To make the paper effective, it must be circulated. To reach the unreached must devolve upon the ministers as leaders. We were able to enlist in this work only 20 per cent of our ministers the last biennium; may we not hope to have 75 per cent engaged in this campaign of publicity work or the soliciting of subscribers for THE CHRISTIAN SUN?

During the past biennium the publishers carried out their contract at a sacrifice, having received less than the estimated cost. By a united effort on the part of the ministers in the bounds of the Southern Christian Convention, the deficiency or loss can be obviated. We have confidence to believe that our ministers will exert themselves to enable the publishers to break even. And our people will be given the best paper that can be afforded. The design is to meet the wants of the constituency and the maintenance of the Church's enterprises.

The editor died at his post, the workers pass out, but the work must go forward. The Convention has made provision for the conduct of THE SUN, which will be published as soon as possible. While a most excellent paper has been given our people, it is hoped to surpass anything our people have yet known.

In this appeal it is not the purpose to offer commissions or premiums, but to ask the co-operation of all who will assist in putting the paper into the homes of our Church people and others as far as possible. The editors serve without remuneration; why not you help to build up our institutions? Sample copies will be sent. The enclosed subscription blanks you can pass out to prospective subscribers; but better to take their subscription. Where a minister is in charge of more than one Church it might be well to name some member of the congregation to represent him. We are asking that this be a ministers' canvass for the next eight or ten weeks.

Yours truly,

P. J. KERNODLE,
Managing Editor.

E-D-I-T-O-R-I-A-L

EDITOR.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A NAME SUFFICIENT.

The Christian Church, of course, claims to have been in existence since those eventful days in Syria so graphically described in Act 11:26: "And the disciples were called Christians first in Antioch." But many disciples, very zealous in their enthusiasm for some particular form of doctrine, or system of government, and very eager to emphasize their specific beliefs about these forms of doctrine, or systems of government, have shifted the name by which they were originally called, and are willing to this day to be called by names not found in Scripture or dictated by the Spirit in the early history of the Church. To illustrate: Those Christians who greatly desired to emphasize their manner of doing things in the conduct of their Church government, so enthusiastically and heartily emphasized their method of governing their societies, that they very happily called themselves Methodists. Or to illustrate further, and from a point of view of doctrine: Those Christians who wished to emphasize very emphatically a mode of baptism, very appropriately called themselves, or were called, Baptists—and so on, till instead of one family known as Christians only, we now have, for the sake of emphasis, either on a specific form of government or doctrine, eight kinds of white Methodists and nine kinds of colored Methodists; nine kinds of Presbyterians, fourteen varieties of white Baptists (this includes the "Duck River" variety), twenty-one varieties of Lutherans, six varieties of Dunkards, four kinds of Friends, and seventeen kinds of Menonites. There are others also who have not chosen their name from Scripture, but desire to be known under a name that will emphasize their point of departure from other of the Christian family, rather than their point of contact or union with others of the Christians, or even Protestant household. It would seem that the founders of these faiths and communions were more zealous to emphasize the doctrine or governmental function of their organizations than they were to emphasize the oneness, the unity, the solidarity of fellowship and of salvation in Jesus the Christ.

There was a time, let us admit, when a certain dogma, doctrine or form of government needed to be emphasized. One wonders if the emphasis has not now been sufficient; if the world has not learned; if theology and parliamentary practice have not sufficiently emphasized the points of departure and of difference between the different faith and forms and communions! This age of ours demands concert of activity, co-operation and emphasis on the character, the saving power, the unifying process of the life and the death of Jesus the world's Saviour and Redeemer.

His life, and His only, is sufficient to save this age. His name, and His name only, can be reckoned with and relied upon to redeem this evil time, and unite the forces and factors of Christendom for a solid impact upon the organized and ever-increasing forces of evil. The Lord Jesus Christ is the only Head of the Church. It would seem to be sufficient that the Church wear His name only.

THE NEW BIRTH.

When Jesus said to Nicodemus, "Ye must be born again," He was not only talking to Nicodemus; He was talking to all men and all women, all boys and all girls for all time to come. He was speaking a truth of universal application. He had in mind a thorough understanding of human nature. He spoke out of an acquaintance with human needs, human frailties, and human possibilities. He spoke a truth of scientific proof, of philosophic discovery and of religious application. You can no more abolish the truth, the fact and the necessity of the new birth than you can that of the old or natural first birth. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

They tell us we are living in a plain, practical, scientific age. So be it. There is no plainer fact, no more thoroughly established scientific truth, no more practical a matter than the necessity, the actuality, the eternal demonstration of the new birth—the rebirth, the spiritual birth our Lord was telling Nicodemus about.

We are first of all born in the flesh. Ours is a natural body. About this flesh, about this natural body in earliest childhood, we begin to center our activities, organize our conduct. About the flesh, about material things, the mind thinks and the person acts. Around the body and its needs, the appetite and its wants, the flesh and its cravings, young life is first and fundamentally organized. God intended it and created it so. This first and fundamental tendency will continue and will persist through all the life of the body and the flesh, unless there is introduced a higher principle from without and from above, around which the growing and developing life is to organize itself.

Jesus was not enunciating a new principle to Nicodemus. He was declaring in simple terms, as He always did, an age-old truth. The children of Israel, if they are to be the children of light and redemption must organize their lives, not about the flesh-pots of Egypt as a center, but around the high and holy spiritual truth and facts of Sinai. The original organic principle of the flesh must be replaced with the spiritual Christ. The discovery must be made sooner or later, far better sooner than later, that self is insufficient as organic principle of life. Some other than self must be placed at the center as the fundamental, as the organic center of life.

"Nicodemus," said the Christ, "except a man be born again, he cannot see the kingdom of God." For in the flesh he sees the things of the flesh with an eye of flesh. The kingdom of God is a spiritual kingdom. No flesh hath ever yet discovered, much less seen, that which is spiritual. Before you can see things spiritual, discern the kingdom of God, your life's original and organic principle of flesh must be supplanted with another and higher principle of organization and activity. Your life has been organized around self as a center, around the flesh as the basis of activity. It must be organized around God as center, around the spirit—yea, even around the spiritual Christ—as the basis of activity. Happy is that child who, in tender and teachable time, is led by Christian parents, teacher or pastor to the discovery that self is insufficient as a guiding principle in life. That there is another and a far better close at hand and to be relied on, who will help and who, coming into the life, is friend and companion indeed and at all times.

It was necessary that life in the flesh be organized about the flesh as a center. This is the first birth. It is equally as necessary that life in the spirit be organized about the spirit as a center. This is the second, or new birth. Lord Christ was scientifically accurate and philosophically safe, sound and secure when He said, except a man be born again he cannot see the kingdom of God. Spiritual things are not discovered with the eye of flesh.

OLD LEBANON CHURCH SITE.

In pursuance of a decision of the Southern Christian Convention at Norfolk, a committee was appointed to visit and locate the Old Lebanon Church site, in Surry County, Va., and to secure funds and erect a suitable marker on this historic spot. On Thursday, May 22d, Judge J. F. West, of the Supreme Bench of Virginia; J. O. Atkinson, editor of THE CHRISTIAN SUN; Bro. J. M. Darden, Suffolk, Va., as proxy for Rev. Stanley C. Harrell, Durham, N. C., and Dr. W. W. Staley, Suffolk, Va., by the request of the committee, went to Surry Courthouse and secured a copy of the old deed to the acre of ground which was given to the Christians for the purpose of erecting a suitable building for worship. Elsewhere in THE CHRISTIAN SUN this deed is published in full. It may be interesting to SUN readers to know that the original deed still exists, and is in the hands of one of the members of New Lebanon Church, which now stands about five miles from the original Lebanon site.

There was no difficulty in locating the spot. There is no question as to the title to the property. By a vote of the Eastern Virginia Conference at Holland last fall, the court of Surry County was requested to appoint the trustees of the Eastern Virginia Conference as trustees of the Lebanon Church property, to take the place of the trustees long since deceased. Judge West, who is chairman of this committee on memorials, is to have the land surveyed this week, and if possible get the order of court, confirming the present trustees. This done, the Executive Committee of the Eastern Virginia Conference will be asked to order a sale of about four-fifths of the land, the remainder being considered more than ample for the purpose of the permanent marker. It is an interesting fact that the Virginia State highway from Norfolk to Petersburg goes directly through this acre of ground, but leaving the old Church site entirely on the south side of the highway in a most beautiful and very conspicuous place.

On this site it is proposed to erect a monument worthy of the cause and the event it is to commemorate. Dr. Staley has been requested to draft the proper wording and submit to the committee, and Mr. J. M. Darden and Dr. W. W. Staley

have been requested to consult stone and bronze dealers and get estimates on a suitable marker.

The present thought is that this cannot be purchased and established for less than $1,000, and the treasurer of the committee has the assurance of a friend that if we will put up a marker costing $1,000, this friend will pay one-tenth of the entire cost. It is in place to say here also that immediately that the motion was passed in the Convention at Norfolk creating the committee, a good and interested friend, Bro. V. E. Kitchens, Roanoke, Ala., handed the writer $5.00, to be used in the purchase of this, and also in the purchase of the O'Kelly Memorial, which this committee is also to look after erecting. Bro. Kitchens' gift is the first money to be paid in on this fund. It is going to take something like $2,000 to put the proper marker at Old Lebanon and to the memory of Rev. James O'Kelly.

History has it that in 1794 the various Churches that had followed O'Kelly, Rice Haggard and others, met in a General Conference at Lebanon Church, in Surry County, Va., and while casting about for a name, it is reported that Rev. Rice Haggard arose in the Conference and moved that all party and sectarian names be excluded and that henceforth we be known as Christians only, the name by which the disciples were first called at Antioch. It is said that about 1,000 entered into this organization in 1794, and from the time the name was adopted at Lebanon, their numbers rapidly increased.

To some, there may seem to be a discrepancy in this historic date 1794 and the date on the deed to the property, which was made in 1802, eight years later. There need be no discrepancy on this account, since in all probability there was an old building which the Christians and others had the free use of, but the title to which, with the land on which it was situated, was not actually deeded till 1802. Land was more abundant, the population not so great and deeds were not deemed as necessary in those days as at present. In fact, when a deed was given, it could not be recorded except by order of court. In all probability, our people used a building on the very site on which soon after, 1802, a larger and more permanent building was erected. The history of the matter seems to be straight and secure.

It seems a great pity indeed that we Christians have neglected this sacred historic spot so long. By putting a suitable marked there now, with proper wording, thousands and thousands who throng the State highway will stop and read, and, having read, will learn and know of an important event in Church history and our denominational life will be known in its beginnings to thousands who know nothing of it now. Now that we are getting at the work, let us do it properly and in a way and manner that shall be a credit to the noble souls and great minds who, at this sacred spot, called us forth to do and to dare in the name of Christian liberty.

THE HEART OF THEOLOGY.

The Apostle Paul is the father and founder of Christian theology. It is true that he wrote no systematic treatise on theology. But his analytic mind, and his habit of profound thinking, drove him to search out the basic fundamental things of religion. It was not sufficient for him that the doing of a certain thing was manifestly his Christian duty. He must analyze it until he had discovered the reason why it should be done. He must see it in its relation to the entire Christian life. He could not be content to accept isolated truths of the gospel. He must study them until he had seen them as part of a unified whole.

The only writings of Paul which we have are pastoral epistles, dealing with questions of doctrine and Christian practice. They were written with the purpose of correcting current mistakes and abuses. Had Paul been content with superficial thinking, they would have been practically useless to us today. But because he never stated a single duty without showing how it grew out of the basic things of salvation; because he never touched upon a doctrine of the gospel without tracing its relation to the entire plan of redemption—his writings are invaluable. And very naturally they have become the very foundation of Christian theology.

Granted that Paul is the father of Christian theology, we very naturally ask, "What is the heart of his teaching? What is the basic truth of his theology? To what end are these mighty powers and fundamental truths directed?" To Paul, the crucified, resurrected and reigning Christ is the foundation of his teachings and beliefs. And his ideal of Christian perfection is expressed in his love chapter, the thirteenth chapter of 1 Corinthians. Paul's theology is essentially a doctrine of love. He himself emphatically states that without love all the other things of belief and practice are nothing.

Jesus' summary of the law, and Paul's summary of the life lived in Christ, are absolutely identical. Jesus said: "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength. This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself." Now, listen to Paul: "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." Insofar as I am acquainted with the writings of theologians, the only teaching of Paul that they have overlooked is the one that he makes the greatest of all—that of love. And when you have left out love, you have left out the heart of theology.

If theology has lost favor with the masses of Christians, it is because the theologians have missed Paul's wonderful gospel of love. Great teachers and great writers always face a grave danger when their disciples begin to write about their teachings. There is always the possibility that the disciple will fail to grasp the one central truth around which all other truths have been grouped, and thus distort or misrepresent the entire system. In a hasty survey of the field of systematic theology, it seems that theologians, in failing to make Paul's teaching of love the center of all their thinking, have done grave injustice to Paul. And because they have left out the love note, the harmony and beauty of religion as expressed in theology is incomplete.

In the light of these facts, it seems that the one supreme test of doctrine should be the test of love. No theology can rightfully be called Christian that does not breathe the very spirit of love for God and love for men. The only man who deserves to be branded as a heretic is the loveless man. The false system of doctrine is the one that fails to take account of the wonderful message of love. Love is the fulfilling of the law. God is love, and love is God.

Love is the heart of Pauline theology, and the inspiration of all life. It is the one perfect test of faith, of orthodoxy, and of life. Love never fails. S. C. H.

TRIBUTE TO A TRULY GOOD MAN.

Bro. Geo. D. Eastes has passed from labor to reward—and what a glorious reward is his! "He was a prince in the house of Israel." He lived his religion. His sincerity of life and consecration of soul were beautiful beyond words. Bro. Eastes was indeed "a man after God's own heart." His spirituality was so real, so genuine, so wholesome, so winsome! His life was a challenge to every minister to put away petty jealousies so common and so deplorable to the profession. He abhorred the practice of ministers who pick to pieces the character of other members of the profession, and truly pitied the men who pass sour grapes around in ministerial group conversations.

I remember on one occasion when a brother-minister was speaking depreciatively of the really great work done by another minister, Bro. Eastes gave the party a look of disapproval, as if he were not interested in such conversation, and with a kindly look from his noble eyes he seemed to ask the man, "Have you ever done as much for God as the man you are depreciating?" The look was enough. The conversation turned along paths of appreciation. His very presence was a challenge to purity of thought and speech.

It made his heart ache to hear ministers of the gospel lower their dignity as some ministers occasionally do when in story-telling contests with each other, and the moral tone of the stories drop off color. He was never willing to tell an off-color story just to create a laugh. The price was too great. Nor would he listen to stories and jokes that degrade—even though such had the sanction implied in being told by "men of the cloth."

He loved the truth; he loved the good; he loved the beautiful; he loved the pure; he loved his fellow-man; he loved God with all his heart, with all his mind, with all his soul, and with all his strength.

As a member of the Board of Evangelism and Life Service, he will be greatly missed. His counsel in the work of evangelism was most valuable. He was easily the leading vocational evangelist of the denomination. When revivals he conducted were over, there were no unpleasant reactions following. He knew how to co-operate with the pastor in such a way as to build up the work of a Church permanently. There was nothing sensational about his revival methods. His revival program was dignified and constructive throughout, the which can be said of so few evangelists. Of him it could be truly said, "He was a pastor-evangelist."

The span of his life was short. He was taken right in the prime of life—just thirty-four years old, dying as he did on his thirty-fourth birthday. And yet what a useful life! How much he accomplished, even though he has been fighting off death for the last ten years. In his brief life he has won many more souls for his Master than most ministers who live the allotted three-score years and ten.

I thank God for having known Geo. D. Eastes. I thank God for the privilege of having been associated with him on evangelistic commissions for the past ten years, and during the past two years on the Board of Evangelism and Life Service of the Christian Church. I thank God for his personal friendship. I thank God for the inspiration he has been to my life. I am glad we were friends. R. C. H.

The Seven Sins.

Mr. Alfred E. Luccock, the noted essayist, declares that the seven worst sins of Church architects are: (1) the basement Sunday school; (2) the Akron-plan Sunday school; (3) the pulpit in the corner; (4) the preponderance of brass organ pipes; (5) sliding doors; (6) uncomfortable pews; and (7) impossible ventilation.

All these are, as Mr. Luccock says, grave sins, and no Church should attempt to build without carefully studying the best Church plans and employing a Church architect with modern ideas, and a knowledge of Christian education.

CONTRIBUTIONS

SUFFOLK LETTER.

Ownership of land is a big asset in human character. There is no better anchor for human safety than deed to land. It is this fact in human experience that inspires the suggestion for ownership of homes even in cities. Land is known as real estate. It is the only possession that is safe. It cannot be stolen. It cannot be destroyed. It cannot be removed. Ownership is more than occupation. Men will take better care of houses and lands they own than rented homes or farms. The best citizens are those who love their country and their homes. Vagrants are the homeless, the houseless, the farmless. The best deed in the world is a grave, and the best possession is land. Economy is the finest on land. Extravagance is greatest among renters and homeless. Patriotism has its roots in the soil. The reason why cities are worse than the country is because there are so many homeless, shiftless, unsettled, unemployed.

Whatever else may inspire civic pride, the love of country is at the foundation of stable government and honest, happy people. The man in the country who owns land feels different, looks different, behaves different, is different from tenants and renters who change from farm to farm. Any man will fix up things better where he owns and stays. Much is said and written in these days about farmers. There are gratuitous advisers, suggestions for farms and farmers by men who never plowed a furrow nor planted a seed. The presumption of some people with reference to farming makes one feel like quoting, "Keep back thy servant also from presumptuous sins." Farmers have as much sense and as good judgment in their business as other people have in theirs. Farming is the largest business in the world. There are more people engaged in farming than any other business. It is the most essential business in the world. It is the oldest business in the world. No other business can ever supplant farming. It is here to stay. Such a business can never fail. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Necessities continue while man lives upon the earth. God has made it so.

As to financial conditions, the farming class is not so poor as some politicians and writers would lead you to believe. If all classes had to pay their debts within ten days, the farmers would have more left than any other large class. The small business man lives from hand to mouth from day to day. The farmer does not live that way. Most of the great men come from the farms. They say that the race runs out in great cities within five generations. The recruits come from the country where there is honest work, time to think, the suggestion of God, a real Sabbath, and real homes. Man is at his best when he lives close to nature. Artificial life is a sham. Neighborly feeling, strong friendships, spiritual and intellectual aspirations, all thrive in the country where the sun shines, the zephyrs creep over fields and gardens and carry the fragrance of apple blossoms, honeysuckles, and roses into the homes of tired men and women who rest at night.

W. W. Staley.

MUNCIE (IND.) LETTER.

The news of the death of Dr. J. P. Barrett brought a distinctive sense of personal loss and sorrow to this writer. My home Church was his first pastoral charge, when he was a student at Richmond College, and I a small country boy. The keen interest he then manifested in me, his tender and earnest conversations with me then concerning my spiritual interests, in his visits to my father's home, stirred the inward promptings of my young heart toward Jesus Christ. Through all these intervening years, even at times when we differed, and some time very widely, the warmest friendship existed. It was he who seemed first to discover that in my young life there was a battle going on with reference to my call to the Christian ministry. He led me into the kingdom, received me into the Church, introduced me into the biblical class, prayed with me, counseled me, while his example of loyal devotion to the Christian Church and Word of God wonderfully lent inspiration to my life.

He was the last of the ordaining presbytery when I was ordained, and has been a ready and loyal friend and counselor in the deepest sorrows and trials of my life. He has never once failed me. He was my friend, and I was his. Why should I not here shed a tear and feel a loss? I was near him when at times almost alone he fought with pen, and before Conventions, for the college, the orphanage, the cause of missions in the South.

A great man has passed away, but left an imperishable influence in the world in which he served and wrought for the kingdom of God. His life was not without mistakes and imperfections any more than other men, but he will be greatly missed. In harness to the last, his tired, weary body failed, and his great soul has gone home to God. Dr. Staley, of Suffolk, Va., is the only remaining minister with us now with whom I was associated in my early ministry and school days. How rapidly in recent years have the ranks been broken and servants of God laid down their tasks to others and passed to their reward!

It may be of interest to some of our friends in the South to know that our work at Muncie moves encouragingly. Last Sunday we observed Mothers' Day, both in the Sunday School and Church service. The auditorium was beautifully decorated with choice flowers, and six canary birds added to the occasion, especially in the Sunday School. During the last year our school had doubled in average attendance and offerings, while the membership and congregations have increased. We have recently received seven good members into membership, and the older people who have stood by the work through a long period of struggle and reverses say that the work was never so promising as at present, since soon after the present building was erected. But it is a most difficult field, as after a number of years it was practically abandoned until just before the writer came to it a little more than three years ago. Just a handful remained, and often only one man in the congregation. We had 153 at Sunday School last Sunday and about 100 at Church service.

Murdock W. Butler.

WHAT IS EDUCATION?—AN AGE-OLD QUESTION.

By Wm. Thornton Whitsett.

Many Definitions of Education.

A quaint old writer once said: "In ye case of a very sick man, when ye call in many doctors, each doctor will have some various and sundry opinion of ye sick man, and will desire to physic ye sick man with many and curious remedies; beware lest ye many doctors, and ye many remedies, kill ye sick man, rather than cure him." This comes to mind as we look back over the history of the education and training of youth, and as we read the various and sundry ideas and theories of education that have been so plentiful in every age. There are able thinkers who even declare that with all our so-called advances that we have not yet arrived at a point where we can truthfully claim to have reached any settled science of education.

One has only to consider the educational field of his own time to learn that theories and practices have been accepted and followed for years, only to be rejected and cast aside in favor of other new and seemingly more promising prospects. Transition and change have been the order of the educational world for decades, and even today we are very far from any fixed conclusions along many important lines. Primary education has seen many upheavals, and high school and college standards are called into question today on every side. Unsatisfactory results have seemed in many cases to demand radical revision of methods.

Dr. Arnold's statement, "I believe the universities are the best places in the world for those who can profit by them, so I think for the idle and self-indulgent they are about the very worst," has never been very seriously questioned. Burke inquires, "Is the world generally educated by reading a parcel of books? No. Restraint of discipline, emulation, examples of virtue and of justice, form the education of the world." John Locke claimed that in one hundred people, ninety or more were what they were because of the instruction they had received. Lord Macaulay, in a speech, once said that if we were to leave out altogether the question as to whether the English system of education be good or bad, the fact would still remain that those who were leaders in our schools would be the leaders in the affairs of life. He was stressing the importance of application, industry, the power to think, the ability to mingle with one's fellows, and the formation of much good habits as a proper school might be expected to give. He went so far as to say, "If the Ptolemaic system were taught at Cambridge instead of the Newtonian, the senior wrangler would, nevertheless, be in general a superior man to the wooden spoon.

If instead of learning Greek we learned the Cherokee, the man who understood the Cherokee best, who made the best and the most melodious Cherokee verses, who comprehended most accurately the effect of the Cherokee particles, would generally be a superior man to him who was destitute of these accomplishments." It was his idea that discipline, and order, and the power to do consecutive work had such training power that they rose far above in value the subject that might be used as a means toward the desired end.

Milton's fine definition comes to mind: "A complete and generous education fits a man to perform justly, skillfully, and magnanimously all the offices of peace and war." Plato's claim for education was, "to develop in the body and in the soul all the beauty and all the perfection of which they are capable." Broadly speaking, then, education is the effort of the adult members of society to shape and fashion the coming generations in accord with some certain fixed ideals. As these ideals have varied, so have educational systems varied. Perfection, or approximate perfection, would be vastly different in Rome, Athens, and the New York of today. When goals and standards have changed, education must change with them to adapt itself to the new criterions.

Wendall Phillips once said, "Education is the only interest worthy the deep, controlling anxiety of the thoughtful man." Wise old Horace Mann,

who did so much for American educational efforts, agreed, "Education alone can conduct us to that enjoyment which is, at once, best in quality and infinite in quantity."

Early Educational Methods.

The aim of Greek education was to fit the young for their places in the State. Only a few could follow knowledge for its own sake; the chief aim was citizen-training. The boys were given the training at Athenian standards; the girls were expected to receive a domestic training. The schools of the Sophists opened the way for the demagogue with his flowers of oratory, ripening only into the Dead Sea fruit of misdirected government; such culminating in so much sterile, unreal rhetoric that Justinian dissolved the university in A. D. 529.

The early Roman father trained his sons in the duties of moral, civic, and relgiious obligation. The coming into Rome of the decadent Greek culture led to the establishment of the grammatici, or schools for the teaching of grammar and literature and oratory. There followed a State system of organization for the higher schools giving Hellenized Roman education. We may find this system worked out fully in the Institutio Oratoria, by Quintillian, which is the most wonderful and systematic treatise on education which has come down to us from the ancient world.

Coming on down the years, we find the early Christian leaders somewhat perplexed as to what should be done with the scholarship of the pagan world. Clement, in 150 A. D., and Origen, in 185 A. D., both took the position that Christians could live lives of faith and obedience even in ignorance, but that only through culture, even the culture handed down from pagan Greece and Rome, which expanded the mind and opened to it the mysteries of philosophy, could they reach a true understanding of the intellectual truths of the faith. Both St. Jerome, 346 A. D., and St. Augustine, 354 A. D., held that pagan literary and rhetorical culture are good if only held subservient to the guidance of a Christian life.

The intellectual activities of the eleventh and twelfth centuries resulted in the founding of the universities of Western Europe. In these pagan scholarship as represented by the literary remains of Greece and Rome mingled with the Church teachings of the earlier centuries. The German universities came later, Prague in 1348, and Vienna in 1365.

Feudalism came along later to add its peculiar ideas to education. The historian Hallam recognizes this in saying: "Three powerful spirits have moved to give a predom'nating influence and impulse to the energies of mankind; these are the spirits of religion, of liberty, and of chivalry." The following period of scholasticism finally merged the accumulated stores of knowledge and theology. Later on in the seventeenth and eighteenth centuries the universities began to ralize that it was their function to investigate and open up new lines of thought, and new sources of truth, as well as to comment on the stores of the accumulated knowledge of the past. This opened a new day for education, and gave it an outlook on the future.

The great nations of the world have come to claim the right of demanding a certain minimum of education for their future citizens. This does not give the State a monopoly of education, such as Napoleon's despotic plan claimed; neither does it grant the State any right to impose any peculiar religious views upon the child. It is simply citizen-training with the view of State-preservation through a trained and cultured citizenship.

The problem of lower, or elementary, education must always be the greatest problem, for it will always be the problem of the great majority of citizenship. Higher training for those of special and extraordinary talent is desirable, but it will in all times be a minor problem as compared with the necessary training of the great masses of our populations in all countries. Again, higher education for the elite of intellectual power can never be a strictly local matter anywhere, for the number will be so limited who have the ability to take the very highest training that it will always be necessary to gather them at strategic points covering a wide territory in order to reduce, so far as possible, the cost of higher or strictly university training. Special faculties devoted to higher training can only be maintained at great cost, and their range of territory must be as wide as possible to bring the cost of strictly higher training within somewhat reasonable bounds, whether offered at private cost or at public expense.

Any institution that offers a range of work too wide for the reasonable accomplishment of its limited faculty, thereby advertises itself as proposing to do the impossible. This easily explains why the world has never had many really great universities for the highest possible training. Much has been lost in the past from an attempt to do too much, and to cover a range too wide, with limited faculties, no matter how able certain individual members of these faculties may be.

Education in Modern Times.

Our chief interest, of course, is with education in the United States; however, it may be well to note the great nations that have in our modern times made notable advances in educational matters.

Education in England, our mother country, is in our times the outgrowth of long and tedious processes working for centuries in English life. The earlier influences were religious rather than economic, although Henry VIII did give us the first hint of the State's taking part in the training of children by his laws for apprentices. By the close of the seventeenth century, the classics began to yield to industrial demands in the schools. It was near the close of the eighteenth century before the need for a State system of day schools was fully realized. In 1839 education was first recognized in a separate office called the committee of council on education. The well-known elementary education act was passed as recently as 1870.

In Ireland the problems of government have greatly delayed the progress of training the young, and it was as late as 1892 before she succeeded in passing her Irish education act.

Scotland early saw to it that the most promising pupils in her parish schools were offered further opportunities in higher schools. Her act of 1908 was to strengthen her secondary schools chiefly.

Belgium permits religious training under the direction of the clergy; it is not certain that this will be permanent. Private schools receive much recognition.

Switzerland, with her central authority vested in the canton, is a fine type of local democratic rule in education. She has given us many ideas worthy of careful study.

Everybody knows of the efficient German schools, and that with the growth of the Prussian State, education and training went hand in hand with material and national development. One result of Jena was to focus attention upon education as a means of national redemption. From elementary grades, on to her universities, her educational work has claimed the studious attention of the thinkers of all lands.

In the republic of France we have almost a complete State system for our study. As early as 1791, primary training was decreed free and compulsory. In 1806, Napoleon centralized education in the Imperial University. M. Duruy, in 1869, made marked advances in the education of girls by State enactment. The republic has always been active in its encouragement of all that pertains to training the youth of France.

The first settlers in the United States brought with them their advanced European ideas of education, and were further spurred on by the spirit of freedom and liberty so soon to develop all over the new country. They early recognized that free, democratic government carried with it the idea of universal education. Hindered by the hardships of early pioneer times, struggles with the Indians, with the mother country, and from other sources, nevertheless, the idea of general education was an early conception of the majority. As early as 1647, Massachusetts passed an act which really founded her school system, and became in a way the model for all the States of the Union. In a colony of only 20,000 people, this act which was the first of its kind in the world's history, marked an era, and an advance never before reached. It will repay careful study from those who wish to know the true beginnings of American education. The ordinance for the government of the northwest colonies, passed in 1787, recognized the necessity of aiding and encouraging education, and this has been governmental policy ever since.

The United States government has given in land grants and money over $300,000,000 to assist in education among the several States. The U. S. Bureau of Education was formed in 1867. We now have in the United States about 25,000,000 pupils in our schools, taught by over 500,000 teachers, with $1,000,000,000 invested in school property. We are spending about $30 per pupil annually to keep the vast work going. This tremendous business, because of its cost and its importance, is worthy the careful study of every patriotic citizen. Its problems are the problems of all; its future, if rightly directed, will largely solve the difficulties of the future of the country. It has been neglected in the thought of many; its powers have been abused by politicians and demagogues; it offers a field for some of the finest constructive work of the century, and it is worthy the best intellectual effort of the wisest of our citizenship. Its popularity is universal; it only remains to see that, through this vast machinery, we secure such products in properly trained and cultured citizens as will make secure the days of the future life of these United States.

BOY TRAFFIC COPS.

The famous General Butler, head of Philadelphia's police force, addressing several hundred members of the safety patrol of the Rapid Transit Company in the central branch of the Y. M. C. A. in Philadelphia, urged that the work of the patrol be continued.

The duty of the patrol, which is composed of selected public school pupils, is to serve, to some extent, as traffic police in assisting other children and old people to cross the streets. The members are on duty in all kinds of weather. As a result of their activities, there has been a marked decrease in the number of accidents to school children.

Records found in the tomb of Tutankhamen indicate that there really was a Helen of Troy and there was a Trojan War, and that the historical records of Greece on this subject were based on fact and not the imagination of a roving Greek minstrel.

The price is $2.00. Don't forget to send your subscription to THE CHRISTIAN SUN.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SCHOOL OF MISSIONS.

The Norfolk district one-day school of missions was held at the Newport News Christian Church April 11, 1924.

Meeting was called to order by the superintendent, Mrs. J. E. Cartwright, and, following a song service, the devotional period was conducted by Mrs. R. B. Wood, of Norfolk.

Minutes of 1923 meeting were adopted as read. Thirteen organizations responded to the roll call of Churches, as follows: First Church, Rosemont, South Norfolk, Berea (Norfolk), Elm Avenue, Portsmouth, Christian Temple, Old Zion, Ocean View, Newport News.

Dr. J. O. Atkinson, mission secretary, introduced the officers of local societies and Conference officials. Brief responses were made.

The annual message of Mrs. J. E. Cartwright was filled with information of the local and general work, and was a stirring appeal for better service.

The addresses of the morning were given by Mrs. W. H. Denison, president of the Woman's Mission Board, and Miss Pattie Coghill, field secretary of Southern Christian Convention. Dr. Atkinson spoke on our mountain work.

The chair appointed committees as follows: Nominations—Mrs. F. A. Osborne, Mrs. L. I. Taylor; place of meeting—Mrs. W. H. Baker, Mrs. C. H. Coles; resolutions—Mrs. L. W. Stagg, Mrs. J. H. Cooper. Following prayer by Dr. Atkinson, adjournment was made for lunch.

Afternoon Session.

The afternoon session was opened with song service, after which devotional exercises were led by Mrs. M. J. W. White. The choir furnished special music at intervals during the day, and among other numbers were a violin solo and a vocal solo by Mr. W. H. Baker.

Dr. J. O. Atkinson brought the message of the afternoon, and emphasized how far-reaching the influence of one righteous person could be.

Mrs. W. H. Denison conducted a discussion period, and gave a brief review of the new study books, leaflets and pamphlets; also explained many points of interest about the general work.

The superintendent made an appeal for the *Christian Missionary,* and stated her goal for the year would be organized mission work in every Church in her district.

The reports of committees were made and adopted. Next place of meeting—Christian Temple. Officers for ensuing year—Mrs. J. E. Cartwright, superintendent; Mrs. L. W. Stagg, secretary; Mrs. J. W. Lewis, treasurer.

Much appreciation was expressed for the splendid entertainment and lunch given by the ladies of the Church.

Closing prayer by Mrs. W. H. Denison.

Mrs. J. E. Cartwright,
Superintendent.
Mrs. L. W. Stagg,
Secretary Pro Tem.

AMERICA'S MULTIPLYING WEALTH.

Since it is wealth and not poverty, luxury and not want, indulgence and not self-denial that have destroyed the governments and nations of the past, surely America needs to take counsel from history and carefully guard her steps. We are, according to statisticians, not only the richest nation in the world, but the richest nation that ever was in the world. A metropolitan daily had this statement last week: "The wealth of America has multiplied to such an extent that its own industries are, for the first time in history, unable to employ it all."

When one thinks of our manifold industries and the millions and billions employed in carrying on our gigantic corporations and enterprises, such a statement staggers the imagination. "And this is said at a time and in a year in which," continues the same paper, "business is proceeding at a fast rate compared with all years except 1920-21 and the early part of 1923." That is to say that, though business is brisk and buoyant everywhere, our industries cannot employ our wealth, for the first time in all our history.

This information was given out by the metropolitan daily referred to, in commenting on the fact that the State of North Carolina borrowed fifteen million dollars from one bank in New York at a lower rate of interest than the United States government has sold its bonds for since the Liberty Loan days, and the bank taking this North Carolina loan announced that these bonds were not for resale, but to hold. Hence, the comment of the paper quoted, to the effect that industries are, for the first time in history, unable to employ all our wealth.

Such an appalling fact should create in us a sense of awe and anxiety rather than a spirit of pride or a boasting. God is the giver and owner of all wealth, and unless a nation and the people use God's wealth to further His kingdom and uplift His subjects and improve the conditions of His world, He will hold them to account, and in the day of their boasting and pride will bring them to naught. Egypt, Babylon, Greece and Rome perished with their civilizations from the earth because, through their increasing wealth and prosperity, they forgot the virtues, the habits and the traits of character which come from proper worship and service and consecration to high and holy ideals. A nation needs to beware in the day of her prosperity.

THE FRUIT OF ELON COLLEGE—CHRISTIAN CHARACTER BUILDING.

(Baccalaureate address Sunday P. M., May 25, 1924, at Elon College, by President W. A. Harper.)

"See that thou make all things according to the pattern showed to thee in the mount."—Heb. 8:5.

This building in which today, for the first time, a graduating class has met, is erected according to a pattern. Long before a brick was laid, the architect knew not only the materials that would be used, but the form of the finished structure. That is why all its parts fit together in unity and that the building itself is a thing of beauty and, we devoutly trust, is destined to be a joy forever.

Last September, in the unfinished, temporary chapel of the Alamance Building, in the opening message to the student body, I tried to be the interpreter of the spirit of our alma mater. We found that spirit to be a composite of certain spiritual elements which were discussed under the reverent search for truth, the encouragement of a wholesome social life, athletics as promotive of the welfare of our bodies, which are the temples of God, unalloyed allegiance to Jesus as Lord and Master, crowned by the persistent pursuit of Christian character, without which Elon will have fallen short of her most cherished ideal.

For four years now you who constitute the class of '24 have lived and loved and worked in the climate of this environment. The spirit of Elon has acted and reacted upon you, and you have acted and reacted upon it. It is a fundamental law not only of physics, but also of the spirit, that action is always equal to reaction. Some of you, therefore, have been influenced more than others by the Elon spirit, and at the same time and for the same reason some of you have contributed more than others to the efficacy and pervasiveness of that spirit. When I hear that some student, or citizen, or alumnus, or faculty member has sneered at that motto of our alma mater—"Christian Character, First and Always"—I always know that person is not adding his full influence to the building up of Elon's spirit; but at the same time I always feel sure that time will correct the occasion for such a sneer. I say this because my conviction is unalterable that Christian character is the finest flower of humanity, its crowning glory, and that ultimately Christian character shall grip the imagination and conquer the hearts of all men. Time will glorify Elon's motto now prophetically embraced.

We are living in the age of youth. It is better that we should. In youth is the hope of the race. Old men dream dreams and occasionally have nightmares, but youth sees visions and untrammeled by experience, valiantly sallies forth to make them real. We are told that youth has revolted in our day and declared war on the elders. There is always encouragement in such a situation, provided the basic elements of character are adhered to in framing the constitution of the new social order to which the revolutionists have committed themselves. But there is only disaster ahead when these basic elements are repudiated. Something must happen in Russia before the liberty achieved over a thousand years of suffering under the Romanoffs is safe for that truly lovable people. The dominant party in Russia is openly and avowedly atheistic. No man can belong to it till he has repudiated God. No nation yet has been able to survive the loss of its faith in and commitment to God. Grote properly places the fall of Greece in the brilliant days of her intellectuals, for it was they who destroyed Greece when they destroyed her idolatrous religion and gave her nothing better to satisfy the innate, incurable longing of the heart of man after God.

Here and there are no doubt groups of youth in our country who have revolted against God as well as against the traditions of the elders, but the youth I know is of a different character. They are restive, but restiveness is evidence of life. It but needs to be harnessed and directed in the servic of mankind. The spirit of youth, as I know it, is not a mere protest. It is a protest against certain restraints plus a devotion to certain ends, and in such a situation as I have said there is always hope. I say it deliberately, there is no ground for pessimism because of the revolt of youth. I am glad it has revolted.

The only ground of pessimism is in the eclipse of the idealism of the age. In 1917 our country was electric with the aspiration after brotherhood and service and democracy. We were ready, all of us, we declared, to lay our all on the altar of sacrifice for the sake of humanity. We were entering a war to end war, and any man who came out of it without having nobly sacrificed was to be regarded not only as a slacker, but as a traitor as well to humanity's highest good. This doctrine of social solidarity appealed with alluring charm to the altruistic heart of youth. They literally flocked to the colors. They believed the eloquent protestations of their elders and, as youth always does, acted on their faith. It was a glorious revival of altruism that swept our country in those fitful days of national dedication to the cause of world brotherhood.

The war was won. Thanks to the speedy ter-

mination of the conflict made possible by the noble spirit of our youth's entrance into the fight, all but one hundred thousand of our boys returned. And what did they find? They found they had been betrayed by their leaders while they were gone. We had every reason to believe then that the fine, the holy altruism of the men at the front would be transferred upon their return to the Church, as the peace-time agency and conservator of the altruistic spirit. The opposite is true. There has been a spiritual depression. We are told such is the aftermath of every war. This is true and ever and always for the very same reason. Selfish, designing men following every war betray the high enthusiasm of youth, who are always the soldiers, and they resent such betrayal. That is why even a war like the World War undertaken from altruistic motives results in spiritual decline.

When our soldiers returned to their country after their victorious crusade in which they sought nothing for themselves, what did they find? They found America the money center of the world, with two-thirds of the gold of the world locked up in her bank vaults, made possible by their sacrifice. They found that by clever manipulation, this enormous increase in wealth had been concentrated in the hands of a few. They found that the war had produced a noxious crop of 23,000 additional millionaires. They found evidence of graft and scandal in the executive offices of the government, of which the end is not yet. They found the Senate of the nation already committed by signatures in advance to defeat any treaty of peace that promised the ending of wars. They found the press of the nation in the subsidized service of plutocracy. Their hearts sank within them, and they revolted. They had a right to revolt. Those who were the trusted master-builders of the edifice of world brotherhood changed the blueprints and used cheap materials in violation of the agreed specifications, deliberately betrayed the owners, and those owners have rebelled against such dastardly methods. There would be no revolt of youth today had the work of reconstruction been perfected according to the pattern of idealism in accordance with which the ground was to be cleared for the building by the heroic sacrifice of our young life.

But the fact that youth has been thus betrayed is no defense of their rejection of the principles for which they so valiantly did battle. The march of altruism is temporarily halted, but not permanently impeded. The very revolt of youth against the high treason of their betrayers promises a better day of hope, wherein youth's own leadership seated in places of authority will achieve the redemption of their disappointed and delayed aspirations.

The spirit of altruism is certainly not dead in Elon College. Your young hearts have not been embittered by the disappointments your spirits have sustained. Your choice of lifework is guarantee that I speak forth the words of truth and soberness. There are forty of you. With all the world of opportunity before you to choose from, your selection of the vocations in which you will invest your lives is highly indicative that the spirit of your alma mater has functioned with high success in your decisions. You have deliberately and without undue influence from others chosen to devote your energies to the constructive callings with which the spirit of altruism is properly associated. Sixteen of you have decided to give yourselves to some form of teaching in general or religious education, seven are to be ministers of the gospel, three will be foreign missionaries, six are to enter what the public styles the learned professions, four are to engage in business, and a like number in the scientific professions. Twenty-six of you are to enter callings wherein the reward will be the consciousness that you have well served your day and the cause of the Master, and I am sure, from my personal acquaintance with the motives of your lives, that the fourteen of you who are to engage in business or the learned or scientific professions have been actuated by the highest considerations of service to mankind in arriving at your decisions. My heart leaped for joy recently when one of your number told me a large group of you had gotten together and given it as your deliberate judgment that no student could spend four years at Elon and go away with the thought of material gain as a life-satisfying aspiration. Truly the spirit of altruism is not dead in our college, and I am persuaded it is alive also in other colleges. While altruism thus abounds in youth, there is hope for humanity.

But altruism may become cynicism. It may also degenerate into atheism. The only guarantee that it will go forward to full fruitage in the years that lie ahead is that its devotees incorporate in their swift-flying shuttle of character-making the cardinal principles of Christian idealism. Youth must be alert always to weave its character out of the materials of Christian brotherhood and social solidarity. Their lives must be constructed according to the pattern given mankind in the Sermon on the Mount and in the noble example of Jesus. There is no other pattern that can bring to humanity a completed structure fashioned in terms of its cherished hopes and fondest aspirations.

I am happy that every one of you has committed his or her life to the program of Jesus. It is the noblest commitment you will ever make. Now, be careful to shape and fashion the edifice of your personal character and of your social achievement according to the pattern your alma mater has for four eventful years held up before you and which she honestly believes is in accord with the pattern Jesus has enunciated for His kingdom. As your alma mater has further time for interpretation, she will no doubt find errors in her practical applications of the spirit which has grown up on our campus and which you have helped to generate. It would be calamitous were it otherwise. Growth and development and progress in the understanding of the principles entering into the constitution of Christian character are always desirable, and the record of Christian history testifies that such growth and development and progress have characterized every age. Enlarged conceptions of Christian truth are not only desirable, but also inevitable. But the record of Christian history shows no amendment of the Sermon on the Mount and reveals no slightest flaw in the teachings of Jesus. With assurance and with reverent consecration, we may safely commit our lives to the program of His teaching and endeavor with all our powers to follow the leadership of His spirit in our efforts at personal and social character building.

Let us this day reconsecrate ourselves to the service of God and of brotherman. Let us determine in all the relations of life, in all its experiences, in all its vicissitudes, to motivate our conduct in terms of Christian idealism. Let us reverently seek the truth, being sure it will lead us straight to God, the author of all truth. Let us strive for wholesomeness in every aspect of social and recreational life. Let us in consequence of our commitment to the program of Jesus give ourselves whole-heartedly to the work of building Christian character for ourselves and in the social order. So shall the spirit of Elon rejoice in you, her sons and daughters, in that you have incorporated her own spirit and the spirit of her Master in the pattern of your lives.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

A GREAT CONQUEST.

"Lord, teach us to pray."—Luke 11: 1.

The disciples had observed two things: that John the Baptist had taught his disciples to pray, and that their Master was a man of prayer; also they felt their need of prayer. Silently and courteously they wait until Jesus has concluded His prayer, and then piously say, "Lord, teach us to pray." In their request they had unconsciously uttered a powerful prayer, and it was to receive from the Master an immediate answer. He gave them the greatest prayer of the world and as enduring as the ages. The first two words of this prayer sounds the keynote of all prayer and has in them the very essence of heaven's ministry. "Our Father." The word "our" does away with all selfish ideas and teaches to be all inclusive in our petitions. We cannot pray as Jesus taught us if we leave out others.

Prayer.—Our Father, we do not know how to pray as we ought. Teach us to pray, that we may live and love like our Master. In His name we ask it. *Amen.*—*Rev. T. E. White,* Windsor, Va.

TUESDAY.

LISTEN AND LEARN FROM THE OTHER FELLOW.

"Let not the wise man glory in his own wisdom."—Jer. 9:23.

"Thou shalt not rule with rigor, but shalt fear thy God."—Lev. 25:43.

Perhaps you are in a position to dictate to others what is to be done all day.

Do you live up to that privilege?

You know that there never existed but one faultless man; one man whom all Christians acknowledge as being without error and always right.

You have not the nerve or the temerity to place yourself on the same footing, have you?

You cannot name one man who has always made correct decisions.

You have not an acquaintance who is flawless, why set yourself up?

You might even learn a little from the other fellow if you would listen instead of bossing and cramming your ideas down some one's throat all the time.

You are so full of your own conceit that you shrug your shoulders or sit back bored and yawn even when you hear another advance an idea.

In fact, you are so filled with yourself and your own purposes and ideas that none can get a wedge in to tell you anything any way.

You are missing a lot of knowledge you would appreciate if somebody could knock it into your brain hard enough to have it penetrate. Wake up! (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Eternal and Heavenly Father, at the beginning of every day teach us how to humble ourselves before Thee and our fellowman, that we may better realize the glory of true service. Help us to sit at the Saviour's feet and drink of His spirit of life. May the spirit of self-abandonment be ours, and may we concentrate in His service, working the works of Him who has sent us into the world. *Amen.*

WEDNESDAY.

GET YOUR SATISFACTION FROM THE KNOWLEDGE THAT YOU ARE IMPROVING.

"Whosoever shall humble himself shall be exalted."—Matt. 23:2.

What is your greatest aim in life? Is it to exalt and put forward yourself, or is it your job which concerns you most and your ambition that it shall count for something in the world for the good of mankind? If you gave as much thought and energy to the latter as you do to the things which you think will bring plaudits to you, would you not be better off?

At that meeting the other day, was it more important to you to shine rather than to forget yourself in the effort to complete your job—duties—in a satisfactory manner, and in a way that would serve others best?

Take an inventory of what you have done each day and get the most satisfaction not in words of sympathy and praise from others, but in the conscious knowledge that you are improving. "Study to show thyself approved of God." "Whosoever wants to be great among you must be your servants, and whosoever wants to be first must be your slave."—Mark 10:43-44.

Prayer.—Dear Father, with longing and expectant hearts we cry unto Thee. Sharpen, we beseech Thee, our spiritual perceptions, that we may know Thy will and Thy way. Grant Thy cleansing to our souls, that we may sanctify all things that we touch. Help us to do more than we did yesterday, and make our job better and life happier for others. *Amen.*

THURSDAY.

BEING BORN AGAIN.

"Except ye be converted and become as a little child, ye shall in no wise enter the kingdom of heaven."—Matt. 18:3.

When this message was brought to the world, the whole creation seemed a failure. It is appalling to realize the dark background of pessimism that existed in the time of Christ's coming to the world. Riches were with only a few. Poverty and misery were characteristic. Hundreds of years without a revelation of God had robbed the people of the Messianic hope. Life had been robbed of motive. Pleasure had failed and degeneracy, beastiality, and insanity were greatly prevalent. The best of religious teachers desirved to be called "whited sepulchres." One group invoked maledictions on the other until there was no peace. Under these circumstances, Christ came and brought the new hope, and with it the new birth for every soul, and in his life he showed them how.

Something new then comes into the life of the world. The prophecy was fulfilled and at last salvation was at hand. From that time the world has grown toward that perfect hope.

As Christ was born into the world, so is He born into the heart and life, to dispel every doubt, halt every failure, cleanse from every sin, and make new creatures of us all, and except we be converted and be born of Him, we cannot see the kingdom of God.

Prayer.—Dear Father, forgive us. Help us to realize that the wicked are cut off. Show us that without the new life in Him, we are in slippery places, and to walk that way comes to want and loss of soul. Show us that to be with Thee, and in Thee, is to have Thy hand for guidance, Thy counsel for inspiration and Thy strength for glory. In His name we ask it. *Amen.*

FRIDAY.

THE UPWARD LOOK.

"I will lift up mine eyes unto the hills from whence cometh my help."—Ps. 121:1. (Read Ps. 103—don't fail.)

Our help comes from thousands of sources—lands, woods, hills, dales, fields, gardens, flowers, vineyards, fruits, harvests, and back of it all is God handing these thing to us. All nature lifts up to bless us, and never more so than in spring, with all its verdent glory. Let us lift up our heads and give thanks.

Somebody said, "One thing in this world never looks up—hogs." Watch them when you will, scarcely do they ever lift their snouts from the ground, perhaps never unless you have something to give them which they can choke down their throats. Chase them, and they blunder away, noses still to the ground, crunching and grunting. They are always bent on gorging themselves. They never look up.

There are humans who seem to have no appreciation of God's bounties in His beautiful world, and no thought of the Creator and Father Himself. They put their faces to the ground with never a reflection of soul within, nor of the good God who gives all things. They are blind to everything but that of getting for themselves. Are we?

Prayer.—Our dear Father, we thank Thee for all Thy goodness to us as a family and as individuals, and for all the love and care with which Thou hast surrounded us. Help us to ever look up and be thankful, be filled with Thy goodness, love and follow Thee all the way. In His name we ask it. *Amen.*

SATURDAY.

THE MEANING OF THE CROSS.

"The word of the cross is to them that perish (are perishing), foolishness; but unto us who are saved (who are being saved), it is the power of God."—1 Cor. 1:18.

Today is Saturday, and tomorrow is the Sabbath. Prepare today for tomorrow—to do what will glorify the cross.

The high and the low, the rich and the poor, the cultured and the uncultured, all alike have no standing before God except in terms of the cross. Our Saviour says that He who would be His disciple must take up His cross and follow Him. That is, not only must one accept the fact that in this He underwent the supreme punishment for a vile world, but, just as He, one must be willing to submit readily to whatsoever afflictions may be laid upon him in the service of God, even death if necessary.

The cross is the symbol of these things. It typifies the subduing and the mortifying of sin in our lives, breaking the strength and suppressing corrupt nature, and the giving of life for the good of others. Mountains give up their mineral to make the valley fertile, the vegetable lays down for the animal, the lower order lays down for man, the scientist lays down for future world good, the physician lays down for the health of the sick, and the teacher lays down for the education of the oncoming generation. In this way, all life is maintained at the expense of other lives. This can't be done without suffering. He has laid down for us. We are called upon to lay down for Him. The cross, by its expression of love and sacrifice, is the power of that which stops at nothing in order to make better and bring the world to perfection.

Prayer.—Our Father, in the agonies of our Lord, help us to see the beauty and glory of all righteousness and feel the power to make us right. Give us an inspiring faith and an eager yearning for the new life. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN."
(Mark 2:27.)

Since the time of Christ, the religious importance of the Sabbath has been in the conviction that Christ arose on what we know now as that day. One thing most certain, that in the resur-

rection Christ was manifested to the apostles as living among them in the fullness of personal life, so the commemoration of the first day of the week as the Sabbath is the celebration of His resurrection day, and keeps before us the fact that He is also manifested to us and is also with us in that same fullness. By an inspired and divine instinct, we keep Sunday as set apart for Christian fellowship, attendance at Church, religious exercises, spiritual culture. It is a day given of God and by God for this, and for us to recover our connection with spiritual things.

"Sundays the pillars are
On the heav'n's palace arched lies;
The other days fill up the spare
And hollow room with vanities:
They are the fruitful beds and borders
In God's rich garden; that is bare
Which parts their rank and orders."

A STATEMENT OF CHRISTIAN STEWARDSHIP PRINCIPLES.

Furnished by the United Stewardship Council of the Churches of Christ in America.

1. *Stewardship Fundamental.*

The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources—is fundamental to a wholesome Christian faith and experience. Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized in order to be fully Christian.

2. *Not Optional.*

Stewardship grows out of our obligation to God as Creator, Owner and Giver of all things, material and spiritual, and is indispensable to a life of obedience, love and gratitude.

3. *Solves Problems.*

Stewardship, in its full New Testament meaning, involves responsibility to man, and provides a solution for the social, racial, industrial, and economic problems which confront the modern world.

4. *How Acknowledged.*

Suitable acknowledgment of our stewardship can be made only as we set aside for God's service such measure of time, possessions, and vital energies as a scripturally enlightened judgment demands.

5. *Relation to Money.*

Stewardship involves both the beneficient use of money and the spirit and method of its acquisition, investment and expenditure. The Christian's total attitude toward material things is of great importance to himself, the Church, and the world, in this time of social reconstruction.

6. *Proportionate Beneficence.*

Stable provisions can be made for the support of kingdom enterprises only through the systematic, proportionate and adequate contributions of Christian people. System should be adjusted to the needs involved, proportion should be relative to personal income and agreeable to the scriptures. The dedication of the tenth of income offers a basic principle of beneficence supported by centuries of religious custom, biblical teaching, and joyful experience. While emphatically recommended to the people of our Churches, it must not be regarded as exhausting the meaning of stewardship, but rather as the beginning of our service to the kingdom.

7. *Education in Stewardship.*

Stewardship instruction should be included in the program of religious education of both home and Church. It is of primary importance in building the type of Christian character most urgently needed at this hour. Religious leaders and heads of families should be diligent to understand and practice Christian stewardship, and to instruct in its principles all who come under their care. That the acceptance of stewardship may speedily become universal, every steward should be encouraged to bear witness to his faith and to unite in such stewardship movement as his communion provides.

W. H. Denison.

CHRISTIAN ENDEAVOR DOINGS.

Speakers of national and international prominence have accepted places on the program of the All-South Christian Endeavor Convention, which takes place in Richmond, Va., on July 10-14, 1924.

E. Lee Trinkle, Governor of Virginia, is honorary chairman of the Convention committee, and probably will welcome delegates from the Southern States when they assemble for the opening session.

Dr. Francis E. Clark, founder of the movement and president of the United Society, has returned to America from a tour abroad, and will be present to take part on the program.

Dr. Daniel A. Poling, associate president of the United Societies of Christian Endeavor, and noted orator, also has been secured for the Convention.

William Jennings Bryan, Dr. Peter Ainslie, of Baltimore; Edward P. Gates, general secretary, of Boston, Mass., and Frank Linn Freet, of Ohio, have accepted places.

Percy S. Foster, of Washington, D. C., will direct the singing and the musical program during the sessions.

Many features have been prepared by the Convention committee, making it an outstanding event in religious service in the South. Besides the educational advantages provided through the Convention, there will be a mammoth parade, showing all phases of Christian Endeavor work; recreational features, and an after-trip by water as far as Boston, the national home of the Christian Endeavor movement.

The Convention will be directed by Charles F. Evans, executive secretary of the work in the South. He will be assisted by a number of field secretaries who are conducting an extensive educational campaign in the interest of the movement, which today is represented in eighty-eight denominations and religious bodies and in every country of the world, standing as one survival of many interchurch fellowship ideals.

NEWPORT NEWS, VA.

Dear Dr. Atkinson:

I have been still and have not written for The Sun family for over a month. I feel as if I must write a few lines today, as there are things I want to say.

May I say, congratulations to you and the new editorial staff! I believe you are going to make The Sun's rays shine bright throughout our Southern Christian Convention. Our prayers are for you.

Two from our Church and myself attended the Southern Christian Convention. We enjoyed it. The fellowship was fine. Dr. Smith and his good people of the Christian Temple certainly know how to entertain a Convention, and do it in royal fashion. I think the Convention acted wisely in extending the time for the payment of the Men and Millions pledges. Together, brethren, let us do our best to pay these pledges and see the Christian Church go forward.

Our Local Church Activities.

Some time ago (April 6th) we were favored with a visit from Mr. J. F. West, Jr., of Waverly, who shared our pulpit in the interest of the Men and Millions forward movement. We were delighted to have Mr. West with us, and shall be only too glad to offer him the use of our pulpit whenever he can come again. I think there is nothing more vital to the growth of our Church than the payment of these pledges to Men and Millions.

Evidently ours is a Christian Endeavor Church. Miss Lucy Eldredge said it was when she was here over a year ago to conduct a Sunday School institute. Our senior society has been under the direction of Mrs. C. E. Chappell since last January, and has done some very fine work. They handle the program for the Wednesday evening prayer service, and these meetings have proven interesting and helpful. This society has met all its obligations and expects to be represented at the All-South Christian Endeavor Convention, which meets at Richmond in July.

Our Intermediate Christian Endeavor Society, under the direction of Mrs. T. G. Hyatt as superintendent, has gone forward with leaps and bounds during the sixteen months of its existence. It has the honor of being the mother Intermediate Christian Endeavor Society on the peninsula, and if you attend the Convention at Richmond, or the Chautauqua at Elon College, you will hear of some of the good work this society has done.

Our Junior Christian Endeavor Society is not as large as it was a year ago. Our superintendent was forced to resign because of other duties, and this group of little ones must get busy and make their society "grow, and go, and glow" for "Christ and the Church."

Our Sunday School continues holding its own and doing some good work, directed by Superintendent Caleb D. West, who is a trustee of the Christian Orphanage, and who is faithful at his post on Sunday morning, despite the strenuous office work that keeps him busy every day in the week. Most truly, our Bro. West is one of the busiest men in our city, and yet he stands loyal to his Church and Sunday School, and rightly so. Our Sunday School has met all its obligations, and expects to be represented at the Convention at Bethlehem July 22d and 23d. We have a teacher-training class, small in numbers, but doing some excellent work. The pastor teaches this class. I am hoping that, commencing with next quarter, our Sunday School will use exclusively our own denominational literature. One special feature that proved quite interesting and was highly enjoyed was a banquet given in honor of the "Wicker" (men's Bible class) by the "Golden Rule" (women's Bible class). About forty or more were present, and an excellent program rendered.

The Woman's Missionary Society, with Mrs. Ada Williams as president, is doing good work. In addition to the work connected with the monthly meetings, Mrs. Williams is teaching a class in missions, which meets each week. The society recently conducted a parcel-post social, which proved to be both interesting and helpful.

In general, I feel that our faithful members are doing a good work in Newport News. Our population here is floating, or transient. Many who come here stay only a short while and go elsewhere. Many who are here go elsewhere and get work, and their families are in our city. Certain members of our congregation are continually changing, but by God's help we are doing the very best we can, and we have some mighty faithful members, even if the number is small, who stand by the Church in an admirable way.

Yours for Christ and the Church,

B. J. Earp.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 8, 1924.

Subject: "Ezekiel encourages the exiles."—Psa. 137:1-6; Ezek. 34.

Golden Text: "I will seek that which was lost, and will bring back that which was driven away."—Ezek. 34:16.

Devotional Reading: Psa. 23.

The blow had fallen. Judah had been carried into captivity. The nation, as a nation, was dead. The people were in exile. And while it may be true that "a man may be down, but he is never out," it is just as true that "a man may be down, and almost out." This was the case with the Jews who had been carried into exile. They were in a strange land; they had been put to strange tasks; they were denied the privilege of going to the temple, and thus of receiving the comfort and the strength which religion gives. They were lonely, homesick, discouraged, down—almost out!

It did not help any to know that they were to blame. They could see it all now. The prophets —those whom they had called idealists and "cranks"—were right after all. Their sins would, yea had, found them out. They were reaping only what they had sown. And when, after cruel taunts by their captors, they had attempted to sing the songs of their own homeland, the words stuck in their throats. They might well have endured the physical privations and even sufferings at the hands of a heathen power had it not been for the fact that always there came the thought that this heathen power was but punishing them for their sins. Ah! there was the rub.

And the worst of it all was that they were Jehovah's people. He had chosen them. He had had a peculiar interest in them. He had aroused great hopes in them. And then with an apparent indifference and even a rank cruelty, He had suffered them to be overcome by hated foreigners, and even transported from their own land, which He had promised them as their possession. How could these things be? Was it all an idle dream? Was there no hope? It would seem as if the seed of Israel were both down and out.

And yet they came back. They came back as if from the dead. Indeed it was from these very people that there sprang Judaism, that religion that found its flower and fruitage in Jesus Christ. How can one deny miracles when he reads this story?

If we seek an explanation of this striking fact, we find it in large measure in the life and work of Ezekiel. He ranks high in the list of the world's great men of all time. And his message still has perennial charm and power. He was carried away as a middle-aged man with the first deportation in 597 B. C. He was of priestly origin and probably exercised a priestly function. It was not until about five years later (592 B. C.) that he received his prophetic call. It came to him in a striking way and deeply impressed him. From that time on, he felt no hesitancy in prefacing his remarks with "thus saith the Lord." Ministers today need just such a conviction.

Ezekiel at first directed his attention primarily to those who had been left behind in Judah. He denounced them for their sins and prophesied further dire consequences upon their land. When Jerusalem finally fell, in 586 B. C., Ezekiel had the strength of fulfilled prophecy behind him, and the people gave more heed to his words. This certainly was one of the factors in the great work which Ezekiel did.

For Ezekiel's message to the exiles was a message of encouragement and hope. In spite of the fact that the facts in the case seemed to be against him, he declared that Jehovah would yet redeem His people, and that He would restore them to their homeland. In a graphic way, he portrayed Jehovah as making His way from Jerusalem to Babylon, where He took up His residence with the exiles. In this way, Ezekiel showed that Jehovah was still with His people. It was because of the comfort and inspiration that Ezekiel furnished that the Jews a few years later went back to rebuild Jerusalem and the temple.

It was Ezekiel who was responsible for many of the detailed regulations for worship and service that became the core of Judaism later. It was he, also, who placed a new emphasis on the Sabbath. And it was probably largely due to him that the synagogue had its rise and growth during the exile.

Just one thing more in connection with Ezekiel's message and ministry. He individualized religion to a far greater degree than it had ever been before. It was he who insisted upon the individual responsibility of every soul to God. There was no nation in Ezekiel's time; there was only the individual. Thus it was that he gave to us in its crude form the doctrine which later found fullest expression in the teachings of Jesus—the individual relation and responsibility of every soul to God.

Suggestions From the Lesson.

1. People are usually more receptive to divine counsel when they are in sorrow or trouble.

2. The man who is down and out does not need condemnation; he needs sympathy and help.

3. The man of God should live so close to God that he can say, "Thus saith the Lord."

4. The optimist sees the "golden days" ahead, and not behind.

5. God always has a man in waiting to do His work.

6. Jehovah is our Shepherd. We shall not want.

7. The Good Shepherd takes a personal interest in His sheep.

8. Men, like sheep, are prone to go astray.

9. Jesus came to seek and to save that which was lost.

10. Every one of us must give an account of himself to God.

11. Misfortunes are often but blessings in disguise.

12. He who has once enjoyed the blessings of fellowship with God can never be happy without them.

13. The only captivity that is not irksome is captivity to Christ.

CHRISTIAN ENDEAVOR.

June 8, 1924.

Topic: "Christian Courtesy."

Lesson: 1 Pet. 3:8-13; Rom. 12:10.

Daily Readings: Fellow-feeling.—Acts 27:1-8. Human kindness.—Acts 28:7-10. Courteous speech.—Col. 4:6. Abraham the gentleman. Gen. 18:1-8. The root of courtesy.—1 Cor. 13:1-7. Reward of courtesy.—Matt. 25:31-40.

Courtesy is good manners. It is the art of being polite, the outer expression of an inner gentlemanly or gentlewomanly life. It is one of the fine graces of life. And it is an absolute essential of real manhood and womanhood. A man may lack many qualities and still be a gentleman, but he can never lack courtesy and be a gentleman. And the same principle obtains in regard to a woman.

Courtesy doesn't cost much. Sometimes it is just a tip of the hat, a greeting or acknowledgment of a greeting, a holding open of a door, a giving of a seat, a lift with a load, a respectful listening (people are often discourteous when others are talking), helping an older person, a hundred and one little things—for courtesy is a matter of little things—which do not cost much time or effort. Courtesy doesn't cost much.

But it pays. Pays handsomely. It pays from the standpoint of dollars and cents. The clerk who is courteous will receive promotion over the clerk who is discourteous. He who would "get on" in the world will do well to learn his lesson in courtesy. And it pays in terms of character. There are few qualities which so enrich life and give tone to acts like courtesy. He who is courteous is likely to be rich in many other fine qualities of life.

Courtesy is not so much a gift as it is an achievement. It is true, of course, that some people seem to be "born gentlemen." This is especially true of the South. But by and large the men and women who are courteous and who are gentlemen and gentlewomen have developed the art of being courteous. They may have mastered the habit until it has become second nature with them. Some folks are born courteous, but the most of us achieve courtesy.

The acid test of courtesy is, I think, the ordinary relations of life, and especially our attitude toward those with whom we are most familiar. It is easy enough for a young man to be polite when he is with his girl friend—at least it ought to be, although I have seen young men blow smoke in a young lady's face and do many other things that were unbecoming a gentleman—or for young people to "be on their good behaviour" when company comes. But the acid test of a young person's courtesy is his attitude toward his father or mother, or sister or brother, or chum, or the cook, or chauffeur, or teacher. He who would learn courtesy must begin right where he is, for courtesy, like charity, "begins at home."

Courtesy has its root in a respect for our fellowmen. When we see all men as children of God, we will respect their personality. If we Christian Endeavorers would always consider the feelings of other people we would be more courteous.

Reverence is but another name for courtesy or good manners in its highest form. A man who is reverent is courteous toward God. It seems to me that the best way for a man to become a gentleman in his relations with his fellow-men, is to become a gentleman in his relations with God. He who is reverent is likely to be courteous.

SOMETHING TO THINK ABOUT.

1. Is it true that young people of today are not as courteous as they were a generation ago?
2. What is the difference between courtesy and Christian courtesy?
3. By what standard should we judge courtesy?
4. How can we show courtesy in our homes?
5. In our school?
6. In our place of work?
7. In Church?
8. In our Christian Endeavor Society?
7. Give some examples of courtesy from the life of Jesus.
8. Tell about the most courteous thing you have ever seen anybody do.
9. "Civility costs nothing, but buys everything."
10. "The courteous person is like a man carrying a lantern—he lights the road for others."

WORK IN ALABAMA.

I would like to say a few words about our work in Alabama. At Roanoke, just one month since, Miss Siddie Latham assisted our women in the organization of a Woman's Missionary Society. We are having a fine little society. Our people here are poor, and our numbers are small, but we are a determined little band. We purchased a nice lot in the town, and we expect to build a nice brick Church on it in the near future.

I hope every one who reads these lines will please take notice that it is still in order for them to send the "dollar" spoken of in my other letter to THE SUN. Thank you, friends, for your kindness. We need $1,000 to finish paying for the lot. We must locate a good, wide-awake pastor in the town of Roanoke. This Church must have preaching and pastoral help more than once a month. I will say more about this later. Since my return from the Convention I have lectured at Antioch, Pleasant Grove and at Christiana Churches on the Convention work. I am determined that our people shall be informed upon the vital issues of the Christian Church in this section.

We look forward to our School of Methods at Bethlehem with a great deal of interest. I hope every school and Endeavor Society in both the Alabama and Georgia and Alabama Conferences will begin now to arrange to attend the whole session.

Brethren, let us rise up and see and hear what the Lord would have us do. It is such a grand opportunity to have the privilege of such rich instruction in our Christian duties for a whole week, with such teachers as the program provides. Get ready to attend. Everybody come—superintendents, teachers, and classes, old and young, rich and poor, learned and unlearned. Let us seek the things that will do us good and make us more efficient servants of God.

God bless our brotherhood from North to South, from East to West, from the rivers to the ends of the earth.

G. D. HUNT.

Wadley, Ala.

Christian Orphanage

DEAR FRIENDS:

I want to beg your pardon for making an error in my statement last week in regard to the amount raised on the special Easter offering. My stenographer made the additions, but I find that she got her figures wrong and showed more than we had actually received. Including our report this week, we still lack $652.69 being to our goal.

If all our Churches that have not sent in their Easter offerings would take the offering and mail it in, we will get to the goal. I need your help right now. We must reach our goal. We will hold our books open to receive the offering through the month of June. I am working and praying that you will come to our rescue now. If we ever needed your help to reach a goal we need it now.

Four persons or Churches, $50 each	$200.00
Ten persons or Churches, $25 each	250.00
Twenty persons or Churches, $10 each	200.00
One person or Church, $2.69 each	2.69
	$652.69

We have this many in our Churches who can make up this amount. Will you be one of the number? Just be one of the happy ones!

Some time ago we made an error and gave the Ladies' Aid Society of Suffolk Christian Church credit for a box containing 2 boys' suits, 12 dresses and 6 blouses. This should have been credited to Bethlehem Church, Eastern Virginia Conference. We beg pardon for this error.

The following have been sent in: Mrs. Lizzie Rice, Arthur, Ill., 1 dress; Missionary Society and Sunday School classes, Meron, Ind., 5 sheets, 2 pr. pillow cases, 4 towels, 5 dresses, 2 pr. hose; Mrs. W. B. Madison, Wentworth, N. C., 2 pillows, two pollow cases; Mrs. J. C. Madison, Wentworth, N. C., 2 pillows and 2 pillow cases; Mrs. W. L. Wheeler, 2 pillows and 2 pillow cases; Ladies' Aid Society, Shallow Well Church, N. C., 4 towels, 12 hdkfs., 4 bath cloths, 1 sheet, 12 cakes soap; Mrs. Williams, 1 quilt; Ladies' Aid Society, Goshen, Ind., 1 box clothing; Mrs. J. A. Williams, Franklin, Va., 1 box clothing; Mrs. M. S. McNeal, Hobson, Va., 4 dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 29, 1924.

Amount brought forward		$8,180.99
Sunday School Monthly Offerings.		
North Carolina Conference:		
Needham's Grove	$ 2.32	
Third Ave., Danville	5.24	
New Providence	2.65	
Hines Chapel	2.90	
Damascus	5.00	
Woods Chapel, Val. Va.	1.00	
Wake Chapel	6.40	
		25.51
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Berea, Norfolk	4.00	
		29.00
Georgia and Alabama Conference:		
Corinth	$ 1.16	
N. Highlands	1.37	
		2.53
Northern Church:		
Pleasant Hill, Ohio		20.05
Easter Offerings.		
Suffolk	$300.00	
Mt. Auburn, N. C.	7.50	
New Providence, N. C.	21.59	
High Point, Val. Va.	3.00	
Pleasant Grove, Va.	19.36	
New Hill, N. C.	10.00	
Christian Light, N. C.	9.20	
Corinth, Ala.	1.16	
Joseph Jennings	.25	
		372.06
Special Offerings.		
Norfleet Bible Class, Franklin, Va.	$ 30.00	
Percy Pickett	1.50	
Rent	15.00	
Board of Charities, Durham, N. C.	28.00	
L. S. Holt endowment fund	150.00	
		224.50
Grand total		$8,854.64

YEARLY MEETING OF FRIENDS.

The Philadelphia Yearly Meeting of Friends, in its annual session assembled, approved the following minute and its accompanying direction:

"This meeting desires to reaffirm its belief that the primary loyalty of all Christians is due God, our Father, and all His human family. We believe that the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient, and un-Christian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians consideration of inter-class and interracial problems and an effort to solve them through good will and understanding."

The clerk is directed to sign, and the peace and service committee to send copies of this minute to officials of the various Churches and to the religious press, as widely as may be found practicable.

On behalf of the Yearly Meeting,

JANE P. RUSHMORE, *Clerk.*

MISSIONARY RALLY.

The district missionary rally of the Halifax district met at Lebanon, Semora, N. C., April 22, 1924. The program of the missionary rallies was given with particularly inspiring and helpful addresses from Mrs. Denison and Miss Coghill. Mrs. J. J. Lincoln spoke for Mrs. J. W. Pierce on "Goals" in a most pleasing and instructive way.

This district is composed of seven Churches, all of which were represented by a good delegation except one, and each reported an active woman's society. One reported a young people's society.

The Lebanon Church entertained us in a bountiful and cordial manner. The collection was $15.14. Mrs. J. W. Pierce was elected to take the place of Mrs. Charles R. Clark as secretary. The Danville representatives extended an invitation for the rally next year.

MRS. T. W. CHANDLER,
District Leader.

The Y. M. C. A. in San Juan, Porto Rico, makes it easy for American sailors and marines to see the sights of the city. When the men from the United States destroyer Preston, and from several other vessels put ashore last month, they were each given a double-sized postcard on which was printed a colored map showing the location of the principal streets and buildings. On the back of the card was a list of interesting things to see in San Juan, with information about ferries, trains and bus lines, special automobile trips and restaurants.

RESOLUTIONS OF RESPECT.

Whereas, an honored and faithful member of the Citizens' Bible Class of Elon College answered the call of death and passed to the great beyond when, on the afternoon of May 1, 1924, Rev. J. Pressley Barrett, D. D., died in Lawrence Hospital, Winston-Salem, N. C., following an operation on the preceding Tuesday; and whereas this class feels keenly the loss of so valuable a member and Christian brother—be it resolved:

First, That this class hereby testify to its appreciation of the noble life, the Christian fortitude, and to the constant force for righteousness throughout the community that our friend and brother exerted.

Secondly, That this class has lost one of its most valuable members; that the whole Church has suffered the loss of one of its most faithful and able champions, and that the world of religious journalism has lost one of its most conscientious and facile writers.

Thirdly, That, as a class, we hereby tender our sincere sympathy to our bereaved sister and fellow-member, Mrs. Barrett, and pledge to her our prayers at a throne of grace.

Fourthly, That a copy of these resolutions be sent to the bereaved family, a copy placed in the records of the class, and a copy be furnished The Christian Sun for publication.

J. A. HORNADAY,
MRS. J. A. DICKEY,
MRS. W. P. LAWRENCE,
_____ Committee.

FOUSHEE.

His many friends were grieved to learn of the death of Bro. L. M. Foushee on May 1st, at the age of 61 years, 1 month and 21 days.

December 12, 1888, he married Miss Mattie Miller, who, with three sons—C. C., of Jonesboro; Dr. L. M., of Burlington; C. Graydon, of Elon College—and two daughters, Mrs. O. C. Liles, of Goldsboro, and Miss Gladys, of Baltimore, survives.

Bro. Foushee had been a deacon of Shallow Well Church for many years. In that capacity, as teacher in the Sunday School and in other positions, he had served faithfully and well. I nthe home, community and Church he wil be sadly missed, the writer sharing with many the loss of a true friend. In the absence of his pastor, the funeral was conducted by Revs. B. M. Stanfield and M. A. Ray. He was buried with Masonic rites. May the Lord comfort the bereaved wife and children. R. L. WILLIAMSON.

To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings

Over 4,000,000 people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood. Your money will be refunded by the manufacturers if you do not obtain satisfactory results.

Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

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A REMEDY FOR TUBERCULOSIS.

FORTEBEE is a remedy discovered recently for the external treatment of tuberculosis, pleurisy, and "flu." Here is what people are saying about it already. From a letter received from Veanie McGhee, Ellerson, Va.:

"Since using FORTEBEE I have good appetite, all pains are gone, and I feel like a new person. My left lung was bad, and FORTEBEE healed it. Through the use of this remedy, I am restored to good health, and am glad to tell others about it."

This is from a letter received from M. E. Gordon, Richmond, Va.:

"A friend brought me a bottle of FORTEBEE. The first application was put on my chest, and for the first time in many weeks I could breaths freely without the catch in my side. After several applications the pleurisy pains were dulled, and then they came only at intervals. Now I am again at my work, feeling stronger every day. It is a privilege to tell you the good FORTEBEE has done me."

Many other such testimonials.

Try FORTEBEE yourself, and be your own judge as to results. It is harmless, and you can apply it on yourself by following the directions. $2.50 per bottle. Large size, $4.50. Order direct from FORTEBEE, INCORPORATED, 28 N. Eighth St., Richmond, Va.
Adv. 5-15—6-5.

666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 16-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name.....
Address.....
Shipping Point. .....
(Please write distinctly.)

FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

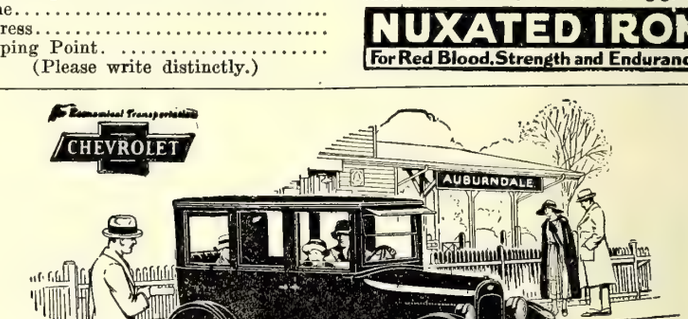
Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.

New Strength and Energy For the Weak and Aged

To be strong, vigorous and active you must have plenty of good, rich, red blood of the kind that organic iron—Nuxated Iron—helps make. Nuxated Iron is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron. Over 4,000,000 people annually are using Nuxated Iron. It quickly helps make rich red blood, revitalize wornout, exhausted nerves and give new strength and energy. At all druggists. Beware of substitutes. Always insist on having genuine

NUXATED IRON
For Red Blood, Strength and Endurance



Superior Sedan $795 f. o. b. Flint, Mich.

The Favorite Suburban Car

For the family that lives in a suburban or country home, Chevrolet 5-Passenger Sedan is the ideal, all-year car.

It has ample power to negotiate any road any automobile can travel, and through cold or storm carries the family in ease and comfort. Its price is so low that almost any family can afford it, even though another car is owned for rougher or fair weather use. It is a quality product in which the whole family can take pride, yet is easy to own, maintain and to operate.

Its full modern equipment includes cord tires, plate glass windows, dome and dash lights, high-grade upholstery and interior fittings.

See it before deciding on any car.

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior DeLuxe Touring	625	Superior Light Delivery	495
Superior Utility Coupe	640	Utility Express Truck Chassis	550
Superior 4-Passenger Coupe	725	*Fisher Bodies on all Closed Models*	

Chevrolet Motor Company, Detroit, Mich.
Division of General Motors Corporation

Salt Your Stock the Blackman Way

DO YOU TAKE SALT
with meals, or just fill up on salt once or
TWICE A WEEK?

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.

The Blackman Stock Remedy Co.,
Chattanooga, Tenn.

THE WHITE HOUSE DAD.

A dozen boys visited President Coolidge the other day, spending nearly half an hour with him in the White House. Here are some of the things he said to them:

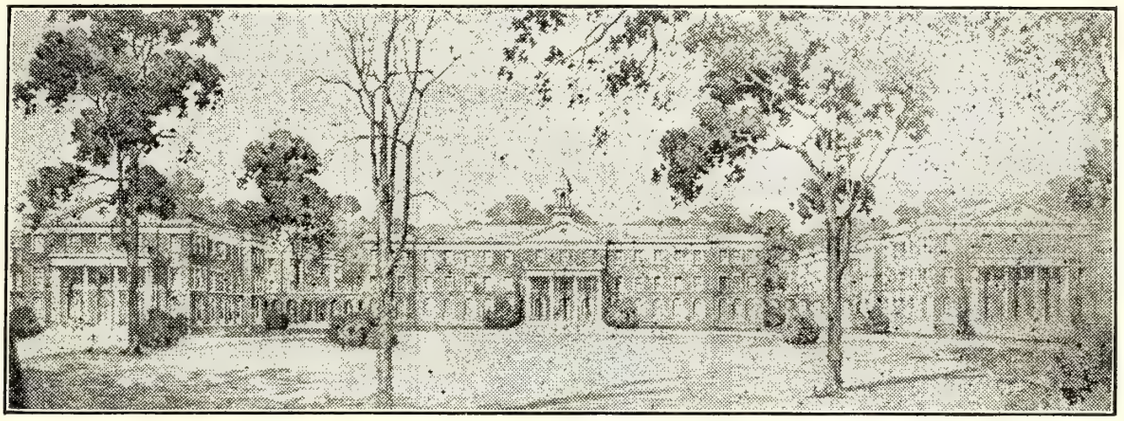
"A good boy now will make a good citizen later. When I was a boy I did not care so much about going to school. I was rather glad when school was over; but boys must remember the expense and pains to which their government and their parents go for their good, and they should take every advantage of their opportunities.

"The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are a boy. You don't need to rob yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience now.

"Remember that this is your country, and the country will be what you make it. I think it was President McKinley who said: 'A boy doesn't amount to anything unless he is good to his mother.'

"I have two boys of my own. I tell them there are only two things necessary in a boy—hard work and to behave himself. Do that and there will not be any doubt about the future of this country."

Elon is Building for the Future



Library Building Auditorium — Alamance Hall. (Administration Building.) — Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

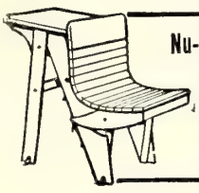
To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

Take Calotabs TRADE MARK REG for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.



Nu-Idea School Desks
(Patent Applied for)
Thousands sold. Save one-third. Catalogue and prices on request.
Nu-Idea School Desk Co.
Darlington, S. C.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 746 Gray Bldg., Nashville, Tenn.

NORTH CAROLINA STATE COLLEGE OF AGRICULTURE AND ENGINEERING.
STATE COLLEGE STATION—RALEIGH, N. C.
Summer School—June 12 to July 22, 1924.
College Credit Courses will be offered in General Agriculture, Science, Economics, Education, English, Geography, History and Modern Languages.
Professional Courses for High School Principals and Teachers, Teachers of Agriculture, Science, Industrial Education and Manual Arts.
Special Courses for Home and Farm Extension Agents, Specialists and Experiment Station Workers.
Emphasis will be placed upon Methods of Teaching Science in High Schools, Trade and Industrial Education, and Methods of Teaching Manual Arts.
For Catalog and other information, write T. E. BROWNE, Director.

UNIVERSITY OF NORTH CAROLINA SUMMER SCHOOL—1924.
First Term, June 13-July 25.
The University of North Carolina Summer School will again operate two terms, or a regular quarter.
It is operated by a standard grade institution that is an honored member of the Association of American Universities.
It spares no expense to provide the best of instruction and wholesome entertainment of an educational character.
Second Term, July 26-Sept. 4.
It is a Summer School of distinction for progressive teachers.
In the First Term last summer there were enrolled 1,300 students, and in the Second Term there were 518.
Unusual opportunities are provided for graduate students. There were 252 graduate students in attendance last summer.
For further information, address
N. W. WALKER, Director, Chapel Hill, North Carolina.

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Apply to Local Agent, or Address
F. H. POSTON - - - *Division Passenger Agent*
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SOUTHERN RAILWAY SYSTEM

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COOK—WHITMER.

On the first Sunday in April, I was met at my regular appointment at Joppa by Mr. Earl Cook and Miss Mary Whitmer, who desired to be united in matrimony. It was my pleasure to comply with their request. The groom is a native of that section and a member of that Church. He has been working in York, Pa., where he met his bride. It was his desire to be married in his old home Church and by his home pastor, hence the trip was made from York to Joppa for that purpose and for a few days' visit among home folks and friends.

Best wishes to these splendid young people in their married life.

A. W. ANDES.

OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, by sending me $1.00 advance yearly subscription, or at least 25c, for three months? (No Stamps).

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S M Lynam 5 1 23

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

G. Campbell Morgan Coming.—

Dr. G. Campbell Morgan has accepted the pastorate of the Fifth Avenue Presbyterian Church, New York City. His work is to begin January 1, 1925. He is to be relieved of all pastoral work, and will deliver two sermons on Sunday and a Bible lecture on Friday evening. Dr. Morgan is perhaps the best-known Bible student in the world, and his coming to America to work will mean much to this country along religious lines.

Ministers' Salaries Increase.—

It was learned at the recent meeting of the Southern Methodist Church that the average salary of the minister in the M. E. Church, South, was $1,350, and that the salary of presiding elders is, on an average, $3,237. These figures show that the salaries of ministers in the Methodist Church are increasing constantly. A large number of the Churches of that denomination pay $5,000, and a number of their congregations number more than fifteen hundred members.

The Foreign Field Ahead.—

The Churches of America can learn much in co-operation from the Churches on the foreign mission fields. In Santo Domingo, the denominations all work together in a common cause. There are no denominational lines drawn there. This same thing is true in almost every foreign field. We yet have much to learn from those we go to Christianize. Our foreign work would meet with much more success could we co-operate here as they do there in the common cause of the kingdom.

Greece Honors America.—

The masterpiece of the great Greecian sculptor Praxiteles has been offered to America for free exhibition in this country. The masterpiece is the statue of Hermes carrying the infant Dionysus. The work is 2,500 years old. In making this offer, Greece has greatly honored America. The coming of the statue, as the Greeks feel, would mean much to international good-will. The love of the beautiful is universally possessed by all, more or less, and the enjoyment of the same treasures of beauty will bring men closer together.

Religious Education Growing.—

The department of religious education of the Northwestern University was recently made an integral part of the university by a vote of the board of trustees. The department was founded as a separate school in 1919 on funds gathered in the centenary movement of the M. E. Church. During the past five years the department has grown rapidly, and is now the most popular graduate department of the university. Its enrollment is almost double that of any other department.

Such reports as this from Northwestern is gratifying indeed. It means that the American people are waking up to the vast possibilities of religious education, and that they are moving in the right direction in education for service.

Los Angeles Ministers Speak.—

The Ministerial Association of Los Angeles, Calif., has outlawed war. They feel that never again must the Church support a nation in war, nor must the Church ever again bless an army. The criticism of those who stand for peace should be condemned and withstood.

The Los Angeles ministers have outlawed war. They have found the only way to permanent peace. We tried to restrict the use of intoxicating liquors and failed, and had to outlaw it. We tried to prescribe boundaries for slavery, but we could not; we had to outlaw it. We have tried and are still trying to regulate war. It cannot be done; it must be outlawed. The Christian people of America should stand squarely against war, and outlaw it. There is no other way to peace.

Federal Council Supports Court.—

The Federal Council of the Churches of America are standing squarely behind the movement for the entrance of the United States into the world court. The leaders of the council appeared before the Senate subcommittee recently in an effort to influence a favorable report. The chief speech was made by Dr. Chas. H. Brent, of Buffalo, N. Y. Other movements in America are backing the world-court movement, including the American Chamber of Commerce and the American Federation of Labor. The world court would mean international co-operation for the United States. It merits the most careful attention of the American people. Each citizen should express himself on such a vital issue, but he should be first well informed regarding it. The world is no longer large, and the policy of splendid isolation can no longer be pursued. America must do something. Only the citizens have a right to say what—and they should say it to be heard, too!

Tornado Again Sweeps South.—

On May 27th, a terrible tornado swept over the Southern States again. It was the second great storm within a month, and followed practically the same lines as did the other storm. In Alabama and Mississippi, the damage reached large proportions. The dead, as a result of the tornado, number more than fifty, and many are seriously injured. Property damage goes into the millions. The Red Cross is at work in the stricken areas bringing relief as rapidly as possible.

The Red Cross, founded, as was primarily, for war time, has been through the years a ministering angel of mercy in peace as well as war. The organization is deserving of our support, and in the roll call this year we should each respond with our money. Twice within the month has it come to the South to aid us in time of trouble, and we should see that it has means with which to give aid to others in such times.

Japanese Nuns Would Marry.—

The new spirit is manifesting itself in the Far East in the movement of the nuns of all Buddhist sects looking toward the securing of the right to marry. The Buddhist priests are now permitted to marry, and the nuns feel that the same privilege should be given them. The nuns of all the Japanese religious organizations will meet at Kyoto at an early date, and the right to marry will be the topic uppermost at the meeting. One hundred nuns from the great Zenkoji Temple, at Tagano, will lead the movement for marriage rights.

This movement of the Japanese nuns shows how powerful has been the influence of Western civilization in the Far East. So far as numbers of converts are concerned, the missionaries are successful—if not so much so as we could wish—but along other lines more difficult to measure, they have achieved much. Christianity, with its freedom, is fast permeating the whole national and social fabric. The Church will some day reap its full reward for the worthy labors of the years.

The Passing of Marion Lawrance.—

Late Thursday night, May 1st, Marion Lawrance died in Portland, Oreg. He was stricken with pneumonia while on one of the tours which have meant so much of spiritual uplift and practical helpfulness to the Sunday School workers of America. Marion Lawrence was consulting secretary of the International Council of Religious Education, and for a generation has been a leading spirit in the development of the Sunday School throughout the world, highly esteemed both for his great ability as a religious leader and speaker and for his winsome and great-hearted Christian personality. In the introduction to his latest book, "My Message to Sunday School Workers" (Doran), which will soon come from the press, Marion Lawrance says, "To help Sunday School workers has been the ambition of my life, the burning passion of my soul," and he died, as he might have wished, in the exercise of that burning passion. His last message fully exemplifies his life and character: "I wish to express my love for my associates and friends, and pray for them all God's richest blessing. We shall meet again. 'He that liveth and believeth in me shall never die'—Jesus said it; I believe it."

NOTES-PERSONALS

Rev. Elisha Bradshaw writes that all the Churches of his pastorate seem to be making progress, and that the work goes well.

Voice of William Marconi is transmitted from Poldhu, cornwall, to Australia, a distance of 10,000 miles, by means of radio telephone, according to London *Daily Mail.*

A brother sending his subscription to THE CHRISTIAN SUN says: "I feel like it is a member of my family, as I have been a subscriber for nearly thirty-nine years." A good record.

The great event in our Zion last week was the Elon College commencement. THE SUN cannot carry a complete account of all the exercises this week, but will endeavor to do so as soon as possible.

Rev. O. D. Poythress, pastor South Norfolk, Va., Church, writes a most interesting Church letter for this issue. Read it and get the thrill that comes from contemplating great achievements in the name of the Lord.

Elon commencement is a great occasion in the life of our brotherhood. Friends and acquaintances are made and revived, and the whole atmosphere of the occasion is charged with the enthusiasm of youth and good-fellowship.

Our total increase in the Southern Convention the past year was about 300 members. Pray ye the Lord of the harvest that He will send forth laborers into His harvest. May we not ask the Lord for an increase of 500 in membership this year?

One has not exhausted one's own resources in behalf of the kingdom of God until one has exhausted the resources of God also. Some speaker at the recent Elon commencement used that sentence. Think of its worth, and try it out.

Some are paying their Men and Millions pledges promptly, happily, sacrificially. If all would manifest the same gracious spirit of cooperation, fellowship and sacrifice that these do, what a glorious victory the dear Christian Church would win in our Master's name and service!

The editor sends us the good news that a leader has been selected to conduct a department in THE CHRISTIAN SUN for our young people. Since a note has been written and is in type, both notices will appear. The end to be attained is the same in both, and the plans will be harmonized.

Elsewhere in THE SUN will be found "Meditations from a Parson's Diary." The parson who is to give us these meditations prefers, for several reasons, to have his own name withheld and let SUN readers guess who and what he is. The parson promises to send regularly these meditations from his diary.

While North Carolina is making progress along many lines, one could wish that the wheels of progress were more evenly balanced. For instance, the estimate is that in the State this year $200,000,000 are invested in automobiles, while scarce one-fourth that amount (less than $50,000,000) is invested in school-houses and equipment.

President Coolidge signs revenue bill, providing general reduction of excise and income taxes at the same time issuing a statement in which he declares, while bill does not represent sound, permanent tax policy, its passage affords temporary relief and adjustment of business conditions.

The Junior Endeavorers of Newport News and Hampton are to have charge of the "junior float" in the great "C. E. Parade" on Saturday of the All-South Convention, July 10-14, at Richmond, Va. We have every reason to expect it to be one of the big features of the parade, too, because these juniors and junior leaders never do things by halves.

A "Children's Corner" in THE CHRISTIAN SUN is being arranged for, and the plan is to have it filled with gems and original sayings from the young. Discussions, studies, and stories of the Bible, questions and answers, home life—these all as they may be related to the Sunday School, the Christian Endeavor, and the Church. If the wee young people desire such a corner, write the managing editor, who will confer with the board.

THE SUN is very happy to present in this issue a program for Women's Missionary Societies in June. The present program is presented with the cradle roll meeting in mind. This is done because June is the month to emphasize the cradle roll work and to hold annual cradle roll meetings. It is the plan to present a program in THE SUN for every month of the year, and it is hoped that these programs will be found helpful in our women's societies. Miss Pattie Coghill, the secretary of the woman's department, is to furnish the programs.

Brother Hermon Eldredge, our secretary of administration for the Christian Education Department, leaves this week to attend the World's Sunday School Convention at Glasgow, Scotland, and then goes to the shrine of freedom of Europe. Many SUN readers who know Bro. Eldredge so favorably will join in wishing for him bon voyage and a happy return. At the urgent request of THE SUN, Bro. Eldredge is to write a letter each week for our readers. This will be quite an event indeed, and some readers have something to look forward to in this promise.

THE SUN is happy to announce that Miss Madge Moffitt, of Ramseur, N. C., is to conduct a department in THE CHRISTIAN SUN for our boys and girls. The editors feel that the children should have a department in THE SUN which would attract them to it and interest them in its visits each week. Miss Moffitt graduated from Elon College last week, and is a genius in her work of gripping, entertaining, and training children. We look for her department to be a most attractive and helpful feature of THE CHRISTIAN SUN, and one which will popularize our Church paper among the children in our Church homes.

Rev. N. G. Newman, D. D., who retires from the pastorate of the Elon Christian Church the 1st of September, is too well known among our Churches to need a word of commendation as a preacher and pastor. In all our brotherhood we have no man of more lovable character and disposition and of greater thought and spiritual insight in presenting the word of truth. That Church or pastorate will be most fortunate and happy indeed who secures the services of this beloved brother and most faithful and able preacher and pastor. We are sure his services are needed and will be demanded by some of our most promising pulpits.

BUSINESS OUTLOOK.

Economic conditions indicate that neither a marked expansion nor a marked contraction of business is likely to occur in the near future. The fact that business sentiment has become more conservative, evidently rendered uneasy by political developments and also probably in part by the failure of the spring business to come up to expectations, will tend to a continuance of the slowing down of operations which has begun. Such reaction as may occur, however, appears unlikely to be great in extent or to be long continued.

The more probable outlook is that the volume of business during at least the next six months will be, on the average, not very different from that of the present. Money is easy, the banking situation is exceedingly strong, the country's purchasing power is large, distribution of goods continues at a high level, and stocks of goods and of raw materials are, in general, apparently not of burdensome size. These conditions are favorable to the continuance of a good volume of business.

Karl Lehmann, the man who conceived the idea of the Dixie work, who builded the foundation and made possible what is being done today, has just accepted a place on the Richmond program of the Christian Endeavor Convention.

Mr. Lehmann has recently received signal honors in the work of Florida Chambers of Commerce, as told in another place in this issue, is president of the Florida State Union, still retains his interest in Christian Endeavor, and continues to insist that "One person with enthusiasm can make anything go!" His contagious enthusiasm and forceful messages will mean much to the Convention.

Industrial accidents have increased 33 per cent throughout the country, according to statistics compiled by the American Association for Labor Legislation. Some of the reasons given for this increase are the employment of inexperienced workers during strikes, carelessness among employees following the war, a waning sense of responsibility among employers, and the general increase of industrial activity. If more men are working than before, we may naturally expect an increase of accidents. At the same time, in the interest of humanity and efficiency, every possible effort should be put forth, by employers and employees alike, to reduce them to a minimum.—*Ex.*

The cross was the center of the earthly life of Christ. He knew that He came into the world to die, as a Redeemer from sin. The shadow of the cross was always about Him. And the cross was no pretty thing for poets to sing about, but a place where the burden of sin would break His heart. It is vain for a man to glorify Christ and minify the cross. In the theology of Jesus, "The way of the cross leads home."

A youth once said: "I always have a good time because I carry it with me." Here is the secret of a happy life. We are always going somewhere in search of happiness, when we could be happy at home if we had Christ with us there. Happiness is not a place; it is a condition of the heart.

The Newport News Christian Church Christian Endeavor intermediates have nineteen of their twenty-two members enrolled in a "Front Row Club" for the Sunday night preaching service, which is a great delight to their pastor.

American aviators reach Kagoshima, Japan, from Kushimoto, flying 425 miles through rain and windy weather.

Cotton for 1924 in Virginia apparently is doomed, it is announced from the offices of the Virginia State Department of Agriculture. Sudden dry, warm, sunshiny weather and a very late fall are the only hopes for any cotton this year, said Commissioner George W. Koiner and Assistant Commissioner J. J. Owen. And this promised to be the biggest cotton year in Virginia's history.

The vast majority of farmers in the State have not been able to put any cotton in. Those who have planted cotton now are plowing it up, the officials stated. Few will venture on the sudden dry spell and the late fall.

Last year 73,000 acres in Virginia were planted to cotton. The average per acre yield was higher than in any other State. The total crop was 50,000 bales, and the value totaled $8,000,000. This year, given a fit season, the crop would have yielded 200,000 bales—four times last year's total.

Other crops besides cotton are suffering, it was stated. Unless dry weather comes before June 10th the tobacco and corn crops probably will be exceedingly poor. Tobacco is suffering badly now. There has been a month of rainy weather. The farmers have been unable to bed their tobacco fields. They cannot plant tobacco flat. They will be quite late with their planting. This will not mean so much to dark tobacco, but will run bright tobacco very late. Few farmers have planted corn.

"But all hope is not lost," said Mr. Koiner, smiling. "Don't paint the outlook too black. Sometimes things are not so bad as they promise."

JAPANESE WAGE RATES.

The average daily wage of Japanese laborers, including women, is 1.55 yen, at normal exchange about 78 cents in American currency, according to figures published by the home department. The average wage for male laborers is 1.79 yen, and for women 88 yen, and the average work-day is ten hours, twenty-six minutes.

IMPROVED IN HEALTH.

I arrived home on April 11th from my trip to California seeking restoration to health. My physicians in California told me they could not do me any further good, and that the climate out there would not help either, so they advised me to come back home, take nourishment and rest here. I am not able to do any work. Haven't preached much in five months. I improved while I was in California, but physicians there said it was the rest that improved me so much, and not the climate.

I deeply appreciate what the Board of Superannuation has done for me. Be assured of my gratitude to the dear Church that made this possible.

I regret very much to learn of Dr. Barrett's and Bro. Eastes' death. We will miss them very much. I am trusting and praying that the Lord will heal me and that I may be able to do more in his kingdom than ever before.

Yours in Christ,

Columbus, Ga. P. L. Duke.

THE RULE OF THE HOME.

A Brooklyn judge asserts that more than 80 per cent of our criminals are under twenty-five. Another New York jurist observes that the average hardened criminal is about seventeen, and that the age at which the largest numbers of prisoners are committed to jails and reformatories is nineteen. This implies a youth situation of alarming proportions and implications.

How can this frightful wastage of young life be accounted for? Those nearest to the facts tell us that it is not the fruitage of a crime wave that inevitably follows in the wake of war. The causes go much deeper. In the final analysis, the principal indictment falls upon one only institution, and that institution is the average American home.

The tap root of the situation is contempt for rightly constituted authority. A generation ago the parents governed the family. Today the tables are turned, and the family policy is largely dictated by the children. Consequently, before either the school or the Church can assume any guardianship, the seeds of potential disorder have been sown. Nothing is plainer than that normal education, like charity, must begin at home.

The child who has not learned a wholesome respect for home-law will have nothing but disdain for school-law. The youth who has not been disciplined to regard either will leave school around fourteen and go out to defy all law. And when he falls into the stern hands of the guardians of the law, he will have his parents to thank most of all.

The remedy is not better laws, or better schools, or better Churches; it is better homes and better parents.—*Independent.*

THE PERSISTENT AIM OF CHRISTIANITY.

The special persistent aim of consecrated Christianity should be that of winning souls. Not indeed seeking to save the soul as a distinct entity, but rather to save the entire personality. Soul salvation necessarily includes bodily salvation, but there is a physical salvation which leaves the soul groveling in its sinful state. There are schemes of reform which deal with man outwardly. To this "per se" we make no objection. But the gospel of Christ takes hold on the inner life and elevates the entire being. It penetrates to the interior spirit, and thereby renews the whole man. This divine remedy, brought to light through the gospel, saves the sinner from sin's penalty and power. For sin ramifies every department of our nature, physical and moral, perverting the will, corrupting the affections, searing the conscience, infecting the soul. So grace announces pardon, leads to purity, assures victory, elevates and ennobles, gives promise of final redemption from sin's dire curse in complete restoration by a resurrection from the dead.—*George Needham.*

NOTED AMERICANS HONORED.

Patriotism is made to burn brighter as students are taught of the great deeds and the lofty purposes of those Americans who gave of their lives, their thought, their genious to their country.

In the Hall of Fame of New York University, ten busts have just been unveiled, commemorating great Americans, whose work has meant much to the nation. According to the regulations made and provided for this temple of fame, no man or woman is eligible for honor therein until he or she has been twenty-five years dead, thus removing any possibility of hysteria or immediate enthusiasm from influencing the choice.

The busts which have just been unveiled are of John Adams, the second President; Phillips Brooks, the great teacher and preacher; Samuel L. Clements (Mark Twain), the beloved humorist; Peter Cooper, founder of Cooper Union; James Buchanan Eads, great civil engineer; Joseph Henry, noted scientist and father of the electric magnet; Andrew Jackson, sometimes called the real father of the Democratic party, since he carried on and made universally known the principles of Jefferson; Thomas Jefferson, one of the founders of the nation; William Thomas Green Morton, distinguished surgeon; and Alice Freeman Palmer, noted educator and leader of women.

GROWN-UPS NEED EDUCATION.

That adult education must not be neglected while considering the needs and extension of juvenile education, is a caution uttered by more than one educator. An enlightened citizenry is the best preventative of war; and enlightenment for grown-ups who did not receive an adequate education as children is as much a State duty as primary education. At least, so believes State Superintendent of Public Instruction Will C. Wood, of California. He says: "The more progressive nations of Europe after the war, awakened to the fact that a knowledge of reading, writing and arithmetic is not sufficient to enable citizens to meet the challenging problems of the post-war period. Tradition and prejudices, which had so much to do with the determination of public policy before the war, were hopelessly insufficient in the face of new issues. What was needed to overcome misunderstandings was better understanding growing out of more thorough knowledge.

"Adult education is not to be confused with university extension as we know it in America. In adult education, the students are active, not passive, questioners, rather than mere listeners. They seek to discover the truth by considering conflicting views on economic and social questions. The instructor is a leader, not a didactic or dogmatic teacher.

"The adult education movement stands for progress through constructive effort. In stands opposed to revolution. Its purpose is to find a way to insure industrial, economic and international peace. These ideals it would attain through an active search for truth, which we must know in order to be free."

RELIGION AN INSPIRATION.

There can be no doubt but that, in the minds of a great many people, religion seems to be a restraint rather than an inspiration. To them it is a kill-joy, a skeleton at the feast of life, a kind of incarnate "don't." In Robert Louis Stevenson's essay on Robert Burns, there is this striking passage: "Burns was not devoted to religion, but haunted by it." That is exactly how thousands of people feel. Even when they appear to accept the fundamental truths of religion, they do so almost reluctantly, and such intellectual assent means little except to lessen their enjoyment of life. For them, religion, as a power, enriching life, can scarcely be said to exist. They simply cannot understand the frame of mind which constrains people to sing:

"My God, the spring of all my joys,
The life of my delights;
The glory of my brightest days,
And comfort of my nights."

This unfortunate misconception of religion is particularly common with young people. Probably it accounts, more than any other reason, for the Church. During recent years there has, undoubtedly, been much effort to remove such an idea, and there are signs that a very much more wholesome idea is gaining ground. In creating this latter view of religion, the Sunday School has played, and must continue to play, a very important part. The splendid good cheer and happy atmosphere to be found in so many schools, is doing more than anything else could do to dissipate the gloomy view of religion. It is being demonstrated that the happiest young people anywhere are those to be found in the Sunday School and Churches. And people are being made to realize that the restraints of religion make not for the impoverishment, but rather for the enrichment of life.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HEAD OF THE CHURCH.

The first principle and fundamental position of the Christian Church is that "the Lord Jesus Christ is the only Head of the Church." And Christians are happy and contented in this belief and assertion. If the revealed will of God, as expressed in His Word, is to be relied upon, the Christian Church is certainly safe in this belief and assertion. In Col. 1:18, Paul, in speaking of the Lord Jesus, says: "He is the Head of the body, the Church." Again the same inspired writer, in Eph. 1:22, declares, in speaking of the God of our Lord Jesus Christ: "And gave him to be the Head over all things of the Church which is His body."

The Christian Church believes, therefore, with Paul, that the Church has one Head, and one only, for a normal living body cannot have two heads. Matthew had anticipated Paul in this declaration by saying, in Matt. 23:8: "For one is your Master, even Christ; and all ye are brethren." And in the same chapter, the 10th verse: "Neither be ye called Masters: for one is your Master, even Christ." Every individual Christian, therefore, whether the makers of the creeds will grant it or not, has just one Lord and Master over him or her, namely: the Lord Jesus Christ.

Matthew and Paul were not speaking on their own authority in their declarations. One recalls the fact that none other than Jesus Himself had said: "I will build my Church, and the gates of hell shall not prevail against it." Neither popes, priests, bishops, presidents, nor principalities are building the Church—the Lord Jesus reserves that right to Himself. He is its Founder, its Builder, its Master, its Head. Every individual, through His grace, his direct access to Him and to the Father through Him. There are no masters, there are no rulers, there are no overlords in the Christian Church.

The prophet Isaiah had anticipated such a day, such a time, and such a Church, when in Isaiah 61:6, he made this declaration: "But ye shall be named the priests of the Lord, men shall call you the ministers of our God." Before God, every man is his own priest, meaning in this that as the priest of old had access to God through the holy place, so should there come a time when men who accepted Jesus Christ as their own should have access through Him, their High Priest, to the most holy place.

Evidently, Isaiah was speaking of the radiant Church and the day of the radiant Church when he exhorted (Isa. 60:1), "Arise, shine: for thy light shall come and the glory of the Lord is risen upon Thee."

What a responsibility, therefore, and what a challenge to every individual member of the Christian Church! "Arise, shine: for thy light is come"; that is, the light from the life and the teaching, the death and the resurrection of our Lord Jesus, and through this the glory of the Lord is risen upon Thee—the Church, the individual, in those of the Church who are sharing the glory of the Lord as they walk in the light and the life and the truth of the Lord.

The Christian Church, at any rate, is willing, through the declaration of its first principle, to rest its case here and to declare to all mankind that Jesus is the Christ and He only is the Head of the Church. We Christians have a great task here. We should be declaring this fact in the thousand places where we are not now declaring it. For this is the declaration that must carry the Church to ultimate triumph and eternal victory. Bear in mind that Jesus said He would build His Church on the revelation to Peter, namely: "Thou art the Christ, the Son of the living God." The word should go out to all the world from pulpit and press and pew that Jesus Christ is the Son of the living God, the Founder and Builder of the Church, its supreme and undisputed Head and Master.

No one who accepts the Bible as the Word of God can successfully gainsay the first principle and fundamental position of the Christian Church.

A CORRECTION THAT DOES NOT CORRECT.

THE CHRISTIAN SUN believes in Christian union, and, with all their faults, loves the Disciples of Christ still. The Disciples of Christ believe in Christian union and have a way of claiming our people and our possessions without due process of law or due attention to the facts which we cannot endorse and will not condone.

There is no need to camouflage the facts. The Disciples of Christ persist in calling themselves the Christian Church when the U. S. Census and the Federal Council of Churches have given that title to our Church. God forbid that we should wear our title arrogantly or in unchristian spirit. We are anxious to share it with all Christ's followers, but legally, historically, and morally the title is ours. The Disciples of Christ should take steps to correct any of their ministers, Churches, or organizations who use our name improperly.

The great Christian Temple of Norfolk, Va., with its thousand and more members and its distinguished pastor, Dr. L. E. Smith, were all calmly placed in the fold of the Disciples of Christ by Mr. W. F. Nee, of Lynchburg, Va., correspondent of the *Christian-Evangelist,* of St. Louis. THE CHRISTIAN SUN protested vigorously against this "ecclesiastical rape," as its editorial styled the matter, and sent a marked copy to the *Christian-Evangelist.*

Under date of April 21st, the Rev. B. A. Abbott, editor of the *Christian-Evangelist,* wrote THE CHRISTIAN SUN and said the Norfolk matter had been taken too seriously. He was asked to write a disclaimer and correction in his paper, in which event THE CHRISTIAN SUN would make favorable comment and so close the incident.

Accordingly, on May 8th, the following appeared in the *Christian Evangelist:*

"A Correction.

"Both the *Herald of Gospel Liberty,* Dayton, Ohio, and THE CHRISTIAN SUN, Richmond, Va., have called our attention to an error in the *Christian-Evangelist* of April 3, 1924. In a letter from a correspondent at Lynchburg, Va., on page 445 of that issue, an account of the dedication of the 'Christian Temple,' in Norfolk, Va., was announced as belonging to the Disciples of Christ. The extensive and costly structure is the property of the Christian Church, and these brethren are justly proud of it. The error was due to the fact that many of the Churches of the Disciples are known as Christian Churches, especially throughout the South. In Baltimore, Md., for example, the Disciples have had a fine Church known as 'The Temple' for fifteen or twenty years, thus somewhat pre-empting the name. It was easy, therefore, for our young correspondent to be misled. THE SUN felt that we were trying to 'steal' their fine new house of worship; but instead of a 'trick so dark and vain,' we cordially wish that they may prosper and build many more such structures to adorn their own Church and further the work of the kingdom."

Now, this correction does not correct. It leaves the way open for this very thing to happen again. THE CHRISTIAN SUN owes it to its constituency to say that it will continue to protest such "errors" and to do it until the Disciples of Christ take steps to remedy an unjustifiable or unexcusable practice. Particularly in this connection do we object to the covert defense of the correspondent of the *Christian-Evangelist* by claiming that "The Christian Temple" of the great and lovable Dr. Peter Amslie, in Baltimore, had pre-empted that name for Churches of the Disciples of Christ. A local Church is a local Church, but a denomination is a national, a world affair. We had a right to call our great Church in Norfolk "The Christian Temple," and the fact that we did so in no way justified Mr. Nee in thinking it was, therefore, a Church of the Disciples of Christ.

THE CHRISTIAN SUN will not retain as correspondents men who do not know the difference between the Christian Church and the Disciples of Christ. Further, Lynchburg College, where Mr. Nee is a student, knows fully the difference between the two Churches. There is more we could say, but we refrain.

We repeat here, as in THE SUN'S former editorial, that such practices are the way to disunion rather than to union. We say it with sorrow all the greater, because in an effort to explain an error one of their leading periodicals has revealed a disposition to grab at a straw. Such camouflaging will not get us anywhere.

We love the Disciples of Christ, but we feel that they should respect our name, and when an error is made that they should willingly correct it without attempt at justification or camouflage.

W. A. H.

THE BIG CHRISTIAN CHURCH.

The Christian Church was big in origin, for it grew out of a sincere desire to relate the Church to the divine plan as revealed in the Acts of the Apostles 11:26, and to make Christ the only head of the Church. There was no human ambition in the mind of Rice Haggard when he arose in the meeting in Old Lebanon, Surry County, Va., on August 4, 1794, and moved the Church be known as the "Christian Church," to the exclu-

sion of all party or sectarian names. He seemed to have been inspired to make that motion. No selfish motive, no personal gain entered into the mind of that group of earnest disciples as they sought, and obtained, divine guidance in that simple action which lives still, and no doubt will live to the end of time.

This Church is also big in its history. It is not big in numbers; it is not big in wealth; it is not big in its reputation—but it has been as leaven in the great body of Protestantism. There is one peculiarity of leaven that it works silently in the meal and loses itself in the larger lump. The Christian Church history has been making itself felt, but not written, in other denominations converted them into its own position, changed old views, and challenging the conscience on great fraternal and co-operative service. Its history is greater in others than in itself. The great Church from which the Southern branch of the Christian Church sprang has adopted everything for which James O'Kelley stood, except the elimination of the episcopacy. Lay representation has become a great factor in the Methodist Church, which has modified even episcopacy itself.

This Christian Church is big in its potentialities. The leaven idea is measured by its constituent principles as a chemical agent. The Christian spirit of this Church is expressed in an old statement by an unknown author—"In essentials, unity; in nonessentials, liberty; in all things, charity.' That position is potential in the kingdom. It is working silently, powerfully, and it cannot be stopped. The Federal Council of Churches of Christ in America is the result of this idea at work in Protestantism. The great thinkers in all denominations are inspired by this same principle of "the kingdom first and always." The purpose of the Christian Church is larger than the organization. It is not what the world thinks of us, but what God thinks of us; not what we are, but what we can do for Him.

The Christian Church is great in its future. Jesus "shall see of the travail of his soul and shall be satisfied." He was never satisfied with what He had accomplished. He was always looking forward to greater things; and His future was in others. "Greater things than these shall ye do, because I go to my Father." The Christian is small enough to keep pride out; it is big enough to keep Christ in; it is hopeful enough to live and work in the future; it is leaven in a larger Church that will be touched and influenced by its position till the whole Church realizes "the unity of the spirit in the bonds of peace."

W. W. S.

KEEPING OUR OBLIGATIONS.

"Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledge. A Christian can no more drop his pledges than he can drop his prayers or his Church membership." So writes Dr. Staley about our Men and Millions pledges. Yes, many have decided they will never make another pledge. So be it; but that does not release us from the pledges we *have* made. Let us, by God's help, pay the pledges we have made—and then decide what we will or will not do. Certainly all who love or care for the Christian Church and its enterprises want to pay their pledges, and will pay them. To this end, many are nobly sacrificing.

A resolution asking the trustees of Columbia University to remove Nicholas Murray Butler as its president because of his attack on the eighteenth amendment, was passed by the Kings County, N. Y., W. C. T. U. at the closing meeting of its forty-first annual convention.

WOMAN'S MISSIONARY SOCIETY PROGRAM.

June is set apart as cradle roll month, when our Churches and missionary societies will plan for better cradle roll work. Every baby in the Church community should be enrolled. It will be especially appropriate for the monthly missionary meeting to be in the form of a "mother and baby" meeting and party. Every mother and baby in the Church should be invited. A special poster announcing the time and place of the meeting should be made and hung in the vestibule of the Church. This may be made by arranging a number of pictures of mothers and babies in a circle and writing in the center, "Jesus loves the little children," or "America's greatest asset." The following may be used as an invitation to the meeting:

Mothers and babies! Mothers and babies!
Come for a meeting and party with us.
We'll work together and play together,
And you'll have a good time, we trust.

Place and time of meeting may be added.

Program.

Devotional services.

1. Meeting called to order.

2. Special prayer for the meeting. Close by all repeating Psa. 19:14.

3. Songs, "Jesus Loves Me" and "I Think When I read that Sweet Story."

4. Scripture lesson read by some mother: Matt. 18:2-6; Mark 10:13-16.

5. Prayer—that the mothers may be better Christians and better prepared for the task of leading their children to God. For the babies, that they may early love and serve the Master.

Points for special talks, papers and discussion.

1. The cradle roll work explained. Ages from birth to four years. Must have a live, wide-awake superintendent, who keeps a record and chart in the Sunday School room and looks after the babies by visiting and remembering each birthday with a card. Emphasize the importance of giving the child an opportunity to be linked up with the Church early in life, and thus drawing the parents into closer fellowship with God and their own children. Discuss "Mary the mother of Jesus and Jesus the babe in Bethlehem and boy in the temple."

2. "Jesus loves the little children—all the children of the world: red and yellow, black and white—they are precious in His sight. Jesus loves the little children of the world." (This is sometimes sung to the tune of "Tramp, Tramp, Tramp.") Make this a real missionary talk. We love Jesus because He loves all the people of the world. Picture Him blessing the little children of the world—the red, yellow, black and white. Emphasize the importance of teaching children that Jesus loves all and that we too must love and help those who are not so fortunate as we.

3. Teaching stewardship to boys and girls. That we are stewards of all that God has given us—our lives, our thoughts, our actions, our material goods. Matt. 6:19-34: "Lay not up treasures for yourselves, etc." Haggai 2-6:8: "The silver is mine, and the gold is mine, saith Jehovah of Hosts." Every boy and girl should be given some money of his (or her) own and taught to give it for the work of the Sunday School and Church.

4. Open discussion (leader in charge), "Is the Sunday School giving our boys and girls the needed missionary and other religious instruction?" Consider the preparation for teaching, both secular and religious, the Sunday School teachers have had. Is one hour per week ample time for religious instruction? Do they have separate rooms for classes? Is your Sunday School teaching missions as something vital and practical or as side-issue? Are your own missionaries and mission fields presented to the boys and girls? The boys and girls are early thinking of a life-work; do you present the needs of the darkened lands to them as fields for life-service? Does your Sunday School give one offering each month to missions and one to the orphanage?

Angie Crew's mother had her prayer for a missionary from the West Milton, Ohio, Church answered when her own daughter volunteered for the foreign fields. Angie Crew is our latest missionary to Japan.

Business Session—Closing Song and Prayer.
Notes—Things to Do.

1. If you don't have a cradle roll in your Church, organize one immediately. If your cradle roll is only a Sunday School cradle roll, make it a missionary one, too. Information about the organization will be sent to you at your request.

2. If your Sunday School does not have a missionary superintendent, have your woman's society elect one who will, once each month, make a five-minute missionary talk.

3. The following leaflets may be ordered from Mrs. Emma S. Powers, Room 25 C. P. A. Building, Dayton, Ohio: Roberts' "Missionary Cradle Roll," 10c dozen; "Sonny Jim," 2c each; "Hints and Suggestions for Cradle Roll," "Cradle Roll Certificates," 20c dozen; cradle roll mite-boxes, 10c dozen.

4. Subscribe today to the *Christian Missionary*, 50c per year, from C. P. A. Building, Dayton, Ohio. It gives information about our missionaries, mission fields, and programs for monthly meetings. No society can afford to do without it.

PATTIE L. COGHILL.

Prohibition and Industry.

Courtenay Guild, of Boston, editor of the *Commercial Bulletin*, has rendered the cause of prohibition and prohibition enforcement a real service in again calling to the people's attention the attitude of business and industry on the dry policy.

Business men of the United States have not changed opinion on the question of prohibition. They became convinced in days of license that the liquor traffic, from an economic standpoint, was wholly a liability. No drunken man can successfully compete with a sober man in the industrial field. No industrial concern handicapped with drunken employees can compete with the industrial concern where the abstinence rule is enforced. Carrying the rule to its ultimate conclusion, no drunken nation can successfully compete in the industrial field with a sober nation.—*American Issue.*

Our pastor, Prof. A. R. Flowers, spent the week ending May 24th in the Christian Brethren's Industrial School, at Geer, Va. Superintendent Bowlinger was called back to Manchester College to take part in a reunion of his old class, and Bro. Flowers was secured to take charge of the work in Bro. Bowlinger's absence; and we understand that the students were so much pleased with Bro. Flowers' services that he received a rising vote of thanks for the splendid manner in which he filled the position. Bro. Flowers spent two weeks in the Blue Ridge Industrial School, in April, on account of the illness of one of the teachers; and the students under his charge speak of him in a most complimentary way. Since coming among us, as our pastor, Prof. Flowers has proven himself to be a real competent worker among young people, in Sunday School and in Christian Endeavor, as well as a competent teacher and school manager.—*E. S. Morris.*

Subscribe for THE CHRISTIAN SUN.

CONTRIBUTIONS

SUFFOLK LETTER.

We live in an unselfish world. Nature smiles on all. God sends His rain on the just and the unjust alike. The sun shines upon the bad as well as the good. God lavishes His blessings upon a dependent world. There is not a human necessity that is not more than met in nature, which is God's manifestation of His nature, which is love. All that God made was for many, and the world is no respector of persons. Contrary to what I have heard all my life, I am going to say that the people of the world are unselfish; but that may be a hard proposition to prove.

We work for others. A large proportion of the human race is employed by other persons or corporations. Another large number of persons are parents, and they work for others; teachers, preachers, doctors, house-servants, clerks—well, the work of the world would be small if men worked only for self. If the farmer had to produce nothing more than his family needs, he would cultivate very few acres and have little to do. If a shoemaker made shoes for none but his own family, he would not work much. The world is at work for others, and the courtesy, friendliness, intelligence of men is increased by such service as we render to others. It would be a rude world if men could work only for themselves. The co-operative work of the world is a refining process as well as a wealth-producing process. It is the unselfish work of the world that makes the world better and proves that man is made in the image of the unselfish God.

We live for others in our thought, our plans, our dress, our education, and our religion. The barber-shop would die if men cared nothing for what others think; the fashion shop would have no place in the city if ladies did not consult the thought and taste of the public. How many sidewalks would be swept if no pedestrians passed that way? What would people care for grammar if no human ears listened when they speak? Would painters furnish pictures for art galleries if no eyes gazed in admiration upon their work? What would the morality of the world be if none passed judgment but the actor in this field? How would parents conduct themselves if their children were left out of the equation of home life? The rich man invests his money for the public good; the poor man works for the needs of men; the whole machinery of human activity is unselfish, has consideration for public opinion, for what others think. Where would religion go if there were none to pass on human beliefs and conduct? What would become of the Sabbath, the unfortunate, the Church, the school? The human race is not as selfish as we too often think; though there is enough selfishness left to make us work, dress, and live as we ought.

W. W. Staley.

ELON LETTER.

The thirty-fourth Elon commencement is history. For the first time, the Whitley Memorial Auditorium was used, made possible by Trustee J. M. Darden. Sunday was a beautiful day. The great auditorium was filled at the morning service when Mr. Darden made a brief statement following the Scripture lesson by Hon. Geo. F. Whitley, son of the late L. H. Whitley, whose memory the building is ever to commemorate. Dr. Alva M. Kerr preached the baccalaureate sermon, and it was a masterpiece. No one who heard him can ever forget his message.

The other exercises of the commencement were largely attendd and highly apprciated by the concourses of Elon's friends who came. Our own people from a distance do not attend the commencements as they should. We need that more of our people should look forward to the Elon commencement as a major event on the calendar of each year's life.

The speeches by Drs. H. Shelton Smith and Walter S. Athearn were great deliverances. The seniors, both in their class-day exercises and through their representatives on commencement day acquitted themselves with credit to their alma mater. The musical concert under Prof. Greenwood's direction was a fitting close to a great commencement season.

Alamance Building was formally presented to the college by Mr. W. E. Sharpe on Tuesday afternoon at 3:30. Mr. Sharpe was chairman of the committee that raised the money for the building. Dr. E. L. Moffitt accepted it on behalf of the college. Dr. W. W. Staley made one of his extempore speeches. It was in characteristic vein and pleased his hearers. But the item that pleased me most was the following voluntary message, signed by each member of the senior class:

"The senior class, believing in the ideals for which Elon stands, pledges its loyalty to those ideals, but feels that at the close of the four years of college work that the men and women of the class are not able to do for their college that which they feel should be fitting.

"The senior class believes that Elon is worthy of the best which it has to give, and pledges itself, in the coming years, to give as it has been prospered. The seniors pledge individually their lives in loyalty and service to the college, and that each member will make donation worthy of the things which the college has given him, as early as it seems possible. (Signed) S. M. Lynam, Jennie Gunter, Victoria Adams, Essie Mae Cotten, Ora Belle Pace, Della Cotten, Isabella W. Cannon, Alice Weber, Mary G. Lawrence, Freda Dimmick, Lucy Austin, Joe T. Banks, R. H. Gunn, Marjorie Burton, C. W. Hook, Myrtle Somers, H. W. May, G. C. Mann, Nannie Aldridge, Wm. R. Hardesty, Wm. T. Scott, president; Louise Homewood, secretary; M. L. Patrick, treasurer; M. Alice Barrett, P. D. Rudd, J. D. Barber, A. H. Hook, J. Mark McAdams, Opal S. Howell, G. C. Crutchfield, H. C. Hainer, O. C. Johnson, Madge Moffitt, John C. Whitesell, Mabel Cheek, Mary Hall Stryker, M. Ethel Hill, J. A. Hornaday, W. W. Woody, J. R. Barker."

I know that the reading of this pledge of loyalty and devotion to the college will bring joy to the hearts of those who love and have sacrificed for Elon, even as it does to my own heart. A college that can produce graduates of such spirit cannot be said to be altogether a failure.

W. A. Harper.

ROCKINGHAM PURCHASES PARSONAGE.

Antioch, Linville, and New Hope Churches of the Rockingham pastorate, Virginia Valley Central Christian Conference, have recently jointly closed a real estate deal by which they have secured some very desirable property in Linville, Va., which is to be used as a parsonage for the pastor of this group of Churches. The property, consisting of an eight-room modern dwelling, lot and other buildings, is in a very desirable location, being conveniently situated as to the Christian Church here, the Linville-Edom High School (one of the best in the county), two stores, and the railroad depot and the post-office.

The membership of the three Churches that made this valuable purchase are to be congratulated for having taken this forward step in meeting a long-felt and urgent need. Heretofore, when this group of Churches has called a pastor, it had no suitable place for him and his family to live. Dwelling-houses are very scarce in this section, and rent is high, especially in Harrisonburg, where some of the recent pastors have located.

Now, whenever these Churches have to call a pastor they have quite an inducement to offer him, in addition to his salary and plenty of work. However, the present pastor and his wife cherish the hope that it be a long, long time before these good people have to call another pastor, for we have already fallen deeply in love with all of them and have found them a most congenial people to serve. Besides, we are highly pleased with the "parsonage" and our new neighbors. We moved into the parsonage May 21st. We are exceedingly happy and grateful. We are also made to feel more humble and more thankful to our Heavenly Father and our Saviour.

The Ladies' Aid Society of Antioch Church expect to hold their next monthly meeting (Wednesday, June 11th) in the parsonage.

As to the general work of this pastorate, we can already see many indications that it is "taking on new life" and moving forward.

R. P. Crumpler,
Linville, Va. *Pastor.*

MEDITATIONS FROM A PARSON'S DIARY.

The man who has the disposition to rule or ruin should, under no condition, be granted the authority to rule. Such an attitude disqualifies him for leadership.

The man who thinks that every one else is crooked will bear close watching himself. The chances are he is only judging other people by himself.

VIRGINIA LEADS IN RICHMOND REGISTRATIONS.

Virginia still leads Dixie in number of registrations sent in for the Richmond Convention. North Carolina passes Tennessee and takes third place. Here is the line-up of May 15th:

State.	Goal.	Sent.
1. Virginia	1,000	216
2. Arkansas	110	134
3. North Carolina	400	56
4. Tennessee	135	48
5. Florida	110	36
6. S. Carolina	135	32
7. Georgia	155	11
8. Louisiana	110	6
9. Kentucky	150	4
10. Mississippi	80	1
Other States	..	7

Arkansas leads the Richmond parade because she is first State to reach her goal. Other States will follow in ranking as goals are reached. Where will your State march in this parade? Are you helping, by securing registrations, to put your State at head of line?

The second State to reach its goal will have the hotel room provided free for its State president. The third State will receive a subscription to the *Dixie Endeavorer* for each of its State officers. Which award will your State receive?

THE INTERPRETATION OF LIFE.

By Rev. S. L. Beougher.

We are immortal beings—beings compacted of the germs of all excellence. Each human being is a power, more or less conscious of itself, tending toward the things that are absolutely right. In every soul exists the power of being honorable, faithful, patient, pure in heart; the power of loving, of making sacrifices for the sake of love and righteousness, and especially the power of independent exertion of will. The beginning of the realization of everything that has ever inspired our race lives in these immortal souls of ours; and the deepest thing that is in us, inspiring the exertion of that power of the immortal life, is a great yearning to express these qualities of our nature and of our whole being. We desire, in that self-expression and by that self-expression, to bring ourselves into contact with God, so we shall know day by day more and more about God, and so make him the greatest and nearest reality of all our experience. We desire, with this great and wonderful longing, to find satisfaction in living, so as to be glad that we are alive day by day, moment by moment, in that we are able in some way to express ourselves, and by the very joy of that expression to come to the consciousness that we have that in us which is worth expressing.

Yet, behold the conditions which we find confronting us—a world dominated by hardship, disappointment, loss, sorrow, and things that crush our souls—and the harder we try to express that which is best in us, the more forcibly we come up against those barriers, shall I call them? Whatever they are, we group them under the name of life's discipline. How are we to interpret this relation between our eager spirits and the world in which we are compelled to live? The only way to interpret our life is to study our own souls as they are now, conscious of their immortality, conscious of their nearness to the life of God. Let us study human souls and see what is the effect upon them of these conditions of living which are called the disciplines of life.

There are those who tell us that these hard things in life are dark shadows coming between the light and the creatures of God that cannot live without light. They tell us that these trials are something to be battled with; that they are foes of our finer being; that they are the instrumentalities of the great enemy of God. They even dare to tell us that these things display the wrath of God. So they call us to arms whenever they ask us to serve God and humanity, and urge us to come out and fight—fight our enemies, beat down the things that obstruct our progress.

How easy it is to respond to that great appeal! The challenge to arms moves every strong nature; and when we answer it, and take the world that we live in as a hostile thing, feeling that we are indeed given over by God into the hands of Satan for some mysterious reason ever unknown to us, then how easy it is for us to imagine that, whatever we do, God is on our side and not on the other side! How easy it is to imagine that we are following our fine ambition to express our being, when we are simply asserting ourselves in a way that is not noble, but chiefly animated by the desire to win, to put down something, to overcome some force or party. It seems to me that this interpretation of life is deficient in the fundamental principle of Christian living—that of self-denial. A certain type of self-denial appears in the life of the soldier; these men have displayed courage, which, in the pages of romance and reality alike, always inspires us. Yet back of that note of triumph which comes to us out of the military life there lies the great, underlying, mournful wail of them that suffer wrong, of them that are beaten down with sorrows that need not have been. So we learn that that kind of self-sacrifice is a self-sacrifice which gets so overwhelmed with the vision of glory as to forget the consequences of rushing onward after glory, as to forget the sorrows, the afflictions, and the sins that have ever followed in the trail of the simple militant life. There are others who hold that this time of ours does not produce those beautiful things that shine out of the records of a thousand years. They say that whosoever would find ideals of righteousness, whosoever would find human strength, the ability and the power of putting forth the things that are great, must go back into the past and see what men have done. When the ardent souls of the present, active world come to these people who know the goodness of the past, and tell them with brave, young emotion what they mean to do for the uplifting of the world, these who think that life is completed always reply: "That has been tried, my young friend; that has been tried." And the restless spirit, overcome by the perception of the reality of life so as for a moment to overlook the natural reverence for human experience, can but reply, "Yes, tried by you; but I have not tried these ways, and I propose to try them." Why, it is given to every one who will deeply and nobly understand the possibilities of his being to know that it is not the success of the effort that is the chief thing, but the effort itself. It is he endeavor to make us be what we can be; and, compared with the endeavor, all results are as nothing. Heaven lies out there before us; but it is the effort to get there that means something to strong souls, not the livingt herein. In that fable of ancient Rome, Peter, discouraged by the great difficulty of the task in which he was engaged, had deserted the cause, and was fleeing from that wicked city when he met the mysterious figure of his Master, and asked Him: "Whither goest Thou, Lord?" And the Master answered: "To Rome." He turned his back upon heaven to go to the place where the stress of life was most serious. Where can any man, if he desires to express himself in works that shall be of use to the world, find a possibility of expressing himself other than under conditions which are hard? Adam and Eve, created mature and happy, must of necessity prove to be moral weaklings. Not until the flaming sword blazed between them and their paradise did they begin to do anything for this race or for God.

There is hinted the true interpretation of life—an interpretation which recognizes this existence of ours as one of responsible progress. These hard things that come down upon us so overwhelmingly are not to be taken as something to be fought against, but as something to be used by souls that know how to employ material that is given to them, used in the cause of all righteousness, used in the putting forth of the power that is in us.

When the sorrows of my life come down upon me, I may, in my human ignorance of the future, pray that the cup may pass from my lips; but, when that cup actually touches my lips, then I have a chance to be patient, earnest, consecrated unto all good things, such as I never had before. How could any human soul grow in the power of patience, through God, unless he had something that required patience in him? How could we, by any possibility, put forth into this world the splendid influence of purity of heart unless there were continually confronting us possibilities of being something other than pure in heart? You will find that every hardship that comes to any human soul, however excessive the hardship may be, gives him the chance so to use it as to become a better soul than he has been before. He may not be glad that it has come, for it may not add to the happiness of his life. Yet I have seen enough of life to dare to believe that, whensoever any human soul takes hold of his life in the spirit of the soldier who goes forth to serve and not simply to fight, and acts constantly by the great purpose of building the kingdom of God and his righteousness, invariably finds contentment, happiness, or something else which satisfies him just as well.

God asks us to be good; and here all around us, like flowers in our way, he scatters opportunities to be good, and to do something that is helpful, something that is patient, something that is pure. He asks us to follow the Master in the great demonstration of the law of self-sacrifice; and here, by our way, there are opportunities for us to do that thing, and nothing to prevent us from doing it save the weakness that exists in our souls. It is our duty to put forth the qualities that are within us by means of the opportunities which God has given us, understanding, through this Christian interpretation of life, that our difficulties are divine opportunities, and not limitations set up by Satan. The great symbol of the cross of Chrst expresses this side of life. The cross was to Him what these crosses are to us—His moral opportunity. In the presence of that opportunity, what did He not do for this world of ours! If life is not hard for anybody, his first duty under God is to go out and find something that is hard. There is no other way to get that cross upon one's shoulder than to go out and find something that is hard. Life, then, is not a battle. Put it the other way, and it will be true: battle is a life. Battle of all kinds gives us a chance to live, the chance to be men and women, the chance to be heroic, the chance to be divine. Action, then, is the keynote of this interpretation of our lives. It is given to us to turn upon these perils of our daily lives instead of fleeing from them. The greatest work to which the mind can turn is to go out and interpret to a nation the underlying divine purposes that are to be found in everything that is sad, in every affliction, in every crime, to see the larger meaning of the hero's death—whosoever can see these things can teach the whole world to possess their spirits in magnificent patience in recognition to the unfailing law of God. There lies before the Church of God in this world of ours a destiny compared with which all the glories of the past shall be forgotten. Here and there in the past we find a man who has been both a hero and a wise soul, and has put forth his activities on such a basis; but the Christian Church as a whole has never dimly understood the possibility of doing it.

We have got to revolutionize our modern methods of charity. We have got to revolutionize our preaching. We have got to get a new comprehension of the possibilities of Christianity. When at last the Church does measure up to the level of the life of its Master, men will be glad that they have a chance of grappling with the things that are hard, and will accept their lot as a challenge from God to call forth the best in them. It is your privilege and mine to take a man-part in these coming grander days of enlightened and invigorated Christianity, and thus render unto God an acceptable sacrifice, and unto men an inspiring service.

Graham, N. C.

Federal child labor amendment is passed by Senate and is ready for submission to States for ratification.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CHRISTIAN COLLEGE, FRANKLINTON, N. C.

The graduating exercises of the Christian College, Franklinton, N. C., were held on Wednesday, May 21st. There were four graduates from the high school and nineteen graduates from the grammar school. There have been enrolled the past session 148 pupils. We are now doing the work at Franklinton as required by the State for high schools, but on account of a lack of some teaching facilities we have not been placed on the accredited list. But we are supplementing the facilities required and have put in our application accordingly and expect to be placed on the accredited list by the opening of next session. The college had eight teachers in instruction last year.

The one vital need now is more dormitory room. President Henderson is my authority for the statement that if we had had the room and one or two more teachers, we could easily have from 200 to 300 students; and with the increase of the number of students, the expenses per student could be curtailed.

The college has had a very fine year under the capable and efficient management of President Henderson and his able assistants in the teaching. He has been very accurate and prompt in rendering financial statements monthly to the board, and his books and accounts for the past year are exceedingly gratifying.

Dr. D. A. Long, pastor of our Franklinton Christian Church, has taught a course in Bible in the Church and has rendered invaluable aid. Too much praise and gratitude cannot be given Dr. Long for his unabating interest and his untiring efforts for the success of Christian College.

It was a real joy to the writer to have the pleasure this year of delivering the baccalaureate address and meeting such a fine and deeply interested audience at Franklinton.

By appointment of the board of control, a committee of three—J. O. Atkinson, Rev. J. L. Foster, and President Henderson—met architects on the college ground on commencement day and looked over the situation thoroughly, and these architects are preparing, voluntarily, pencil sketches for a girls' dormitory. The board of control realizes that this dormitory is essential, and plans are on foot for its building at the very earliest possible date.

We are expecting to erect a building, substantial, commodious, and fire-proof, at a cost not to exceed $40,000. The board feels that this amount of money must be had from some source and that the Church would find it very difficult to invest this amount of money elsewhere at present with promise of greater returns in kingdom service and growth than at Franklinton. The college deserves this consideration, and it is devoutly hoped that real benefactors can be found who will have the largeness of vision and goodness of heart to supply these much-needed funds.

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

The following schools take the monthly offering for missions, and have sent in amounts named in May: Danville, Va., $5.11; Bethlehem, Timberville, Va., $1.97; Rock Stand, Roanoke, Ala., $1.00; Winchester, Va., $4.91; New Providence, Burlington, N. C., $3.13; Haw River, N. C., $8.53; Linville, Harrisonburg, Va., $3.15; Wadley, Ala., $1.14; High Point, N. C., $1.72; Monticello, Brown Summit, N. C., $6.18; Ramseur, N. C., $2.29; Rosemont, South Norfolk, Va., $10; Hanks Chapel, Pittsboro, N. C., $6.08; Palm Street, Greensboro, N. C., $6.90; Rose Hill, Columbus, Ga., $4.57; Pleasant Grove, News Ferry, Va., $3.00; Wake Chapel, Cardenas, N. C., $4.02; Damascus, Chapel Hill, N. C., 54c; Dendron, Va., $4.27; Shallow Ford, Elon College, N. C., $3.53; Apples Chapel, Brown Summit, N. C., $1.60; Wakefield, Va., $4.67; South Norfolk, Va., $8.06; St. Paul's, Wyoming, Del., $1.30; Richland, Ga., $1.33; Portsmouth, Va., $9.51; Leaksville, Luray, Va., $2.06; Hines Chapel, McLeansville, N. C., $2.21; Beulah, Wadley, Ala., $1.00; Mt. Auburn, Manson, N. C., $4.70; Holland, Va., $12.00; Berea (Nansemond), Driver, Va., $8.00; Zion, Moncure, N. C., $4.25; Winchester, Va., $5.89; Christian Temple, Norfolk, Va., $100.00; Burlington, N. C., $75.52—total for month of May, 1924, $324.14.

We are grateful to those good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

ELON COLLEGE COMMENCEMENT—A GREAT SERMON.

The thirty-fourth annual commencement of Elon College began here Sunday morning, with the baccalaureate sermon by Dr. Alva M. Kerr, of Dayton, Ohio. The Whitley Memorial Auditorium was formally opened for the first time for this service.

Work on this auditorium has been rushed to the utmost during the past month in order to have it ready for the commencement exercises, and though not entirely completed in every detail it is practically finished and is being used for the commencement.

Rev. Dr. Kerr is editor of the *Herald of Gospel Liberty,* the official organ of the Christian denomination, and a fluent speaker. After paying high tribute to the greatness of the occasion as manifested in the wonderful new college plant which means a new day for the denomination and its service for the world, Dr. Kerr gave an interpretation of the temptation, as recorded in the fourth chapter of Matthew's gospel. He turned from the usual individualistic interpretation and gave to it a wider application as its principles pertain to the larger content of the kingdom. He found in it not the incident of the hour, but the slow and travail-wrought decision of days and weeks of intellectual and spiritual struggle.

Christ, as a young man, just starting out on His life-work, weighed life and the purposes of life and sought a definite decision in His own heart as to whether he would have the spiritual insight and the moral courage to dare to refuse a crown and choose a cross for the salvation of humanity. He said:

"Christ's first decision there in the wilderness was along the line of that primeval temptation, which seems to be just as contemporaneous today as it was primeval, to allow the physical and material impulses and ambitions to carry us away to our ruin.

"The one gravest question now facing mankind is whether or not our material advancement has not outstripped our spiritual development; whether or not our intelligence, our inventive genius by which we make machinery to pile up wealth, to whirl us off in new and perilous forms of pleasure, to intensify and make more intricate and explosive the contacts of human society—whether or not our intellectual ability to do all this has not outrun our spiritual insight and power to understand and control it? This will be the gravest peril to which you must help to give immediate answer and protection.

"While the Church has been busy here and there with its rapid discussion of ism and asms, of the proper mode of baptism, of the right way to wear a surplice or swing a censor, of fundamentalism and modernism, of whether man is still a bigger monkey than when he started, while the Church has been busy at all this irrelevant and mostly inconceivably trivial mess of dissension and division, our chemists, our inventors, our forces of commerce and industry have gone on piling up agency after agency of pleasure and profit and persecution that will destroy civilization unless they are brought under the sure mastery of the spiritual. The Christian world has not been keeping pace with this material progress, nor producing spiritual insight and motive and power fast enough to master and control these physical and material forces. This is your most immediate and urgent task and responsibility—and mine.

"The second temptation, reduced to its final analysis, was simply the old, familiar one which prompts a man or a nation to take a reckless chance, hoping that God will come to the rescue and prevent a disaster.

"I know that I need take no time to persuade you here that all God's universe is under law. But I wonder if you are just as sure of that momentous fact in the social and political and spiritual world as you are in the physical? Or are you one of that great multitude that still go blundering on in all the great fields of human relations in the hope that God will overrule all our foolishness and recklessness so that everything will come out all right in the end?

"Think for a moment of how inexcusably stupid it is in this twentieth century to conduct our farms and mills and factories and machinery with strictly modern and high-powered skill and efficiency and international relations to blunder along under the most antiquated and high-powered superstition and foolishness—superstition and foolishness of which even the ancient world might well be ashamed. Even our farmers have thrown ignorance and superstition to the wind, and no longer plant by signs or the light or dark of the moon as their fathers did. But in the realm of citizenship we still have the same superstition about party bias, the same fool submission to the party whip, the same mad obsession for party victory, and the same sordid political manipulations in the dark moon, of which our ignorant and superstitious forbears were guilty. It is a strange mark of crude and perilous ignorance standing against this otherwise quite intelligent and modern generation.

"One of the most dangerous sayings of today is that frequently heard hope which piously declares that 'Nothing but God can save civilization.' It seems to infer that God may put forth His hand to save the world from ruin and woe. But that is the very thing that God will not do—no more than He will save a house from burning or a bank from failure or a field from woods. If we persist in dashing ourselves down; if we persist on climbing up on a treacherous and unstable pinnacle; if we go on putting together the highly explosive elements in a highly explosive way, the ruin of civilization is inevitable, and there is ut-

terly no hope that God will cancel the effect of our stupidity and wickedness and save mankind this woe."

And the third definite decision of the Master, said Dr. Kerr, was His determination to give His life utterly to the service of mankind along the line of these principles. He turned away from the easy course, from the glare and the glitter of earthly possessions and ease and safety, and chose the long, hard road which led by the way of the cross and Calvary, but which came at last to the inauguration of a new and irresistible tide of benediction and blessing in the affairs of manhood and womanhood of today to make the same decision to spend and to be spent to the uttermost for the good of humanity, regardless of any and every cost to themselves.

At the evening service, President W. A. Harper delivered the baccalaureate address to the graduating class. He spoke on the theme of "The Fruit of Elon College—Christian Character Building," and took as his text Heb. 8:5: "See that thou make all things according to the pattern shewed to thee in the mount." (This address was printed in full in last issue of THE SUN. It was delivered in Dr. Harper's usual eloquent manner and made a profound impression.)

The outstanding feature of the Monday session of the Elon commencement was the alumni oration by Dr. H. Shelton Smith, educational superintendent of the International Council of Religious Education, Chicago. Dr. Smith is a member of the class of '17. His address occurred at the night program. He is well known at the college among the students, having visited the college and spoke here at a recent session of the General Convention, and his address was well received.

The class-day program, which occurred at the morning hour, consisted of the welcome address by Wm. T. Scott, the class history by Mary Graham Lawrence, the class poem by Sion M. Lynam, the last will and testament by Alice Barrett, the class prophecy by Mrs. C. M. Cannon, the delivery of trophies by Nannie Aldredge, and the delivery and acceptance of the mantle by G. C. Mann and W. B. Terrell.

The graduating class has forty members, all of whom participated in the exercises this morning. Wm. T. Scott, Greensboro, is president of the class; J. R. Barker, Burlington, vice-president; Louise Homewood, Graham, secretary, and M. L. Patrick, New Hill, treasurer.

The class prophecy, the last will and testament, and the delivery of trophies were humorous features, and furnished amusement for the audience and class members. The other items of the morning program were of a more serious nature. Mr. Scott, in his welcome address, made the audience feel that their presence was appreciated, and the delivery of the senior mantle to the juniors brought a realization to the underclassmen of the duties and obligations ahead of them in their college course.

The members of the graduating class who are to come up for degrees on Tuesday morning are Victoria Adams, New Britain, Conn.; Nannie Aldridge, Union Ridge, N. C.; Lucy Austin, Taylorsville, N. C.; Joe T. Banks, Gomez, Texas; J. Dan Barber, Elon College, N. C.; J. R. Barker, Burlington, N. C.; Alice Barrett, Ponce, P. R.; Marjorie Burton, Brown Summit, N. C.; Mrs. C. M. Cannon, Elon College, N. C.; Della Lee Cotten, Greensboro, N. C.; Essie Mae Cotton, Greensboro, N. C.; G. C. Crutchfield, Kernersville, N. C.; Freda Dimmick, Sanford, N. C.; R. H. Gunn, Brown Summit, N. C.; H. C. Hainer, Richmond, Va.; W. R. Hardesty, Swepsonville, N. C.; Ethel M. Hill, Florence, S. C.; Charlotte Louise Homewood, Graham, N. C.; Archie Hines Hook, Greenville, N. Y.; Clark W. Hook, Greenville, N. Y.; J. A. Hornaday, Elon College, N. C.; Opeal Seal Howell, Waynesville, N. C.; O. C. Johnson, Durham, N. C.; Mary Graham Lawrence, Elon College, N. C.; S. M. Lynam, Apex, N. C.; G. C. Mann, Grimesland, N. C.; Henry W. May, Maryland; J. Mark McAdams, Elon College, N. C.; Madge Moffitt, Ramseur, N. C.; Ora Belle Pace, Youngsville, N. C.; M. L. Patrick, New Hill, N. C.; P. D. Rudd, Brown Summit, N. C.; Wm. T. Scott, Greensboro, N. C.; Miss Myrtle Summers, Altamahaw, N. C.; Mary Hall Stryker, Berkley, Va.; Nellie Weber, Morganton, N. C.; J. C. Whitesell, Elon College, and W. W. Woody, Siler City, N. C.

At 10 o'clock this morning the board of trustees met in annual session, with a large majority of the thirty trustees present.

At 3:30 P. M., the society representatives, representing the four literary societies of the college, gave orations and essays. The college band furnished music for the occasion, and also gave a concert on the campus at 6:30 P. M. Sunday afternoon.

The first speaker of the society representatives was S. E. Abell, Clio Literary Society, who used as his subject, "Pushing Back Horizons." Following were Mary Lee Williams, Psykaleon, "Nature, the Riddle"; Kate Vance Strader, Psiphelian, "One Little City"; W. B. Terrell, Philologian, "America's Unfinished Task"; R. W. Utley, Philologian, "The Duty of American Womanhood"; Bessie Martin Psiphelian, "It Takes More than Brick to Build a College"; Rose Howell, Psykaleon, "A Universal Language," and W. C. Elder, Clio, "Social Unrest."

The members from each society spoke in competition for their society medals and pins, the winners to be announced at the society reunions.

C. M. CANNON.

BETHLEHEM SCHOOL OF METHODS.

Our School of Methods and Chautauqua will be held at Wadley, Ala., beginning August 11th and continuing through the week following. We hope every pastor, preacher and licentiate will avail themselves of this opportunity for vacation and study. Also, every Sunday School superintendent and teacher, and every class shall either come or be represented in the meeting.

I feel that we are going to have a great meeting—one we, of the South, cannot afford to miss. I trust every pastor in both the Alabama and the Georgia and Alabama Conferences will encourage the Sunday Schools and Christian Endeavor Societies to attend. It would be a great time with us if we could have all our Church and Sunday School workers to come together and spend a whole week in religious study and worship.

Let us begin now to plan for the meeting, and do our best to get everything in readiness to attend. There will be a small admittance fee, and board will be provided at the dormitory for all those who cannot go or come from home. We not only invite our own folks, but we welcome all who are interested in the progress of religious work to attend.

We have secured the services of Rev. J. H. Hughes in the Alabama Conference, who will represent the work among all our Sunday Schools and Endeavor Societies. Bro. Hughes is already at work. If it is best for our literary teachers to attend the summer schools to better enable them to do effectual work, is it not, therefore, necessary for our Church leadership to avail themselves of every opportunity to better prepare for the Lord's work? Yours for success,

Wadley, Ala. G. D. HUNT.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE MEANING OF PRAYER.

(Read Psa. 50:14-15; 1 Thess. 5:17-18; Matt. 21:22; Col. 4:2; Jas. 1:5-8, 5:15; Prov. 15:29.)

A child thinks of its parents in terms of gifts, and prays "give me." Later, when older, it thinks of them for what they are to him. The prodigal son, when he left home as a child, said, "give me." When he returned, thinking of what the father could be to him, he said, "Father, make me." Prayer is seeking of God not so much what He can give us, but what He can make of us.

Prayer is not a mental exercise, but it is a meeting with somebody, from whose presence we get heavenly thoughts, harmony of soul, the melody of friendship. Sitting with a friend is not a gift; it is communion with a soul and brings happiness. So it is with God in our prayers. Thus the principal element in prayer is self-surrender to Him, ceasing the self-life, letting God have His way. The truly prayerful life lives in a state of blessedness in spiritual relations.

Prayer.—Father, Thou who givest unto all who ask of Thee, who knowest our inward and outward state, who makest us what we are and may be according to the life in Christ; whatever it may be that holds us back from self-surrender, grant that it may be taken away and that there may be a free and open intercourse between us and Thee, and that we may always be willing to trust where we cannot prove and to believe in Thee in spite of all contradictions. *Amen.*

TUESDAY.

CULTIVATE FRIENDSHIP AS YOU GO THROUGH LIFE.

"A friend loveth at all times."—Prov. 17:17.

"Oil and perfume rejoice the heart; so doth the sweetness of a man's friends that cometh of hearty counsel."—Prov. 27:9.

Nearly every man who leaves good friends in a small place and goes to a city to "make his stake," cherishes the hope that some day he may return with sufficient means to live in comfort, perhaps luxury, in the old home town.

With this in view, often he does not attempt to make new friendships, to establish himself in being more than a man who comes and goes, in the neighborhood where he lives.

Years go, and the expected good fortune is still in the future.

There is a yearning for some real friends in the place where he is forced to stay and live.

Having done nothing to entitle him to friendship among his neighbors, naturally he is not endeared to them.

As a result, he finds himself alone without the kind of friends who are necessary to the full enjoyment of life among normal human beings.

It is a sad condition when a man starts down the other side of life without having near him those who possess for him a heart interest—friends. (Copyright, 1924, by International Feature Service, Inc.)

Prayer.—Our Father, help us to so live that we may be a friend and make friends with an abiding record in the human soul. Teach us the care and the art of engendering this, loving rather than being loved, and so entering fully into the lives of others for the glory of God. *Amen.*

WEDNESDAY.

GET THE VIEWPOINT OF THE CHILDREN.

"Suffer little children to come unto me; forbid them not, for of such is the kingdom of God."—Mark 10:14.

Parents, in all the child-problem we have learned that children come to us and do what we wish by our often going to them first and getting their viewpoint.

If you will not discommode yourselves in an effort to please and interest your children, you must expect that they seek the society of those with whom they can enjoy themselves according to their desires.

Never was there a time when parents had a bigger job on their hands than they have at present.

It is an age of extravagance in many ways.

Extravagance in spending money, in wasting time, in the sort and amount of amusements demanded—and the quality of amusement must be thrilling—exciting.

The prosaic ways of middle-aged folks do not suit the modern young. Parents must unbend if they wish to maintain association with their children, and they must be chummy and understanding, with the boys and girls.

There must be not so much the spirit of demanding that the lads and the lassies act as the older ones would. Try to get the viewpoint of your children before you make hard and fast rules, but do not make the mistake of being too lenient and become lax.

Prayer.—Our Father, help us to make God and life real to our children, creating and breathing an atmosphere of love around them for their young, growing lives; and we beg of Thee that Thou wilt cause it to be that they shall see the right way and follow in Thy train, that they may rise in the true life and not fail. *Amen.*

THURSDAY.

THE GRACE OF KEEPING ON AT IT—FAITHFULNESS.

"And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed."—2 Kings 13:16-19.

This ancient king was guilty of a fault that is all too common nowadays. He started a good work, but stayed his hand. He lacked the grace of continuance and failed to complete his task. Maybe some of us who read this meditation belong to the "Order of Fits and Starts"—the ranks of those who never finish anything!

An ancient proverb says: "Call no man happy until he is dead." Apart from the touch of cynicism, there is truth in the saying. It does seem at times, when men and women of whom we had thought better things, break and fall away, that we can count with certainty on the ultimate victory of few. It is a real danger we all must guard against. Paul knew its insidious power when he said: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others I myself should become a castaway." If Paul found it so, how much more must we?

However, Paul won through. "I have fought a good fight. I have finished my course. I have kept the faith." So may we, in the strength of the same faith he possessed. We must not weary in well-doing. Like our Master, may we all be able to say, "It is finished," the fight won, the victory gained, the task completed, rest attained. "No man who looks back after having put his hand to the plow is fit for the kingdom of God." —*Rev. H. D. Ranns.*

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

THE LIGHT OF THE BIBLE TO YOU.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105.

Every one of us has had the familiar experience of opening the Bible in a time of trial or sorrow and finding somewhere upon the page the very message we needed to bring guidance, comfort or peace. If it is temptation which must be overcome, we find some word which steadies us in the path of righteousness. It is sorrow or grief seeming greater than we can bear? Is it despair borne of defeat and utter discouragement? Then, like the bright morning sun after the horrors of night, comes this marvelous Book with its light, and tears of sorrow turn to tears of joy. Can any one ever estimate the blessing our Bible has brought into this dark and troubled life?

"Thy word is a lamp"—so says the psalmist; and we repeat it. "A lamp unto my feet" in truth it is. No matter where we may go—on mountain-top or in valley, in darkness and in shadow—this lamp will lead more surely than the stars. "A light unto our path"—oh, how blind they are who will not see this precious light! When we are in black darkness and searching for an object or a path, what a blessing is a candle or a flashlight! But the Bible is a spiritual searchlight. Everything can be seen in its illumination. It is more than a torch, a candle, a lamp. It is a mighty, powerful searchlight, which throws its rays so as to illumine every darkened spot of human life!—*Selected.*

Prayer.—Our Father, we thank Thee that Thy Word is designed to be to us through the journey of life what a lantern is to the wayfarer, who would pass in safety along a dangerous way during the night. So increase the light of Thy Word along our pathway that we may find the right and God, and at last heaven. *Amen.*

SATURDAY.

THE POWER OF THE CROSS.

"If I belifted up I will draw all men to me."—Jno. 12:32.

We have said before that among the first drawing powers of the cross are, first, faultlessness and, second, not a shadow of a doubt in His action or His authority. The cross draws next because of its inspiration. The invitation of our Lord Jesus Christ was and is always resonant to a soul. His condemnations make us hate ourselves for any wrong-doing. When He sets forth His ideals, our strength goes forward with leaps and bounds. We have great men and great books in the world, but none have inspired the world like Jesus. None have ever sent a David Livingstone to make Christians of a foreign nation like His life and the Bible. That inspiration started from the cross. This is no theory. The thought of it itself is a power. Though the cross is an instrument of torture, in this instance it is an inspiration and a symbol of the transfiguration, the atonement for sin, of a clean soul, of the wonderful love of God for us. Take Him and feed thy soul on Him and give thanks.

Prayer.—Our Father, lighten the path we travel. If dark places come, may they not bewilder us; and if dangerous places must be passed, may no enemy harm us, and no evil beset us. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN." —Mark 2:27.

Hebrews 4:9 says: "There remaineth a rest to the people of God." This epistle was written to prevent Jewish Christians from apostasy to the old Judaism. The unchristian Jew was trying to entice them back. They said to them: "We have

Moses, Aaron, the high priest and Joshua, and we have the Sabbath and the ministry of angels, why something new?" So the author of the Hebrews write this to furnish the Christian Jew with an argument to meet this and a reason to be faithful. This says that Jesus is greater than prophets and angels, that redemption is greater than creation; and as God rested from creation and sanctified a Sabbath, so Jesus rested from redemption on the day that He completed it—the resurrection—and sanctified forever the Sabbath of the Lord. This established for the people of God a Sabbath-keeping for the Christ—the day of redemption—and it abides an infallible prophecy of the eternal rest which awaits us in heaven.

Prayer.—Our Father, give us faith to espouse the cause of Christ afresh today, to live it in the spirit of Him, as the type of the hope that we shall become like Thee. So enable us and fill us that our hopes may not be in vain. Help us to count everything but lost that does not win Thee. *Amen.*

SOUTH NORFOLK LETTER.

I want to testify here that every one of the few short years of my Christian ministry has been brimful of God's wonderful blessings. I have had some very unique, pleasant and profitable experiences, not only in my own field in South Norfolk, but in different parts of the brotherhood where, under divine leadership, I have been privileged to assist my brother-ministers in kingdom service.

Many times have I listened to the eloquent testimonies of the aged saints of Zion. I have heard them tell of their growth in grace, and that the longer they served their Master, the more they loved Him and the more they wanted to do to please Him. In these days I come to realize more and more just what these wonderful testimonies really meant. I feel from my own experiences that truly the more we do for our Christ and the harder we work to extend His kingdom, the richer our Christian experiences become, and the stronger our love grows for Him.

Certainly, the Lord has been very gracious and good to us in our field in South Norfolk. When I look back nine years and recall the fact that at that time we only had thirty-two members upon whom we could count in our Church here, and through these short and fleeting years, of the wonderful things our eyes have seen, our ears have heard and our hearts have felt, they hardly seem possible, and yet I know that they are true. Time and space will permit me to tell of but just a few of these wonderful things, and they of the most recent ones.

Easter Sunday was a great day in the history of our Church here; great in a number of ways, and one was because on that day more than 300 reconsecrations were made and there were a large number of professions of faith in Jesus Christ. It was the climax of our revival, which had been in progress during the preceding two weeks. Rev. J. F. Morgan, pastor of the First Christian Church of Winchester, Va., did the preaching during our meeting, and he never preached with more liberty, earnestness and zeal, nor with more power. Really, he was at his best, and only those who have had the privilege of hearing Bro. Morgan preach and sing, know what that means. Bro. Morgan has a wonderful and pleasing personality, and he preaches a Christ-like, loving gospel. From the first service of the meeting, the congregations increased not only in numbers, but in interest. Practically at no service were we able to accommodate the crowds that assembled to hear the gospel in sermon and in song. We prayed that God would give us at least fifty souls for our hire during the campaign.

Bro. Morgan had to leave us on Thursday night before the revival was closed on Sunday, and at the close of the Thursday night service exactly fifty had made professions and united with the Church, and at the closing service on Easter Sunday a total of more than seventy professions had been made, and sixty-one of these united with our Church. We have received several members since the campaign closed, and as a result of this meeting we expect to receive more than a hundred into Church membership.

The crowning event of our meeting was, in the closing moments of the last service, the congregation voted unanimously to begin work on our new building at the earliest date possible. Truly it was a great moment in the life of our Church.

Another wonderful result of our revival has been the missionary spirit which is being manifested, and on Sunday, May 4th, our congregation voted to undertake the work of supporting a foreign missionary. Only those who have dreamed their dreams and seen their visions and have prayed, worked, hoped and trusted that these dreams and visions might come true, can realize just how one feels when one sees the wonderful responses that are made to one's feeble appeals. I realize more than ever my utter incompetency and inability to do what I want to do and what I believe God wants done to build up His kingdom, and I realize that I can never hope to live long enough and to render sufficient service to even begin to pay my Lord for what He has done for me.

I realize the tremendous task that lies before me now in the building of our new Church, and may I say that we are not attempting to build here in South Norfolk before we need it. Our Sunday School enrollment is over 240, and we have an average attendance, counting visitors, of 250; and when you remember that our Church auditorium will only seat 325, including the Baraca room, one can readily see what a terrible handicap it is to try to teach boys and girls the way of life. We have a total Church membership of 450, and I believe with all my heart that if we had the room to accommodate the people, in less than one year's time our Sunday School enrollment would be over 500 and our Church membership to 700. We have only a few thousand dollars on hand with which to begin building, but we have a firm faith in God, and He has just plenty of money, and I believe that if we pray right and work right, God will graciously reward our efforts. He has never failed us and, praise His name, He never will.

Our membership is poor, but liberal, and I can only say in the words of Paul, we are "stretching forward to the things which are before; we press on toward the goal, unto the prize of the high calling of God in Christ Jesus." (American Version.) We crave the prayers of the entire brotherhood, and not only your prayers, but we urgently solicit your financial support.

Our plans and specifications call for an expenditure of not less than $60,000, and I know that in our brotherhood there are men and women who would like to have a part in our program here of extending the kingdom of the Lord and Saviour Jesus Christ, and any contributions that they desire to make in behalf of the work at South Norfolk will be graciously and gladly received, and I know that the Lord will richly reward them for it. Yours in Christ Jesus,

O. D. POYTHRESS.

To think and feel we are able, is often to be so.—*J. Hawes.*

FAITH THE MAIN ESSENTIAL.

"Do men gather grapes of thorns, or figs of thistles?" Assuredly they do not. They are too well acquainted with the universal law: "Whatsoever a man soweth, that shall he also reap." Yet there is a no more prevalent error than the current one on the lips of too many loose-thinkers: "It don't matter what a man believes, it is only the life that counts." This false thesis is opposed to every pedagogical law. You cannot rear a child a pagan, and expect him to live a Christian. You cannot preach rationalism, and look for a Christian outcome.

Professor Scott, of Union Seminary, has just published a scholarly volume on "The Ethical Teaching of Jesus," in which he maintains the thesis: "Whether we like it or not, the moral teaching of Jesus is rooted in his religion, and cannot be detached from it." Here he lays bare the inescapable principle that the seeds of Christian faith must be sown in our hearts if we would show the fruits thereof in our lives. This is precisely what our Lord meant when He asked the decisive question: "Do men gather grapes of thorns, or figs of thistles?" Our deeds spring from our beliefs as inevitably as fruit from a tree, a river from its source, or a grape from its seed. The faith is the cause, the life the effect. "As a man thinketh in his heart, so is he," said our Lord.

Herein lies the value of Christian nurture. No parent can escape the solemn responsibility of careful religious teaching of his child, or of sending him to a Christian institution. And herein lies also the duty of the Church to guard her pulpits against "false prophets" who misguide their hearers by preaching the illusive liberty to believe or disbelieve, only so that you live rightly. God sent His Son into the world to proclaim the gospel of a new life, and Paul says: "I live by the faith of the Son of God." Christians need the spiritual strength of this faith to enable them to walk uprightly in a world of temptation and evil. And the more fully and firmly they hold it, the more Christ-like their lives will be. An intelligent, a pure and strong Christian faith alone will enable us to lead a true Christian life. But "faith without works is dead," saith St. James.—*J. B. R.,* in *Christian Herald.*

A PERSONAL VIEWPOINT ON PEACE.

Chancellor Charles Wesley Flint, of Syracuse University, who was recently sworn in as colonel of the United States army reserves, has made the most sensible statement on the subject of peace that has come to our attention lately. The chancellor said: "I am an apostle of peace, and along with 100,000,000 other Americans have no use for war, and shall do everything reasonable and religious to keep America and the rest of the world out of war. But if in this I, working humbly with all others, also fail, then I am ready to render service within my power in the only way left for service. For myself, I believe that a small regular army, with a large reserve or semi-ready army, is, in present world conditions, absolutely necessary, not merely for incidental, current, national or international police service, but for the protection of life and our civilization and of humanity." This is the statement of a really patriotic pacifist. A great many present-day pacifists come dangerously near disloyalty. War is a fact of our civilization, and while we know that it is an unnecessary and brutal means of settling international disputes, nevertheless a true Christian will render unto Caesar that which is Caesar's, as well as unto God that which is God's.—*Exchange.*

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 15, 1924.

Subject: "The Return and the Rebuilding of the Temple."

Lesson: Ezra, chs. 1, 3-6.

Golden Text: "Comfort ye, comfort ye my people, saith your God."—Isa. 40:1.

Devotional Reading: Psa. 126.

Babylon had carried the Jews into captivity. But Babylon was not to keep them in captivity for long. For only a few years after Nebuchadnezzar had carried the Jews as captives into Babylon, Babylon herself was taken captive. In fact, at the time when Jerusalem fell (586 B. C.), the great empire had already begun to disintegrate, and when Nebuchadnezzar died, the process was speedily completed. The master of ceremonies was Cyrus the Mede, or the Persian as he is usually called. Inasmuch as he was one of the outstanding military leaders of history, we will do well to trace in brief outline his career so far as it affected the Jews.

Cyrus was the King of Anshan, a little State among the mountains of Elam, northeast of Babylon. It seems that the Medes had become dissatisfied with the rule of the Scythians, who had conquered them, and under Astyages they rebelled and delivered their king over into the hands of Cyrus. Cyrus was an able commander, a skillful politician, and a wise statesman, and he soon established himself on the throne of the Median empire. He then embarked on a campaign against the other large powers of his day, and soon over-ran a large part of the then-known world. Finally, in 538 B. C., he conquered Babylon and became monarch of all that he surveyed.

The point of interest in all this is Cyrus' attitude toward the conquered people. Whereas, the Babylonians had been high-handed and had attempted to establish themselves by crushing the conquered peoples, Cyrus was lenient and attempted to hold them by granting them a large measure of self-government and by furthering their well-being. By these acts of clemency, he aimed—and did in large measure—to secure and to hold their loyalty.

In keeping with this spirit, Cyrus made a decree permitting the Jews who so desired to return to Judah and to rebuild their temple. He also called upon those who did not care to return and who remained within his kingdom to help those who did go. And finally he brought forth the vessels of the temple which had been carried to Babylon by Nebuchadnezzar, and gave them to the Jews who were returning.

We need not be so greatly surprised at the fact that many of the Jews did not return to Judah and Jerusalem. They had become settled in Babylon, and it meant a great deal to give up all that most men count dear, and to brave the hardships of the journey; the still greater hardships of residence in Palestine. We might well marvel at the number (about 50,000) who did go back.

When the people, under Jeshua and Zerubbabel, the religious and the civil leaders, respectively, arrived at Jerusalem, they built a temporary altar on the ruins of the old temple. They offered sacrifices and also reinstituted the old feasts. When they started to rebuild the temple, the people living in the land thwarted them by making false charges against them. Later, however, under the inspiration of Haggai and Zechariah, the work was taken up, and in 516 B. C. the temple was rededicated. From this time on, Jerusalem was the rallying place for the Jews, and many Jews who would not otherwise have returned were led to make any sacrifice in order to be near Jehovah's dwelling-place.

I must call attention to one effect of the exile upon the religion of the Jews. It purged from their religious thinking many of the cruder elements that were not in keeping with the real spirit of true religion, and established once and for all for them monotheism—one God over all.

Some Teaching Points.

1. Religion has always found those who would pay the price of loyalty to her.
2. "To appreciate the good in the present has more promise than to bewail the good that is lost."
3. Those who would undertake a worth-while work for God will find opposition.
4. Those who cannot go in person ought to help to support those who do go.
5. It is not the size of the temple, or the splendor of it, that counts; it is the spirit of real worship that it begets and that abides therein.
6. Religion is the starting-point in nation-building.
7. The prophets of God should furnish inspiration for undertaking the program of God.
8. God will always provide a way where man provides a will.
9. Some men see in an event an occasion for joy; other men see in the same event an occasion for sorrow.
10. The promises of God are sure. We may have to wait long, but we shall not wait in vain.
11. It is always an occasion for joy when a work is undertaken for God.
12. He who has a grateful heart will always find something for which to praise God.

CHRISTIAN ENDEAVOR.

June 15, 1924.

Topic: "Memories: A Blessing or a Curse."
Lesson: Proverbs 10:7; Luke 15:17, 16:25.
Daily Readings: What to forget—Phil. 3:13-14; Selfish memories—Gen. 40:1-23. When memory tempts—Num. 11:4-15. Happy memories—Phil. 1:1-11. Remorseful memories—Gen. 42:1-21. Remember Jesus—Luke 22:14-20.

Memory has a physical basis in the brain. It is made possible because sensations from without and from within make a change in certain parts of the brain and the nervous system. For instance, a Christian Endeavorer looks at a picture. The light waves from that picture strike the eye, and the nerve fibers carry the sensation produced there to the brain, where it is "registered," so to speak. That sensation, however faint, makes some difference in the brain. And if the thing which the Christian Endeavorer saw was very striking, or if it produced a very vivid impression, it will persist as long as life lasts. I recall an experience in my own life which illustrates the point. When I was a boy, I lived just across the street from a large wood-finishing mill. One night my father came into my room and awakened me and told me to get up and dress quickly. A reflection of light on the wall caught my eye, and I looked out the window and saw that mill in full blaze. It is still vivid in my memory, and as I write these notes I can see that fire almost as clearly as I saw it that night. It will always be that way. Those sensations of light and the feeling of fear which that fire begot in my boyish heart made such a deep impression in the "memory center" of my brain that I will never forget it.

Now, in a sense, this is what happens every time we see anything or hear anything or do anything. But of course there is a difference in the intensity of the thing we see or hear or do, and there is a difference in the freshness with which we remember the thing experienced. As a rule, we remember the things that interest us. Interest helps memory. And so does association. For instance, a person will think of something he wants to do. He is afraid he will forget it. He accordingly ties a piece of string around his finger, and then when he sees that string, he will remember what he had to do.

Memory, it can readily be seen, plays a large part in life. A young person would have to start over every day in school if he could not remember what he had learned the day before. It is important that one train his memory, for memory can be trained—he simply improves his methods of memorizing. On the other hand, it is equally as important that we forget things. Suppose a person had to remember everything he had ever seen or heard—a mix-up his mind would be!

Hence, we see that memory can be a blessing or a curse. It is a blessing when it serves us to keep in mind the good things in life, the essential facts of knowledge, the friendships of life, and a hundred and one things that make up a good and efficient life. On the other hand, it becomes a curse when it serves to keep alive the impure things we have seen or heard or done, or the failures we have made, or the grievances we have had. The important fact to be noted here is this: A Christian Endeavorer can govern, in large measure, his memory. He can make it serve him by producing or holding in mind the good things, and by forgetting the bad things.

Some Quotations About Memory.

1. If we were truly wise, we should so live that our lives would contain nothing except that which would give us pleasure to recall.

2. We often forget that day by day we are building up memories. Nothing is ever really forgotten. Some day everything will live in consciousness.

3. Memory is the scourge that God put in our

hands to lash ourselves for the wrongs we do. We plait the thong that strikes us.

4. Memory is the storehouse of experience. Without it we should make no progress.

SOME QUESTIONS FOR DISCUSSION.

1. How can we improve our memory?
2. What relation does health have to memory?
3. What are some of the things we ought to remember?
4. What are some of the things we ought to forget?
5. How can the memory of Jesus help us?
6. What part will memory play in the future life?
7. How is the best way to memorize our C. E. pledge? How will it help us to memorize it?

MOFFITT FAMILY AND SHILOH CHURCH.

The Moffitt name is honorably and favorably known to CHRISTIAN SUN readers. Shiloh Church in Randolph County, N. C., is a Church of honorable name and true to the faith. The following interesting account of this honorable family and good old Church appeared recently in the Asheboro *Courier:*

Mr. H. T. Bray, who for many years has been living near Shiloh Church, located about twelve miles east of Asheboro, has given the *Courier* some interesting facts concerning the organization and later history of this famous old Church. For many years, hundreds of people from many countries have attended the memorial services, which are held there on the second Sunday in May every year. Mr. Bray also gives us some history of the Moffitt family, a member of which was the founder of Shiloh Church.

Charles Moffitt and four brothers, natives of Londonderry, Ireland, and ancestors of the Moffitt family in North Carolina, made a settlement in Randolph County, near the Buffalo Ford in pioneer days. This family lived there for many years. Rev. Thomas C. Moffitt, a great-grandson of Charles Moffitt, founded Shiloh Christian Church in December, 1843. The Rev. Mr. Moffitt was a son of Hugh and Margaret Needham Moffitt. He had the following brothers: Eli N., Charles, Hugh, Solomon, William and Benjamin Moffitt. He married Nancy Cox and reared the following children: Rev. Hugh T. Moffitt, Sheriff E. A. Moffitt, Dr. S. J. Moffitt, John T., W. D., Alfred A., Hannah, wife of D. H. Hayworth; Rosanna, wife of Orlando Bray; Emeline, wife of Bunyan Bostick, and Eliza, wife of Sylvanus Hatch.

As stated above, Shiloh Church was organized in 1843, by Rev. Thomas C. Moffitt. It is not known how long he served as pastor. Some time after him came Rev. J. W. Wellons, who is still living at Elon College at the age of 98. Among the pastors that followed were the following: Revs. J. S. Lawrence, 1881; H. T. Moffitt, 1883; W. W. Lawrence, 1884; H. T. Moffitt, 1885; W. W. Hayworth, 1886; J. S. Lawrence, 1887; H. T. Moffitt, 1888; M. S. Elliott, 1889; J. S. Lawrence, 1890; E. H. Jarrell, 1892; W. W. Hayworth, 1894; P. T. Way, 1896; J. R. Comer, 1898; J. W. Parker, 1899; M. E. Hammer, 1901; J. R. Comer, 1903; M. L. Hurley, 1905; H. A. Albright, 1907; R. L. Williamson, 1909; T. E. White, 1911; G. R. Underwood, 1918; A. T. Banks, 1919; G. R. Underwood, 1922.

In 1885, B. S. Moffitt was elected Church secretary, and he has held the office ever since.

The Church is now erecting a nice belfry tower on the house.

The first grave placed in the Shiloh Cemetery was that of little Julia Ann Moffitt, daughter of Rev. Thomas C. Moffitt. She died June 10, 1845. There are now 272 graves in the cemetery.

The Rev. Thomas C. Moffitt was Mr. H. T. Bray's grandfather.

Christian Orphanage

DEAR FRIENDS:

It is always a source of happiness to us to have our children to excel in their work. In the Orphanage, on the farm or in school. It has been our aim in this work to encourage our children to do their best to stand at the head. We have felt proud, and justly so, of most of our children who have attended the graded school this year. I believe most of our children did their best to stand at the head of their classes, and while all of them did not, we give credit to them for trying. We have a bright crowd of girls and boys, and they are a splendid, happy lot.

Sixteen of our girls had a place in the beautiful operetta given at the close of the school. I take it for granted they were given this preference because they could do this work as well, or better, than others. Several prizes were offered for different things, and our orphanage children won three of them. Frank Collier, one of our larger boys, won the prize for making the most progress in his class. Frank is a most excellent boy, and is very faithful in his work in looking after the cows and the milking. He has been awarded a trip to the army training school during the month of July.

Miss Evie Pearce, who came to us from Suffolk, Va., won the prize for making the most progress in her class. Evie is a strong girl and has stood right at the head of her Latin class all the term. She is very fond of Latin, and we expect some day to see her teach Latin in some big college.

Eugenia Hilliard, the girl who is always happy, won the prize for giving the best recitation.

We are very proud of our little folks, and we know you are always happy to give, that they may have a chance.

Our Easter offering is still climbing toward its goal. We have raised to date (May 29th) $2,932.01. We still lack $567.99. Are you going to push us up to it? It is heart-breaking to fail.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 5, 1924.

Amount brought forward		$8,854.64
Sunday School Monthly Offering.		
North Carolina Conference:		
Shallow Ford	$ 1.51	
Zion	2.50	
Burlington	62.26	
Franklinton	1.70	
Liberty, Vance	5.35	
Morrisville	2.00	
Oak Level	4.00	
Palm Street, Greensboro	6.50	
Bethlehem	3.33	
Henderson	5.67	
Ebenezer	6.00	
		100.82
Eastern Virginia Conference:		
Wakefield	$ 2.99	
Union	12.00	
Winchester	6.53	
Oakland	4.30	
Mt. Carmel	5.48	
Norfolk, First Church	5.00	
Elm Avenue, Portsmouth	4.77	
		41.07
Easter Offerings.		
Union, Va.	$ 15.00	
Union, Southampton	9.00	
New Hope, Ala.	6.70	
Mrs. T. E. Brickhouse	25.00	
Oak Level	10.00	
W. A. Newman, Henderson	25.00	
		90.70
Special Offerings.		
J. L. Andrews	$ 10.00	
Sale of calf	10.00	
Pervis Tilley	30.00	
		50.00
Grand total		$9,137.23

THEME FOR JUNE—RECORDS, REPORTS, REGISTRATIONS.

The monthly service program theme for June is "Records, Reports, Registrations."

"Records" refer to data societies are to keep through the year, that full and complete information can be furnished on activities, attainments, etc., at any time. The recording secretary is the custodian of these records, but every member of the executive committee is responsible for assisting in gathering these records.

Every recording secretary should be furnished by the society with a 'secretary's record book," that the permanent records of the society may be up-to-date at all times. (This book should not be used for the monthly executive committee minutes, but only for the annual reports of the society.)

"Reports" refer to the annual report each senior society is expected to make to its State secretary, and each intermediate and junior society is to make to the State superintendent. Forms are sent each society some thirty to sixty days before the State Convention for filling in and returning. It is from the data on these forms the State union awards the State banners and makes its report to the All-South Convention in the contest for the Dixie banners.

Every society owes it to its Church, pastor, State officers, Dixie leaders and to itself to make the very best report possible, and to see that this report is filled out completely and returned promptly, that it may be received back in time to be counted.

"Registrations" refer to your All-South Convention in Richmond, Va., July 10-14, 1924; your 1923-1924 State Christian Endeavor Convention (Ark., La., Miss. and Tenn. will take credit on this M. S. P. report card for their 1922-1923 State Conventions), and your young people's denominational conference.

Every Endeavorer in Dixie should register for the great All-South Convention to be held in Richmond, Va., July 10-14 ($1.00) whether he or she can attend or not, as to do so makes possible a greater Convention for those who can attend. In addition, all who register and do not attend, provided notice is sent Secretary Evans of nonattendance, will receive the official program, badge and printed Convention report, and these items alone are worth more than the cost of registering. Plus all this, every Endeavorer who registers helps his State union in the registration contests between the States. Do your part by registering today, and getting some one else to do so, too, sending registration fees to Secretary Evans, 5 Ferger Building, Chattanooga, Tenn.

JULY THEME.

In July we will emphasize attendance upon Conventions and Conferences. Plan now to have a great delegation from your society in the All-South Convention, Richmond, Va., July 10-14, and in your young people's denominational conference whenever it is held.

RESOLUTIONS OF RESPECT.

On May 1, 1924, our Heavenly Father, in His infinite love and mercy, removed from our midst one of our oldest and most faithful Sunday School workers, Mr. L. M. Foushee. He was 62 years old in March and had been a member of Shallow Well Church and Sunday School for about forty years. He was always at his post of duty on Sunday morning when it was possible for him to be there.

During these years he had missed only a very few Sundays. He taught a class of young men and boys for a number of years. He was teacher of the Bible class for several years, and had been teaching a class of girls for fourteen years, and when his health failed last July and he was unable to teach any longer, his wife taught the class for him and he still enjoyed being with them as long as he was able to go.

Mr. Foushee was a deacon of the Church, and will be sadly missed by both Sunday School and Church. Only a very few of us can remember going to Church or Sunday School at Shallow Well when Mr. Foushee was not there. It is hard to realize that our dear friend will be with us no more on earth.

Whereas, we, the members of the Church and Sunday School, feel the great loss of this dear member; therefore, be it resolved:

First, That, although our hearts are filled with sorrow at his going, we rejoice in the hope that it is well with him.

Second, That we cherish his memory, his faithfulness to his Church and Sunday School, and extend to his family our love and very deepest sympathy.

Third, That a copy of these resolutions be sent to his family, a copy to The Christian Sun, and one to the county paper.

MRS. A. S. THOMAS.
MRS. L. C. SLOAN.
S. S. THOMAS.

RAGLAND.

On April 26, 1924, after a lingering illness at her home in Halifax County, Va., the soul of Miss Ellen A. Ragland passed from her earthly life to the heavenly home. She was born August 27, 1849. While a young woman, she gave her heart and life to her God. During the years that followed, she lived a consecrated Christian life and was a blessing and a benefit to her brother and friends and a faithful member of the Church.

Funeral services were held at Pleasant Grove Christian Church by the pastor, Rev. J. E. McCauley, May 27, 1924, and the body placed in the Church cemetery.

Miss Ellen was very modest, never desiring praise; yet her friends and neighbors found in her a faithful and true friend. How can such a life be measured? Quiet, modest, industrious, loyal—what greater virtues could be wished for? Therefore, be it resolved:

First, That Pleasant Grove Church, Va., has sustained a great loss, but we bow in humble submission to God's will.

Second, That we extend to the bereaved relatives our deepest sympathy.

Third, That these resolutions be published in The Christian Sun and a copy be sent to the family.

Done by order of the Church.

MRS. D. J. SIPE, Sec'y.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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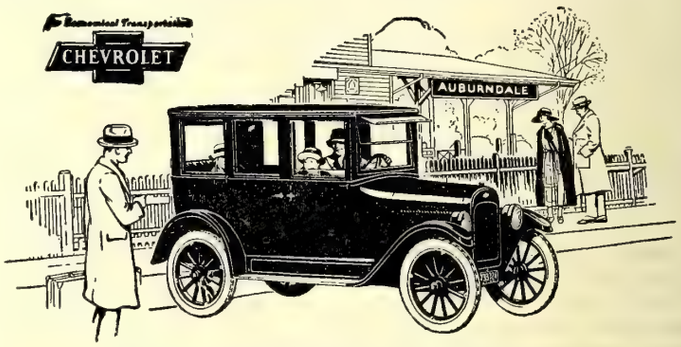

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RESOLUTIONS OF RESPECT.

One of the greatest and saddest losses that Holy Neck Christian Church ever experienced was on May 4, 1924, when our beloved pastor, Rev. Geo. D. Eastes, was called from earth to his heavenly home. He had only been with us as pastor seven months, but even in so short a time he had won the hearts and love of every one he came in contact with. We all feel that his life was a Christ-like life, and his teachings, his influence, and his great and noble deeds will ever live after him. He entered the ministry at the early age of sixteen, after which he took up the evangelistic work, therefore reaching more people and leading more men, women and children to Christ than the average man at three-score years and ten. Although he left these earthly cares on his thirty-fourth birthday, no death could have been sweeter, no loss to his loved ones could have been greater; yet we feel that God, in His infinite wisdom, love and mercy, makes no mistakes. He gave us his life as an example, and may we try to live up to his highest ideals.

We hereby express our sympathy to the bereaved ones, and our own esteem and loss we cannot find words to express our feelings. Be it, therefore, resolved:

First, That as husband and father, as pastor and leader, as friend and Christian, all the relations he filled, suffer irreparable loss in his departure.

Second, That as pastor, he was willing, self-sacrificing, gentle, modest, pure and ever ready to enter the most humble home to minister to those in trouble and need, his life was a ray of sunshine in every darkened path.

Third, That we offer the sincere condolence of our hearts to the sorely bereaved family and pledge our continued fidelity to the principles and activities that engrossed his life.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of the Church record, and a copy be sent to The Christian Sun for publication.

MRS. A. L. JOLLY.
MR. B. D. JONES.
MISS LILLYE HOLLAND.

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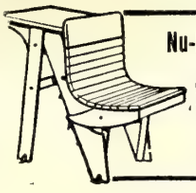
W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.



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HAYES.

John Smith Hayes, age 67, member of the M. E. Church, died May 13, 1924, and was buried at Oak Level Christian Church, Franklin County, N. C., May 14th. The maiden name of his widow was Zelma Ann Sherin. She, with two daughters, survive him. Many friends come with flowers and showed their sympathy with the bereaved.

D. A. LONG.

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JUNE 12, 1924. | NUMBER 24.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Christian Endeavor Goes North.—

Portions of the Bible have been translated into the native language of the Eskimo, and some of them have united with the Christian Endeavor Society at Point Barrow, the most northernly settlement of mankind in the world.

The Christian Endeavor Society goes wherever men and women are in North or South, and serves to train men for Christian service. There is a society at Point Barrow in the Far North—is there one in your Church?

According to Jesus.—

From the report of the Presbyterian board of national missions, we learn of the purchase of five acres of land near Rio Piedras, Porto Rico, for the establishing of a union theological seminary. The proposed seminary will be supported jointly by the Presbyterians and Baptists.

Such an interprise is in accord with the teachings of Jesus. Somehow, the foreign field workers have managed to go ahead, and they will lead some time the followers of the same Jesus into oneness with Him.

Mar Timotheos Here.—

Mar Timotheos, the Archbishop of Malabar and metropolitan of India, is in this country. The archbishop has been in England for some time conferring with the Archbishop of Canterbury, who would restore the Anglican mission work to Mesopotamia, which was interrupted by the war. Mar Timotheos is here visiting the Nestorian colonies in this country, the largest of which is in Chicago. The claim of the Malabar Christians to be direct descendents from the converts of St. Thomas forms one of the most romantic chapters in Christian history.

Episcopalians Endorse Prohibition.—

The Episcopalians of the Pennsylvania diocese endorsed the Volstead act, by a vote of 162 to 65, recently. Some of those opposed to the eighteenth amendment attempted to avoid the vote by pleading that the Church should not interfere with affairs of State, but the meeting was in no mood for such dodging, and came out squarely for prohibition and its strict enforcement.

The Pennsylvania Episcopalians have done what all Christians should do, and then they should help to enforce the laws of the land. Where a moral issue is at stake, the Church has a right to speak its mind, and this it should do. Christianity is greater than the State in things of morality, and the Church must direct the thinking of men.

Plan for World Prohibition.—

The World League Against Alcoholism will meet at Winons Lake, Ind., July 18th to 20th of this year, and plans will be definitely laid for a campaign for world prohibition. A permanent headquarters at Cairo, Egypt, under the direction of William E. ("Pussyfoot") Johnson, is being contemplated. From this office, propaganda will be carried on throughout the Moslem world.

Everywhere men and women are waking to the evils of the drink habit, and all over the world it will ultimately be outlawed. It is the only way, and every Christian is under obligation to help in the movement against alcoholism. We must co-operate to win in the fight for right.

Methodists Stand by Missionaries.—

The Southern Methodists had to face allegations of false theology against their missionaries. After some deliberation, the conference voted to stand by the missionaries, and endorsed their theology. The Methodists will spend $3,000,000 on the foreign field next year.

The cause of the charges of theological irregularities on the part of missionaries in many Churches at present is that those at work on the foreign field are too large to deal in the petty differences of denominationalism and are broad-minded enough to adapt the teachings of Jesus to the pressing needs of the hour, which so many in the home-land have been unable to do.

Golden Rule Sunday.—

The International Near East Association, meeting at Geneva, Switzerland, has set aside December 7th as "Golden Rule Sunday." Committees have been appointed to work in all the large European cities, and similar movements will be started in South America, Australia, Asia and Africa. The "Golden Rule Sunday" was observed in this country last year. The association hopes to get most of the needed funds for the support of the Near East relief work from this Sunday. Such international efforts for so Christian a cause draw men together more closely, and cement them into a great world brotherhood, and into such a brotherhood war cannot come. Let us observe with the world this "Golden Rule Sunday" on December 7th.

England Contributes to Peace.—

The English government has recently granted permission to Rev. and Mrs. Paul Sengle and Rev. Adolf Streihesen, German missionaries working under the Basel Missionary Society, to resume their work in the Malabar district in South India. The missionaries will now work under the London Missionary Society. By a number of treaties, and by the Versailles treaty also, German missionaries have been excluded from India. The British government feels now, however, that there will be no political activity on the part of missionaries.

The granting of this permission will contribute to the cause of world peace, since it will bring about a friendlier feeling between England and Germany. Again it is demonstrated that the Christ can bring all men into accord once they are touched by His spirit.

Liberals Increase.—

If the conservatives in the Presbyterian Church persist in forcing the issue of a strict adherence to the West Minster confession as a guarantee of theological soundness, the liberals seem to be girded for the fight. The 150 original signers of the statement of the liberal position have increased to 1,283, among these are seven heads of universities, colleges and schools, with nine professors. Many leading Presbyaterians are signers.

It is hard to understand why brethren cannot dwell together in peace. The Bible is the only rule of faith and practice, and the right of private judgment and the liberty of conscience should be accorded to and ought to be exercised by all. If these two cardinal principles of the Christian Church could prevail, there would be no warring factions in the Church of Christ. All the energy which is now spent in fighting each other could then be turned into kingdom service, and happy would be the world.

Not that Way in U. S.—

The synod of the Dutch Reformed Church of South Africa, according to a Cape Town dispatch of May 18th, condemned prohibition as a wrong method for combatting drunkenness. The synod held that "wine is a gift of God which no one should desecrate." The synod says: "The scriptures allow the individual to abstain, as is seen in the case of the Rechabites in Romans 14 and First Corinthians 8, but never mention prohibition as we now see it." Insofar as local option aims at prohibition, the synod is against it, but declares that it does not fall within the scope of an ecclesiastical meeting to give any further opinion on a measure of a political character.

Prof. Kurjper, who attended the meeting as a delegate of the Reformed Church of the Netherlands, maintained that the prohibition movement originated with the heathen, and that such sects as the agnostics were pronounced prohibitionists.

Unfortunately for the booze interests in the United States, the prohibition movement was fostered and promoted not by the heathen, but by the united evangelical Churches of all denominations.—*American Issue.*

NOTES-PERSONALS

The people of the United States saved during 1923 more than they earned during 1890.

The college commencement season is now drawing to a close. Students are returning to their homes.

Ten of the eleven State Legislatures meeting this year have passed more than 4,000 new State laws.

Rev. Jno. G. Truitt gives some very interesting and suggestive facts and figures in his Norfolk-Portsmouth letter this week.

The total levies of general property taxes over the United States have increased 160 per cent in the ten-year period extending from 1912 to 1922.

Highest and heartiest congratulations to Rev. R. P. Crumpler and the Rockingham, Va., pastorate in the purchase of a new parsonage at Linville, Va.

The trustees of Bethlehem College have completed arrangements for the next session, and the new faculty will enter upon its duties at once.

We trust SUN readers will go carefully and prayerfully through a close reading of Dr. Denison's article in this issue on "Stewardship and Missions." It was a great address and is weighty with great facts for Christians.

The Georgia and Alabama Sunday School Convention meets at Providence Chapel the fifth Sunday in June and Saturday before. All schools of that Conference should now be planning to send delegates to this important Convention.

Have you paid up your pledge to Men and Millions? The Christian Church is depending on you, and goes forward in its work of winning the world to Christ only as we pay our pledges and help carry out the items of this wonderful program.

We count ourselves most fortunate in securing Miss Madge Moffitt, Ramseur, N. C., to write a "Children's Column" for THE SUN each week. Miss Moffitt is a genius in children's work, and we expect her page to soon prove the most valued and readable page in THE SUN. Grown-ups as well as little folks will be reading what Miss Madge writes.

We congratulate Bethlehem College in securing Rev. S. L. Beougher, Graham, N. C., as its president. Bro. Beougher is a close student, a splendid writer, a clear thinker, a consecrated man, an able preacher of the Word, and we have no doubt will find his way into the hearts of the friends and supporters of Bethlehem and of our fine, good people in Alabama and Georgia.

Rev. G. C. Crutchfield changes his address from Elon College, N. C., to Wakefield, Va. Bro. Crutchfield recently graduated from Elon College and moved, with his family, to Wakefield, where he has served successfully as preacher for the past several months. Bro. Crutchfield is one of our most successful and promising young ministers, and the Wakefield pastorate has done well in securing his services.

The "Village smithy" in Saint Mary Cray, Kent, England, is being demolished to make way for a new broad street. The buildings are five hundred years old.

Mr. P. J. Carlton, accompanied by his wife and sister, Mrs. Parrott, is now traveling in Europe. They are expected to arrive at home in Richmond about the 21st of this month.

The Memorial Association of Providence Church, Graham, N. C., raised an endowment of $1,000, the income from which is to be used for the keeping of the cemetery. Others would do well to adopt a like plan.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will meet at Pleasant Ridge Church June 28-29. Delegates should be chosen at once. A full representation is desired.

Dr. Mitchell Bronk has recently resigned the pastorate of the Baptist Church at Stoneham, Mass., to assume the editorship of the Baptist Sunday School publications. Dr. Bronk succeeds Dr. W. E. Raffety as editor. The new editor has held a number of large pastorates, and has been a frequent contributor to denominational periodicals.

Sam Leonard Davis, the blind and wonderful pianist, and his consecrated wife, with a voice that carries the music of heaven, have been secured by our Mission Board as aids to our pastors and evangelists in holding revivals this summer. If you wish these wonderful helps for a meeting, write Rev. G. O. Lankford, D. D., Burlington, N. C., at once. Bro. Davis and his wife are consecrated workers and are an invaluable asset in any evangelistic meeting.

CHURCHES NEED PASTORS.

The tendency to withdraw from the Churches of Germany for political reasons having disappeared, these organizations are gaining daily in strength and membership. As a result, there is an increasing demand for pastors, and theological students have better prospects of finding employment, on graduation, than the young men who study medicine or the law.

DR. LONG RECEIVES PURSE.

Friends of the Rev. Dr. D. A. Long presented him with a purse and many other useful gifts last Thursday on his eightieth birthday.

In spite of the years which have gone and which with others tell a different story, Dr. Long is active and in perfect health. In addition to fulfilling the duties of minister for several Churches, one of which is in Warren County, he teaches a class in theology at the Christian College here.

Friends are expressing the wish that his health may continue good and that he may be spared for added years of a life which is a benediction to the community in which he lives and an inspiration to those among whom he walks.—*Franklinton* (N. C.) *News.*

DANVILLE.

This Church has been praying for a great revival for at least three months. It has prayer meetings Wednesday, Friday and every second and fourth Sunday nights. Preaching every first and fourth Sunday, Morning and evening. This Church has a splendid Sunday School, with Bro. J. E. Jones as superintendent, with a faithful set of teachers and officers. They have a good Woman's Missionary Society and a Woman's Church Aid Society.

This Church now says they want a pastor for all time, and want him to live in their midst, though they have no parsonage; hence I cannot fill the place as a resident pastor. Any minister who may be called will find some very good people here. The congregations are good—much larger than when I took charge. I hope they may realize their desire in securing a resident pastor. and God bless this Church.

P. T. KLAPP.

MONUMENT FUND.

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the last resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C.

We should have $2,000 with which to erect suitable marker. What will you give?

Acknowledged in THE SUN last week—W. E. Kitchen, Roanoke, Ala., $5.00.

Who next? Send funds to J. O. Atkinson, treasurer of committee, Elon College, N. C., and same will be properly receipted and acknowledged through THE SUN.

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

SIDES—FARMER.

Mr. Lonnie Ray Sides, a graduate of Elon College and now an instructor at State University, Chapel Hill, N. C., and Miss Elizabeth Florine Farmer, also a graduate from Elon College and the past year a successful teacher in the high schools of Oxford, N. C., were happily married at the home of the bride, Mr. and Mrs. W. O. Farmer, News Ferry, Va., at 8 P. M., Saturday, March 31st.

The Farmer home was beautifully decorated for the occasion, and a happy company of neighbors and friends gathered to add pleasure and enjoyment to the auspicious occasion. The bride was given away by her father, Mr. W. O. Farmer, and Mr. R. L. Sides, brother of the groom, was best man. Miss Louise Tune was maid of honor, and beautiful little Vivian Rhodden was ring-bearer. The bridemaids were Misses Lillie Sides, Sarah Nowe and Esther Farmer. The groomsmen were Mr. Atkinson Farmer, brother of the bride; Mr. J. W. Foster, and Mr. I. H. Butte.

The ring ceremony of the Christian Church was used, and Miss Mabel Farmer, cousin of the bride, after rendering two voice selections, played charmingly the wedding march. It was a brilliant and happy occasion, whose effect was heightened by the full evening dress and rich costumes of the entire bridal party, most tasteful and beautiful floral decorations, an inviting buffet supper, and a coterie of devoted friends and admirers of the happy bridal pair.

The presents to the bride were costly and beautiful. The Farmer home, for the occasion, was indeed a scene of rare loveliness and hospitality. Immediately after the marriage, Mr. and Mrs. Sides left for a Northern tour, and on their return will reside at Chapel Hill, N. C., where Mr. Sides has already won his place as successful teacher and citizen. The writer was the officiating minister. J. O. ATKINSON.

BACKING OUR CHURCH PAPER.

It is admitted everywhere now that one of the best, if not the very best, means of reaching people is through the printed page. There probably never was a time when the daily newspaper was so widely read as it is today. And not only is the daily paper read, but books and other papers by the thousand are taken and read. I ride on the street cars a great deal, and I am often impressed by the number of people on the cars who are reading something. The kind of literature they are reading differs greatly. There are books, papers and magazines, good, bad and indifferent. People read. Then if we wish to reach and influence public opinion today, we must do so through the printed page. Almost every work or vocation has its special paper, and the writing business has come to be a very profitable one. One of the dangers of our time is that people shall be brought under the influence of writers who write for profit instead of service.

It is easy, therefore, to see the need of good religious literature if religion is to be taught in one of the most effective ways. One of the great needs of the Church is to get its people in the habit of reading its literature. There are lots of Church members who would not think of being without their daily paper, that never think of taking nor reading their Church paper. There are many Christians who will unhesitatingly pay ten or twelve dollars a year for a daily paper, but they will tell you that they cannot afford to pay one or two dollars a year for their Church paper.

No denomination, great or small, publishes better papers than the Christian Church does. And I suppose the publications of our Church are supported by as large a percentage of the Church as those of any other denomination. But they are all suffering from lack of proper backing. The *Herald of Gospel Liberty,* one of the oldest and the best of religious papers, should have at least twice the number of subscribers it has. I don't know where one could find so much good religious reading elsewhere for the price of two dollars. THE CHRISTIAN SUN, our Southern paper, is splendid, and deserves a much better support than it receives. And that is true of all our other publications.

But I should like to call the attention of the people of the Ontario Conference to their especial obligation in backing the *Vanguard.* According to the number of members of the Ontario Conference and the number of subscriptions we have outside, we ought to have at least three hundred paid subscriptions. This would bring it up to a position near self-support. Yet Bro. Hoover tells me that he has received only about fifty dollars for subscriptions during the past year. We have issued something over three hundred copies, and received pay for a little over fifty of them. It is humiliating to make such a statement as that, but I feel that it should be made public, and that we should be so heartily ashamed of ourselves that we would resolve, right here and now, not to let such a thing occur again. Our next Conference session ought to take some steps to make the *Vanguard* self-supporting, and the action of Conference ought to receive the full and whole-hearted backing of overy person in every Church. The *Vanguard* ought to be in every home of the Conference, and every one ought to be willing to pay his share in keeping it there. Friends, let us get behind our Church papers as we should get behind every enterprise of the Church. And let us get so close behind that they can feel us push.—*Calvin J. Felton,* in *Vanguard.*

AGRICULTURAL NOTES.

A production of 8,197,000 bushels of wheat is forecasted for Virginia this year by the Virginia Crop Reporting Service, in comparison with 11,145,000 bushels produced in 1923. The forecast is based upon a condition of 82 per cent of normal on May 1st, and the final results may be larger or smaller as weather conditions are better or worse than the average. The acreage in wheat this year is the smallest since 1909. Nearly all farm work in Virginia is backward. Plowing made rapid progress during the latter part of April, but cold weather delayed planting. On May 1st reports indicated that 73 per cent of the spring plowing had been completed, compared with 80 per cent completed on the same date last year. Only 48 per cent of the planting and seeding had been completed on May 1st compared with 51 per cent last year. Usually a large part of Virginia's corn crop is planted during the latter part of April, but this year the weather has been so unseasonably cold that farmers have waited for more favorable conditions. The prospects for hay are very good, clovers and grasses having made a fine start. Stocks of old hay on the farms are smaller than usual, but are sufficient to meet requirements until the new crop is harvested. The outlook for fruit crops is mort promising, but it is yet too early to make any estimates of probable production, as in many sections apples are still in bloom. Heavy rains and swollen streams probably damaged crops during the second week in May, but accurate information on the amount of damage done is not yet available.

The early part of April was cool and wet in North Carolina, but since the fifteenth of that month the weather has been generally favorable for farm work, and farmers are catching up with their seasonal activities. Planting is well advanced in many sections, and crops are growing splendidly, but the general opinion is that farm work averages from ten to fifteen days late. Tobacco farmers are transplanting, and plants are plentiful in the State as a whole, though they are small. Wheat is recovering much of the ground lost as a result of late winter freezes and is now growing fairly well, giving promise of a good crop. Spring oats are in good condition, but fall oats, which suffered from the winter freezes, show poor stands and indicate a short crop. Farmers are still planting corn, but some early plantings are up to good stands. Clover crops average from fair to good. Truck is late, but is growing nicely, conditions in the commercial area being good. Prospects for fruit are considered extra good, and the State is expected to yield the largest crop in many years.

The agricultural statistician of South Carolina reports that crop prospects in that State compare favorably with average conditions on May 1st, although planting of most crops is late. (The same may be said of Georgia and adjoining States.) The percentage of plowing done on May 1st was estimated at 73 per cent, compared with 73 per cent done to the same date last year and 84 per cent the ten-year average, and planting done was estimated at 65 per cent compared with 68 per cent on May 1st last year. The probable wheat yield of South Carolina for this year is estimated at 1,463,000 bushels, compared with 1,925,000 bushels harvested in 1923, the condition of the crop on May 1st being 80 per cent in comparison with 83 per cent a year ago. The condition of the oat crop is only 67 per cent of normal. The commercial potato crop is reported to be poor. The supply of farm labor is estimated at 80 per cent of normal, whereas the demand is 93 per cent of normal.

BUSINESS CONDITIONS.

Factory employment and production of basic commodities declined in April and there was a further recession in wholesale prices. Retail trade was larger than in March, chiefly because of Easter buying, and was at about the level of earlier months of the year. There was a decrease in the volume of borrowing for commercial purposes and further easing of money rates.

Production.

The Federal Reserve Board's index of production in basic industries, adjusted to allow for seasonal variations, declined 2 per cent in April. Declines were particularly large in iron and steel, coal, and woolen industries. Mill consumption of cotton, on the other hand, showed less than the usual seasonal reduction between March and April. Factory employment declined 2 per cent in April, owing chiefly to large reduction of forces at textile and clothing establishments. Contract awards for new buildings reached a higher value than in March, and were also larger than a year ago. The value of building permits granted, however, declined and was smaller than in the corresponding month of 1923. Department of Agriculture estimates on May 1st of the yield of winter wheat and rye are somewhat above the forecasts made in April. The acreage of winter wheat is estimated at 7 per cent less than last year.

Trade.

Railroad shipments, which since the middle of March have been smaller than last year, were 3 per cent less in April than a year ago. Shipments of coal were much below last year, while loadings of merchandise and miscellaneous freight were higher. Wholesale trade in April was in about the same volume as during the preceding month and as in April, 1923. Sales of dry goods and hardware were smaller than a year ago, while sales of drugs and shoes showed some increase. Department store sales were considerably larger in April than in March, partly owing to the unusually late Easter. Total sales for the two months were 2 per cent greater than in the corresponding period of 1923. Merchandise stocks at department stores showed less than the usual seasonal increase in April, but were at a higher level than a year ago.

Prices.

Wholesale prices, according to the Bureau of Labor Statistics' index, declined 1 per cent during April and reached the lowest point since May, 1922. Farm products, however, advanced 2 per cent in April. Metals and foods showed substantial reductions. Prices of clothing, fuel and chemicals also declined, while prices of building materials and house furnishings remained unchanged. During the first half of May, quotations on cotton, wheat, flour and hogs increased, while prices of sugar, silk, wool and metals declined.

Bank Credit.

During the five weeks' period ending May 14th, the volume of borrowing for commercial purposes at member banks in leading cities declined somewhat from the high level reached early in April. There were increases, however, in loans on stocks and bonds and in investments in securities, so that the total of all loans and investments at the middle of May was higher than a month previous and in larger volume than at any time in more than three years. The volume of borrowing by member banks at Federal Reserve Banks declined further during the last week of April and first half of May, while holdings of securities bought in the open market increased slightly. Total earning assets declined to $795,000,000 on May 21st, the lowest figure since the autumn of 1917. Further easing of money conditions during the last week of April and the first three weeks of May was reflected in a continued rise of the prices of government securities, in a reduction from 4½ to 4¼ per cent in the rate for prime commercial paper, and a decline in the rate of bankers' acceptances from 4 to 3 per cent. On May 1st, the discount rate of the Federal Reserve Bank of New York was reduced from 4½ to 4 per cent.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HOLY BIBLE IS SUFFICIENT.

One is in error in saying that the Christian Church is a creedless Church. The Christian Church has its creed. That creed is the Holy Bible. It believes the Book. It believes that man does not have the right nor the insight nor the wisdom to take from or add to that Book. It believes with Paul in his declaration to Timothy (2 Tim. 3:16): "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It believes with the psalmist who sang in perfect harmony: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." It believes with John the revelator, who declared (Rev. 22:18): "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book, God shall take away his part out of the book of life and from the things which are written in the Book." The Christian Church believes that God gave by inspiration an all-sufficient creed in His revealed Word, and that no sort of legislation, or decree of court, or wisdom of man, or council of the great can improve upon the Book.

This is why the Christian Church puts it as one of the five fundamental planks of its platform that the Bible is a sufficient rule of faith and practice. The Christian Church feels that the reason why Christendom is divided today into so many camps, so many branches, so many conflicting and contending schisms and divisions is because wise men (in their own opinion) have tried to improve upon the Book or subtracted from the Book, and thus adopt a man-made creed instead of holding fast to a God-given creed.

The Bible is a broad Book, it is a large Book, it is a liberal Book. So is any book that undertakes to supply the moral and spiritual needs of man, to treat the many sides of complex and mysterious human nature, and to lead from the ways of error and untruth into the paths of peace and truth and to God. The Bible is a large Book; it is the utterance of the voice and will of God through inspired men; it is the great and infinite God speaking in a very special and direct manner to all sorts and all conditions of men. It is the Book on which our civilization is built, and through which the kingdom of our Lord is ever being extended and its power made known to the children of men. Man can never improve on this Book as a rule for his faith, a guide for his conscience, a chart and a compass for his daily pursuits and practices.

If the creed of the Christian Church is too large and liberal, the fault is not our own; we stand for the Word. Hold it aloft and proclaim it to the world, and give to all the right which we, ourselves, claim, namely: to "search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of men." With such a creed as this, with such a document, with such a book in our hands, we should today be proclaiming this salient fact in every land and clime beneath the sun. The world is hungry for the Book, and needs its teachings today as it needs nothing else in all the world and in all the thought of man. Our trouble as a Church has been that we have rejoiced in having the Book, the whole Book, and nothing but the Book, but have not spent ourselves nor our possessions in giving to others that which has been and is our chief blessing and benefit. The greatness of our creed and the glory of our position should have inspired us to run with haste and speed to all the earth; instead, we have, with indifference, allowed them to impede our progress and tie us to communities and localities in which we dwelt. Our glory in this respect has proved our shame, and our greatness has supplied us a seeming contentment and satisfaction to remain where and what we are.

One day this Christian Church of ours will rise with healing in its wings and will speed, as Lord Christ commanded we should, to the uttermost parts of the earth to proclaim this glorious gospel and make known to all men the infinite and imperishable truths which God has given us in His Book, and which we have made our sufficient rule of faith and practice. Oh, brethren and beloved of the Christian Church, how long! again let us say, how long before we shall practice what we preach in making the Bible, the Word of God, a sufficient rule of our faith?

IN GOD'S TOMORROW.

Our Heavenly Father saw from the beginning that it would not be best for us to know all things while here on earth, or even to know the experiences of delight and disappointment, achievement and failure, victory and defeat, through which we were to pass. And in His divine economy He provided for our limitations of prescience. If we knew just what experiences we were to pass through in life, our strength and vitality would all be wasted in worrying over how we would meet the different experiences when they came. It is indeed a divine favor conferred upon mortal man that he does not know ahead the experiences that are crowding to meet him. If we knew the misfortunes that await us from year to year; if we knew the afflictions that we were to have; if we knew the disappointments—it would shut out the sunshine of the present from our lives, and in anticipation of the experiences we would not be able to perform our present tasks or enter into the joys now before us.

Jesus said to Peter on one occasion: "Thou knowest not now, but thou shalt know hereafter." He was simply reminding the disciples and all Christian believers that there were spiritual meanings in life too deep for the human mind to fathom on this side the grave, but that some day man would understand all things even as God from the beginning has understood. The apostle Paul gave expression to his conviction on this subject in his classic words, "Now we see in a mirror darkly; but then face to face; now I know in part, but then shall I know fully even as also all along I have been fully known." Such a prospect—the capacity some day to be able to understand all the mysteries of earth and of heaven; some day to be able to answer all the baffling questions of the mind and of the soul—such a prospect is one of the most wonderful heritages of heaven. To be able some day to see all things as God now sees; to be able to love as God now loves; to be able to know all things as God now knows, to understand as God understands—is the Christian's hope, for "we shall be like Him."

Just meditate upon that thought, the thought of heaven affording its citizenship the privilege of supreme knowledge and understanding. Such a hope—yes, such an assurance—ought to be an incentive to every thoughtfful man and woman to make such of heaven.

"Thou knowest not now, but thou shalt know hereafter." It was our Lord and Master who spoke the words. He was gathered with His disciples in the upper room. It was a farewell service, the last night Jesus spent with His friends before His departure.

"Thou knowest not now, but thou shalt know hereafter." The disciples did not understand the significance of the relation Christ bore to them nor of the object-lesson of brotherly service He sought to give them. The supper was over. Jesus had girded Himself with a towel; had taken a basin of water and began to wash the disciples' feet. They did not understand the meaning of the act. Peter protested because he did not understand the spiritual symbolism of the service. And so in these later days there are large numbers of true disciples of our Lord who have a mistaken interpretation of that act, and instead of realizing that Jesus washed the disciples' feet as an object-lesson of humility in brotherly service, they have thought that He thereby instituted "the ordinance of feet-washing." They look at the physical act itself rather than at the spirit that prompted the act.

The great lesson that Jesus sought to teach by that humble act was that the secret of true greatness is humility and a willingness to respond to every opportunity of service. In that act of humble service to the disciples, God's nature is revealed. Has it ever occurred to you that God is working for us all the time? Has it ever occurred to you that it costs God effort and energy to make provision ever for our material comforts and necessities day by day? Through His own divine effort, He has made provision for us to have air to breathe, water to drink and food to eat. And above all He exercises spiritual concern toward us. And in God's attitude toward mankind is reflected the only true attitude parents should have toward their children. The true parents are more anxious about the moral and spiritual welfare of their children than merely that they should have good clothing and good food. the father or mother who is content merely to know that their boy or girl is well fed and well clothed, and that by reason of proper home training their children have the correct decorum and appear well on all occasions, such parents

should be made to realize that it is of infinitely more importance that their children are provided for spiritually, and that their boy or girl should so be trained as to first of all be able to appear well in the sight of God. Our Heavenly Father made provision for both the material and the spiritual needs of His children, and He thereby sets an example for every earthly parent. And the Sunday School is the response of the Church to help the fathers and mothers of the community to meet that need. That is one service the Sunday School seeks to render to the community, to offer opportunity for religious training, to prepare the youth for the emergencies of life.

There are many things in man's today that we cannot understand, and we must wait until "God's tomorrow" for their explanation. In "man's today" we see through a glass darkly; but in "God's tomorrow" we shall see face to face. In "man's today" we only know in part; but in "God's tomorrow" we shall know even as we are known.

REACHING THE INDIVIDUAL.

Progress is made only by improving the individual. This is true in every realm of life. But it is nowhere so evident as in the field of religious endeavor. The only way to improve our Churches is to lead the individual members into a larger Christian experience. The only way to save the world is to save one by one the individuals who make up the world. The world can never be saved en masse. The Church can never be improved en masse. We can advance only as we reach and save or improve the individual.

This is a slow and wearying process. It requires time. It requires no end of patience. And it requires tremendous amount of the hardest kind of work. It is not surprising that the Church has so long held to the effort to reach the masses by mass tactics. It is so fascinating to dream of launching a drive or a movement that will, by the force of its momentum, reach great masses of folks and turn them in the right direction. The recent remarkable denominational movements, campaigns and drives were inspired by the successful mass undertakings of the government. The surprising thing about them is the degree of success they attained. But we are beginning to see that their successful completion depends upon reaching the individuals who have contributed, and maintaining their interest and activity.

Ministers have long since realized that the success of their work depends upon the reaching of the individual. This has to be done mainly through the personal contact. It is no disparagement of the work of preaching to say this. The public message has its place, and it is powerful in its far-reaching effects. But even the sermon has to be followed up with the personal interview and visitation if it is to accomplish its purpose. People become aroused to a sense of duty. Church members realize their duty to render a larger service. Unchurched believers are made to feel that they should be actively identified with the work of the kingdom. The unconverted are made to realize their need of personal salvation. In practically every instance, a personal interview is necessary for the completion of these desirable results. We are realizing as never before that the work of the kingdom depends upon individual work with and for individuals.

Now, who is to do all this individual work? Naturally, the first thought is directed toward the pastor. We are told time and again, in Conferences and Conventions, that the pastor is the key-man in every enterprise of the Church. We are not disputing that fact, but if he is what the term indicates, his duty is to unlock the door of opportunity. The key-man certainly should not be expected to do all the work. In every pastorate, whether it be country or city work, the amount of personal work that demands to be done is simply overwhelming. It is an impossible task for one man to ever hope to accomplish it There are the members of the Church who have grown cold or careless. There are the members who have never seen the possibilities that God has placed in their way. There are the sick folks who ought to be visited. There are the folks who are occasional attendants at your services who should be reached and actively enlisted. When could a preacher ever find time to read a book or prepare a sermon if he were to do it all.

Who is to be the pastor's helper in this task? Many city Churches are turning to paid workers to assist the pastor. But it is a question whether this is practical or even desirable if the Church finances are able to provide for it. Can you pay some one to fulfill your obligations to God and your fellow-men? And if you pay some one to do your work for you, are you not missing the finest and most soul-satisfying experience of your Christian life?

There has been a wonderful development of lay activities in our Churches. Some of our laymen and laywomen are rendering service that is invaluable. It has been my experience that most of our members are perfectly willing to work when a definite work is given them to be done on an occasion. Most of them work willingly and faithfully, and enjoy it. If you are facing an evangelistic campaign, they will do personal work. If you are undertaking a financial task, they will make solicitations. But too many of them regard it as an occasional task, and not as a continuous occupation. They are like the neighbor who comes in to help when a member of your family is sick, or who makes up a purse for you when your house burns. Such service is priceless. But what we need to realize is that our Master is calling us not to occasional deeds of service, but to a life-long service of daily work in his kingdom.

S. C. H.

IT PAYS TO ADVERTISE.

On Broadway, New York. are signs 50x54 feet in size, 60x70 feet, 68x80 feet—any size, so it is great and attracts. On one of these signs are letters twenty-five feet high. One industrious firm advertising its make of chewing gum has spent on one sign at Forty-fourth and Broadway $100,000 a year for the past seven years—$700,000 in seven years! There are other signs nearby that cost $60,000 per month; so that, in this vicinity, this manufacturer has paid out $40,000,000 for advertising his make of chewing gum the past seven years.

Other manufacturers are equally industrious and ingenius in keeping their wares before the public eye. Surely the Word is right in declaring, "The children of this world are in their generation wiser than the children of light."

What if the Church were to put one-tenth as much into advertising to the world the worth and value and merits of the saving power of the Gospel as our business concerns put into advertising their wares and products? In such an event, this whole wide world would be won to Christ in this generation.

Are we really seeking to let our lights shine out to all the world, or are we hiding them under a bushel?

THE HOME OF THE SOUL—WHERE?

There are but two homes for the soul—one is heaven, the other hell. Your conscience tells you which would be your home were you to die tonight. There are those, to be sure, who claim that there is no such place as hell. They even laugh at the minister who warns against this terrible place. Their real objection is not to the preacher, but to the Bible. The New Testament tells us there was a man who "lifted up his eyes, being in torment." If eternal punishment is not true, then the Bible is untrue and altogether unworthy of belief. He who rejects the fact of hell must likewise reject the fact of heaven, and to reject these is to discredit Christ and reject the Scriptures. Some time since a scoffer said to me, "In the course of time, the fires of hell would have to burn out." I reminded him that we had positive proof of the fact that Vesuvius had been burning for about 2,000 years, and that the probability was much longer. And just here I offer it as my deliberate opinion that I never knew a man who did not believe in hell, who was not traveling the path that led there. It is more or less natural for one whose life logically leads to eternal punishment to deny eternal punishment.—*J. W. Porter, D. D.*

MEN AND MILLIONS.

The payments on pledges to Men and Millions in May were encouraging, as the report elsewhere in The Sun shows. All our people need is to keep the movement in mind—what it is doing, and what it will do. If we can't support this movement, we need not talk of our love or loyalty to the Christian Church. The Men and Millions Movement is nothing less than the Christian Church endeavoring to go forward in kingdom service; in doing that more efficiently and successfully which God has committed to us through the Church. If we love our Church, love all it is, stands for, is undertaking to do in the world to save souls, preach the Word and extend the kingdom of our Lord; then we will support Men and Millions, pay up our pledges and help carry forward this holy and heavenly movement.

SWEET THEIR REST.

Sweet is the rest of those who lie
Under the grass and the open sky.
Pain no more shall come to them.
The lips of censure are dumb to them.
Sorrow nor hurt nor shame may touch
The breast of those whom we loved so much;
Age has lost them the same as we,
Always beautiful now they'll be.

Mourn you not for the ones who lie
Under the grass and the open sky.
Never shall sin draw near to them,
Never shall terror bring fear to them;
They have gone home to the God above.
Sheltered now in His boundless love
From all that maketh men's misery—
Always beautiful now they'll be.

—*Edgar A. Guest.*

Religion is by some supposed to be the most secret thing about a man. It has to do with the relation of a man's soul to God. No man can look down into the soul and see what is there. Yet any boy can tell whether a man's religion is genuine or not. But even suppose his fellowman may for a time be deceived, let him remember that God cannot be deceived. The man who tries to appear religious, when he is not, is insulting God. He seems to take the stand that God does not know what is going on in his heart and life, and that he can do what he chooses without fear of the consequences. Such a man should have before him as his motto text, "Thou God seest me."—*Ex.*

CONTRIBUTIONS

SUFFOLK LETTER.

Gossip is the cheapest product of the tongue-factory. It is manufactured on a very large scale. It is never copyrighted. It is not marketable among the best people. It changes subjects with every new dissatisfaction and disappointment. It circulates very freely, but usually by verbal methods. It rarely gets in print. It has many agents, but very few of them are willing to give the author of the latest, except in rare cases and to confidential listeners. It costs nothing to distribute its messages. Most of it is personal. Its chief topics are social and commercial. It looks after human conduct with microscopic vision, and knows more about the crooked or failing business than any reporter. It is zealous to the point of secret enthusiasm. It is deeply concerned about personal reputation and the interests of business. It usually introduces its topic with "Have you heard?" And then proceeds to relate a confidential report with the parenthesis, "I am very sorry, but they say it is certainly true." Then the story is related.

The State considers its citizens innocent until charges are proved. The court proceeds upon that assumption. The witness in court is sworn to tell the truth, the whole truth, and nothing but the truth." More than that, the witness must be of good character as to statements not only in court, but out of court. This, it seems, is a fair way to deal with all matters that pertain to human conduct and human affairs. Many men have been driven to the wall in business by false reports circulated by loose tongues and careless brains. It is too bad that courts of justice which deal chiefly with crimes and criminals should be better than neighbors in their dealings with one another. Simple justice requires that nothing be believed without proof; and gossip disregards the simplest rules of justice. One other thing might be stated, and that is that there are gossiping ears as well as gossiping tongues. So many people have "itching ears." "Keep thy tongue from evil, and thy lips from speaking guile." Words are among the most powerful things in all the universe. God "spake, and it was done." Jesus said to the afflicted man: "Arise, take up thy bed and go to thy house; and he arose." Again he said to the storm-tossed sea: "Peace, be still; and there was a great calm." The word of God is "quick and powerful, sharper than any two-edged sword"; and human speech, spoken and written, is powerful. Laws are simply words. The Bible is all words. The gospel is in words. The tongue is a dangerous weapon when employed in gossip. The tongue is an unruly member; everything else has been tamed except the tongue.

With the tongue, men praise God and curse God; with the tongue, men bless other men or blight the best they possess. We ought not to listen to gossip. The man who buys intoxicating liquor is as guilty as the man who sells liquor. This has been so decided by judges. We are all guilty. We need to set a new standard for conversation. Society rests on speech. We condemn the man who stabs his brother and then slanders him with his tongue. The majesty of human speech is truth; the poetry of human speech is its Christian spirit that lives in friendships that endure. "Am I my brother's keeper" needs no question mark for Christian men and women.

W. W. STALEY.

ELON LETTER.

I write this on the return trip from Bethlehem College, Wadley, Ala. I have been very much encouraged by what I saw there. The school is one year old now, and it is certainly a lusty and promising youngster.

The original building, a combination dormitory for girls and temporary administration building, is not completed, but has been in use since December 15th last. The contractor was ordered, by the trustees in session, to proceed at once to complete it, and just as soon as funds are available from the Southern Christian Convention's recent action, the administration building will be begun.

President Hook has started the school off well, giving it high standards. He has wisely co-operated with the State and local public school authorities and has their esteem and good will—valuable assets indeed for any college. The high school department is already accredited. The junior college will be standardized as soon as possible.

President Hook and his faculty were given a vote of sincere appreciation for their splendid service during the session of beginnings. The president, in February, announced his intention to resign. That does not mean there is any loss of hope in his mind for Bethlehem. He believes solidly in her future, and is deeply interested in it. In his successor, Dr. S. L. Beougher, the trustees feel they have secured a man who will carry forward President Hook's splendid seed-sowing to a golden harvest of growth and development. President Beougher is urged to assume his duties at once.

Rev. Geo. D. Hunt, the "Dr. W. W. Staley of our Far-Southern work," continues as financial agent of the college, giving even a larger portion of his time to the work. For more than a year now he has pastored five Churches, working for the college meantime, paying his traveling expenses for the most part, and not agreeing to accept a penny for his services. With this Conference year he is to give up all but two Churches and agrees to accept a modest salary beyond his expenses. This splendid man has raised in cash about $3,000, and in subscriptions about $7,000, without appreciable cost to Bethlehem. He is no rich man, just an humble preacher; but he loves Bethlehem and the Christian Church, and recognizes that they must progress or stand still together. His espousal of the college's interests means prestige, and presages success.

The second, or sophomore, year of the college work will be undertaken next year. Fifty-one students enrolled last session. The hope is for one hundred during 1924-'25. President Beougher is a hustler, a good executive, an enthusiast of the first caliber, and an optimist who can extract good even out of a sleepless night. He is new in the field of college administration, but his fine achievements in the pastorate, his practical-mindedness and his versatility, together with his genial disposition, guarantee in the judgment of those who know him best an era of growth and progress at Bethlehem.

Prof. Herbert Scholz, Jr., has made a splendid success of his work this session, and returns to the college next year. So does Mrs. Thyra Swint as teacher in the high school department and as librarian. Prof. Otis Fincher is expected to teach music. Miss Alma Beougher, daughter of the president, is to teach the commercial branches, act as secretary to the president and as college bursar. Mrs. Beougher is to be matron and housekeeper. Other faculty members are Rev. S. M. Lynam, Miss Mary Swanson, and Miss Essie Mae Cotten. With such a facnulty and with the spirit of optimism that radiates from the hearts of our people and friends there, Bethlehem can confidently face the future.

I was glad the trustees voted to ask all Christian Churches in the two Conferences to call in their appointments on the first Sunday in June for the future, the commencement Sunday, so as to permit our ministers and our members generally to attend the commencement. Our people need to visit our college commencements. It will help them. It will also help the colleges.

Why not send Rev. Geo. D. Hunt a gift for Bethlehem? God will bless and prosper you in such generosity.

W. A. HARPER.

NORFOLK-PORTSMOUTH CHURCHES.

There are eight Christian Churches in Norfolk and Portsmouth, with a membership of 2,681. This is a greater number than that of the Valley of Virginia, or the Alabama, or the Georgia and Alabama Conference. This number is sufficiently great to make this city by the sea feel the power of the Christian Church. Does it feel that power? Does it know who we are? It certainly does! It should know us even better, and it needs our message of life and love and cheer in a still greater measure.

To that end, the Christian ministers have reorganized. Dr. W. D. Harward, pastor of the Elm Avenue, Portsmouth, Christian Church, is president, and John G. Truitt, pastor of the First Christian Church, Norfolk, is secretary-treasurer. Other members are: Rev. B. F. Black, pastor of Rosemont Christian Church; Rev. W. H. Garman, pastor of Old Zion Christian Church; Rev. O. D. Poythress, pastor of the South Norfolk Christian Church; Dr. L. E. Smith, pastor of the Christian Temple; Chaplain H. E. Rountree, in U. S. Navy; and Rev. W. L. Wells, pastor of First Christian Church, Portsmouth.

Just before Easter, through combined effort, about 190 persons were enlisted in this community to win men to Christ during the pre-Easter week. On and just before Easter over 200 members were received into our Churches. Since Easter the number has gone to 305. The figures are: Christian Temple, 111; South Norfolk, 60; First Christian, Norfolk, 37; Old Zion, 35; Elm Avenue, 23; Rosemont, 19; Ocean View, 15, and First Christian, Portsmouth, 3. Rev. W. H. Garman is preaching evangelistic sermons at Ocean View this week, and will without doubt add others to that roll.

At present we are trying to institute daily vacation Bible schools in all of our Churches. Several of them are already committed to it. It is the hope of this organization that wherever a Christian Church is found in this community, there will be found a wide-awake and up-to-date group of Christian workers. May it come to be said, by all who are posted in this city, that wherever you find the Christian Church you will find a good place to worship God; a people taught by competently trained leaders in Kingdom-building; and a zealous, warm-hearted congregation, ready at all times to be a genuine blessing through united effort and Christian love.

Norfolk, Va. JOHN G. TRUITT.

"The great weight of scientific opinion today is that alcohol is alcohol either in whiskey or beer; and that the amount of alcohol consumed is actually greater where beer is the popular beverage than where it is not."

MAKING ATHLETICS CHRISTIAN.

It is a far cry from the days when athletics in colleges was considered a useless waste of time and effort, to the present day. Today the athlete is the hero of the college campus, and both the students and faculty often strain their vocabularies to blazon forth his prowess. But we are wondering if this is right and proper, and if athletics as played in our colleges today is worthy to rest on the pedestal of importance to which it has been raised.

Modern Christianity is invading every walk of life, from the life in the home to the political conduct of the nation. Athletics—that great formative agency in the lives of our young men—must be invaded and permeated by the spirit of Christ.

It is no doubt our duty to encourage wholesome athletics as promotive of the welfare of our bodies, which are the temples of God; but, when athletics in colleges reaches such a degree of contamination as to become detrimental to the building of Christian character in those who participate, it is time to stop and think.

Now, athletics is a Christian conception, and being Christian in conception it is the duty of those who play, those who direct, and those who support athletics to keep it not only Christian in theory, but also to make it Christian in actual practice. It is the spirit of fair play which makes athletics glorious, and when this is violated the game becomes loathsome to those who love clean athletics. The writer has heard players boast that it was their ambition to be "dirty" football players. What kind of attitude should we take toward men of this type? Such men are not fit to wear the colors of the institution they represent, and the game would be a thousand times better off without them. Some of the worst profanity I have ever heard was during a football game. If one belongs to a team where this is allowed, it is in accordance with all rules of life that he will gradually acquire the use of profanity himself. We must see that this situation is remedied and that athletics is made wholesome.

We will all agree that the coach or director is a strategic force in collegiate athletics. The players are in his charge almost body and soul when on the field or court, and it is within his power to influence them for good or evil as no other individual can. The majority of our coaches are good Christian men, and we should make every effort to see that this is true of all. There is no logical reason why the atmosphere on the athletic field should not be as wholesome and as pure as the atmosphere which pervades the students in the class-room in their reverent search for truth. It is the duty of all to create such a sentiment on our campuses as will make athletics Christian.

Athletics that is conducive to the building of Christian character, the fairest flower of civilization, is a blessing to our colleges. Athletics which destroys the fine impulse of fair play and reverence for God are a curse, and should be treated as such.

W. S. Weathers.

REV. McD. HOWSARE TO COME TO ELON.

Readers of the *Herald of Gospel Liberty,* in the Southern Convention, have been intensely interested in the inspiring results of "Kingdom-Enlistment Week" which has been observed in many of our Christian Churches under the direction of Rev. McD. Howsare, of Dayton, Ohio, who is executive secretary of the Board of Evangelism of the Christian Church. At Dover, Del., the only Church within the bounds of the Southern Christian Convention, which has had one of these kingdom enlistment weeks, over one hundred came into the Church following Dr. Howsare's visit to Dover.

Pastors and others of the South will be glad to know that Dr. Howsare has consented to come to the Elon Chautauqua for a class in evangelism and to conduct the closing consecration service of the week on Sunday night. Those who are eager to follow the Master in winning others, will wish to attend Dr. Howsare's class at Elon July 28th to August 3d, and to discuss with him personally the great work of evangelism.

The Chautauqua this year offers an exceptionally fine course to pastors, with Dean Enders, Dr. Howsare, Rev. Harrell, Rev. Hardcastle, Dr. Staley, Dr. Harper, and a host of others who have a real message from study and experience. The pastors will wish to be there from the opening night when Rev. Wade C. Smith, of Greensboro, opens the Chautauqua, through Dr. Howsare's closing consecration service. More than that: every pastor will wish to have there with him Church leaders and young people who will share his vision and go home to help make their own Church program a winning force for Jesus Christ.

Lucy M. Eldredge.

OUR MOUNTAIN WORK.

On Sunday, June 1st, a beautiful memorial service was held at Elk Spur Christian Church, Fancy Gap, Va. The following program was rendered:

Several selections of music, led by W. C. Strickland.

Greetings by the pastor, Rev. M. T. Sorrell.

Bibles from the "Win One Bible Class," Winchester, Va., were presented to every member of the Church by W. E. Lindsay, of Mt. Airy, N. C., with impressive and appropriate remarks.

"Why Have Memorial Day?" address by J. W. Hylton, Mt. Airy, N. C.

An address by Judge Bowling, of Hillsville, Va.

The service was then closed with prayer, after which all went to the cemetery and spread flowers on the graves. Miss Laura Clemmer, here, made a short but very interesting talk.

It was an ideal day, the music was splendid, the fellowship warm and cordial, spiritual interest was deep, the congregation very large and orderly.

After enjoying a good dinner and the kind hospitality of Bro. Sorrell and wife, Miss Morey, Mrs. Sorrell, Mrs. Lindsay, Mr. Hylton, Bro. Sorrell and myself went to Rocky Ford for Sunday School and preaching. Here, Mr. Hylton and myself made short talks on the Sunday School.

It was certainly a most delightful day and an inspiring occasion. We wish all Christian Sun readers who, through our Sunday Schools and Churches, have contributed to our mountain work could have been present on this auspicious and wholesome occasion. It was an inspiration to be there.

Visitor.

A COMMUNICATION.

The Christian Church! Oh, the Christian Church! Who does it belong to—God or man? "And they were called Christians at Antioch," and were to be brothers and sisters in Christ's name the world over, preaching and teaching the gospel of truth through love, winning disciples to be followers of Jesus, known and read of all men. And, oh! how they loved one another, and how we ought to love one another as He loved us!

It pains my heart to read such articles as came out in The Christian Sun April 17th, "The Way to Disunion." The *Christian Evangelist* issue of April 3d, in its department letters to the brotherhood, in an article signed by W. T. Nee, deposes and says the new Christian Temple will be dedicated March 16th, etc.

I love the name Christian Church, and have tried to be loyal and true in helping to keep from bringing reproach upon the cause of Christ and others, saying we are not worthy of the name we bear. We should not condemn others in what we allow in ourselves. "There is so much good in the worst of us. Holy writ says Christians are to shine as lights in the city. We are to be guideposts, doing things Christ-like.

I hope somebody will clarify the "why" of this article through The Sun. To my mind, it is the most heart-rending editorial that has ever passed through our Church papers. Let us unite, and be Jews or Gentiles. I would prefer we be good Samaritans, even though they were called dogs, begging crumbs.

Mrs. J. I. Joyner,

Washington, D. C.

OLD LEBANON CHURCH SITE.

I see in The Sun of May 29th a piece under the above heading. I want to say, "Hurrah!" especially to the last paragraph.

The action now started has been on my heart for two or three years and I have mentioned it to several from time to time at our annual Conferences, but was discouraged, and hence did not bring it before the Conferences. But I am glad the ball has started to roll at last.

Anything I can do or any information wanted by the committee, call on me and I will do all I can to help the plans forward. I know the spot on which the house stood and can show the house, which was moved from there, which sheltered the suggestors and adoption of our present great name—Christian. The Richmond-Norfolk State highway directly crosses it and cuts it almost in half, and the spot on which the house stood is in a few feet of the highway, making it more noticeable to tourists in passing.

The old deed, with John Warren's and Jane Warren's signature is in my possession. I treasure it very highly and often think of the worshipers of one hundred and twenty-five years back. How little did they think such a large Church would grow out of that thin little handful. I am glad a monument is soon to be erected on Old Lebanon Church site.

Elberon, Va. Ollie V. Cockes.

ROGER W. BABSON.

Roger W. Babson, of Washington, D. C., graduated from the Institute of Technology, in Boston, Mass., and served as statistician for a bonding company in Boston for eight months. Then he accepted a position in the city of New York. For a number of years past, he has been one of the closest and ablest students of religious and moral questions. In concluding a wonderful address a short time ago, he said: "Thus we see that it is not raw materials, available labor, capital, or intelligence which make permanent prosperity. They are but the tools and can be used either to upbuild or tear down. The real thing of worth is the purpose which actuates the use of these tools.

"For permanent prosperity we must all be actuated by those spiritual qualities of thrift, industry, efficiency, integrity, faith, inspiration, service, righteousness—qualities which religion alone can give. The greatest, the most necessary and the most practical force in the upbuilding of a permanent prosperity is, I say, religion—the spirit of Jesus Christ in the soul of man."

Error is not dangerous where truth is free to combat her.

D. A. L.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS AND A CLEAR CONSCIENCE.

A good brother, writing June 3, personally says: "I feel much better about Men and Millions and can talk about the Movement more conscientoously since I have paid up my own pledge. Before I paid it, my conscience would smite me and tell me I ought to practice what I preached. It is my conviction that whenever a man pays up his pledge he is more fully converted to the movement and naturally wants to see others become happy and have a clear conscience like himself. God bless our M. & M. Movement and enable the new subscribers to pay up their pledges. When a pledge is paid, there is such a joy and ease of conscience in the heart as to make one feel like exclaiming, 'I am so glad I gave!' "

Many feel as this good brother. As a rule, the ones who are not enthusiastic over M. & M. are those who did not subscribe at all, or, having subscribed, have not paid their pledges. Every one who has made an honest effort to pay his pledge and realizes what he has accomplished thereby in helping all the interests and enterprises of our Christian Church, is bound to rejoice and feel happy deep down in his heart. There never has been a movement that gives more joy to those who are helping carry it forward, since it is the one movement that all of us are invited into in behalf of the great service it is trying to do to advance the kingdom of our Lord in the world.

MEN AND MILLIONS COLLECTIONS FOR MAY, 1924.

Eastern Virginia Conference.

Cypress Chapel	$ 2.00	
Rosemont	75.40	
Liberty	4.50	
Suffolk	1,357.55	
Berea, Norfolk	103.50	
Franklin	800.00	
Ivor	40.00	
Dendron	192.71	
Portsmouth	259.12	
Oakland	10.00	
Dendron	80.00	
Union, South	20.00	
Christian Temple	8.00	
Wakefield	60.00	
Mt. Carmel	67.00	
Burton's Grove	10.00	
Damascus	15.00	
Johnson's Grove	4.80	
Burton's Grove	20.00	
Winchester	84.00	
Mt. Carmel	45.00	
Bethlehem	19.00	
Oak Grove	1.00	
Isle of Wight	10.00	
		$3,306.58

North Carolina Conference.

Hebron	$ 20.00	
Elon	35.00	
New Lebanon	2.00	
Henderson	51.65	
Randleman	8.00	
Hines' Chapel	120.00	
Amelia	5.00	
Burlington	33.60	
Union	3.00	
Moore's Union	96.00	
Howard's Chapel	1.50	
Poplar Branch	5.00	
Union, Va.	81.00	
Burlington	157.90	
Shallow Well	14.40	
New Elam	30.00	
Hines' Chapel	34.00	
Parks Cross Roads	38.00	
Pleasant Grove	8.00	
Haw River	15.00	
Big Oak	5.75	
Ramseur	3.60	
Mt. Gilead	10.00	
Burlington	18.00	
Liberty Vance	60.00	
Oak Level	42.00	
Bethel	46.00	
Big Oak	4.80	
Wake Chapel	125.00	
		1,074.20

Valley of Virginia Conference.

Antioch	$ 63.75	
Timber Ridge	15.00	
Palmyra	1.00	
Joppa	4.25	
Lineville	7.00	
Leaksville	5.00	
Bethlehem	10.00	
Newport	43.60	
Dry Run	5.30	
		154.80

Georgia and Alabama Conference.

Corinth	$ 5.00	
Beulah, Ala.	5.00	
Wadley, Ala.	4.00	
Oak Grove	10.00	
N. Highlands	5.00	
Pleasant Grove, Ala.	15.00	
Noon Day	18.00	
Christiana	8.00	
		70.00
Total for month		$4,605.58

The above amounts were paid to C. D. Johnston, executive secretary, during May, and proper credits given. Will pastors and captains please keep their people advised as to payments? With proper co-operation, our people will pay their pledges. Many are doing so with most commendable zeal, promptness and grace. All should do as many are doing, and the work will go swifter and better.

J. O. Atkinson,
Secretary.

STEWARDSHIP AND MISSIONS.

By Rev. W. H. Denison, D. D.

[Reproduced from notes of an address delivered by Dr. Denison before the Southern Christian Convention, at Norfolk, and published by request of the editors.]

When I become a steward, what bearing will that have on my interest in the work for missions? The fundamental principle of Christian stewardship is that God, by creation and redemption, is the actual owner of all natural and spiritual resources; and that as stewards, we are entrusted with life, powers, business ability, property, time, talents, never for selfish use, but ever for service of God and humanity.

The accepted principles of stewardship are (1) that God is the owner of all things; (2) that man is a steward and must give an account of how he has used for God all that has been entrusted to him; (3) that God's ownership and man's stewardship ought to be acknowledged; (4) this acknowledgment requires, in material expression, the setting apart as an act of worship for the extension of the kingdom a separated portion of income. In the Scriptures, the tenth is recognized as such acknowledgment. The proportion should increase as income increases. (5) The separated portion should be systematically administered for the kingdom of God and the balance treated as no less a trust.

When I recoknize that missions is the main business of the Church; that the winning of men and women to Christ is the central purpose of the Church—and then adopt the above stewardship principles, and practice them, something is likely to happen in my life.

What Will Likely Happen?

1. I will consider my family from a different viewpoint. I may have thought of their interests without relation to kingdom extension. Possibly I had only thought of their success in life as being established in a good home, successful business, as living near me. I may have thought of that Sunday School class as a fine lot of young people to be honest and clean, establish themselves in the community, and never have presented to them the need of the world for their lives. As a pastor of my Church, I will make the aims and purposes of my Church not merely to train up a generation of nice people, to establish themselves in my congregation and be simply good people. But when the principle of Christian stewardship gets possession of me as a parent, Sunday School teacher, pastor, I will be laying on the hearts and minds of my children, class, congregation the great call of God for workers, and one result will be more missionaries will go from my home, class, Church. Many homes do not want their children to become missionaries, many teachers have never presented the matter to their classes, many Churches have existed ten, twenty, fifty, one hundred years, and never sent out one pastor or missionary.

(2) There will be a new element in my prayer-life. When in our homes and in our Churches we begin to pray definitely for fields, workers, races, and study them, the stereotyped prayers of years will be changed into living, vital praying. There will be new elements in my prayer-life, new interest in the old prayer meeting, and in the family devotions. There will be more power in our prayers at home and at Church, and more things will happen, because when we prayed we recognized our stewardship of lost humanity.

(3) I am a layman and have been chosen by my Church as one of the every-member canvassers. Heretofore my service has been hesitant along that line; I have called myself a beggar; I have tried to use some plan short of the every-member canvass; I have seen the matter of the canvass only as a matter of making a budget. But when this stewardship message gets hold of me I see it from a new point of view: I feel that I have one of the great chances of my life, and go to men and women, boys and girls gladly and present to them the needs of the kingdom and find it a privilege to show them their privilege. When I recognize my stewardship, I ask to be a canvasser next year too. I become an advocate for the Church and the whole cause.

(4) I will give more money for missions, too. I will recognize my stewardship by starting with the tithe of my income. Last year our people gave on an average for all Christian purposes less than one-fourth of the tithe of their income. Then if my income increases I will be glad to increase my giving over the tithe. There will be more money for the Lord's work.

(5) I am going to study and investigate more about the business I am investing in. I have contributed some when the calls came, but have not

really given the matter much thought. Now that I am a steward, I am finding out about that work to which I am giving and seeing where the largest results accrue to the kingdom. I take some definite interest now. I study the places of investment as I would in a secular matter. I am learning something, and enjoy it.

(6) My stewardship acceptance gives me a new and different view of the dollar I have. I see it not as filthy lucre, not as the devil's coin, but as so much of myself, so much stored-up human power. It is a part of myself. How am I willing to spend so much of myself? Surely not foolishly! With it I build Churches, preach the gospel where I may not go, train other workers, teach, heal, save children. Stewardship gives me a new view of money. I put so much of myself into each of these enterprises.

(7) As a Church officer, it changes my view of the work assigned to me. I have considered it as drudgery, have given little time or thought to my work. I have had little system, slighted the work I could. I have skipped the official board meetings when I could, other things have had my attention when they came on the same night as a Church, committee, or board meeting. Now, in the new light, I see that I have a great privilege of service, a place to use my business, legal, financial, clerical, executive ability in the greatest channel of righteousness in the world—

The recognition of my stewardship opens my eyes to at least these seven things; and, do you know, I think it is worth while? I enjoy it at least.

Dayton, Ohio.

FOLKS IS FOLKS.

It has been the writer's privilege during these recent months to be in the homes and Churches of our Christian Church people in various parts of our brotherhood. The experience has been a very valuable one indeed. Churches in the open country, in villages, towns and cities have been visited, and everywhere the finest people imaginable have been met. What ministers and what ministers' wives we have, and what solid, hopeful men and women there are every where! How any one could ever be a pessimist and be out with Church people is beyond knowledge. Everything is not just right in the world, to be sure; but God has many thousands who are clean-living, glad-hearted and forward-looking; and they are, and their children will continue to be, the salt of the earth.

My February field work was done amongst the brethren of the New York Eastern Conference. The snow is deep in this part of New York in February, and so in these days of dependence upon auto transport one cannot get far back from the beaten track, but the Churches visited seemed to unite in creating a vision of a sleeping giant. Splendid work is being done, but the possibilities are so vast that one stands in awe. Church after Church stands alone or practically so in its community, and the religious life of that community depends upon one of our Churches. If these Church buildings are not of today, they are at any rate in a worshipful way maintained. Two things seem to be needed. First, some great, worth-while undertaking to arouse them to the consciousness of their power; and, second, a more widespread use of our literature among the boys and girls. Numbers of the boys and girls seem entirely innocent of any relationship to or loyalty for a definite Church family.

March was spent in sunny North Carolina, but it was not sunny. Out of respect for the northern visitor, it snowed and blew and even made icicles. But the weather had no affect upon the loyal, loving hearts of the people. Hope and expectancy are everywhere here whether around Elon or back in a county where the railway does not penetrate. To the folk-loving visitor there was much to encourage and cheer. Two things seem much to be desired: first, more frequent visits of a pastor (rather than a preacher once or twice a month) to provide religious leadership; and, second, a more adequate equipment for worship among the boys and girls.

Part of April was spent within the bounds of the Eastern Indiana Conference. This is the Conference that has done almost as much as the whole Church to provide missionaries for the foreign field. We visited them in their very busy oat-seeding time, but, with splendid loyalty, numbers of them left their fields to listen to ways and means of more helpfully carrying on the Master's work. If one were to suggest what seems to be the two greatest needs of this fine people in religious education, they would probably be: first, a deepened sense of the value of educational evangelism; and, second, of trained teachers. Four Churches of the Eel River Conference were visited also. Here the people have built more adequate buildings than was usual in the buildings of twenty-five years ago, and their workers are thus more fortunate. If the Sunday School people of these Churches were as forward-looking as their leaders, great things would result. As it is, there seemed much hope.

The last three days of April were spent in delightful fellowship with the Yale colony of Christian Church students and ministers attending the annual lectureship courses at that great seminary.

A little over two weeks of May were spent with the Churches of the Merrimac, Rockingham and Cumberland Conferences of the New England Convention. Everything here was warm and cordial except the weather. But during a pouring rain all day we had one of the best institutes of the series. Some of the schools of these Conferences are doing very fine work, and some are splendidly organized for further advance. Workers are being urged to go to summer schools, and one or two teacher-training classes are at work. There is also one or two buildings quite adequate for resultful work. What strikes the visitor as most interesting, but at the same time as the greatest handicap, is the almost glorying of the age of things. Most of the Churches are well kept, but are old and inadequate, and their veneration almost says "hands off." There seems also to be a tendency to have the Church and Sunday School work done by elderly people, and to neglect to develop the young people. I never met finer people than these New England folk, but in a number of places one's heart would hunger for the enthusiasm of youth.

W. P. Fletcher.

A STEWARD FACES HIS LORD.

In a Church not long since, when the Sunday School offering was being taken, a member of the men's Bible class was seen to fish deep into his pocket, bring out some small change and drop a penny in the plate and return the remainder of his coin to his pocket. This was not unusual with this man—it was his custom to put a penny in the Sunday School offering. Eighteen months from the particular morning referred to, this man was dead, and his estate was appraised at something like $40,000.

One wonders what this man said when appearing in the judgment, his Lord said: "Give an account of thy stewardship." All will one day render an account of how we have managed that which our Lord has entrusted to us during our lifetime.

Subscribe for The Christian Sun.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying something by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

Lieut.-Gov. J. E. West, *Chairman.*

J. O. Atkinson, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE REASONABLENESS OF PRAYER.

We have insisted that prayer is a real and living force as natural as some other things of our being, and a thing to be as much depended upon when we comprehend its operations.

Now, if God exists, there must be prayer, for there must be a relationship between the Creator and thing created, between the father and the child. With our Heavenly Father, that relationship is prayer, and the prayer life of every individual begins with the consciousness of the Sonship; yea, even earlier than that—subconsciously the individual prays before conscious prayer becomes positive.

It is impossible, therefore, to think of God our Father without entering into this prayer-life and without communing with Him. That is what prayer is—a communion between God and man. God speaks to us in revelation, and we speak to God in prayer. The Holy Spirit speaks to us in divine appeal, and our hearts respond in the same language. We commune with our companions during our waking hours. Take the Father into thy soul each day. Thou wilt find it as natural as it is for a child to talk with its parents.

Prayer.—Our Father, cause us to look up this morning and this week, and open wide our eyes, that we may see the great preparation Thou hast made for our living and comfort. Help us to look to Thee, commune with Thee and live forever. *Amen.*

TUESDAY.

BE TRULY THANKFUL AT YOUR TABLE.

"He that eateth, eateth unto the Lord, for he giveth God thanks."—Rom. 14:6.

"It is sanctified through the word and prayer." —1 Tim. 4:3-5.

Neglect not to give thanks at your table, but after you have done so, live the life, do not complain.

Complain about the food that is provided and the way it is cooked, and the good effect of asking a blessing before a meal is lost.

Thousands do not have the food they need, while others have plenty of food, but on account of certain disorders are unable to eat it, which is a far more serious condition.

You should be truly thankful and appreciative of what you have and the good wife who prepares your food; and if you have healthy, hearty children to eat it, and your own digestive apparatus is right and you do not have to "go on a diet," be doubly thankful.

If you do have digestive troubles, it is often your own fault, your own making, and you pay the penalty of breaking nature's laws.

Emphasize that thought when you feel surly at table and make the family suffer because you cannot eat, and nothing tastes good. Perhaps it is your own fault. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, make us truly thankful for what we receive from Thee, and whatever may seem lacking, help us to turn to and do what we can to fulfill our desires. In Christ's name we ask it. *Amen.*

WEDNESDAY.

A SURE TEST.

"We know that we have passed from death unto life, because we love the brethren."—1 Jno. 3:14.

There are some things we may not know, but of some of the best things we may have certain knowledge. It is given unto us to know if we have passed from death unto life. There are those who can name the day and the hour when they passed from death unto life. There are others who cannot recall that time, but who may be just as sure that they are the children of God.

For instance, one man knows when he learned to read; another does not know. He knows something better; he knows that he now knows how to read. It is more important to be able to read than to know when we learned the alphabet.

The same is true spiritually. Hardened sinners may tell when they passed from death unto life, but little children may pass into the kingdom so young and so easily that they may not remember it. However, all should have the assurance that they have passed. Let no one despair, or 3—CHRISTIAN SUN— .. .. doubt, if he cannot recall the time. Try the test. Do you love? "Whosoever loveth is born of God."

Prayer.—Our Father, we thank Thee for Thy great love wherewith Thou hast loved us that we may become Thy children. Help us to love Thee and all those whom Thou dost love. In Jesus' name we ask it. *Amen.—Rev. T. E. White,* Windsor, Va.

THURSDAY.

THE GOD-BLEST MAN.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor siteth in the seat of the scornful." —Psa. 1:1-6.

What a blessing to read this beautiful old psalm in its original language! I opened my Hebrew Bible and translated it, perhaps not correctly, but what a wealth of new wisdom it seemed to contain! For instance, I got a translation of the first verse like this: "Happy is the man who does not live by Godless purposes, who does not remain standing in his sins, who dwelleth not in the abode of mockers."

Not a new translation do we need, but a profounder realization of the hidden riches which lie like nuggets beneath the surface of every verse of the old Bible! Blessed beatitude! "Happy the soul with God's purpose enshrined, ever moving away from his evil and sin, ever abiding among those who, for God and man, have nothing but love!" Indeed, he shall be like a tree planted by rivers of water! And that kind of a man will be religious in the best meaning of the word, delighting in God's law, and in that law meditating day and night.—*Rev. Vincent G. Burns.*

Prayer.—That every member of the household may learn to love God's Word and to read it as a guide to daily living; also that we may win others to do likewise.

FRIDAY.

PROMISES TO OVERCOMERS.

"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

"Shall not be hurt of the second death."—Rev. 2:11.

"I will give to eat of the hidden manna, and a white stone, and a new name."—Rev. 2:17.

"Shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father and before His angels."—Rev. 3:5.

"I will make him a pillar in the temple of my God; he shall go no more out, and I will write upon him my new name."—Rev. 5:12.

"I will grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."—Rev. 5:21.

"He that overcometh shall inherit all things, and I will be his God and he shall be my Son." —Rev. 21:7.

Prayer.—Our Father, out of the depths of our soul we cry unto Thee, O Lord, help us to be overcomers. When the deceitful and desperately wicked things come upon us, help us to be steadfast. When we are so blinded that we cannot tell where right ends and sin begins, oh, Thou who canst see, purify our vision, sensitize our souls, fill us with light, and cause our every step to be in righteousness and truth. Glorify Jesus in us today. *Amen.*

SATURDAY.

BUILDING CHARACTER.

"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15), *"but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you"* (Matt. 6:33). *"Blessed are those servants whom the Lord, when He cometh, shall find watching."*—Luke 12:37.

Character is a harvest of years, the result of amalgamated labors and trials, decisions and choices. A part of us is our body. To eat and drink is good for the body, but it is also necessary that we eat and drink in right proportions, or we shall suffer the consequences, probably sicken and die. It is likewise necessary for the soul to have its food for the development of its character according to its destiny, created in Jesus for good works.

Once I heard a jest. A fellow said, "When that fellow dies, you can inscribe on his tomb, 'Here lies music, for it never came out of him.'" There is a sense in which this is more than a jest, for thousands of souls live and die and never develop into the character they are capable of becoming. A violin is capable of wonderful music, but it needs tuning to harmony, and then the stroke of the master-hand. Every soul is capable of big things. It needs tuning and the stroke of the Heavenly Master's hand. By the reading of God's word, by prayer, and serving, grow into the perfect man.

Prayer.—Dear Father, accept our praise this day for the privilege Thou dost give us to share with Thee in building character, bringing heaven to the world. Each day help us to be still and know that Thou art God, and our only hope. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN." —Mark 2:27.

The necessity of the Sabbath, in part, lies in the necessity of a certain time given everything for relaxation from the strain of work and for culture unto the end of its mission.

The spirit of man is tidal, and "the soul wins its victories as the sea wins hers." There are "spells" when we have tides of feelings, interest, energy, heightening of ambition, the glow of life around us, birthdays, return of friends, gatherings at special dinners, holidays, etc. All these result in rising tides of feeling and explain the common delight we have in observing them by ceasing from work and celebrating.

The Sabbath has the goal of the highest ambition, the greatest glow of life, the call of the greatest number of friends; it celebrates the soul's birthday, it is the greatest holiday. It is our spiritual jubilee. As a day of rest, it is necessary for the rehabilitation of body and soul. As a day of worship and soul culture, it satisfies the soul's demand for rejuvenation. Properly kept, it breeds into our lives sweet and tender feelings and intensifies and directs the powers and passion of the soul.

Prayer.—Our Father, teach us how our Sabbath returns each week to bring us the culture of heaven. Help us to be the true man and worship. In His name we ask it. *Amen.*

? ? ?

THIS PAGE IS FOR THE CHILDREN ONLY—BUT

LISTEN, LITTLE FOLKS!

This page is yours, from now on; but it has no name yet. Would you like to name it for me? Yes? Fine! But let's give every one an equal chance. Shall we? Who likes a contest? Then, that's what we will have; and we shall begin at once. Every child under the age of fourteen years is entitled to take part in the contest. We will give a year's subscription to THE CHRISTIAN SUN to the child who sends in the best name for our new page for the children.

Send your name and the name you wish the page to have to Miss Madge Moffitt, Ramseur, N. C.; also your age.

The contest will close July 1, 1924.

Do we all understand? Then, we are ready—go!

WHAT YOU WILL READ EACH WEEK ON YOUR PAGE IN "THE SUN."

A story; maybe two stories, if you wish.

A nature poem, and other poems that make little folks happy.

Any news items, too, from our own children's department will be published.

Any contributions from any one will be appreciated.

We want to make our page interesting, and we want each one to help. Then it will be *our own children's page.*

JOYFUL JUNE.

O jolly June, chock full of joys,
You seem just like us girls and boys!
I wonder if your school is out,
And you're so glad you want to shout.
I know you're glad, for I can see
You're full of happiness like me.
And sometimes, June, I'm just like you—
So glad I don't know what to do;
Sometimes I don't know what to say,
So then I dance and sing and play
That I am just a budding rose,
And then a little breeze that blows
Across a sleeping baby's lips
And stoops to kiss his finger-tips.
And when I've played I'm everything
I ask my mother if she'll sing,
For, oh! there's something in her tunes
That makes the whole year full of Junes!

—*Child Life.*

MISTRESS MARY'S GARDEN.

Of course, you have heard of Mistress Mary Quite Contrary? But maybe you did not know that Mistress Mary herself lives up in the Northland, where Santa Claus lives.

I want to tell you a little story about this dear little girl. One day, just before Christmas, Mistress Mary was walking out in her garden, watching the little seeds and buds in the flowers, when all at once Santa Claus came out of the house with a pack of toys for his sleigh.

"Oh, Father Santa!" said the little girl; "take me to Earthland with you. I will help you give the dolls and toys to the children."

Santa Claus was surprised, because realy and truly none of his Fairyland children had ever asked to go with him before; but he remembered how lonesome he was last year, and how long the trip seemed, so, laying his finger beside his nose, he said: "Little Mary, you always were quite contrary; perhaps it will make you a better girl to help me make some one happy." Santa knew how it always made him feel to give all the toys away at Christmas. "But," said Santa, "you must give the children of Earthland something of your very own, because it will make you happier, and they will like it better if it is something that belongs to you."

Mistress Mary only had her flowers in her garden, and at this season of the year the beautiful flowers were just tiny seeds. But while she stood there thinking, an idea popped into her charming little head. Going into the house, she found a large sack, almost as large as the one Santa Claus carried in his big sleigh. Now what! Why, the dear little girl, now as happy as could be, went out into her garden and gathered— Flowers? Certainly not! She gathered seeds—little seeds that would begin to grow very soon and make beautiful flowers for happy little folks to enjoy.

That night, Santa Claus, with his sleigh full of toys and Mistress Mary beside him, started off on his long, long journey. As the eight tiny reindeer flew over hill and dale, over city and town, Mistress Mary, now no longer quite contrary, scattered the seeds from the big sack out over the fields and gardens.

That was her gift to the children of Earthland.

Today if you go out into your garden you will see, not the little seeds, but the blossoms grown, sending forth their message of love to all the people of the earth, making every one happy with their beauty and fragrance.

Mistress Mary's flowers are blooming.

WHEN BENNY WAS LOST.

Benny was lost and didn't know it, and that is the funny part of the story. Grandma thought he was lost; mamma was sure he was lost; Nora, the cook, was afraid he was lost, and Susie Yates, Mollie Duke, Tommie Davis, Billie French, Annie Brown, and a lot of other boys and girls who helped to look for him, all thought he was lost. And this is how it happened:

Benny's little baby sister was ill, and the doctor said she must be kept very, very quiet. Grandma said: "Benny, if you will play at the sand pile, so little sister can have her afternoon nap, when I call you to take your bath I will give you a penny, and you can go with Nora to the grocery and get some candy."

Benny loved his little sister, and made up his mind to be very quiet; so he took his tin pail and shovel and Pinky, his little shaggy dog, and went out to play at the sand pile.

He made a big sand man; then he made big mountains and dug tunnels underneath them; also he hollowed out rivers and lakes and made frog houses on his bare feet. He played a long, long time, until he was very warm and very tired and covered with sand from the top of his little white curly head to his little bare toes, and still grandma did not call him. Once or twice he actually nodded while he was listening for her to call.

He felt sure that grandma had forgotten him and couldn't wait for her another minute, so he picked up Pink and left the sand pile.

Pretty soon, grandma went to the back door and called softly: "Come, Benny, take your bath." But Benny didn't come, and then she went out to the sand pile and saw the tin pail and the shovel, but no little boy. She looked under the porch, in the woodshed, and behind the coal-bin, but could not find him. Then she went to the front door and asked Susie Yates, who was passing, if she had seen Benny on the Street. Susie had not seen Benny on the street. Susie had not seen him, but would go around the corner and look for him. On the way, she met Mollie Duke, and the two ran several blocks, and seeing Billie French and Tommie Davis on bicycles, sent them off in another direction as fast as their wheels could carry them to help in the hunt. Soon others came along and joined the searching party, and in less time than it takes to write about it, boys and girls were running here and there, around corners, into stores and shops, asking breathlessly: "Have you seen little Benny Gray? He is lost, and we can't find him anywhere?"

Mamma and Nora had looked through the rooms. Nora was wringing her hands, and mamma was crying, for she just knew somebody had kidnaped her little boy. Just then baby sister awoke and began to cry, and grandma hurried to the cabinet for the medicine which the doctor had left, and just as she pushed open the bathroom door there lay a very sandy little boy, hugging in his arms a very sandy little dog, fast asleep.

The little dog may have been a sleep too, but his shiny black eyes were wide open, for Pinky was not a "sure-enough," but just a stuffed dog.

"Grandma," cried Benny when he opened his eyes; "I waited and waited for you to call me, and you didn't, so I crept up the back stairs as soft as a little mouse and waited for you right by the bathtub. Are you ready to give me my bath and my penny?"

And grandma hugged him tight and said she would give him two pennies—*Mrs. W. Thorburn Clark,* in *Child's Gem.*

CHILDREN'S DAY NOTICE.

The Board of Religious Education has recently sent copies of two different kinds of programs for "Children's Day" services, and leaflets with songs, to each Sunday School in the Southern Christian Convention. If you have not received yours, please write us, and we shall be glad to send you other copies, or if you have received them and need other copies. Since the Southern Christian Convention voted that the "Children's Day" offerings should go toward the support of the work of the Board of Religious Education, many of our Sunday Schools have responded, and it is hoped that many more will respond this year.

The board is constantly trying to serve the people throughout the Convention through the Sunday Schools, Christian Endeavor Societies, institutes, the Sunday School and Christian Endeavor Conventions, the daily vacation Bible schools and the summer schools at Elon and Bethlehem. Will you help us as we attempt to serve you?

PATTIE COGHILL.

USE OF MITE-BOXES.

Are you using the mite-boxes in your woman's, young people's, cradle roll, or willing workers' Society? They enable one to save the pennies, nickels, and dimes for kingdom use. The mite-boxes should be presented to each member of the society once each year (oftener if thought wise), and at the end of that time a "mite-box opening" service should be held either in a regular society meeting or in Sunday School or a Church service.

Mite-box opening programs may be purchased, which give songs, recitations and other items appropriate for such an occasion. Mite-boxes are furnished free of charge to any woman's, young people's, cradle roll or willing workers' society in the Southern Convention who will write and ask for them.

PATTIE COGHILL.

On May 4, 1888, the first commercially successful overhead trolley car appeared in this country. It was in Richmond, Va.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 22, 1924.

Subject: "Reforms Under Ezra and Nehemiah."

Golden Text: "Return unto me, and I will return unto you, saith Jehovah of Hosts."—Mal. 3:7.

Lesson: Ezra, chs. 7-10; Neh., chs. 5, 8, 13.

Devotional Reading: Hosea 14:1-8.

The Fourth of July will soon be upon us. In many sections it will be a day of flag-waving, parades, spread-eagle oratory, and enthusiasm. And much of this will pass for patriotism. It is well, however, to remind ourselves that patriotism is made of sterner stuff. And high-sounding words and hot enthusiasm can never be acceptable substitutes for patriotism. Patriotism is something so fine and so deep that many people do not know what it really is.

It seems especially fitting to me that, on the eve of the Fourth of July, we are to study about two men who were patriots in a fine sense; two men who embodied patriotism in their lives to a high degree. I refer to Ezra and Nehemiah.

Ezra was a man of deep piety who had an intense desire to return to his own land and to teach his people the law of God. He counted no price too dear to pay for that privilege. Accordingly, he gathered together a company of his fellow-countrymen who shared something of his spirit of patriotism and made the long, dangerous trip back to Jerusalem. He had both a supreme love for his country and a firm faith in God. For on the one hand he was willing to sacrifice all that he had for his country, and on the other hand he was willing to trust wholly in the Lord his God to bring him safely to that country. He who would embody in his life the noble virtue of courage will do well to read the story of this man of courage.

And he was just as courageous when it came to a matter of reform. He loved his country so well that he was willing to denounce his countrymen for the evils that they were doing. He knew that the Jews could never fulfill their mission if they polluted their blood by intermarriage or compromised their religion with heathen elements. He, therefore, denounced foreign marriages on the one hand, and insisted upon devotion to the law on the other hand. He not only ocercome evil, but he overcome evil with good, by far the better way. Ezra had much to do with making Israel the "people of the Book."

Nehemiah was one of the world's great patriots. He had a position of rank and affluence at the court of the king, and he was wealthy in his own right. But he heard of the sad estate of his brethren in the land of his fathers and with the spirit of true patriotism he was moved to give his all in their behalf. He, too, received a decree from the king and made the long journey back to his native land. Once there, he showed the stuff that manhood is made of. He rallied the scattered and discouraged Jews and summoned them to rebuild the walls of Jerusalem. He inspired them by his own example. He thwarted his enemies in their secret plots and repulsed them in their open attacks. He dealt just as sternly with his enemies from within. In spite of the fact that he had been appointed Governor, he bore his own expenses, and also gave liberally of his means to the work to which he had already given his heart. So carefully was the work planned, and so inspiring was his leadership, that the walls were completed within the short time of fifty-two days. When we think of the modern "captains of industry," we will do well to keep in mind Nehemiah. He had a genius for organization and for inspiring leadership that compares favorably with our modern "big men."

But Nehemiah was more than a man with a genius for practical things. He was deeply spiritual. He saw that the hope of his city and his country was not in walls, but in godliness. He saw, too, the forces that were threatening the moral foundations of his people. He accordingly "cleaned house" at the temple, forbade intermarriage, reinstituted the Levites, and arranged for the temple worship, and instituted Sabbath Day reforms.

Here, then, were two men who were patriots in the highest sense. They loved their country dearly, but they loved God more. They were willing to make any sacrifice for their country, but they were never willing to sacrifice their loyalty to God. They were not called upon to die for their country. They would have done it, to be sure—but they did the harder thing. They lived for their country. Let us not forget these men when we call the roll of the world's great patriots.

Teaching Points.

1. He who is a good citizen of the kingdom is a better citizen of his country.

2. Living for one's country is just as much a test of one's patriotism as dying for it.

3. That nation whose people read the Word of God is laying a foundation for real greatness and abiding service.

4. People will listen to the Word of God when it is read right.

5. One of the best ways to forget one's own troubles is to share the troubles of others.

6. No nation can long endure which forgets the Sabbath Day to keep it holy.

7. He who would read the Bible intelligently should get all the "helps" he can.

8. The Bible should always be approached with the spirit of reverence.

CHRISTIAN ENDEAVOR.

June 22, 1924.

Topic: "Discovering the Christian Endeavor Pledge."

Lesson: Nehemiah 8:1-3, 5, 6, 8.

Daily Readings: Trust—Isa. 26:1-4. Promise—Gen. 28:16-22. Strive—2 Tim. 2:1-7. Whatsoever—Col. 3:17, 23-25. Read—Psa. 1:1-6. Pray—Eph. 6:18-20.

It has been said "to have loved and lost is better than never to have loved at all," and although there is something to be said on the other side, it seems that this is true. To have known love—either to have loved some one else, or to have been loved by some one else—is a great human exprience, and even if one has lost in one way or another his loved one, he is richer because of that experience.

The same thing is true in regard to the Christian Endeavor pledge. It is better to have made the pledge and broken it than never to have made it at all. For after all, it is "not failure, but low aim, that is crime," and he who has assumed the pledge of the Christian Endeavor Society, especially if he did it in all sincerity, is better off, even if he has broken his pledge, than if he had never assumed the pledge at all. And if this is true where one has broken the pledge, it is all the more true where one has made the pledge and kept it, or at least constantly tried to keep it.

Christian Endeavorers should not refuse to sign the pledge because they fear they cannot keep it. If it were something so easy that it could be kept without effort, it would not be worth the signing. On the other hand, they should sign it, not simply because it is difficult to keep, but because it enjoins upon them the things that will help them to become faithful and fruitful Christians. The pledge is designed for just that purpose. The Christian Endeavorers who composed the original committee felt that the things that were embodied in the pledge were just the things that were most needed by young Christians to help them to grow in their Christian life.

And, of course, the heart of the matter is that the Christian Endeavorer does not assume the obligations of the pledge in his own strength. He puts himself on record to the effect that he will "strive to do whatever He would like to have me do, by trusting in the Lord Jesus Christ for strength. That is the glory of the Christian religion—that it helps us to do the thing we ought to do. And it ought to be the ideal of every Christian Endeavorer to be the best possible Christian. We cannot afford to be half-hearted in anything that we do when Christ is concerned.

Just one thing more. One will gradually discover the pledge. A person might sign the pledge and even keep it for some time before its deeper meaning dawns upon him. It is so simple that any boy or girl who is old enough to read or write can understand enough of it to assume it, and yet it is so deep that we must grow into its deeper meaning. We discover it, so to speak.

Suggestions and Questions.

1. Have the individual members of the society tell which part of the pledge is hardest for them to keep.

2. Have several members of the society make a brief talk on the suggested daily readings given above.

3. Have some one tell why he thinks the pledge is a vital factor in the Christian Endeavor work.

4. What part of the pledge is the most vital?

5. How far shall our "striving" go?

6. Why does it help to sign the pledge?

7. What difference would it make in our Christian Endeavor prayer meeting if every one tried to keep the pledge?

Christian Orphanage

DEAR FRIENDS:

We still lack $525.00 being to our Easter offering goal. Quite a number of our Churches have not responded to the Easter call yet. I want to insist that all who have not sent in the offering do so at once, as we want to close the campaign in this month. I have too much faith in you to believe you will let me fail to reach this goal—just $525.00.

The weather has cleared up, and our farm work is moving very nicely. It has rained so continuously that the ground has kept too wet to work, so we are very late in getting our corn and beans planted. If we can have ten days of fair weather we can get lots of work done. Our garden is looking fine, and we have had garden peas in abundance. Our cabbage, lettuce and mustard have also been fine. We try to raise all the vegetables we use during the summer, and can lots for the winter. Tomato and potato plants have been scarce this spring on account of the continued cold weather. We are planting our first potato plants this week. We have tried to buy plants, but have failed so far to find any for sale.

We have the best herd of cows we have ever had. At this writing we are able to give the children all the milk they can drink and also have much nice butter. If nothing happens in two more years, the Orphanage will have the nicest herd of dairy cattle, Holstein and Jersey, in this section. Our dairy is a big asset now to the Orphanage. We have two splendid boys at the head of this department—Frank Collier and Joe Jones—and with the other little boys who help them, they are getting splendid results. They take much interest in their work, and feel proud of the success they are making. Wilson Collier and Clarence Fields are the managers of our hogs, and take a great deal of interest in the hogs. They are planning to raise 4,500 pounds of meat this year, and the prospects look good for them to reach their goal. Clarence McKinney is having splendid success in raising chickens this season. When the board of trustees met in their annual meeting on May 27th, Clarence furnished the table with fried chicken of our own raising this spring. White Leghorns are his choice chickens, and he has about 400 in his lot. We are expecting to raise 200 hens for layers this winter, and give the children more eggs to eat, a food they enjoy very much.

Our Orphanage work, with its 105 children, is moving on very nicely, and the children are happy and contented. We lack one thing yet to make our happiness complete—push us up to our Easter offering goal!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 12, 1924.

Amount brought forward		$9,137.23
Sunday School Monthly Offerings.		
North Carolina Conference:		
Seagrove	$ 1.89	
Hanks Chapel	2.60	
Liberty	.79	
Turner's Chapel	1.60	
New Lebanon & Baracca Class	2.00	
Reidsville	2.00	
Franklinton	1.00	
Mt. Zion	3.59	
Randleman	1.60	
Pleasant Hill (A)	2.62	
Mt Bethel	1.00	
		20.69
Eastern Virginia Conference:		
Richmond, First Church	$ 9.84	
Rosemont	10.23	
Cypress Chapel	2.33	
		22.40
Valley of Virginia Conference:		
Dry Run	$ 3.53	
Bethlehem	2.58	
Timber Ridge	3.45	
		9.56
Georgia and Alabama Conference:		
Kite	$ 2.85	
Roanoke	2.25	
		5.10
Easter Offerings.		
Lillington	$ 23.00	
Mt. Zion, Va.	3.00	
Ivor, Va., Sunday School	15.00	
Bible Class	5.00	
		46.00
Special Offerings.		
A Friend	$ 15.00	
W. H. Thomas	25.00	
G. E. Lingle	20.00	
Citizens' Bible Class, Elon, N. C.	5.12	
W. W. Brown	15.00	
R. W. Thompson	30.00	
G. L. Gwinn	10.00	
		120.12
Grand total		$9,361.10

"A LAYMAN'S CONVICTIONS."

I believe that the Churches should be the most outstanding buildings in every town and city. They should be the most costly and the most beautiful structures of all the buildings in the community. They should be the most adequately furnished and equipped. It does not speak well of any town for it to have finer residences than it has Churches. No true Christian will want to have a finer home of their own to live in than the house of God they worship in. If they like fine homes, they should also like finer Churches. We ought to have beautiful homes; but we ought to have Churches even more beautiful.

The Churches should be equipped to serve all ages. To meet the needs of the growing boys and girls is of far more importance than merely to satisfy the whims of grown men and women.

The average Church of today has at least a hundred men or women—the heads of families as members. It is a reflection on a congregation for them to be satisfied with less for the Church than they have in their own homes. God cannot look with favor upon any Christian that does not have true pride in his Church. What does God think of professing Christians who build elaborate homes for themselves and refuse to have a worthy part in building elaborate Churches that will be an honor to God?

I believe in fine homes, fine schools, fine business buildings, fine government buildings; but I believe the Churches should be the finest of them all. The Churches of the living Christ should be the principal buildings in our Capitol City of Washington. In our own Dover, the capitol city of our beloved Delaware, the Church buildings should be the first to attract the attention of every visitor. Why should it not be so when all things belong to God? All the materials are His. All the builders are His. And we are His.

I believe the Church should come first in everything. It stands for the things of first importance, and should be given first place in our lives and in all our planning. I do not believe we should ever allow our business to interfere with our Church obligations. All our engagements should be made so as not to interfere with the Church services. Sunday invitations should not keep us from attending worship. Company should not keep us away from Church. Worship first and social pleasures second makes the pleasures the more enjoyable.

I believe that every Church member should be a tither, because God plainly teaches in His Word that we should honor Him with a tenth of our income. I believe any man will prosper more by tithing. God asks very little from us in response to all He gives to us. All He asks is one-tenth of our income, and one-tenth of our time in His service. I believe in a religion that touches the heart. But I believe infinitely more in a religion that not only reaches the heart, but which also reaches our pocketbooks. A religion that does not touch the pocketbook is not worth having.

I believe in spending less money for battleships with which to kill men, and in spending more money for building Churches in which to save men. I believe every Church should have everything it needs, and that every Church should do everything it can for its town. I believe that every Church should be interested in and do everything it can for missions. I believe in a religion that is expressed in service.

These are some of the convictions of an humble layman. A LAYMAN.

Dover, Del.

RICHMOND NOTES.

The First Christian Church of Richmond is organizing and working out its plans for a permanent and progressive program. The following auxiliary organizations are aiding materially in the work: Sunday School, Christian Endeavor, Ladies' Aid, Woman's Missionary Society, Young People's Missionary Society, and the Wellon's Brotherhood Bible Class.

The Ladies' Aid meets monthly for business, with a social hour and refreshments. This organization is paying for the Church furniture. The Young People's Missionary Society holds a similar monthly meeting for the young, in which the discussion of a mission topic is included in the program. This organization also puts on a monthly literary and musical program in the Sunday School room. These are made community evenings. This organization is paying for the piano for the Sunday School room.

The Wellons Brotherhood Bible Class meets monthly in the Sunday School room of the Church. All men in the Church are invited to attend these meetings. The class carries on an active campaign to enlist men in the Sunday School.

The Woman's Missionary Society are interested in their monthly study, as outlined in the mission study book. The Sunday School is giving its offerings. The First Sunday in each month to the Christian Orphanage; the second Sunday to Sunday School expenses; the third and fifth Sundays to missions, to support a student in a Japanese seminary. The Sunday School offering for the fourth Sunday is a contribution to our building fund. Our offerings average approximately $35.00 per month.

We are not making any effort to secure a mushroom, but are striving to lay the foundation for a permanent development. We have recently purchased over one hundred books with which to start our Sunday School library, which will be opened next Sunday.

All members of the Christian Church are invited to worship with us any time they are in Richmond. W. T. WALTERS.

Richmond, Va.

A NEW 50-CENT PIECE.

A new coin, a 50-cent piece, is now ready for distribution. It was struck by the United States Mint in Philadelphia in commemoration of the Huguenot-Walloon Tercentenary. The obverse bears the profiles of Admiral Coligny and William the Silent, two leaders of the Huguenot cause; the reverse pictures the ship "Niew Nederland," in which the Walloon colonists came to America.

The first of the coins was presented to President Coolidge in the presence of a distinguished group, including Ambassador Jusserand, of France; Ambassador de Graeff, of Holland, and Ambassador de Cartier, of Belgium. In acknowledging the gift, President Coolidge declared that the observance of historical anniversaries preserved the spirit of the spiritual pioneers who gave its first character to the spirit of America. He paid special tribute to the settlers from Belgium, France and the Netherlands because of their willingness to suffer for freedom of conscience.

HOUSE PASSES NAVY BILL.

The House, by a vote of 166 to 138, has passed the Butler navy bill, which provides for the expenditure of about $150,000,000 for the construction of eight modern scout cruisers, and six river gunboats and the modernization of six battleships. Experts have asserted such a program was necessary to bring the navy up to the strength authorized in the Washington Conference agreements.

JAPAN PROTESTS EXCLUSION ACT.

The Japanese government has sent a formal note of protest against the Japanese exclusion clause of the new immigration bill, which President Coolidge signed, though he expressed strong disapproval of the exclusion feature. The note declared the exclusion clause was in entire disregard of the spirit and circumstances of the treaty of 1911.

We were reminded by an automobilist that the "right of way" was the chief concern in motoring. Most accidents occur because men will not respect it. It is equally true that most of the trouble in the Church and between Churches results from a refusal to obey the ethics of the "right of way."

An Italian who kept a fruitstand was much annoyed by possible customers who made a practice of handling the fruit and pinching it, thereby leaving it softened and often spoiled. Exasperated beyond endurance, he finally put up a sign which read: "If you must pincha da fruit, pincha da cocoanut!"—"Crow's Nest."

The ancients made much of the beauty of "dying for one's country," and the grim reaper mowed down the noblest spirits of the times. The toll of war has been the fruitful cause of the decay of nations.

The man who does not know his own deficiencies will sometimes find himself in positions that are embarrassing. Sometimes he realizes it and sometimes he don't.

lished in The Christian Sun and a copy be sent to the family.

Done by order of the Church.

MRS. D. J. SIPE, Sec'y.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance

take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings

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666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

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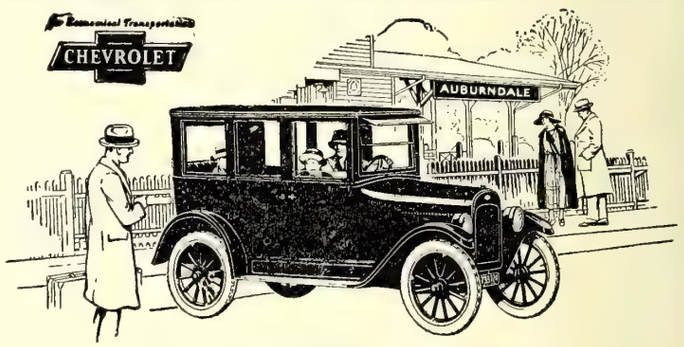
(Please write distinctly.)



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RAILWAY MOTOR CARS.

Gasoline motor-car trains have been placed in service on the Blue Ridge Railway between Belton, Anderson, Seneca and Walhalla, S. C., taking the place of passenger trains propelled by steam locomotives. The train consists of a gasoline motor car with compartments for mail, express and baggage and seats for twelve passengers, and a trailer which has seats for thirty-eight passengers. The equipment for this service was purchased from the Edwards Railway Motor Car Company, of Sanford, N. C., and is believed to be adapted ideally to short-line runs with numerous stops, due to the ease with which train can be stopped and the rapidity with which it can get away from stations. After a careful study, the management of the Blue Ridge is convinced that these trains will be adequate to handle the volume of passengers, mail, express, and baggage moving over its line and that the public will be pleased with the service. There will be no change in schedules, the motor trains simply taking the place of the steam trains now in passenger service.

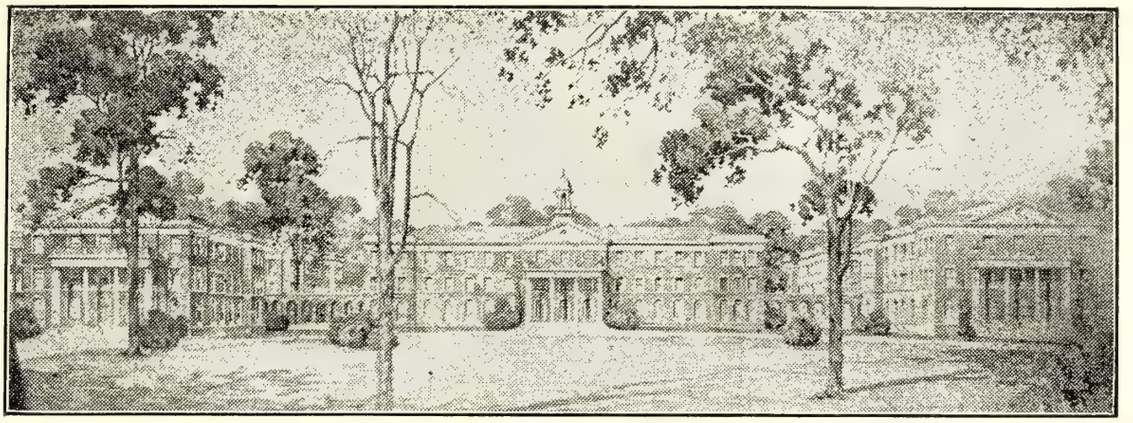
GERMAN MINISTRY IN DOUBT.

Germany, too, is experiencing difficulty in the organization of a new government following the convening of Reichstag recently elected, for with the multiplicity of parties and factions, no cohesive group of parties possessed a majority. Chancellor Marx, who was commissioned to attempt the formation of a new Cabinet, at first sought a coalition with the Nationalist group, but the price they demanded for their support was more than the Centre parties would concede, so negotiations were dropped. Dr. Marx then turned to the Socialists for the necessary votes.

FORD OFFER REJECTED.

Government ownership and operation of Muscle Shoals were endorsed by the Senate Agriculture Committee, by a vote of 11 to 4, after it had rejected Henry Ford's offer. The committee adopted the Norris government ownership bill as an amendment to the McKenzie bill, authorizing acceptance of the Ford bid, which the House had passed. Supporters of the Ford proposal planned to make a hard fight on the floor for its adoption.

Elon is Building for the Future



Library Building Auditorium | Alamance Hall. (Administration Building.) | Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

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To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

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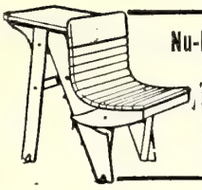

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

OWSLEY—PAGE.

At the residence of Mr. Kilby Page, Greensboro, N. C., on May 28, 1924, Mr. Henry Owsley and Miss Lucile Orphelia Page were united in marriage, the writer and Dr. W. W. Staley officiating.

The beautiful ring ceremony was used. Mr. Owsley is a prominent attorney of Denton, Texas, and Miss Page is the accomplished daughter of Dr. and Mrs. J. W. Page, of Deland, Fla.

Best wishes of a host of friends attend the pathway of the happy couple.

P. H. FLEMING.

Burlington, N. C.

The students of the State Teachers' College at Radford, Va., in full session of the student body May 7th, adopted resolutions pledging themselves to uphold the eighteenth amendment and the Volstead act.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Mormons Invade Washington.—

The latest Church to join the widespread movement to erect great shrines at the national capital is the Mormons. They will build a great edifice at the corner of Sixteenth Street and Columbia Road, the temple will be a mile from the White House, and in the foreign legation quarter.

A College of Bible.—

The Disciples Church is to open a new college of the Bible, in connection with Butler College, Indianapolis, Ind., next September. Dr. Frederick D. Kershner will be president of the new college. The world is coming to see that one of its great needs is a wider and a deeper knowledge of the Word of God, and such new institutions are being founded in response to a popular demand for them.

A Victory for the Drys.—

The dry forces won a signal victory when President Coolidge attached his signature to the bill making lawful the liquor seizure and search out to the twelve-mile limit, as established by a treaty with Great Britain. The new law will make rum-running a much more difficult task. If all the nations would unite for law enforcement prohibition would be very effective, and the bootleggers would travel a rough road.

Coast-to-Coast Air Mail Service.—

Postmaster-General New has announced that, beginning July 1st, daily air mail service will be maintained between New York and San Francisco. Letters mailed in New York will be delivered in San Francisco thirty-five hours later. It is believed that in a few months the transit time will be decreased to twenty-four hours. Train service at the present time requires about eighty-seven hours. Letters sent by this route will have to bear special air-mail stamps, which will be distributed among the principal post-offices of the country. These stamps will be in denominations of 8, 16 and 24 cents.

Now Christians Should Act.—

The fish bill, appropriating ten million dollars for the purchase of food in this country for the starving people of Germany, has passed the House by a vote of 249 to 97. The same bill, which is known in the Senate as the Howell bill, is being held up by the foreign relations committee. Now Christian people should act to create a sentiment so strong that the committee should be forced to report the bill, and the Senate be forced to pass it. They were not idle words of Jesus when He commanded us to feed our enemies, and we should obey. Germany needs our help, and we should not withhold it. It is the Jesus way to minister to those who need, no matter who they be.

Methodists Lift Ban.—

In the quadrennial meeting of the Methodist Church at Springfield, Mass., the ban on amusements was lifted. The Church felt that morality was a matter of the individual conscience, and not a matter for rules and regulations. In lifting the ban, the Church appealed to the individual consciences of its constituency. There are those who feel that the Church has taken an unwise step, but the larger number are willing to desert the past and seek to adjust the Church to modern conditions. The Church will now undertake an educational camapign to educate the conscience of the Church. This sort of a campaign is needed so much everywhere. The whole world needs an educated, enlightened and Christian conscience.

When Women Think.—

On the campus of Vassar College, June 14th to 29th, the women of the country will hold a conference on world relationships in the light of Christian thinking. Membership in the conference will be by invitation. It will be the purpose of this conference to discover the responsibility of women in correcting the existing evils in present world relationships. Women are the world's mothers, and they do not again propose to have their children snatched from their arms to be offered up in blood and fire and for nothing. They have found the right way, too; they have turned to the Man of Galillee for leadership in this great effort for world peace and better racial understanding at home and abroad. When women think, they act; and acting, they achieve mightily for God.

Three Great Gifts.—

The world has recently witnessed three great gifts. John D. Rockefeller, Jr., gave more than a million dollars to Union Theological Seminary, New York, some days ago, and another million for the restoration of the Rheimes Cathedral and palaces at Versailles and Fontainbleu. A part of the sum given to Union Theological Seminary will go into the erection of a home for returned missionaries on furlough, so that they can attend the lectures in the seminary. It is a great experience to those men who for seven years have busied themselvs teaching and preaching to sit at the feet of the world's great thinkers.

Another gift was made by George F. Baker to the Harvard School of Business Administration. These are great gifts, and will make the world a happier world. If those who have money could only learn to use it for a high purpose like this, this would be a glad world.

Immigration Bill Signed.—

President Coolidge has signed the new immigration bill with the Japanese exclusion amendment. He regretted that he could not cut out the amendment, and said so in his report to Congress with the bill. The Japanese exclusion amendment is one of the most unfortunate things which Congress has done. It might have been necessary, but it is, nevertheless, unfortunate. The Japanese government seems unable to understand it, and there is a deep resentment all through the island empire. Ten thousand ex-service men held a demonstration and pledged their support to their country in whatever retaliatory measures the Japanese government might see fit to take. Reservists all over Japan are holding similar demonstrations. There is a feeling among missionaries that the exclusion clause has dealt a severe blow to Christian work in Japan. The whole people are repeating the troubled inquiry of Ambassador Hannihara, "It might have been all right to dissemble your love, but why did you kick me downstairs?" The immigration bill may have more far-reaching effects than we can now know. At best it defers our hope of peace and opens old sores with Japan. It is unfortunate.

The Navy Bill Passes.—

Congress has passed the Butler navy bill, which provides for eight cruisers to cost $11,100,000 each, exclusive of armaments; six river gunboats for use in China, costing $700,000 each, and the bill also appropriated $18,360,000 to recondition six battleships and to turn them into oil-burners. The total appropriations of the Butler bill will probably amount to about $150,000,000. The one hopeful thing about the bill is that it provides that the President of the United States may use any part or all of it, according to his discretion, and the decision of an arms conference, should one be called. The navy of the United States ranks third, England being first and Japan second, according to experts, and the Butler bill was passed to restore the American navy to its former place in the five-five-three agreement.

One hundred and fifty million dollars to be spent on armaments in one department only; all in preparation for the destruction of life. Suppose as much were spent to give life to the babies in the Near East, and to the spreading of the gospel of peace in the world! It would yield far greater results. The creation of war machinery will never bring peace, only the teachings of Jesus lived and taught can do that. It takes money, and a nation which can spend millions for armaments can spend money for peace and the Christian people of the country should see to it that money is spent for peace.

NOTES-PERSONALS

The Sunday School excursion and picnic of the First Christian Church was to Buckroe Beach yesterday, June 18th.

At the First Christian Church, of Richmond, Va., a special Children's Day service was held Sunday, and the offering taken is to go to the work of religious education.

The executive secretary, Rev. J. H. Lightbourne, is again calling Sunday School and Christian Endeavor workers' attention to the Eastern Virginia Convention. Read the article and get ready accordingly.

The comments on the Sunday School Lessons are not printed in THE SUN, as a matter of course. Read the lesson as given in this issue and you will find that it embraces three months' work compressed into a wonderful study.

The great World Sunday School Convention is now in session at Glasgow, Scotland, June 18-26. It will probably have in attendance more than four thousand delegates and visitors from all parts of the world. The Christian Church has representations.

The first editorial that was printed in THE CHRISTIAN SUN appeared February 17, 1844. The writer of the editorial, Daniel Wilson Kerr, was born in Cumberland County, Va., July 10, 1796. Would you like to honor his memory by sending one or more new subscribers?

Rev. Jesse Dollar, pastor, has just closed a very successful and inspiring revival at his Ramseur, N. C., Church. Rev. J. Lee Johnson was with the pastor from Tuesday through Sunday of the meeting, and is reported to have preached very ably and acceptably to the great audiences that flocked to hear him.

Dr. J. U. Newman, beloved professor in Elon College for many years, underwent a rather serious operation at Rainey Hospital, Burlington, N. C., last week, but we are happy to say has thus far stood the ordeal well, and seems to be coming back to his strength successfully and rapidly. His surgeon reports him rapidly recovering.

Sunday, June 8th, was Memorial Day at Shallow Ford Church, Alamance County, N. C. Rev. T. J. Green is the faithful and beloved pastor and is doing good work at this promising and wide-awake Church. There is a Sunday School of nearly two hundred members, and they make an offering once a month to missions and once a month to the Orphanage, and then have money in the treasury. The Church is loyal and active in good works and has a growing membership and congregation. They keep their cemetery in almost perfect condition. It is a joy to worship with our Shallow Ford's faithful in the Lord.

It would be difficult to find a busier man amongst us than Dr. W. W. Staley, pastor-emeritus First Christian Church, Suffolk, Va. Besides visiting in his own beloved congregation, he is pastor-at-large for all the Churches that need supply and help in emergency. Holy Neck is without a pastor, and Dr. Staley finds himself there at the 11 o'clock hour these Sundays. Rev. B. F. Black is unable to fill his engagements, and Dr. Staley finds himself in Bro. Black's pulpit at the appointed hour. He is on various and sundry committees for the Convention, and is kept quite busy attending to the duties thus entailed. Instead of Dr. Staley retiring, he seems to have renewed his activities in behalf of the Church which he has served through the years with such singular efficiency and devotion.

Rev. W. C. Wicker, D. D., delivered the Memorial Day address at Frieden's Lutheran Church, Guilford County, N. C., Sunday, June 1st. This marked the 153d anniversary of the organization or this congregation. The Gibsonville *Post* says of Dr. Wicker's address:

"Following the opening service, an address of great eloquence was delivered by Dr. Walton C. Wicker, formerly professor in Elon College, now general lecturer for the Masonic fraternity of North Carolina. Dr. Wicker based his address upon Matt. 26:6-12, and traced the history of religions and historic memorials down through the centuries with impressive effect. With apt illustrations, he drew upon the story of man's attempts to commemorate in stone, in story, and in song, the illustrious deeds of the race. He used with much effect the story of the Bible woman who broke the alabaster box of ointment at the Saviour's feet that was to 'be told through all generations as a memorial of the tender service.' It was an address worthy of the hour and the immense audience that listened to it."

THE POWER OF JESUS' NAME.

We often sing the hymn "All Hail the Power of Jesus' Name!" and perhaps none is sung with more enthusiasm; yet have we ever quietly considered the power of Jesus over the masses of humanity? It is quite common for the classes to sneer at the masses, the crowd, the mob, the proletariat. Even Christian people have been guilty of this. Old Sir Thomas Browne, the famous author of "Religo Medici" ("The Religion of a Physician"), found it in his heart to contemn and laugh at "the multitude." But Jesus loved them, and they heard Him gladly. The disciples proclaimed Jesus in Samaria, in Ephesus, in Athens, and crowds flocked to hear.

It has been so ever since. It was not merely their eloquence which drew multitudes to listen to Savonarola, Knox, Whitefield, Finney, Moody and Gypsy Smith. These never would have drawn crowds permanently by their personality. Some people claim that Church attendance is waning. Be that as it may, it is an amazing thing, a real miracle, that millions of intelligent people go to Church and listen to sermons every Sunday. They would not if it were not for the name of Jesus. No discussion of politics, or business, or even morality, would hold them. If any project is going to be a success with the multitude, you must, in some way, put Christ into it. If the Church itself has failed it is because it has failed to exalt the name of Jesus. Young people's organizations, lodges, labor unions, societies of all kinds, the League of Nations, will succeed only as they are built upon the name of Jesus.

Many a happening accounted an evil and a misfortune change to blessing under God's merciful providence, but no overruling of results changes the sin of motive. He who plans evil is guilty of the evil he plans.—*Selected.*

We see people who apparently have everything to make them happy, and yet who are unable to shape happiness out of anything they have. An overabundance of material borders on poverty.—*Selected.*

POUNDED.

When members of the Ladies' Aid Society of Antioch Church came to the parsonage at Linville on Wednesday afternoon, June 4th, to hold their regular monthly meeting, they did far more than hold their business sessions. They brought to their pastor one of the biggest poundings he has ever received. Their automobiles were loaded to capacity with valuable things for parsonage pantry. Among these were such things as hams, flour, sugar, coffee, lard, cakes, candy, canned fruits, rice, beef, beans, potatoes and several other good things. For all these and the fine spirit manifested, the pastor and his family are profoundly thankful. Our feeling of gratitude cannot be expressed in words.

R. P. CRUMPLER.

A JOURNEY IN THE BIBLE HALL OF FAME.

"I entered at the portico of Genesis and walked down through the Old Testament art gallery, where the portraits of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, and Daniel, and many other of its worthies were hanging on the walls. I stepped into the music room of Psalms, where the Spirit swept the keyboard and brought forth the dirge-like wail of the weeping prophet Jeremiah, up to the grand, impassioned strains of Isaiah, until it seemed that every reed and pipe of God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel.

"I entered the business office of Proverbs, and from there into the chapel of Ecclesiastes, where the voice of the preacher was hard, saying: 'Let us hear the conclusion of the whole matter; love God and keep His Commandments, for this is the whole duty of men, for God will bring every work unto judgment with every evil thing whether it be good or whether it be evil.' Then I entered the conservatory of Sharon, where the lily of the valley's sweet-smelling spices filled and perfumed my life.

"Then I entered the observatory of the prophets, where I saw telescopes of various sizes; some pointing to far-off events, but all concentrated on the bright and morning star that was to rise over the moonlit hills of Judea for our salvation.

"'Next I entered the audience room of the King of kings, where I caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; then in the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant Church. Next I entered the correspondence room, where Matthew, Mark, Luke, John, Paul, Peter, James, and Jude sat penning their Epistles, not only to the infant Church, but to the Church of all the ages down to the latest period of time.

"Finally I entered the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting on His throne in all His glory; and I cried, 'All hail the power of Jesus' Name!'

"After the above experience, I am persuaded that the Bible is just what it claims to be. (Read 2 Tom. 3, 16, 17, and 2 Peter, 19-21. Then read the 119th Psalm several times until you are thoroughly familiar with it; or, better still,, commit it to memory, at least the first sixteen verses.)

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise; believe it to be safe, and practice it to be holy!"—*Halsey Lathrope.*

BROADCASTING.

We cannot better introduce this little chat than by referring the gentle reader to Isaiah, chapter 55, verse 11, which reads in part as follows: "My word that goes forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I (broadcasted) sent it."

The Lord is broadcasting. Let all the earth keep silence before Him. Speak, Lord, for Thy servant heareth. But first of all, that there be no interference, no confusion, no misinterpretation—

"Open my ears, that I may hear
Voices of truth Thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear."

There are many messages being broadcasted by voices harsh and soft, distinct and subdued, slow and rapid, loud and gentle.

Listening eagerly to catch the message of these voices may be preachers, porters and policemen, invalids on hospital beds, shut-ins on Morris chairs, farmers and fishermen, lumberman and lighthouse man, soldiers and servants, a great multitude which no man can number. All intent on the one absorbing thing.

The marvel and the mystery and the wonder of yesterday has become the commonplace of today. Every invention is but a further revelation of God. Humanly speaking, when God lifts the veil and reveals some new wonder, we straightway speak of it as another of the great triumphs that modern science has attained. When the fact of the matter is, the little moment hand on God's great dial of events has simply moved forward to a new mark.

God's radio is always broadcasting to man. The first "sending" and "receiving" apparatus was made when God constructed the human voice and the human ear. While the first official "tryout" is recorded in Gen. 3:9-10.

The radio message does not usually return void. It generally prospers in the thing whereunto it is broadcasted. Thousands receive benefit from the daily programs which are so varied as to appeal to every taste and temperament. I suppose the aged and infirm, the invalids and shut-ins are among the most appreciative in the radio audience.

Then there is another class of people to whom the radio program is a real boon. They are the folks at sea. Especially the crews on smaller seagoing craft, who are deprived, for the most part, of enjoying entertainment ashore. To these it is a welcome innovation. Nor are its superlative merits confined exclusively to entertainment. It reached its highest efficiency and proves its invaluable worth in no better way than when, as a messenger of mercy, invisible as spirit, it makes its flight across the watery waste, bearing the ambulance call of the sea—"S O S." In response to which, other vessels hasten immediately. Thus fulfilled, the scriptural injunction, "We, then, that ar estrong ought to bear the infirmities of the weak." The outcome is that disasters at sea have been reduced to a minimum.

What a toll old Neptune claimed each year prior to the discovery and use of radio! But, thank God, the Scripture is true in its application here, for radio certainly has prospered in the thing whereunto it has been broadcasted.

In this connection, we cannot help thinking of a certain storm-tossed vessel on the Sea of Galilee. The wind was contrary, the tempest was raging, the night was dark, the mariners were terror-stricken. They sent out their cry of distress. The Lord of the wind and the waves hastened in immediate response, saying: "Be of good cheer; got their anger, the winds forgot their fury, and human hearts forgot their terror!

The words that had gone forth out of the Master's mouth had not returned void; they prospered in the thing whereunt othey were spoken.

God is broadcasting. There is no speech nor language where His voice is not heard. There is no dungeon so dark, no spot so lonely, no cave so deep that the voice of God cannot speak to us. The air is vibrating with calls of peace, pardon, invitation, mercy, love. But it often happens that man hears nothing. Why? Simply because his spiritual "set" is disconnected or his prayer-battery "dead."

If our spiritual "set" is working right and the battery charged with sincerity, everything will be all right. "He that hath made the ear, shall he not hear?" shall he not "listen in," shall he not answer our prayer in His own time?

We may rest assured that the prayers that go forth out of our mouth shall not return void, but shall accomplish that which God thinks best for our good, and shall prosper in the things thereunto they were effered.

As soon as Christ came to earth on his mission of mercy and redemption, God broadcasted a brief but bright message to the world. "This is my beloved Son in whom I am well pleased."

At the time of our Lord's birth, the angels sang in the evening sky, the angelic choir broadcasted its most charming anthem, the title of which was "Good Tidings." An angel announced the title, and immediately—

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
Peace to the earth, good will to men,
From heaven's all-gracious King;
The earth in solemn stillness lay,
To hear the angels sing."

May we continually endeavor to tune out the undesirable noises, and buzzing confusion of the world, that we may hear the music of eternity, and get in tune with the choir invisible.—*Samuel Blair.*

ALL-SOUTH CHRISTIAN ENDEAVOR CONVENTION.

During the sessions of the All-South Christian Endeavor Convention, in Richmond, Va., July 10-14, three other relative conventions will be held. Virginia and North Carolina delegations will hold sessions in the interest of work in the two States, and a Junior Christian Endeavor Convention also will be held in the interest of work among children.

State convention sessions will be guided by the spirit that will dominate the All-South Convention. Many important matters will be discussed, both in period sessions and also in open conferences, when well-informed religious leaders of the nation will express views on present-day problems for youth.

North Carolina has assured Charles F. Evans, Southern secretary, that about 1,000 delegates from that State will attend the Convention. These will hold a separate convention of their own at a time which has been provided on the general program. Other States will hold group rallies. The Virginia delegation will be about 600 strong. At both conventions, election of officers will take place, and many other matters will be considered.

Estimates at headquarters in Chattanooga, Tenn., place the entire strength of the Convention at several thousand, the largest of any of the preceding gatherings in the South.

Christian Endeavor is represented in eighty-eight religious bodies in the United States, and is established in every country in the world. It was founded in 1881 by Dr. Francis Clark, who will be one of the speakers at the Convention. Other prominent leaders on the program will be William Jennings Bryan, Dr. Daniel A. Poling, of New York; Edward P. Gates, of Boston, Mass.; Dr. Peter Ainslie, of Baltimore.

Percy S. Foster, of Washington, D. C., will direct the singing, and the sessions of the Convention will be under the direction of Charles F. Evans, Southern secretary. He will be assisted by several field secretaries, who have been educating the Southern States to the advantages of the movement.

Featuring the program will be educational conferences, open sessions, open-air meetings, recreational advantages, a mammoth parade, and an after-trip to Boston, Mass., home of the United Society of Christian Endeavor.

BIOGRAPHY IN PUBLIC SCHOOLS.

In the study of biography, time is required to get a viewpoint. Many years ofttimes may elapse before the true worth or influence of a man may be known, and this fact should be taken into consideration in the study of living persons. With this modification, we can accept the following excellent article from the *Christian Herald.* And while we would thus qualify living subjects, we would not accept those long since passed into history also without qualification. Yet we are able to warn or caution against errors that we might be led into:

"Looking over the curriculum of the high schools and preparatory schools, one is impressed with the subjects that are still compulsory. In the way of reading of history there is a large quantity of the past required. Pagan writers, military heroes, ancient men of various degrees of greatness or near-greatness are in the regular courses for our boys and girls to study and remember for examinations. Without criticising any of the plans made by professional teachers and educators, might we suggest that a subject too often neglected is the study of living persons —men and women who have added something to the welfare of State or nation?

"Why should not our schools have a regular course in biography? The lives of those who in the present are worthwhile? We would suggest a course in the study of prominent citizens living or recently dead. This course might easily be made up-to-date and very interesting by taking magazine or even daily press notices of the lives of persons who are every week passing on. The students in our public schools might well take an hour every day to the review of lives of American citizens who are doing something for the welfare of the world. And for a more careful and permanent study, a course in the biography of national characters might be inserted into the curriculum of any high school that would be of far greater value than much of the study of pagan writers or military exploiters like Caesar and Alexander the Great.

"Why should the dead past seem so important to many educators? Why not interest our young people in the wonder and glory of the time in which they themselves live? The past has its useful lessons, but the present is even greater in its power to create inspiration for right living, using the examples that actually exist in our own living time. King Tut may be interesting, but he has been dead a long time; and so far as we can discover, he never did anything to make life better or happier."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE TEST OF FELLOWSHIP.

The fourth plank in the Christians' platform is: *Christian character is a sufficient test of fellowship, and of Church membership.*

Christ came into the world to produce a certain type of character—of manhood and womanhood. He laid down no hard and fixed rules by which this type of character should or could be produced. He was and is dealing with life; and life is more than rules and regulations. He did not tell His followers what they must believe, or not believe about Him; but He did say they must believe in Him. John made this clear: "Whosoever believeth in him should not perish, but have eternal life." (3:15). And again, "As many as received him, to them gave He power to become the sons of God, even to them that believed on His name." (1:12).

It was not opinions and decisions and beliefs about Him; it was belief in Him that was and is to give power. "Thou art the Christ, the Son of the living God." That was getting at the heart of the whole matter, and Jesus said so. On such a belief and declaration as that, Jesus would build the Church.

When the matter is brought to the test, the very ultimate and final analysis, all Christian peoples of the various denominations believe just what we Christians declare to all the world and believe. Let the reader bring it home to his own heart. One has fellowship with another when one feels that the other is a man or woman of Christian character. When *you* see one whose daily walk, conversation, life, is hid with Christ in God, you not only have respect for that one; you have fellowship with that one in your heart. Trying yourself to walk in the way, and believing with your whole heart that you are walking in the way, you have fellowship with all others who, you believe, are walking in that way. As an individual, you require Christian character, Christian conduct, Christian deeds, as the test of your fellowship with another.

One knows men and women who do not believe about baptism or communion, or some other ordinance as one believes; yet that one, deep in the heart, has fellowship with the men and women who are walking in the way, and who, believing in Christ, are by His grace Christians in character.

The Christian Church has gone to the foundation of the matter in Church membership and in fellowship. The test of one is Christian character—the test with God and man. The one who believes in Jesus Christ, and walks in the way day by day, is your brother or sister in Christian fellowship, and in Church membership from the highest and holiest point of view, provided you yourself believe in Jesus Christ and walk in the way day by day.

In this the Christian Churches seek to make and to magnify character—to build up in the world and to emphasize through the Church the right sort of character. When this is done, the Church is safe and satisfied, the members are safe and satisfied, and we are persuaded—Jesus Himself is satisfied. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

The Christian Church is safe, sane, sound in making Christian character the test of fellowship and of Church membership.

Why do we as ministers, members, laymen, all not seek to emphasize this fact more, and hold it up before the whole wide world? The Churches, that is to say the denominations, can and will come together and present a solid front to the world against sin and Satan when all who are Christian shall be willing to make Christian character, and not human, man-written creeds the test of fellowship and of Church membership.

THE NAME "CHRISTIAN."

At a meeting in "Old Lebanon Church," in Surry County, Va., on August 4, 1794, Rev. Rice Haggard arose and moved that hereafter the Church be called "Christian," to the exclusion of all party or sectarian names. This suggestion was adopted unanimously, and the Church of which this paper is the "official organ," has been known as the "Christian Church" from that day till this day, and will be so known as long as the Church exists.

The right of one organization to use the name "Christian" to distinguish or differentiate it from other bodies has been questioned by many people. It, therefore, becomes necessary from time to time to give reasons for calling a religious organization, the "Christian Church." The strongest reason is that "the disciples were called Christians first at Antioch." (Acts 11:26.) The Greek word used to express "were called," in the New Testament, carries with it the idea of inspiration, and is used many times by inspired authors. It can be inferred from the meaning of the Greek word that this name is of divine origin, either by direct inspiration or approval.

It is certainly of divine record. It is there in the Scripture as a part of the inspired record. No matter how it originated, it has the sanction of Luke and the testimony of history. It is also of divine significance. It relates believers to Christ. Joseph Parker says: "The one name we ought to have is Christian." Adam Clark admits its divine origin. It signifies relationship to Christ. No other Church name does that. Every where and at all times the name "Christian" tells the story of allegiance to Jesus Christ.

Besides the above, the Church at Antioch was the first Church that really represented the true Church. It was the first Church composed of converts from Jews and Gentiles. It had brought the divided world into one Church. Barnabas had first taken Saul by the hand and secured his recognition as a disciple (Acts 9:27), and now he goes to Tarsus after Saul and brings him to Antioch, where they co-labor in that great city in this Christian Church. All the elements of Christianity co-operate in the Antioch Church.

Apart from divine and historic reasons that justify us calling ourselves the "Christian Church," we have the same moral and legal right to choose and adopt a name for our Church as any other denomination. From what has been written, the following conclusions are derived: The name "Christian" is of *divine origin, divine record,* and *divine significance,* and, if it were not, it may be chosen of right as the only name by which the Church may be called. Of all other names worn by Churches, it can be safely written that they are of *human origin, human record,* and *human significance.* This is all written in defense of the name "Christian" as used by the denomination represented by this name, and not to boast of anything or to cringe before any critic who undertakes to justify other names by denying the right to use this sweet, significant name to distinguish the Church from all human organizations.

THE ODIUM OF NAMES.

We are the victims of slogans! "Rum, Romanism, and Ruination" once defeated a candidate for the presidency of the United States. Accusing Hughes of being a "knocker," and grooming Wilson with a phrase suggestive of the American innate love of peace, "He kept us out of war," changed a normal Republican country into a Democratic one in 1916. A rose by any other name might smell as sweet, but there is something, nevertheless, both sinister and powerful in a name, a phrase. Its odium is inescapable, its argument unanswerable.

The skillful propagandist knows this. He uses its power with deadly aim in building up sentiment for his cause, and equally in demolishing the foundatons of his opponents. Any candidate who "smells of oil" in the approaching presidential campaign is already elected to private life for four years. The propaganda which convinced the nation that William Jennings Bryan was a dreamer instead of a Christian statesman, three times defeated the peerless orator of our generation in his eloquent effort to reach the goal of his life's aspiration.

The vast majority, fully 90 per cent, of our people do not think. They act from sentiment and impulse. They follow the slogan-maker blandly, not to say blindly. They are the victims of shrewd propaganda. The bad meanings they read (rather which are read for them) into certain words by no reason inhere in those words, but the result is in their case as if they did so inhere. Many thoughtful persons are losing their faith in democracy because of this sinister situation.

It is better, however, to adhere to democracy, with its exaltation of the priceless worth of the individual personality, and to let people suffer for their mistakes. Even the phrase-maker cannot permanently fool all the people. Democracy will eventually purge itself of the poltroons and the political Judases, in spite of all their skillful making of names, phrases, and slogans. This is not sheer optimism. It is Christian faith supported by victories for humanity through nineteen eventful and radiant centuries of progress and achievement.

This does not blind the vision, however, to the fact that we are today suffering from the odium of names, names made odious by intriguing pro-

paganda. To call a man a capitalist or a Socialist is to blast his fortunes in many cases. Capitalism and Socialism are phrases to conjure with in our day. Yet Jesus was both a capitalist and a socialist. He taught the principles of human brotherhood, of social solidarity, which underlie the program and ideal of Socialism, and the tools in His carpenter's shop made Him, for His day, a real capitalist.

To classify a man of the Church today as a fundamentalist or a modernist is to alienate from him the sympathy, and attach to him the suspicion, of a large group of partisans. Yet Jesus was both. He held stoutly to the Ten Commandments, but read into them a large and expansive meaning.

His enemies used against Him the power of names and phrases loaded in the popular mind with a content that inhered not in them. "Wine Bibber," "Friend of Sinners," "Equal with God," "Blasphemer" (an anchient name for Higher Critic), "Destroyer of the Temple," and the like, they styled Him. The odium of this propaganda led Him to Golgotha. He compromised not in the face of the injustice that was done Him. In spite of names, phrases, and slogans, He stood for the right. We must follow in His steps, no matter what the price we must pay. The odium attaching to no name can ever warrant the Christian in swerving a hair's breadth from the path of Christian duty, of Christian service, of willing sacrifice, though he knows that path leads by a winding trail to a cross-crowned hill and an open sepulcher hard by.

THE FAITHFUL INSPIRE US.

The faithful ones in the Churches are they who keep the wheels going and make progress possible. Our collections for Men and Millions in April and May were over $7,000; not what they should be, it is true, but if some readers could know the sacrifices that many are making to pay these pledges and could read many of the letters that come to the mission secretary, they would take heart and thank God. The faithful few are doing it. Many are paying, not out of their abundance or plenty, but out of their wants and needs. They are paying because they made the pledge to pay; they are paying because they love their Church and their God; they are paying because they want to have a hand in helping the Christian Church in the day of its need and great efforts to go forward. If all who subscribe to Men and Millions would make the same effort that the faithful are making, a new day would certainly dawn in our Zion, and the banner of the Christian Church would wave most proudly over God's militant hosts. Out of the sacrifices of these faithful ones will certainly come an enrichment of heart and soul that the world cannot give or take away.

If one loves the Christian Church, all that it is, stands for, and is trying to do, surely one will do one's best for Men and Millions. This is a movement of the whole Church in its effort to save souls, build up the kingdom and carry forward the work of the Lord.

Yes, the faithful few are inspiring us and are leading the Church on to victory in our Master's name. They are accomplishing something worth while in the world.

There are those who oppose Men and Millions. Of course there are! No real great and good movement was ever begun from the day of Christ down to our present time that was not opposed by some. But one wonders what the knockers and those who oppose have done to carry forward the Christian Church, or are doing to carry forward the work of the Church. It is easy to oppose, but it is something else to find a substitute which is better, holier, and more helpful than that which is opposed. The knockers and the opponents do not carry us anywhere. So we will try to follow the faithful few and we will find victory where they lead.

WHY GO TO CHURCH?

In the first place, it must not be forgotten that many persons do not go to Church for the reason that it is their duty to be somewhere else. Not every man or woman can attend public worship every week. For many a person, Church attendance would be a sin. They could not be in the Church without neglecting their duty—something that they owe to God and man. Non-Churchgoers are not necessarily sinners. They must be classified. The sheep must be separated from the goats. Indiscriminate condemnation is not just. Let us think now of the goats.

Many persons who ought to go to Church do not go. They could go, but they do not want to go, and that settles it. There are various reasons why they do not want to go, and until some stronger reasons are presented on the other side, their course of action is not likely to be altered. Most people are reasonable creatures, and they follow what to them seems the stronger reason. Many do not go to Church because they are tired, or half sick, or they need exercise, or they want fresh air, or they are behind with their correspondence or their reading or their mending or their housecleaning, or because they have friends visiting them, or because they are visiting non-Churchgoing friends, or—they simply do not feel like going! They would go if they could find a reason strong enough to counteract the current of that feeling.

Here are two reasons why every one who can go to Church ought to do it. If these reasons seem sufficient, then Churchgoing ought to be put down as one of the established features of one's life. Unless a thing is done regularly, it is not done easily. Desultory Church attendance is hard. One has to fight a battle every Sunday, and no one is strong enough to survive an ordeal like that. A thing which is not done easily is in danger of not being done at all. Let a person once decide that going to Church deserves a fixed place in the schedule of his week's life, and the battle is won. After a short while, going to Church will be as easy as going to business. Churchgoing is really a part of a man's business. If it is regarded as an extra, something added, it becomes a burden, and voluntary burdens are sure to be discarded. A man goes to business every morning, whether he feels like it or not. It is a part of his life, and other things do not keep him away from it. Every morning there are a dozen things which he could do or would like to do, but he brushes them aside because business comes first. His feelings cut no figure at all, because he has given business the right of way. Let a man put Church first on one day of every week, and he will find that obstacles and difficulties will speedily disappear. Even his feelings will give up their opposition and fall in line with his purpose.

Here is reason number one: Every person ought to go to Church to get away from himself. We are too much with ourself. We are poisoned by ourself. We are wearied by ourself. We need some one to pull us out of ourself. It is our monotonous self which we must be delivered from. We need some one to bear us away from our habitual mood. We think along one line for six days, and on the seventh we ought to drop it. Our feelings run in one channel through six days, and the current should be broken. We move for six days in a certain range of ideas and interests and our only safety lies in breaking into a larger world. We travel for a week on a certain level, and there is no relief unless we can rise to a higher level. We use the same cells of our brain for six consecutive days, and we run the risk of wearing a hole in the brain unless once a week we make use of another set of cells. People who are the most tired Sunday morning have the strongest reason for going to Church. It is the way to secure rest. Putting on other clothes rests one. Getting into a different atmosphere soothes the nerves. Switching the train of thought on to another track brings the brain relief. Following the thought of another brain for an hour is a vacation. All fagged people ought to be in Church. They need the music and the high-soaring thoughts of prophets and apostles. All persons who are overworking, and who need fresh air and exercise, ought to give at least an hour every Sunday to public worship. It is better than golf. It is more bracing than a walk through the woods.

Here is reason number two: Every one ought to go to Church in order to get closer to folks. We are crowded together physically through the week, but after all we remain far apart. We touch one another on commercial or professional or social grounds, but not on the ground of our common humanity. On six days of the week we are drawn together by our work or our ambitions or our social obligations and desires. On Sunday we ought to come together solely because we are human beings. In the house of God we are no longer members of a class; we are members of humanity. We forget our position and work. We are just fellow-mortals. We lose sight of our wealth or our poverty, our learning or our ignorance, our rank or our obscurity, our age and our sex, and become simply needy creatures in the presence of the eternal. We think about the things which we have in common. We bow before our Maker. We meditate on his goodness and mercy. That widens the mind. We meditate on our duties and obligations. We think of our fellow-travelers, our companions in the pilgrimage from the cradle to the grave. This gives new breadth to the heart. We are alike in our temptations and hardships, our troubles and disappointments, our joys and our sorrows, our hopes and fears, and yet we are all the time forgetting that we belong to one another. We forget one another, often misunderstand one another, sometimes harbor hard feelings toward one another; but in the house of God, we are reminded of the ties which bind us together, and find ourselves thinking more kindly of one another.

No man or woman, no matter what he thinks, and no matter how he feels, can afford to stay away habitually from the place of praise and prayer. Public worship humanizes us. It mellows us. It quickens the brain. It sweetens the heart. It lightens the load. It smooths the way. It brightens the sky.—*C. E. J.*, in *Christian Work*.

THE ONLY WAY.

"Thou shalt love thy neighbor as thyself." What that may mean of respect for human personality, of thoughtful and patient affection, of quick imaginative sympathy, of sheer common kindliness, men saw embodied in Jesus' own relationships with the people He met. To that way of living, based on self-giving and in complete contrast to all selfish standards and values, He imperatively summoned any who would listen to Him. Many, then and since, have responded to His call. The response is still only local and partial. But it is at least recognized that no other basis and by no other means can be solved the complex and age-long problem of human living together. That problem will only be solved as soon as men, jointly and on a large scale, try the way of Jesus.—*Presbyterian Witness.*

CONTRIBUTIONS

SUFFOLK LETTER.

Virginius Smith Kilby was born in the old Columbian Hotel, Suffolk, Va., in September, 1841, and died in Greensboro, N. C., May 24, 1924, in his eighty-third year. He was the son of Thos. J. Kilby, who was a member of a noted Virginia family. Virginius S. Kilby volunteered for service in the Confederate Army in 1861, served throughout the war, was wounded by stepping in front of an officer to save his superior in rank, and came out of the war with honor and a loyalty that was characteristic of his heroic manhood.

In 1867 he married Ophelia Epps Saunders, daughter of Major James R. Saunders, a prominent citizen of Nansemond County. There were born unto them three children—James T. Kilby, Diana Upshaw Kilby, Virginius Spotswood Kilby. Diana married Dr. John W. Page; Spotswood married and died in official U. S. service in the Philippine Islands; James T. married and resides at Milton, N. C.

Mr. Kilby was a deacon in the Suffolk Christian Church, a life-long member, an extra lecturer in the Sunday School, a college man of fine education, possessed of Southern chivalry, a Virginia gentleman of the old type, a student, a true friend, a loyal citizen, a high-toned Christian.

He was superintendent of public schools of Nansemond County, Va., for years, and always cultivated and maintained a deep interest in education. He was, in fact, a very capable man, a great reader of books and a speaker of ability and interest.

He had been in feeble health for several years, spending much of his time in the home of his son, James T., at Milton, N. C. But last fall he was transferred to the home of his daughter, Mrs. Dr. Page, in DeLand, Fla., where he spent the winter in her care. He longed to return to Virginia, and was on his way with Mrs. Page. They stopped off in Greensboro, N. C., with Kilby Page, was taken worse, and passed over the river "to rest under the shade of the trees." His remains were brought to Suffolk, and funeral services were held on May 25th, in the Christian Church, and then laid to rest by his wife in the family cemetery.

He had a brother, Upshur, who died years ago, and a sister, Mrs James A. Turrentine, of Burlington, N. C., who also passed on before him. He was the last of his father's immediate family. Generations pass off the stage of action and new generations enter the race of life.

The family has lost a shining example, the Church a devoted Christian, the State a true citizen, and the world a true man; but heaven has gained an addition, and loved ones there have welcomed his coming. Earth is richer because he lived, and heaven is richer because he died. The grave is the only door to heaven, and Jesus Christ has "robbed the grave of its victory."

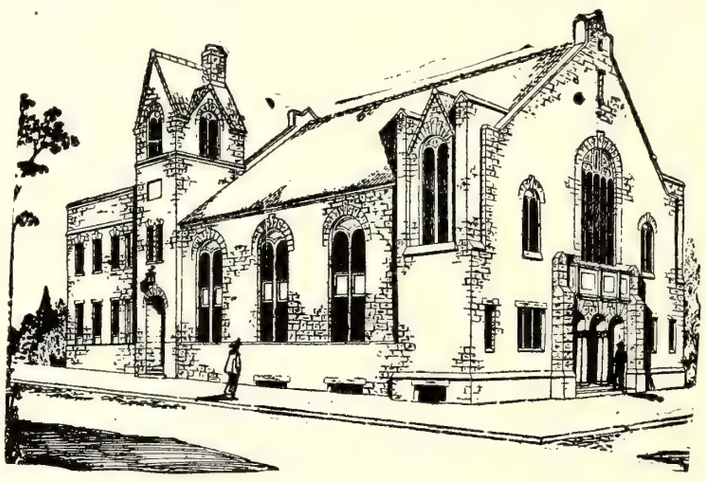
W. W. STALEY.

ELON LETTER.

It was a sultry afternoon the second Sunday in June when the corner-stone of our new Church in Raleigh was laid. Nevertheless, a goodly congregation assembled in the Woman's Club nearby to show their interest in our growing cause in the State's capital city and to enjoy the really uplifting program that had been prepared.

Dr. W. D. Parry, the efficient, popular, progressive pastor, presided, and introduced the speakers. Greetings were brought for the City Ministerial Association by Rev. Henry G. Lane, and for the city of Raleigh by Mayor E. E. Culbreth. Several other ministers were in attendance. The choir, too, rendered beautiful music, as also did Miss Mary Brockwell and Mrs. Fred B. Wheeler in special numbers.

The chief address was delivered by Judge Henry A. Grady, of the North Carolina Superior Court. He took as a text a portion of 1 Thess. 4:13: "I would not have you to be ignorant, brethren, concerning them which are asleep." He purposely, he declared, wrenched this text from its original meaning as illustration of how new interpretations must ever arise for Christian truth, which to his mind is a growing concept. Dr. Parry, de declared to be a right worthy exponent of the newest and best in Christian thought; "the smiling parson too busy with doing splendid things for Jesus to be much occupied with attacks on the devil," to borrow the sense of his terse and suggestive characterization of our pastor there.



RALEIGH CHRISTIAN CHURCH.

Judge Grady interpreted his text to be suggestive of the moral somnambulism which he declared to be characteristic of Raleigh in common with all other present-day cities. He said the courts could not cope successfully with violation of the prohibition law and the social code unless the best people would serve on juries and support with their sentiment the condemnation of the evils that afflict our social order like a festering cancer.

Both the Raleigh papers gave liberal space to his speech, and the *News and Observer,* on Tuesday, carried a long editorial comment, from which we quote: "This plain-spoken indictment by a judicial officer, who has found it very difficult to enforce the law, should arouse the thought and summon to action the good men and women of their city, and should stimulate to diligence every officer of the city and the county. There is other evidence, if any were necessary, to corroborate the indictment of laxity of morals and law enforcement touched upon by Judge Grady. Conditions in Raleigh as to vice are far from what they should be. Except now and then, law-breakers are not caught, and when convicted, the punishment neither fits the crime nor tends to prevent its repetition. In nine cases out of ten, a fine for the drink and immoral crimes amounts to so much license to be paid when caught.

"The challenge to Raleigh people and to Raleigh and Wake officials is one they must meet. If the officers of the law, paid to enforce the law, will do their duty as punctually as they draw their salary, there will not remain a house of ill fame in Raleigh or its environs. If they are vigilant in the apprehension of criminals, and if the courts, juries and judges are faithful in convictions and punishment, the deplorable conditions described by Judge Grady will be greatly reduced. And the challenge is to the people to back up the officials when they do their duty, or to drive them out of office when they fail to enforce the laws faithfully day in and day out.

"Raleigh is a center of public gatherings, the home of schools and colleges, the city set on a hill in this Commonwealth. It shames every citizen that a public official feels called upon to state the deplorable situation that is unworthy of the city. Preachers and teachers and lawyers, and editors, civic and social clubs, men and women in public and private life must be alive and see to it that the conditions exposed are remedied. It is no answer to the indictment that other places may be as bad any more than there are others guilty of as bad practices who have not been apprehended.

"Raleigh must clean up and do it without delay. It cannot be guilty of moral somnambulism."

Following the exercises in the Woman's Club, the audience adjourned to the site of the Church, where the corner-stone was laid by the writer. Dr. Parry had prepared a brief and impressive ritual for the occasion, which was read as follows: "From time immemorial, man has set up altars and erected temples for the worship of Deity. Before the altar, in humility of spirit, he has sought and found the unseen, grown in wisdom and the knowledge of God, received light and inspiration, apprehended the divine will. Endued with power, he has gone forth to reveal to others the glory ineffable. For the glory of God and the service of man, this Church is being erected. Dedicated to truth, and to Him who is the only head of the Church—Jesus Christ—may it be for years to come as a city set upon a hill, whose light cannot be hid. Let us pray.

"In the name of the Eternal God, we lay this corner-stone in the foundation of a house erected to His holy name, where, under the guidance of the Spirit, men may find peace and comfort and come to an understanding of the truth as it is in Christ Jesus. Amen."

I suspect that our people generally do not conceive what is being done in Raleigh. I did not fully comprehend the excellency nor the magnitude of their program till I attended this really challenging ceremony. The cut printed herewith is an exact likeness of what is nearing completion in brick and stone. It is a beautiful plant, with every inch of available space utilized. The building is designed to seat a thousand people, and the educational and recreational rooms provide nicely for the graded Sunday School and the week-day activities now so needful in the modern Church. The equipment is of the best. The organ is a Skinner. The completed edifice, furnished and equipped, will represent an outlay of $125,000. You could readily believe it should cost twice that much.

I have not been asked to suggest it, and for that reason I can with all the greater propriety

and conscience do so, that our liberal contributors elsewhere have a fine opportunity of service offered them to aid Dr. Parry and his devoted and sacrificing assistants in completing their building. The Raleigh congregation is small and not rich in this world's goods. They have wrought nobly. They have gladly sacrificed. Many have borrowed money and are paying interest on it to put in their beloved Church. I submit that such sacrifice merits recognition, the recognition of assistance and help in the completion of their plant.

I observed this too while in Raleigh, that our minister not only stands well with his ministerial brethren, but that he is impressing himself on the thinking citizens of his city as a modern prophet of the Lord. With such a man in charge and with the splendid plant that is nearing completion, our cause in Raleigh faces the future with radiant and hopeful confidence.

W. A. HARPER.

A GREATER BETHLEHEM COLLEGE.

What appears in this article was written on the train "somewhere between Greensboro, N. C., and Gainsville, Ga.," when coming to Bethlehem College, Wadley, Ala. Our colleges are what their constituents and supporters make them, wherever they may be. Bethlehem College will be just the sort of an institution our people of the South demand it shall be—progressive, beautiful, with buildings and equipment needed to render efficient service. *"If the hearts of the builders are noble, in one with the duty and need, they build into grandeur, for so it is forever decreed."*

Our colleges are fountains of culture flowing through our daily life with clear current of sweetness and life. When Dr. James A. MacDonald, the famous Canadian editor, visited the Highland of Scotland, he came upon a village in the eternal mists, which boasted of two public schools, a high school and a collegiate institute. Besides the scraggy fields and the rock farms, the doctor could not discover any visible means of support for the people of the place. There were no smokestacks and no whirring voice of pulsating machinery. There were no great warehouses or temples of commerce, and the visitor, addressing himself to one of the village schoolmasters, asked him: "We in Canada export chiefly hogs and grain; what do you export from this place?" And the astounding answer came: "Here we make men and send them into the world." What a tribute if such words can be spoken of any institution, be it small or great! For it is not material good or prosperity which stands for the supreme good of mankind. There are other things of much greater concern. The character of the people, their aims, their spirit, their ethical and moral standing, are of infinitely more value than the towering skyscrapers, the spacious parks, the seething streets and crowded stores, although the latter are indeed monuments to courage and determination, the vision and inner power of the citizens and supporters of our educational institutions.

It is in the colleges, in the institutions of learning, that men and women are equipped with the weapons that will make them valiant warriors in the struggle of life. It is in the stillness and quiet of the class-room, away from the hurried turmoil of metropolitan life, that the foundations are laid for future leadership in the professions, in business and finance and the technical vocations. Our colleges are the export houses of men and women. We are too apt to overlook the value of these treasure-houses of human learning, science and character-building. We have in our junior college at Wadley, Ala., a gracious opportunity, a grave responsibility and a stirring challenge to all the people of the South. Bethlehem College did a great work last year under severe handicap, through President Hook and his faithful corps of teachers, but we may see greater results if all really interested will get busy at once and keep busy. We should not forget that we have pledged our heartiest support to our youngest college. Our goal next year should be at least one hundred students, an administration building, and a home for the president. We can do it. Will we do it?

S. L. BEOUGHER,
President Bethlehem College.

HOLLAND.

We do not have any especially startling accomplishments to report from the Holland field. A concrete walk at the parsonage has been added to the physical equipment of the Church property, and the pipe organ was recently repaired and tuned. The Church debt has been reduced to $3,000, and in the fall it and the indebtedness on the parsonage will be paid off. At the last business meeting it was voted unanimously to invite Dr. Howsare, of the Department of Evangelism and Life Recruits, to conduct an enlistment-week campaign. The doctor accepted the invitation and will be with us the week of September 7th to 14th.

Holland and Holy Neck are planning to hold the daily vacation Bible school in August. This will be the third session. The Sunday School voted to adopt "Worship and Song" as its hymnal, and 100 copies will soon be ordered.

Children's Day will be observed the night of the fifth Sunday. The Sunday School, under the leadership of Superintendent I. A. Luke, and the instruction of an especially well-trained faculty, is enjoying the greatest attendance of its history.

At the first of the year we adopted a new morning schedule, carrying the Sunday School on to 11:10 and beginning the Church service at 11:15. There is some dissatisfaction, but the attendance has been better than at any time during the writer's pastorate.

The Christian Endeavor had a fine service last Sunday night. The president, Jack Dalton, Jr., goes to V. P. I. next fall, and he will be greatly missed by his Church. The prayer services are not very largely attended, and the Sunday night congregations are frequently pretty slim.

J. H. L.

VALLEY LETTER.

In the early spring I held a revival meeting at Dry Run, resulting in eight conversions, all of whom united with the Church. Rev. J. W. Henderson, of near Shenandoah City, who has recently been licensed to preach, rendered splendid assistance in the meeting. We were very much handicapped by rain, snow, mud, and high water, but are glad to be able to report a good meeting in spite of it all.

I have recently closed a successful meeting at Timber Ridge. Here also we had wet weather, muddy roads, and high water to contend with. And then the farmers were trying their best to plant their crops between showers. Rev. J. F. Morgan, of Winchester, was with me the second week of the meeting, and rendered valuable assistance. Bro. Morgan was with me in a meeting there two years ago, and the people were indeed glad to have him back again. There were fifteen conversions, and the same number of additions to the Church.

Our Sunday School Convention, held at Linville, May 14th to 16th, was, I believe, the best one we have had yet. The attendance was above the average, and the program inspiring and helpful. Bro. Herman Eldredge was present and added greatly to the occasion.

The next important station along our way is our Annual Conference. The Conference will meet this year at Antioch, four miles from Harrisonburg, on Wednesday, Thursday and Friday before the third Sunday in August.

A. W. ANDES.

WINCHESTER.

I want to write a few lines about the doings of our Church here at Winchester. We had our Children's Day services on Sunday, June 8th. Our program was not long, but was interesting, and the splendid audience present enjoyed it very much.

Our Church is honored this year by again having a representative in the graduating class of John Handley High School, in the person of Mr. Paul Hook. Mr. Hook expects to enter Elon this fall.

Our pastor, Rev. J. F. Morgan, is to take a course in the Biblical Seminary, in New York, this summer, and will be away for at least two weeks.

Our Sunday School is co-operating in a union daily vacation Bible school in our city, which will begin in a few days, and we hope a large number of our children will attend, and thus make use of this splendid opportunity.

On the third Sunday afternoon in July our Church will make the every-member canvass for funds for the new Conference year.

Our Conference year closes the first of August, and the annual business meeting of our Church will be held on Wednesday night before the first Sunday in August. We expect to carry a good report to the annual Conference, which meets at Antioch Church on August 13th.

ANNA AMELIA SEABRIGHT.

THE UNBOUGHT GOOD.

What would our land be worth to us,
The land we sell and buy,
And fence about, and call our own,
Without God's open sky
To hold the sunset's rose and gold,
The white clouds floating high?

What would our fields be worth to us
Without the gifts He sends?
Without the sunshine and the rain,
On which our bread depends,
His little brooks to flow for us,
His birds to be our friends?

Oh! as the land without the sky
That ever bends above,
So barren and so desolate
Our lives without His love—
The blessings that no gold can buy
Our greatest riches prove.

—*Annie Johnson Flint.*

PREACH TO THEM.

Preacher, facing needy souls,
Do not dare ignore them,
While God's fateful thunder rolls,
And you preach—before them;
Rather, finding out their need,
Piercing through and through them,
Though they shrink and though they bleed,
Preach your sermons—to them.

It is easy to parade,
Fling your knowledge o'er them,
Preaching sermons study-made
Pompously—before them;
But the sermons that will bless
Through and through and through them,
From your heart to theirs—no less—
Are the ones preached—to them.

—*Exchange.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

PAID FIRST, LEFT LATER.

The writer has a very refreshing and unusual letter from a captain of Men and Millions in one of our Churches. "I enclose check of $25.00 from Bro. W. for balance of his Men and Millions pledge in full. He has transferred his membership to the Baptist Church, but first paid his obligation in full."

We very often have a letter after this fashion: "Mr. So and So says cancel his Men and Millions pledge. His wife (or mother-in-law) is a member of another denomination, and he has decided to join her Church." Ahem! But does transferring Church membership cancel or annul an obligation previously made?

EASTERN VIRGINIA CONVENTION.

The 1924 session of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference will be held at Bethlehem Christian Church, four miles west of Suffolk, on the Suffolk-Franklin Highway, July 22d and 23d.

Every Sunday School and Christian Endeavor Society of the Conference should be represented by a full delegation.

Every Sunday School superintendent and every Christian Endeavor president should plan to be there.

Watch for the program. You will discover that it is not a program of addresses, but a program of education, with opportunities for all to take part.

We call attention to the action of the last Convention in lowering the assessment. The dues this year are 15 cents per Sunday School scholar and senior Endeavor member, 10 cents per intermediate Endeavor member, and 5 cents per junior Endeavor member. According to these requirements, the Convention should receive approximately $1,100.00.

Bethlehem Church has recently been remodeled, and is now a great rural Church, and we are not doing our part unless we give them a great Convention. Will you do your part?

J. H. LIGHTBOURNE,
Executive Secretary.

MISSIONS IN OUR S. S. CONVENTION.

At our Sunday School and Christian Endeavor Convention which met at Catawba Springs last July, I was made secretary for the department of missions. I have been exceedingly anxious to have all our Sunday Schools study and become interested in missions. If we study we will become interested. Since being made secretary of this department, I have sent out two personal letters to every superintendent in the Convention not now putting on a missionary program, urging that every school have a mission superintendent or secretary whose business it should be to interest the school in missions by putting on a missionary program once per month and have each school take a monthly missionary offering. The schools now taking the offering are as follows: Apple's Chapel, Brown's Chapel, Burlington, Chapel Hill, Damascus, Danville, Durham, Elon College Citizen's School; Fuller's Chapel, Graham, Greensboro Palm Street, Hank's Chapel, Haw River, Henderson, High Point, Hines' Chapel, Ingram, Lebanon, Liberty Vance, Monticello, Morrisville, Mt. Auburn, New Elam, New Lebanon, New Providence, Piney Plains, Pleasant Grove (Va.), Pleasant Hill (A), Pleasant Union (H), Pope's Chapel, Raleigh, Ramseur, Reidsville, Sanford, Shallow Ford, Shallow Well, Turner's Chapel, Union (N. C.), Wake Chapel, Wentworth, Zion.

I am quite anxious for every school to have mission study and take a monthly missionary offering by the time the Convention meets at New Elam July 15-17. I believe, without an exception, the schools that have tried this find it desirable and helpful. We will never be a missionary Church until our people become interested in missions; and the place to interest them is in the Sunday School. Half of the money secured by these offerings goes to keep up our mountain work in Carroll County, Va., where Rev. M. T. Sorrell is giving all of his time to the ministry and teaching; and there are two teachers assisting him. The other half goes to Japan to help in our kindergarten and Sunday School work there.

Bro. Superintendent, let us hear from you!

MRS. W. C. WHITAKER,
Kittrell, N. C. *Department Secretary.*

POYTHRESS AND SOUTH NORFOLK.

Poythress is a part of South Norfolk, and South Norfolk is a part of him. The two go together like a brook and its laughter, or a bird and its song. Early and late, in season and out, here and there you will find Poythress plying his way deeper and deeper into the hearts of a people in a city by the sea. I do not mean the South Norfolk Christian Church-folk only; I mean the whole town in which he toils.

The little red-haired man of whom I speak came to South Norfolk nine years ago. He did not have much to bring as a minister, because he was only a boy out of college. He had had, however, molded into his life the right, warm friendliness of a North Carolina farm home, but he was a stranger among strangers. He was full of youthful aspirations and ready to work, but so very few were the folks with whom he could undertake the problems of a town.

Like little Moses, he often felt at sea, and almost helpless, but where Moses cried, Poythress laughed. It was not all smooth sailing when Poythress came to South Norfolk. But whether the sailing was smooth or rough, he sang; and when he sang he prayed; and when he prayed, a radiant love and sympathy flooded his soul. With this love and sympathy, he opened door after door; with this love and sympathy he entered heart after heart; and with it he taught the people of South Norfolk they were akin.

Twice has Poythress gone to the hospital and given his own blood for the life of comparative strangers. He has stood hundreds of times among weeping ones of other Churches and sung sweetly and understandingly over the dead bodies of departed loved ones; he has spent many hours on fishing trips listening as a man to a man to the humble confessions of penitent sinners; he has spent days with the boys of the town, playing as a boy with boys, until these boys have learned to pray with him and for him. When called on for help by friend or stranger, his characteristic reply is: "I will be glad to do what I can." With it all, he does not proselyte, and he is a favorite with the other ministers of his town. When the city of South Norfolk needed a chairman for its school board who could bring together in an effective manner teachers and parents and pupils, it selected Poythress, and the service he has rendered has shown them wise.

The above facts, written without Poythress' consent or knowledge, are gathered from the folks. They have come from parents inside and outside his Church. They have been substantiated by ministers and men; little children and mothers, fathers and many sons. I do not mean they have been consciously gathered, for they have not. They are simply patent facts that one sees and hears almost every day. Poythress lost a fine little son last year, but Poythress is rich still.

JOHN G. TRUITT.

MEN AND MILLIONS COLLECTIONS DURING MONTH OF APRIL.

The list of payments made on Men and Millions during the month of April, 1924, is as follows:

North Carolina Conference.

Mt. Auburn	$ 77.00	
Pleasant Hill (A)	3.45	
Mt. Zion	10.00	
Elon College	10.00	
Union, Va.	20.00	
Mt. Bethel	10.00	
Burlington	82.80	
Wake Chapel	400.00	
New Elam	20.00	
Liberty, Vance	15.00	
Shallow Ford	16.80	
Mt. Auburn	20.00	
Haw River	25.80	
Pleasant Grove	90.00	
Long's Chapel	10.00	
Catawba Springs	50.00	
Smithwood	20.00	
Pleasant Ridge (G)	8.00	
		$ 888.85

Eastern Virginia Conference.

Antioch	$100.00	
Liberty Springs	432.00	
Oakland	20.00	
Holy Neck	614.00	
Catawba Springs	65.00	
Union, Southampton	10.00	
Newport News	10.00	
Windsor	55.00	
Isle of Wight	10.00	
Burton's Grove	40.20	
Damascus	5.00	
Wakefield	18.00	
Waverly	427.00	
		1,806.20

Valley of Virginia Conference.

Wissler's Chapel	$ 6.00	
New Hope	5.00	
Lineville	1.00	
Leaksville	51.80	
Palmyra	2.00	
Mayland	5.52	
Bethlehem	10.00	
		78.32

Georgia and Alabama Conference.

North Highlands	$ 6.00	
Cragford, Ala.	110.00	
Spring Hill, Ala.	5.50	
New Harmony, Ala.	62.50	
Rock Spring, Ala.	8.00	
Noon Day, Ala.	18.50	
Lanett	12.75	
Shady Grove	2.50	
Antioch	20.00	
Mt. Zion	15.00	
		260.75

Total for month $3,034.12

The above was furnished by Executive Secretary C. D. Johnston on May 1st, but must have been lost in the mail or sidetracked somewhere.

J. O. ATKINSON,
Secretary.

BETHLEHEM COLLEGE COMMENCEMENT.

We began to feel the commencement spirit at Bethlehem Monday evening, May 26th, when the juniors of the academic department entertained the seniors and invited all the faculty. We found the juniors equal to the occasion, and all present seemed to enjoy a pleasant evening. The next event of importance was a farewell party given by class No. 2 of Wadley Christian Sunday School to the Bethlehem teachers and students who were leaving Wadley at the end of the school year. In spite of the sadness that goes with the mention of partings, those present spent a pleasant evening together until they were rushed home by an approaching storm.

On the evening of May 30th, the senior class of Bethlehem Academy met for their annual class social. The members of the faculty were again among those present. At each of these occasions, appropriate and delicious refreshments were served. It might be interesting to note here that these social events were the first held in the new college building at Bethlehem.

The commencement exercises proper began on Saturday, May 1st, at 8 P. M., when the Collerian and Euzelian Literary Societies gave a joint public program. Although these societies had been organized only a short time, they presented a pleasing program composed of declamation, essay, humor and music.

Sunday, June 1st, at 10:30 A. M., people gathered from near and far to hear the commencement sermon delivered by Hermon Eldredge, secretary of administration for the Christian Education Department of the Christian Church. That large audience listened to a great message which was a feast for the mind and soul.

The trustees of Bethlehem College met for their annual session on Monday, June 2d. It was a busy day for them, but a profitable one for the institution. The faculty for the coming year was elected; it was decided to proceed at once with a building program; and a financial campaign was outlined.

The senior class of Bethlehem Academy staged a play, "An Arizona Cowboy," Monday evening. The auditorium was crowded to overflowing with an enthusiastic audience. The gross receipts from the play was $97.00. Dr. W. A. Harper, president of Elon College, and trustee of Bethlehem College gave a short, but impressive, address just preceding the play.

A program composed of graduation and class-day exercises combined, was given Tuesday evening, June 3d. At this time, the following received high school diplomas from Bethlehem Academy: Jim Drake, Talmadge Gay, Staley Hunt, Mary Lou Pearson, Anne Schuessler, Elizabeth Schuessler, Sarah Schuessler, Janie Watson, Pierce Watson and Robinson Young.

All the commencement exercises were held in the fine, new Wadley public school auditorium. This was quite an accommodation to us, and we wish to express our appreciation to the public school authorities.

We feel that the prospect for the coming school year for Bethlehem College and Academy are bright and encouraging.

Wadley, Ala. M. W. Hook.

THE RELATION OF CHURCH AND HOME.

There is no doubt but that you already have a well-formed opinion as to the relation of the Church and home, and it is due primarily to this fact that this theme is worthy of our attention at this time. We have known this relation so long that it has lost its significance and importance for many.

Perhaps the financial relation between the home and Church is the first thought that arises in our minds. While the success of our Church program is largely dependent upon the financial support received from our Christian homes, there is a more important relation which engages our attention, and that is the moral and spiritual relation. There is no agency or institution known to man in which more influence can be brought to bear on the life of children and young people than in the home. In its intimate relations, its constant associations, its co-operation and the self-sacrifice which it inspires, the home life can teach ethics and Christianity with more force than any other institution. Character is determined very largely by the kind of life we live in our homes, and it is upon this early character as a basis that the Church will have to build its structure. Let the foundation in the lives of our young people be strong, so that in later life it will support a magnificent edifice of character.

One of our most urgent present-day needs is a greater development of conscience. Conscience is the knowledge that here is duty, and we certainly need a higher sense of duty both to our fellowman and to ourselves, both with reference to our personal character and our influence upon those about us. Then the home life should produce a highly developed conscience, and should cultivate the moral judgment of our young people, so they will be trained to know not so much how to meet a situation advantageously as how to meet it morally, dutifully.

Psychologists differ as to whether experience is the priamry reality, or the self who experiences. No matter which side we take on this issue, we must recognize the fact that experience has much to do with shaping character. "It is the individual bearer of experience who gives to the experience its character and significance"; but it is all-important what kind of experience one has to mold, interpret, and assimilate so as to become his own. Let us provide a Christian experience to the youth of our land.

Then the home is what I would call the work-shop, or laboratory, of the Church, where the child can put into actual practice the principles and truths learned in the Church and its agencies.

So, in conclusion, we see that the home is related to the Church, in that it should provide good foundations of character upon which the Church can build, and that the home is a laboratory, or work-shop, of the Church. Therefore, we find that the Church and home are mutually supplemental in character-building.

Elon College, N. C. W. S. Weathers.

THE RIGHT OF WAY.

Are you willing to be a highway over which Jesus Christ shall come to your town and into the lives of your friends and neighbors? Right of way costs something. When President Garfield was shot he was taken to a quiet, isolated house where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses and loved ones to his bedside. The engineers laid out the line to cross a farmer's front yard, but he refused to grant the right of way until they explained that it was for the President, when he exclaimed, "That is different. Why, if that railroad is for the President, you can run it right through my house." Are you willing to give Him right of way across your front yard? It may run right through some of your plans, or social engagements, or business appointments; but will you give Him the right of way?—*Selected.*

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

Lieut.-Gov. J. E. West, *Chairman.*

J. O. Atkinson, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE NEED OF PRAYING FOLKS.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him." —2 Chron. 16:9.

In this text, God declares the necessity of men for his kingdom, and his dependence on them as the channel through which to exert His power to save the world. His Holy Spirit is the only saving power, and it is not through organization, or any other thing we may do, that it flows; but it is through the character of His children. Only Christian character Christianizes and transfigures the individual, and it is through individuals that the nations are saved, and through the nations that the world is redeemed. This is the way of constraining love—Christian character obtained through the lives of others; folks loving one another. It is the way of holiness, of faith, of self-sacrifice and entire consecration.

These things cannot be obtained except by setting the heart perfectly toward Him, except by prayer constantly at the throne of grace and power. The highest type of man is the praying man —the man who takes time to know God. Such folks God is looking for, that He may be strong for them. Into such lives are the profoundest convictions born. Let these prayer moments each day suggest to you and your spirit your hiding in Him.

Prayer.—Dear Father, help us to devoutly begin the day and the week with Thee. Forgive us of our lack of prayer. Make us praying children of Thine, living so close to Thee that each day we may know Thee and may be the channel of blessing for others unto salvation. In Christ's name. *Amen.*

TUESDAY.

IF YOU WANT YOUR CHILD TO BE TRUTHFUL, BE TRUTHFUL YOURSELF.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

"Lying lips are an abomination unto the Lord; but they that deal truly are His delight."—Prov. 12:22.

"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children." —Exod. 20:5.

Do your children tell lies?

Most children between certain ages do this, and it is a problem for parents to meet, not shun.

One father adopted a successful method.

He told his little daughter falsehoods would lead little girls into much sorrow and trouble.

Then he told his little girl that the thing which would make him happier than anything else would be to know that his little girl always told the truth.

Frequently he asked the child if she remembered what daddy would like in her better than anything else? And she would repeat his words.

In a few weeks, this lesson went home to her, and the father since has been unable to learn that the child has told a lie.

Parents make a mistake when they tell "white lies" to their children.

There is no difference, so far as the child's understanding is concerned.

If you want your child truthful, you must be truthful yourself.

And there is no excuse for a "white lie," so-called, anyway, for all lies are black. (Copyright, 1924, I. F. S., Inc.)

Prayer.—Our Father, send forth more power of the Holy Spirit upon us parents to save us from mistakes with our children; and may our dealings with them so engage their confidence that what they see in us may be right and in Christ. In His name we ask it. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH HUMILITY.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. 5:3.

Jesus wants us to be happy. The word "blessed" may be translated happy. Happiness does not come from without, outward; but from within, inward. Its source is in the heart. You need not go to this place or yonder city seeking it. You carry it with you wherever you go. It is independent of wealth or outward circumstances. It springs from great principles which have been planted in the heart. It flows all through the life and produces sweet fruits of contentment, wreathing th eface in smiles, and making work a pleasure instead of a burden. It is a seed sown in the heart, and the seed is the Word of God. It is Jesus in the life, for He was and is the Word of God. He came that we might have the more abundant life—the happy life. When Jesus enters a life, there is manifested the greatest humility—and the greatest happiness. He is King, and we are servants. We are happy because we serve. We forget all about ourselves because we have a royal guest in our life, and we love to do the hardest things, the smallest things, the biggest things, anything, everything for Him.

Prayer.—Dear Father, we thank Thee for Jesus, our King. Give us an ear to hear His voice. Show us the humble task that we may do in His name. We love Thee for loving us when we were selfish and sinful, and for showing us the way to Him. Give us the task the others do not care to do. We care not how hard or humble, if Thou wilt help. In His dear name. *Amen.*—*T. E. White.*

THURSDAY.

"HE WAS WOUNDED FOR ME!"

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:1-6.

The *Sunday School Chronicle* tells the story of a lady who was visiting in a hospital. She went up to the bed on which lay a wounded soldier and said very gently, "Thank you for being wounded for me!" The man's face brightened at once. That was a new thought to him. It made the pain more bearable to look upon it in that light. It made him feel as though his life had been spent to some purpose at least.

Do *you* realize that some One was "wounded" for you? For your "transgressions"? And that that some One was no less than the Son of God Himself? You may not be able to understand the meaning of it, but you can understand what Jesus did. Your heart can interpret that! And you can meditate long and profitably upon those great and boundless words of the prophet, "He was wounded . . . bruised, for our transgressions and iniquities."

Have you thanked Him, by word of mouth and serviceful life? Or have you, like so many, "turned" to your own "way"? Nowhere in etymology is it truer than in life that people who think are those who thank! The words are derived from the same root. Thankful people are those who think. If we could get people to think about the loving action of our God, more of them would be led to bless Him for His "wonderful works." Look at the cross of Jesus—and think! For so one may be helped to that thankfulness which shines forth in action—in the confession of Christ, in public identification with His Church, in active recruiting for His kingdom.—*Ernest Bourner Allen.*

Prayer.—That we may be led to show our gratitude for all the divine kindness we have received, by loving and kindly service for others. "Inasmuch as ye do it to one of the least of these, ye do it unto Me."

FRIDAY.

THE FRUIT OF REPENTANCE.

"Bring forth fruit meet for repentance."—Matt. 3:8.

These words are addressed to the apostles and the Christian following, and now addressed to us.

Repentance is unto the knowledge of truth that we may recover ourselves out of the snare of the devil. (2 Tim. 5:2.)

"Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection."—Heb. 6:1.

"These are the things that ye shall do; speak every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you desire evil against his neighbor . . . (Zech. 8:16, 17) "seeing ye have purified your souls in your obedience to truth . . . love one another from the heart fervently."—1 Peter 1:22.

"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart . . . shall never be moved."—Ps. 15:2, 5.

"The fruit of the light is on all goodness, righteousness and truth" (Eph. 5:9), such as "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."—Gal. 5:22, 23.

"Herein is My Father gloried that ye bear much fruit, so shall ye be my disciples."—Jno. 15:8.

Repentance is nothing unless it is to renounce sin and bring forth fruit unto that for which it is made. Jesus came, that no man should live under a cloud, but that all might be profitable, radiating with the above characteristics.

Prayer.—Dear Father, enlighted our minds, that we may understand the truth. Cleanse our hearts from sin and fill us with desire to live unto the complete fullness of repentance and the demands of a righteous life. *Amen.*

SATURDAY.

THINGS THAT MAKE THE HEART THUMP.

Kicking ghosts at night, only to find that they are spots of moonshine; riding a horse, only to leave him when he turns the corner; reading from the news items of the morning's paper that Mr. B. had a very painful accident yesterday when the can-opener slipped and cut him in the pantry, and that "Mr. D. had the misfortune to fall yesterday and hurt himself on his back porch"; a lane, a lawn, white palings, a cottage and clinging vines and a bonnie lassie thereby; a watermellon discovered in the dewy grass in the fodder field about 10 o'clock in the morning.

Life has a most interesting background, full of pathos and humor, all of which are true to life; but there is one thing that always brings us close to eternal: home, with all its recollections—the old stuffed sofa, over the back of which, as a boy, we used to go fishing; the old rocking-chair with stationary legs; the old trunnel bed; the old table loaded with everything; chairs hanging with odd pieces of clothing; the garden with its old rose-bushes.

Do you like to go back to home, sweet home,

? ? ?

MADGE FLEMING MOFFITT, *Editor.*

THIS PAGE IS FOR THE CHILDREN ONLY—BUT

LISTEN, LITTLE FOLKS!

This page is yours, from now on; but it has no name yet. Would you like to name it for me? Yes? Fine! But let's give every one an equal chance. Shall we? Who likes a contest? Then, that's what we will have; and we shall begin at once. Every child under the age of fourteen years is entitled to take part in the contest. We will give a year's subscription to THE CHRISTIAN SUN to the child who sends in the best name for our new page for the children.

Send your name and the name you wish the page to have to Miss Madge Moffitt, Ramseur, N. C.; also your age.

The contest will close July 1, 1924.

Do we all understand? Then, we are ready—go!

WHAT YOU WILL READ EACH WEEK ON YOUR PAGE IN "THE SUN."

A story; maybe two stories, if you wish.

A nature poem, and other poems that make little folks happy.

Any news items, too, from our own children's department will be published.

Any contributions from any one will be appreciated.

We want to make our page interesting, and we want each one to help. Then it will be *our own children's page.*

SUMMER.

Isn't it pleasant, isn't it queer,
Summer feels so new each year?

DEAR LITTLE FOLKS:

How do you like your summer holidays? I hope you won't think your editor wants too much, but here are some things I want to say:

First: Our contest is still on, and I want every one to vote.

Second: Please write in ink if you can. Sometimes only fairy godmothers can read pencil-writing if it is written by tiny fingers. And I want tiny fingers to write it. Get mother to help you vote.

Third: Write on all your letters, "Miss Madge Fleming Moffitt, Ramseur, N. C."

Good-by, dears; try to get your vote to me in a-hurry!

Your page editor,
MADGE FLEMING MOFFITT.

P. S.: This is your little page, and your editor wants to print just what you like best. So please write as a special to your editor, and say what you like best—stories, poems, games for a rainy day, and sometimes a beautiful Bible story.

WHAT TO DO ON A RAINY DAY.

Two Little Games.

On a rainy day, when everything is dull and dreary and there is nothing to do, get a piece of paper, fold in the middle, and then fold again; cut it into blocks, and on each one write something like this: "Help mother," "Make the beds," "Draw," "Read," "Rock little baby sister," "Read to grandfather," etc. Then turn the slips face down and shuffle, draw one and do what it says. Sometimes you will be surprised. This will keep you busy for a long while.—*The Delineator.*

The Ribbon Game.

Another interesting game for a rainy day: You get some ribbons or cords, all different colors, about a yard and a half long. One person holds in his hands an end of all the ribbons, while the others sit in a row, each holding an end. Then the person that is holding all the ribbons starts to tell a story, when suddenly he stops and pulls at one of the ribbons in his hand. The one whose ribbon is pulled, goes on with the story. Any number of children, from two on up, can play.—*The Delineator.*

TIP-TOE TALE.

A fish took the notion
To come from his ocean
And take in the sights of the town.
So he bought him a hat
And a coat and cravat
And a one-legg-ed trouser of brown! He did!
A one-legg-ed trouser of brown!

His suit fit so queerly
That every one nearly
Went following out on the street!
But the best of it all
Was how handsome and tall
He could walk when he didn't have feet! He did!
He walked when he didn't have feet!

Now I must confess that
I surely would guess that
A fish trying walking would fail.
But with no one's advice
He walked perfectly nice
On the very tip-toes of his tail. He did!
On the very tip-toes of his tail!

—*Child Life.*

HOW WE CAME TO HAVE PINK ROSES.

Once upon a time all the Roses in the world were white. There were no Yellow Roses, no Pink Roses, no Red Roses, all the Roses in all the world were solid white.

One morning, down by the garden fence, a little Rosebud peeped out and saw the big, round sun looking down at her. He stared and stared at her so hard that she became frightened; but after awhile she took courage and looked up at him and said bravely, "Mr. Sun, why do you look at me so hard?"

Then the old Sun laughed. He laughed and laughed. Then he said, teasingly, "Because you are so pretty."

Now, then, what do you suppose the little Pink Rosebud did? She blushed! She blushed pink!

And ever since then we have had Pink Roses.

THIS OUR DAY.

The world has had many days, and will have many days. Each year brings 365 days to the world. Many, many years have passed and many more will probably come to the world. We have formed the habit of identifying ourselves with the world and imagining that the world's days are our days. But not so. We have not the permanence of the world; we are among the world's evanescent creatures. We are here today, and know not that we shall be here tomorrow. This is peculiarly our day, and it is fast passing away. We need frequently to remind ourselves of the transitoriness of human life. Our fathers—where are they? They were here as we are, but now the place that knew them knows them no more. It would be vain to struggle against the order of nature to which we are subject, and it is foolish to ignore it and act as though it were otherwise. We should realize that we are passing on.

And when we have come to realize it, it is very important how we react to the realization. We may become pessimistic, hopeless, and make no earnest effort. That would be the deepest depth of unwisdom. We may say, "Let us eat, drink and be merry, for tomorrow we die." That would be extreme folly. The true moral is given by Longfellow in "A Psalm of Life"—

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

THE FAMILY ALTAR.

(Continued.)

and visit the old spots where you once worked and played and cried? Mother is not there any more, but every spot of the old plantation is very dear. We do not leave until we have walked out in the garden and plucked a rose from the old rosebush she placed there years ago, and shed a tear to her memory. Is she dead? No. She lives. Something here reminds us of eternity. We are inspired to be ashamed of that which is unworthy. "Lord God of Host, be with us yet, lest we forget, lest we forget."

Prayer.—(Pray as you feel this morning, and all joining in the Lord's Prayer.)

SUNDAY.

A BAD BED.

"The Sabbath was made for man."—Mark 2:27.

"I beg and pray of you," said Dolly, "to leave off weaving on Sunday, for it is bad for the soul and body, and the money as comes i' that way 'ull be a bad bed to lie down on at the last."

Our obligation to keep the Sabbath is the necessity of it. Without its uplift, the soul will wither and the body will grow tired and the nerves break. The soul and body thrives in proportion as the Sabbath is observed properly. It is starved in proportion as it is deprived of it.

Some complain, "Why keep it so rigidly?" The Puritan way was tyranny." In some senses, it might seem so. But the Puritan way was better than the many ways in which it is kept at the present time, and certainly better than the abuse of it. Think of one studiously and religiously keeping the Sabbath in recluse, thrown in upon himself, without music except the sacred, without literature except the Bible and the religious, without conversation except that which is edifying and holy; spending the day with his own soul and God's silence. Such an one would possess an heart of iron and a soul like unto God's. The keeping of the Sabbath is a great principle necessary, not because it is commanded, but commanded because it is necessary. It is not based on law, but law is based on it. We may have excuses of charity as a motive for Sunday business and recreation, but "money as comes i' that way 'ull be a bad bed to lie down on at last."

Prayer.—Our Father, the Sabbath returns and brings to us afresh all the beauties and glories of the Lord. Give us Thy grace, that we may be faithful stewards of ourselves and of the day, and of true manhood. *Amen.*

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 29, 1924.

Review: "Rehoboam to Nehemiah."

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

Devotional Reading: Micah 4:1-5.

Rehoboam to Nehemiah—that is a suggestive way of defining the limits of one of the most significant, if not the most significant, periods of Hebrew history. For there was crowded into the scant five hundred years between the times of these two men an amazing amount of the "stuff" that history is made of—events and movements that had eternal significance, not only for the life of the Hebrew nation, but for the life of the world. And he who reads about these things finds in them confirmation of the striking statement that "history is His story." The footprints of God are to be seen very plainly as He walked among the nations and moved in the events of this stirring age.

The story begins with Rehoboam, the son of Solomon, who inherited from his father his great kingdom, but little if any of his father's wisdom. The story of how the kingdom was rent asunder by his rash policy is too familiar to need repetition here. Suffice it to say that Jereboam, an ambitious and rather able young man, became king over the ten northern tribes, while Rehoboam had the house of Judah and Benjamin. From that time, Jacob was a house divided against itself.

The northern kingdom had a checkered career. It had some able kings, but they were for the most part irreligious and they "caused Israel to sin," as did Jereboam. In practically every instance, they were concerned only with the material splendor of their kingdoms, and the moral and spiritual life of the people suffered a gradual decline. Social injustice, immorality, idolatry and cruelty reigned within, while from without there came aggressions by the powerful nations that made a bid from time to time for world supremacy. Finally, in 722 B. C.—mark that date indelibly in your mind—Israel, or the northern tribes, were carried into captivity by the Assyrians, and thus ended the sorry career of what might have been a great nation.

Judah, however, remained intact for the time being. But Judah did not profit by the lesson which Jehovah had tried to teach her by His dealings with Israel, and she, too, went the way of all the nations that forget God. For her kings became idolatrous, and they formed foreign alliances, and in spite of repeated warnings and pleadings by the prophets, the people forsook Jehovah their God. Accordingly, in 597 B. C. (this was the date of the first deportation), and finally in 586 B. C. (another date to be remembered), Judah was carried into captivity by Babylon. Thus ended the life of Judah as a nation.

But God was not done with His people. And in due season He brought "the remnant" back to their homeland, not as a nation, however, but as a Church. It was from this remnant, purged, disciplined, and purified, that God preserved the seed of Judaism, which later found its flower and fruitage in Jesus Christ. It was through the exile that the Jewish religion was spiritualized and the way prepared for Him who was the Way and the Truth and the Life.

Perhaps it might be interesting and worth-while to mention, in passing, some of the significant events that took place between Rehoboam and Nehemiah. They are as follows:

1. The downfall of both Israel and Judah as nations.
2. The rise and development of prophecy. It was during this period, be it remembered, that the prophets lived and wrought. If the period had done nothing else except produce such men as Elijah, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, it would have been epoch-making.
3. The rise and fall of such world powers as Assyria, Babylon, Media, Peria.
4. The development of the Messianic hope in its highest form.
5. The development of the synagogue.
6. The finding of the book of the law—probably our book of Deuteronomy—and the development of many of the codes in the Pentateuch.
7. The exile.
8. The return and the rebuilding of the temple.
9. The rebuilding of the walls of Jerusalem.
10. The transition whereby the Jews became a "people of the Book."

CHRISTIAN ENDEAVOR.

June 29, 1924.

Topic: "The Missionary Work of Our Denomination."

Lesson: Nehemiah 3:1, 2, 4:1, 6:3.

Some one has said that three great words in missions are "know" "glow," and "go." We must know something about missions if we are to become enthusiastic about missions, and we must become enthusiastic about missions before we go. Much depends, therefore, upon a knowledge of missions, and it is fitting that the topic for this week's C. E. prayer meeting is "The Missionary Work of Our Denomination," for this will bring to our attention some of the things our own denomination is doing to carry the good news unto the uttermost parts of the world. And perhaps that information will inspire some of our young people so that they will want to go to have a part in this great work.

Our denomination is doing missionary work, both at home and overseas. Our overseas work is confined to Japan and Porto Rico. We have the following missionaries in Japan: Dr. and Mrs. Woodworth, Rev. and Mrs. E. C. Fry, Rev. and Mrs. W. Q. McKnight, Rev. and Mrs. C. P. Garman, Miss Martha Stacey, and Miss Angie Crew. Then there are, of course, a number of native workers, some of them well trained. For instance, there is in Mrs. Fry's school a young woman who was, before her marriage, Miss Toshio Sato, a bright and consecrated girl, who graduated with honors at Elon College. And several of the native pastors have, I think, had training in America. Our missionaries in Japan are doing many kinds of Christian work. Some of them are doing preaching and evangelistic work, sometimes preaching on the streets and out in the outlying districts. In some cases they are teaching. Some very fine kindergarten work is being done by the women. Mr. McKnight is doing evangelistic newspaper work and is getting fine results from his work. Mothers' clubs are formed and taught, and in a hundred and one ways the missionaries are helping to transform the life of Japan.

Our other overseas work is in Porto Rico. Here we have several trained and consecrated workers. Miss Olive Williams, whom some of our Endeavorers have seen, is doing a great work among the children. She is teaching and is training them in industrial work. Her daily vacation Bible school was a great success, and her beautiful Christian character is winning boys and girls to Christ. Mr. and Mrs. Barrett—I saw them only two weeks ago at Elon—are also doing a great work; doing it through the many activities that make up the missionaries' lives. Then there are Mr. and Mrs. Bruce Morton, who have recently gone to Porto Rico. Mr. Morton is going to teach the Porto Ricans how to garden and farm. His specialty is agricultural missions. In addition to these workers, there are a number of native workers who are rendering valuable service. For instance, Mr. Victor Reveria, who is an Elon graduate, is doing Sunday School and Christian Endeavor work among his own people.

Our denominational home mission work is varied and extensive. One of the big things which our Church is doing through its Home Mission Board is to help Churches, either with their building programs, or with the pastor's salary and general expenses. In this way many Churches have been helped to the point where they could assume self-support. Another kind of work is the Americanization work at Haverhill, Mass. Miss Frieda Kirkendall (she was married recently) has been doing a great work among foreign-born or native-born children of immigrants, and among the immigrants themselves. Miss Marguerite Youmans joined her last fall in this great work. These young women, with their ingenuity and consecration, are doing many things that are not only making boys and girls more efficient citizens-to-be, but making them better and more Christian boys and girls.

Then there is the work among the Indians by Miss Elizabeth Howsare. Her articles as they have appeared in the *Herald of Gospel Liberty* have been full of information and humor and inspiration. Miss Elizabeth is doing a great work among the Indian boys and girls—a work that will pay large dividends in character and service in the days to come.

Rev. W. R. Caldwell is representing our Church in the great lumber camps of the Northwest. He is among red-blooded, out-of-doors, he-men, and he has a man's job, but he is doing a great work for these men who have rugged bodies and hard hands, but warm and very human hearts.

And then there is the work in the mountains

which was begun by Miss Hedgepeth and which is being carried on so well by Rev. and Mrs. Sorrel and Miss Morey, together with at least another young woman. Preaching and teaching go hand in hand here, and the people of this rugged section are having the good news applied to their own lives.

This is a brief survey of the work our denomination is doing. We, as Christian Endeavorers, ought to have a part in it. We can give; we can pray; we can go.

"GO" AND "LO."

"Go ye, and lo I am with you alway."—Matt. 28:20.

Query: How can we claim His "lo" if we ignore His "go?"

Came the vision of St. Paul—
Scene within a Roman hall;
Face lit up with holy gladness,
Festus twitted him with madness.
"Noble Festus, nay, not mad,
But a heart supremely glad;
Caesar dared not promise so,
Christ said 'Go,' and also 'Lo!'"

Came the echo down the ages,
Record true of saintly sages;
Came the witness all sublime,
Of those conquerors of time.
Whether living they or dying,
This their shout, all time-defying:
"Men of God! the sequence's so,
Ours that 'Go,' and His that 'Lo!'"

Came the vision of the years
Of the lonely pioneers;
Came their sob of hope forlorn
For the breaking of the morn;
Came the rugged tug of doubt,
Then, anon, the victor's shout,
And the routing of the foe—
To Christ's "Go" preluding "Lo!"

Comes the warning of the Lord
To the readers of His Word,
His appeal of love and yearning,
That we hasten His returning;
Warning us lest we forget
That the Christ must tarry yet,
While His servants are so slow
Forth to "Go" and prove His "Lo."

Comes a message from the throne,
Answering every heathen groan;
Comes a voice from God's right hand,
Word of hope for every land:
"Go ye into all the world,
Let My banner be unfurled,
Widen out your ranks and 'Go,'
And I'll flood them with My 'Lo'!"

—*Western Recorder.*

I am sure that as we grow better and better Christians, this will become more and more the source and fountain of our strength. We shall come so close up to all the world's wickedness that it cannot strike us. We shall be saved from it by our pity for it. We shall be far from its contagion the closer that we come to its needs. We shall be pure as the angels the more completely we give ourselves up to the ministering angel's work. This is the true positiveness of the Christian's purity, the real safety of the loving and laboring life.—*Phillips Brooks.*

Rare and beautiful jewels and other Hawaiian relics, which belonged to the late Queen Lydia Liliuokalani, are to be sold by public auction in Honolulu.

Christian Orphanage

DEAR FRIENDS:

We opened up our swimming-pool last week, and the children have had a most delightful time. They had been pleading to us to fill it with water for several weeks, but the weather had been so cool we had refrained, because we knew if we filled it the temperature would be to strong for them to go in and for fear they could not stand the temptation, we waited till the weather was warm enough for them. It is a blessing every child will enjoy, and will bring much happiness to them. It is also a pleasure to those who watch the little fellows as they play in the water and enjoy the fun.

Our Easter offering has crossed the three thouhand dollar mark. We lack, at this writing, $424.75. We want some of our friends who are interested in us to come to our rescue and push us across the mark. Just one more week to reach our goal. Come to our rescue or we fail.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR JUNE 19, 1924.

Amount brought forward		$9,361.10
Sunday School Monthly Offerings.		
North Carolina Conference:		
Christian Chapel	$ 1.60	
New Lebanon	2.00	
Ingram, Va.	5.00	
Third Ave., Danville	4.83	
Piney Plains	7.80	
Pleasant Union (H)	10.00	
Wentworth	9.15	
Mt. Zion	4.00	
First S. S., Raleigh	14.25	
Durham	13.91	
High Point	2.55	
Mebane	1.00	
Ramseur	.320	
Bethel	1.00	
		80.29
Eastern Virginia Conference:		
Centerville	$ 2.00	
Dendron	11.62	
Berea, Nansemond	10.00	
Bethlehem	5.16	
Isle of Wight	2.50	
Berea, Norfolk	5.00	
		36.28
Valley of Virginia Conference:		
Antioch	$ 6.16	
Leaksville	2.05	
Mayland	4.36	
		13.57
Georgia and Alabama Confeernce:		
Mt. Zion	$ 2.00	
Beulah	1.70	
		3.70
Easter Offerings.		
Dendron, Ea. Va.	$ 28.05	
New Lebanon, Va.	9.20	
Mt. Zion, N. C.	11.75	
Kemps Mills	2.62	
Greensboro, N. C., O'Kelly's Class.	37.50	
Mrs. J. H. Yarborough	1.00	
Virginia Wells	.50	
Elinor Wells	.50	
Mt. Hermon, N. C.	6.12	
		97.24
Special Offering.		
Edgemont Bapt. Philathea Class.	$ 14.00	
Mrs. H. A. Culver, Robinson, Ill.	30.00	
		44.00
Grand total		$9,635.18

REVIVAL AT RAMSEUR, N. C.

Sunday, June 1st we started a meeting at Ramseur Christian Church. Rev. J. L. Johnson came to us on Tuesday and did the preaching throughout the meeting. His preaching was plain and powerful. He preached the genuine Word of God. His messages were enjoyed by a large congregation each night. We had an afternoon service each day, those mostly in attendance being mothers and children.

The music was in charge of the writer, with some of the best backing any one could have. The choirs from the Methodist and Baptist Churches were a great help to us. Miss Madge Moffitt, our own pianist, played for us. Miss Moffitt is a young woman of great talent and accomplishment. Her playing is a real inspiration to all who hear her.

We are grateful for the splendid co-operation given by the different Churches of the town. The pastors and their membership gave excellent help. The Rev. Mr. Elam, of the Baptist Church, preached for us Sunday night at the beginning of the meeting. His message was one of power and plainness. The Rev. Mr. Scott, of the Methodist Church, preached on Monday night. His message was one of power and full of the Word of God. These men are pastors of the respective Churches in Ramseur. It is a pleasure to work with such men and feel their spirit of fellowship in the great work of the kingdom.

The meeting closed Sunday night, June 8th. It was a great success. Six members were received into the Church, and the entire membership was awakened to see the new vision of the Church's need and the value of soul-winning.

All who attended the services were helped, and the results of the meeting will grow. It is a joy to be called to the service and ministry of the Church, and it was a God-sent blessing to have and to work with Bro. Johnson. We hope to be associated with him much more in the work of the Master. May God's blessings rest upon him as he continues his work.

JESSE H. DOLLAR.

FROM WALTERS.

We had a good day at Mt. Carmel Sunday, June 1st. One hundred and eighty-six were in Sunday School and a large congregation for the preaching service. We ordained two new deacons—Bro. Elisha Ballard and Bro. W. E. Beale. The outlook for a strong Church at Mt. Carmel is good. The Lord is waiting to bless us if we are willing to receive it; let us do our best and trust Him. Our meeting will begin the first Sunday night in September, and the pastor will do the preaching. We are expecting to turn to God in prayer, that we may have a great revival. We had four to join the Church on the fourth Sunday night, making ten this year; others will join soon.

We had a good day at Antioch second Sunday in June. The work looks hopeful at Antioch. We trust it will grow and prosper and continue to stand as a great lighthouse in the community. We will have our meeting at Antioch week after the third Sunday in September. Bro. W. D. Harward, from Elm Avenue, Portsmouth, will help us in this meeting. Let us pray that we may have a great revival at Antioch.

Johnson's Grove work is growing in interest, the congregations are good, and the outlook is hopeful. The revival service will begin there on the first Sunday afternoon in August. The pastor will do the preaching. We are hoping and praying for a real revival.

Walters, Va. ELISHA BRADSHAW.

DR. BUTLER AND PROHIBITION.

The fallacy in Dr. Butler's reasoning that the national prohibition law is not enforced because it cannot be enforced; that the reason it cannot be enforced is because it ought not to have been passed, and that it is a challenge to the ingenuity and sporting instincts of young people—is thus pointed out:

Precisely such an argument may be used to prove the immorality of a protective tariff. . . . Shall we say that because well-to-do people violate this law, and often do so with impunity that the tariff law is not enforced because it cannot be enforced and that it cannot be enforced because it ought not to have been passed? Shall we say that the tariff law is a challenge to the ingenuity and sporting instinct of the young people who land in America after a transatlantic voyage to test "whether or not they can safely violate a law for which they have no respect?"

Shall we say that the criminal classes are right because there are millions of people, young and otherwise, who have no respect for property rights? . . . They accept the present situation as a challenge to their ingenuity and sporting instinct to violate a law for which they have no respect. . . . Is it possible that the bootlegger has converted some of our most respectable people to the criminal's philosophy?

Many of Dr. Butler's supporters would be among the very first to seek his removal if, instead of arguing ardently against the prohibitory law, he argued against the laws maintaining the right of property. What has aroused criticism of Dr. Butler is, not that he opposes prohibition, but that he has seemed to place his opposition on grounds which are destructive of all law.—"The Outlook."

BLOSE.

Mrs. Elizabeth Blose was born April 1, 1844, and died May 11, 1924, aged 80 years, 1 month and 10 days. Sister Blose was a faithful member of the New Hope Christian Church, as was also her husband. She was left a widow about twelve years ago, after which time she lived with her children. The last few years of her life were spent as an invalid in the home of a daughter, Mrs. J. C. Armentrout, near Harrisonburg.

Funeral services were held May 13, 1924, at Keezletown Methodist Church, by the writer, assisted by Rev. C. L. Potter, of the Methodist Church, and the body laid to rest by the side of her husband in the cemetery nearby.

A. W. ANDES.

NOTICE.

On Thursday, June 26th, 10 A. M., I will

SELL MY PROPERTY

At Elon College, N. C.

—Consisting of Household Furniture, Three-fourths Acre of Land, good Six-room House; shade, water, etc.

MRS. FLORA JOYNER

Franklin, - - - Virginia.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

Take Calotabs for the liver

TRADE MARK REG

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

Newer Form of Iron

Gives Strength and Energy to The Weak and Aged

The remarkable discovery of a newer form of iron has proved a blessing to thousands who were feeling the weakening effects of advancing years. To be strong, vigorous and active you must have plenty of good rich red blood of the kind that this newer form of iron helps make. It is like the iron in your blood and like the iron in spinach, lentils and apples. If you want something to quickly help make rich red blood, revitalize worn-out, exhausted nerves and give you new strength and energy, your own druggist will furnish you with a bottle of this newer form of iron, sold under the name of Nuxated Iron, and he will guarantee that if you do not feel stronger and years younger in two weeks time your money will be promptly refunded. For sale by all druggists.

To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance

take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings

Over 4,000,000 people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood. Your money will be refunded by the manufacturers if you do not obtain satisfactory results.

Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON

For Red Blood, Strength and Endurance

666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

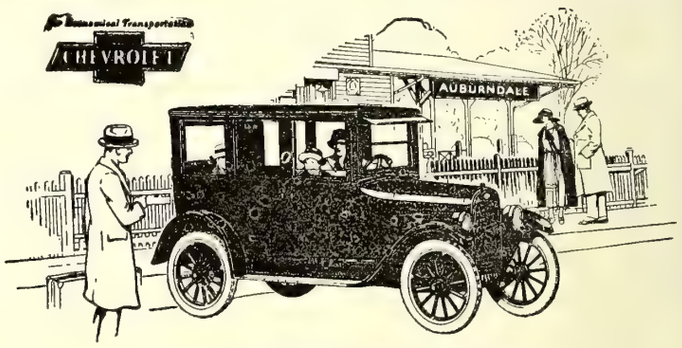
Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 16-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name.....
Address.....
Shipping Point.....
(Please write distinctly.)



Superior Sedan $795 f. o. b. Flint, Mich.

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It has ample power to negotiate any road any automobile can travel, and through cold or storm carries the family in ease and comfort. Its price is so low that almost any family can afford it, even though another car is owned for rougher or fair weather use. It is a quality product in which the whole family can take pride, yet is easy to own, maintain and to operate.

Its full modern equipment includes cord tires, plate glass windows, dome and dash lights, high-grade upholstery and interior fittings.

See it before deciding on any car.

Prices f. o. b. Flint, Michigan

Superior Roadster - -	$490	Superior Sedan - -	$795
Superior Touring - -	495	Superior Commercial Chassis	395
Superior DeLuxe Touring	625	Superior Light Delivery -	495
Superior Utility Coupe -	640	Utility Express Truck Chassis	550
Superior 4-Passenger Coupe	725	*Fisher Bodies on all Closed Models*	

Chevrolet Motor Company, Detroit, Mich.

Division of General Motors Corporation

WICKER.

Mr. J. B. Wicker was called home on May 12th, at the age of 62 years and 6 months. The immediate cause of his death was a stroke of paralysis, though he had been in declining health for some years. He leaves a wife, two sons, Arthur and Frank; three daughters, Mrs. Daisy Utley, Carroll May and Annie Wicker. He is also survived by an aged mother, Mrs. Susan Wicker, besides several brothers and sisters.

Several days before his death he expressed assurance of his readiness to depart and be with the Lord. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

LAWRENCE.

On May 15th, the death angel called at the home of Mr. and Mrs. D. M. Lawrence, of Hickory, N. C., and bore away the spirit of little D. M., Jr., at the age of 8 days. During the few short days that the Lord lent his life to the fond parents, ties were formed that were sweet, and the breaking of which was sad.

The parents have the blessed assurance that their treasure is safe in the tender Shepherd's arms, awaiting their coming. May the Lord sustain them in their grief. Burial was at Shallow Well Church. R. L. WILLIAMSON.

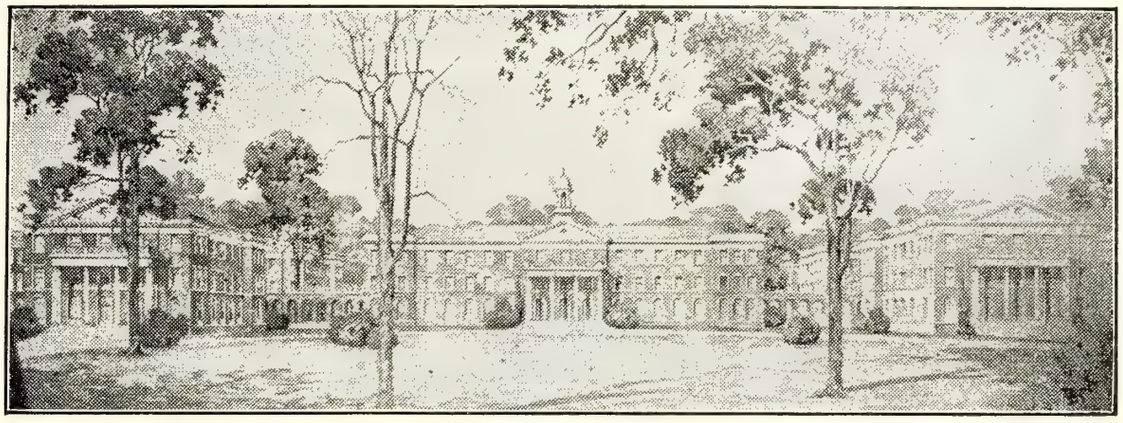
BYRD.

Mrs. E. N. Byrd, of Watson, N. C., was born January 4, 1893, and died May 27, 1924. She was married to E. N. Byrd September 29, 1918. She leaves to mourn their loss a husband, one child and a number of relatives and friends. The funeral was conducted by her pastor in Mt. Zion Christian Church, of which she was a member, and her body was laid to rest in the Church cemetery.

May the Lord bless those left behind and help us all to live close to Him.

J. F. APPLE.

Elon is Building for the Future



Library Building — Alamance Hall. (Administration Building.) — Religious Activities
Auditorium — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

ROAN MOUNTAIN INN

ROAN MOUNTAIN, TENNESSEE.

A modern Summer Resort on the crest of the Blue Ridge, just at the North Carolina line—just 50 miles due north of Asheville, and 1,000 feet higher. On the railroad; telegraph and telephone connection; modern conveniences; electric lights; natatorium, fishing, horseback riding, and all sorts of amusements. Fine table fare, plenty of fruits and vegetables, milk and poultry. Visit these magnificent mountains, where you will be extremely cool and where the scenery is as wonderful as is found in the new world. Board, $10.00 per week.

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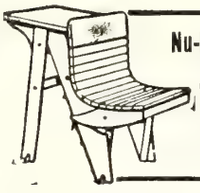

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JUNE 26, 1924. | NUMBER 26.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Some Wise Advice.—

In his will, Charles H. Baker, Mohegan Lake, N. Y., who died recently, wrote: "It is my wish that my children shall be strong and sturdy and courageous; that my boys strive for honor, fame and reasonabe competency, rather than for great fortune; that they have reverence for women; that my daughters have the ambition to be happy, helpful, true and loving wives, and to take for husbands men of character, thrift and industry rather than men of fortune or title." Mr. Baker's estate is estimated to be over $100,000. He left five thousand dollars to Cornell University.

A Death Ray Discovered.—

Grindell Matthews, an Englishman, has discovered a death ray which would be most valuable in event of a war. He has given the English government ten days in which to purchase the discovery before he offers it elsewhere. The *Manchester Guardian,* professedly pacifist, proposes that the government buy the discovery so as to prevent its use in war. The discovery has other peaceful values to which it could be turned. Why not use the brain-power of the world for peace instead of war? The souls of men need to be washed white "in the blood of the lamb which taketh away the sins of the world." There is no other road to lasting peace, whatever the methods we use.

The Canadian Policy.—

It is the policy of the Canadian government to select its immigrants at the source from which they come. By thus selecting them at their source, much more desirable citizens are obtained. It is said that in 1923, 72,887 immigrants entered Canada. Most of these were of the hardy, pioneer type, just the type needed for farm colonization. The Dominion of Canada has one-sixteenth of the area of the world, and about half of 1 per cent of the world's population.

The Canadian immigration policy seems a wise one, and it has worked well. It merits the careful study of American statesmen. By its adoption we might avoid such unpleasantnesses as the Japanese exclusion amendment.

A Christian Victory.—

It has frequently been difficult to realize that the missionary efforts in Japan have met with any success. In numbers of converts, they have not so much to show, but the impress that has been made upon the whole country is almost beyond measure. One of the latest indications of Christian influence is the announcement from the school officials of Tokyo that the schools of the Japanese capital will be opened one day each week to Christian teaching. We feel that this announcement is a great Christian victory, and hope that the late developments in regard to Japanese exclusion may not hinder the progress of the gospel in the East. Let every Christian pray earnestly to that end, and strive to re-establish a Christian understanding with Japan.

A Universal Christian Conference.—

A conference of representatives of all Christians is to be held at Stockholm in August, 1925. All the communions of Great Britain, and most of them on the continent and in America have given their official support to the conference. The meeting will deal with great international questions. No barriers of race or creed will be recognized.

It means much to the cause of Christianity when Christians meet together as brethren to discuss the issues of life. We cannot know each other well, and go on hating as we have. As men are brought closer together, they approach nearer the ideal of the Master, who prayed that we all might be one, as He and the Father are one.

Bryan Deserts Politics.—

William Jennings Bryan temporarily deserted politics for religion recently when he attended the one hundred and thirty-sixth general convention of the Presbyterian Church, meeting at Grand Rapids, Mich. Mr. Bryan led the fight for the fundamentalists against the modernists. Harry Emerson Fosdick was the center of attack. By a vote of 504 to 311, the Presbyterians declined to review the case against Dr. Fosdick, however, and the judicial committee only suggested that Mr. Fosdick, who is a Baptist, join the Presbyterian Church if he is to continue work in the New York Church. Other marked men were Henry Van Dyke, former minister to Holland; William P. Merrill, Brick Church, New York; Henry Sloane Coffin, Madison Avenue Church, New York; and L. Mason Clarke, First Church, Brooklyn, N. Y.

President of France Resigns.—

President Alexandre Millerand, of France, presented his resignation to the Chamber of Deputies and the Senate on June 11th. The communication reads: "I have the honor to transmit to you my resignation as President of the republic." President Millerand was forced into retirement by the same forces that defeated former Premier Raymond Poincare. The two had worked together for a drastic Nationalist policy. Millerand was elected September 23, 1920, for a seven-year term. On June 13th, the President of the French Senate, Gaston Doumergue, was elected as his successor. He will serve until September 23, 1927, filling out Millerand's unexpired term. Such radical development in the French republic amounts practically to a bloodless revolution.

How About the Children?—

According to the congressional judicial committee, eleven foreign countries have at least a minimum of fourteen years of age for boys and girls going to work, while the United States has no national law on the subject. Few States prohibit night work for both boys and girls; fourteen foreign countries do prohibit night work. China has an eight-hour day for children under seventeen; India has a six-hour day for children under fifteen, while the United States has no national law. Eleven States permit from a nine to an eleven-hour day for children under sixteen, and one State has no limit at all.

When we think of these facts we are forced to ask, "How about the children of America? Are they getting a square deal?" The children of today are to be the men and women of tomorrow, and they cannot, with childhood destroyed, be the men and women that America is going to need. It is already telling on the race. We need to safeguard the future. Ignorant parents are still too prevalent, and law must intervene. Jesus took a child and set him in the midst of them, and by that act made childhood our central concern.

A Fitting Memorial.—

A school of international relations has been proposed as a memorial to Walter Hines Page. This school would endeavor to train men for the diplomatic service of the United States. America has always been a nation of amateurs. We are now training for the professions, but we still leave citizenship as a game for amateurs. Our diplomats are not fitted for their work. They are selected because of wealth, political prominence, or because it is known that they will accept. The salary is small, entirely inadequate, and there are few, if any, trained men in the service. We have too long regarded diplomacy as a game instead of a profession. The Rogers bill, now pending in Congress, proposes to, in some sort, to remedy this condition by providing for promotion in the consular and diplomatic service, and also to provide a more adequate remuneration.

The proposed school of international relations is a fitting memorial to the greatest American diplomat of modern times. It will render a distinct service to the country and lift the diplomatic service from the status of a game to the plain of the professions. America needs genuine and well-trained men to carry forward her world leadership. Men who can and will guide wisely and rightly.

NOTES-PERSONALS

We are sorry to have to go to press this week without the usual Christian Endeavor study.

Read notices in this issue of the Sunday School and Christian Endeavor Conventions, when to go and how to get there.

The program of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference appears in this week's issue of THE SUN. The Convention meets at Bethlehem Church, July 22, 23. The program portends a great Convention.

To our thinking, grown folks and little folks and all folks who read THE CHRISTIAN SUN will be enjoying Madge Moffitt's page more than any other part of the paper. Miss Madge is a genius in gripping and delighting children. Her page this week is great.

The catalogue and announcement of Bethlehem College, Wadley, Ala., is just from the press and is ready for distribution. It contains the faculty and courses of study for 1924-25, with full information. Send to the President, Dr. S. L. Beougher, for copy of catalogue.

A gift of $100,000 has just been made to Emory and Henry College of Virginia by former Governor Henry Stuart. The fund thus provided is to endow professorship for instruction in English, and to be known as the "Henry Carter Stuart Chair of English." The income from this fund is expected to supply salary for a head professor and two assistants.

Rev. J. F. Apple changes his address from Mebane, N. C., where he has resided for two years or more, to Elon College, N. C., where he is building a home as a permanent residence. Bro. Apple has a pastorate of several Churches in easy access of the college, and has a large field of usefulness in these Churches. His Churches are progressing under his wise and devoted leadership.

"The Bible is a bridge spanning the deep river of life, built of steel and concrete by inspired workmen. The foaming floods have never shaken its adamantine foundation. It has never needed repair and no one needs doubt its security. On its stone floor, worn smooth by the feet of devout pilgrims, millions have crossed on to glory and by it we must cross over if we would walk with safety."—*Dr. Geo. W. McDaniel,* in *Supernatural Jesus.*

It is learned that Rev. W. D. Harward, D. D., has handed in his resignation as pastor of our Elm Avenue Church, Portsmouth, Va., to take effect at the close of the present Conference year. Dr. Harward has done excellent work at Elm Avenue, as he always does in the field of service, and he will find that his resignation, if accepted at all, will be accepted with many and deep regrets on the part of his congregation. Any of our Churches desiring a consecrated, a loyal, and able pastor will do well to write Dr. Harward. His address is 1508 Elm Avenue, Portsmouth, Va. Dr. Harward is president of the Eastern Virginia Christian Conference, and his powers of scholarship and leadership are widely recognized.

If God is willing to give us great blessings in answer to prayer, we ought to be willing to wait until God is ready to bestow them. An untimely gift often is a curse and not a blessing. There was a time when the Master could not do for Peter what He wanted to do. The full blessing came to Peter when full consecration made it possible.

THE SUN is requested to announce that the pastor of Hines Chapel, Guilford County, N. C., having resigned, to take effect at the coming annual Conference, the Church is now anxious to get in touch with some pastor who will serve acceptably. If any pastor who is interested and available shall see this notice and is moved to do so, he is requested to write Committeeman P. W. Neely, or D. E. Michael, McLeansville, N. C.

"It is the intention of the Young People's Christian Endeavor at Mount Olivet Church to send you a box of cherries about tomorrow or Thursday. These people out here are splendid workers when you lead them out. I do not believe there is a more progressive Sunday School and Christian Endeavor in the Southern Christian Convention. Reports showed that we have the leading S. S. and C. E. at Mt. Olivet, in the Virginia Valley Conference."—*A. R. Flowers, Dyke, Va.* Thank you, Young People. "Can" them; they will be doubly appreciated.

We congratulate Bethlehem Christian College, Wadley, Ala., on having secured as its president Rev. S. L. Beougher, now pastor at Graham, N. C. By his energy, loyalty, and active service, Bro. Beougher has greatly endeared himself to the people of this vicinity, and we of North Carolina regret to see him leaving our midst. However, we feel that the right man has been secured as president of Bethlehem, and one who will undertake his task with great zeal, wisdom, and enthusiasm. Bro. Beougher has a great field of service, and we wish him and Bethlehem all happiness in this new relationship.

Rev. D. A. Long, D. D., attended the Confederate Soldiers' Reunion at Memphis, Tenn., recently and enjoyed the event immensely. On his return, he stopped at Burlington long enough to visit Dr. J. U. Newman, who is in a hospital there, slowly recovering from a serious surgical operation. In speaking of the visit, Dr. Long says: "At first I was told that I could not see Dr. Newman, as he was too weak. 'Just recovering from one of his sinking spells.' After waiting for a short time, I was admitted, but found him too weak to carry on a part of conversation. As I looked upon the frail body of this hard-worked and poorly paid man of God, I came away with the sade reflection that we have neglected to provide for our ministers and educators as we should. John Urquhart Newman may rally, and live many years longer, but his long, efficient and loyal services ought to entitle him to a living pension for the remainder of his pilgrimage."

Rev. Carl E. Gerringer, writing under date of Brown Summit, N. C., June 14th, says:

Will you kindly state in THE SUN that I have decided to give up my work here at the close of the present Conference year. The Churches composing the pastorate are Apples, Hines and Monticello, which were all served by different pastors until I came here four years ago and got them to form a group, by which arrangement each of the three Churches has two services per month."

Bro. Gerringer has sought to render faithful service and leadership in the Churches of his charge, and many will give him up as pastor with deep regret. Any field needing his services should write him at once. He has inviting offers to the school-room, but prefers active work in the ministry if his services shall be demanded. He is leaving a field of great promise and possibilities, and we trust that a capable and efficient pastor may be secured to take up the work which Bro. Gerringer is to leave. These are some of our best country Churches, and we are sure will not be without a pastor long.

A REMARKABLE EXAMPLE.

Ohio Wesleyan University, at Delaware, Ohio, has the distinction of affording one of the finest examples of consecration to the great work of education seen in modern times. The hero, and he is a hero in the truest sense of the term, is Prof. Hiram Perkins, who taught in that institution for more than fifty years and died not long ago at the age of ninety-one.

He was one of those quiet, unassuming men of whom the world takes little notice. While pupils graduated under his instruction were becoming rich and others were going out, year after year, to attain success and prominence, he plodded on quietly and satisfiedly on his little salary of $1,800. In his classes were dozens of students who wasted more money in a year than he received, and others who could have bought him out a hundred times over. He loved the good things of life as much as others, but he lived frugally, saved his money, practiced thrift, invested his savings carefully and wisely and in this manner accumulated an estate of some $300,000.

This whole sum he has left to carry on the work of enriching human minds. It is to be devoted to the purchase of a great telescope and the equipment of an observatory in connection with it. The equipment will be one of the most useful of its kind connected with any institution of learning. It comes too late to be enjoyed by the good old professor, but it offers a striking example of unselfish consecration to the cause of education and gives him an outstanding place among the unnumbered hosts of others who in the same spirit are toiling as he toiled to make life worth while for others.

THE "LOST CITIES" OF THE PLAIN.

Archeologists have met with a setback in their efforts to explore the borders of the Dead Sea, where are believed to lie the ruins of Sodom and Gomorrah, the destruction of which is narrated in the nineteenth chapter of Genesis. They have skirted the borders of the sea, and dug deeply and widely into the adjacent hills and plains; but while they have made some interesting discoveries, they have utterly failed to locate any remains that could be identified with the "Lost Cities" of the plain. In the centuries that have passed since the destruction of those wicked cities with their princes, rulers and populations, great changes have evidently taken place. The conclusion reached by the explorers is that the sea's bottom has undergone such a transformation as to render the search for the engulfed cities an exceedingly difficult, if not impossible, task. For the present at least, it has been abandoned. So complete has been the destruction that unless some new method is devised, the search will hardly be renewed.

There they lie, buried under that great inland lake which has so encreached upon the former shores as to make even the location of the entombed cities hard to conjecture. They were swallowed up in their sins, their wealth and grandeur with them, leaving not a trace behind!—*Selected.*

GO TO COLLEGE THIS FALL.

To the Boys and Girls Graduating from High School in the South.

I have been invited to say a few words to you upon your graduation, and it is with great pleasure that I take advantage of the columns of the *Progressive Farmer* to offer you a few suggestions.

I was born and reared in the South. Consequently, I have a special interest in the young people of my native section, and feel genuine sympathy with their aims and aspirations.

My well-considered advice to you is to *go to college this fall.* A college education will prove of infinite value to you in the rest of life.

Decide, if possible, what you wish to make of yourself. Then get the catalogs of various institutions, talk with your friends about them, and decide which one, all things considered, will give you the most helpful trainng; then go to that college.

This is an era of keen competition. The valuable prizes in life are always more nearly within the reach of the best-equipped men and women. The equipment which has often sufficed for the less-exacting demands of a previous generation and a less-complex society may now be inadequate to win success.

If every high school graduate in the South these next ten years would take a college course, it would have a profound effect upon the welfare and destiny of that great section of our common country. And if it would mean so much to the South, would not a college course mean as much or more to your success and usefulness as a citizen? I know it would.

My best wishes accompany you as you enter upon the high road of mature effort.—*Wm. G. McAdoo,* in *Progressive Farmer.*

MONUMENT FUND.

Previously acknowledged	$5.00
T. J. Holland, Ambrose, Ga.	1.00
Total received	$6.00

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

P. S.: Bro. Holland, in making his remittance, says: "Enclosed you will find $1.00 toward erecting a monument at the grave of Bro. James O'Kelly. I would send more, but I feel that we have over two thousand good loyal Christian brethren that would like to have a part in erecting this monument. Should you fail to get the required amount, I will send you more. This should have been done long before now. A more consecrated man of God never lived. I feel that we at this time should erect a monument that would be a credit to Bro. Kelly. You have my best wishes for great success in this worthy undertaking."

LYNAM—SWANSON.

Wednesday, June 18th, at 10 o'clock A. M., a beautiful wedding was solemnized at the home of Mr. and Mrs. L. B. Swanson, Wilkesboro, N. C., when their daughter, Mary Elizabeth, was married to Rev. Sion M. Lynam, of Elon College, N. C.

The marriage vows were spoken before an improvised altar in the living-room, which was tastefully decorated in green and white. The wedding music was rendered by Mr. J. C. Holbrook, cousin of the bride, and Mrs. R. E. Prevette. Mrs. Holbrook sang sweetly, "Oh! Promise Me," by Nevin, and "The Sweetest Story Ever Told," by Stults. During the ceremony, Mrs. Prevette played "Venetian Love Song," by Nevin.

Rev. Milton McNeil, great-uncle of the bride, performed the marriage service, the ring ceremony being used. The wedding ring has been in the groom's family through four generations, this being the fifth bride to receive it. The flower girls—Beatrice Swanson, sister of the bride, and Virginia Swanson, the bride's niece—were daintily dressed in white organdy and carried baskets of sweet peas. The ringbearer, little Thomas Swanson, brother of the bride, carried the ring on a white-satin pillow. The bride, a beautiful brunette, was lovely in her wedding gown of white duchess satin, with rose point lace trimming and tulle veil, with orange blossoms. Her only ornament was a platinum bar pin, the gift of the groom.

Immediately after the ceremony, a buffet luncheon was served the guests, there being present only members of the immediate families and a few intimate friends.

Mr. and Mrs. Lynam left at noon for Goldston, N. C., where they will spend the summer. After September 15th, they will be at home in Wadley, Ala., where they will both be members of the faculty of Bethlehem College.

Mrs. Lynam, the oldest daughter of Mr. and Mrs. L. B. Swanson, of Wilkesboro, is an A. B. graduate of Elon College, class of '23, and for the past year has been a member of the faculty of the Wilkesboro High School. She is a young woman of unusual intellectual gifts and a most pleasing personality.

Mr. Lynam, son of Mr. and Mrs. G. H. Lynam, of Durham, N. C., is an A. M. graduate of Elon College, an able minister of the Christian denomination, and a gifted writer. At present he is news editor of THE CHRISTIAN SUN.

TURNING DOWN "EASY MONEY."

One of my neighbors came to me the other day and asked my opinion of a financial proposition in which he had been urged to invest. He had a letter and a circular describing the project in glowing terms and promising impossible profits. I told him to pay no attention to it, but he had been much enthused by the eloquent language and was plainly peeved by my decision. For there are many people in this world who when they ask advice really seek approval and resent an adverse opinion.

"Why!" he exclaimed; "how can you talk like that? They promise a 20 per cent return and they wouldn't dare do that if they couldn't make good!"

"Oh, wouldn't they!" I replied; "it is to laugh. Did you ever hear of the man who promised another man a fine puppy dog of a certain breed? A friend who had heard the conversation remonstrated, saying: 'How can you promise that man a pup? You don't own a dog of any kind.' 'Well,' replied the other; 'I *might* own a dog some day, and it *might* have pups. Anyhow, it's a poor man who wouldn't promise a friend a pup.'

"And that is the way with a lot of these snide stock operators, particularly of the oil and mining variety. They will promise anything, apparently on the assumption that they might strike a gusher or a bonanza some day, and in that event be forever justified by making good on a promise which they never hoped to be able to fulfill in the first place."

However, he was disappointed with my verdict just the same. He said: "But it *might* come true. This *might* be just the one lucky instance."

"All right," I replied. "Have it your own way, but I am surprised at such an attitude on your part. Here you are, a farmer, and a good one, too. You have made and laid away some money. You know good land and all about live stock and you have a marketing system that works out well. Now, just suppose somebody wanted you to invest in a distant piece of land and told you that twice the quantity of crops could be raised on that land than had ever been raised on a similar piece before; would you invest your money in it? You know you would not. Or suppose a smart-aleck salesman came along and offered you a flock of baby chicks and guaranteed that every one of them would lay two eggs a day as soon as it grew up. Would you buy them? You would not.

"Before you bought a farm you would investigate every last acre of it. You would send samples of its soil to the government and ask advice, as you have a right to do, on its producing quality and what sort of crops it would raise best. You would test the fences and make sure that they were hog-tight. You would examine the barn and see if it were proof against storms, and if its general arrangements were good. And, if you were sensible, you would let your wife pass judgment on the house and find out if she thought it could be made into a home. But you would not invest one cent in it at all unless you found the proposition was sound and you were sure of a reasonable return on your investment. And yet you want me to advise you to put your money into a proposition you know nothing about! Don't do it!

"Place your money for investment with some reputable concern whose integrity is of long standing. It is the safest way. Such houses may not promise such big returns, but what they do promise is reasonably sure of fulfillment. For they investigate the ins and outs and the safeguards of the bonds and stock issues offered by them for sale just as you would investigate those of a farm you intended to buy. It is their business to do so and their reputation depends on the accuracy of their judgment."

"Well," he answered reluctantly; "guess you're right. But it is hard to give up a dream of easy money."

"There is no such thing as easy money," I replied. "We surely have to pay in full for everything we get in this world."—*Theodore Waters.*

The Presbyterian Board of Foreign Missions has announced that it closed the year ending April 1, 1924, with total receipts for all purposes of $5,167,780, the largest contributions ever received in its history. It was thus enabled not only to cover all of its running expenses for the year, but to cut an accumulated deficit of $657,187 to 28,-621.

A school of European travel and university study is to be opened for college students in 1924-25 in connection with the main foreign universities and educational centers. Students will travel from one university to another, as did the medieval students, observing and studying at the same time.

E-D-I-T-O-R-I-A-L

EDITOR.

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Contributing Editors.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE RIGHT OF PRIVATE JUDGMENT.

The fifth plank in the Christian's platform is: "The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all."

Possibly nothing has done so much to create cism and division in the Christian world as the attempt on the part of some to lord it over the consciousness of others. Most are willing to have proper judgment, and all wish the liberty of conscience in need of moral and spiritual decisions. Yet, strange to say, many are not willing to grant this to others. We are too quick to judge what another must believe or must not believe in things that are not actually essential. Paul realized this, and in Romans 14:4 writes: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." The same writer, in Gal. 5:13, again cautioned his readers, saying: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." It not infrequently happens that love is larger than intellect or reason. When we try to decide for others, we often restrict ourselves and them for the exercise of intellect and without the display of love. I have my judgment and exercise liberty of conscience about baptism or communion or Church government. This is a matter of the intellect or sheer reason or decision. Love leaps over such narrow confines and permits many to enjoy the fellowship and Christian devotion of another whose judgment or reason leads him to a different conclusion as touching these matters.

We are to live in the large sphere and circle of love; we are to labor; we are to direct our energies; we are to give our life to this larger circle that love creates. Our Saviour would have us do this. He is our example. That which concerned Him most was the manifestation, the love power, the saving grace of love.

If one will look at this principle properly, one will discover that it is fundamental. One is only that which one fully appropriates and thoroughly believes and digests. That is to say, one reserves for one's self liberty of conscience. It matters little what the Church to which you belong believes—the question is what does the individual believe and hold to? This is that which tells in one's life. The Christian Church, in this principal, declares that which every individual Christian actually and positively lives by.

I shall exercise my liberty of conscience and the right of private judgment. No human being can take that from me. The same is true of you, and you, and you. We may give some sort of assent to a general creed or polity, but that which is fundamental with every follower of Jesus Christ is the liberty of conscience and the right of private judgment. We just simply and naturally exercise that right whether anybody on earth grants it to us or not. We cannot help it, for it is fundamental to us.

MISSIONS ARE NOT BENEVOLENCES.

Not a few pastors, unnumbered laymen, and very many budget-makers, and about all apportionment committeemen place missions among the Church benevolences. That is enough to make the angels weep. Missionary money, gifts to benevolence? May the dear Lord have mercy on us! Is it benevolent to obey? Is it benevolent to perform a plain and known duty? The most emphatic command, the most vital demand our Saviour made of His followers was the missionary command. Is it benevolent on the part of the child to obey his parents? Is it benevolent on the part of children to meet the demands of their parents and live up to the claims of filial obligations?

I do not believe that missions is a benevolent enterprise of the Church; and the real reason why we have so little for the benevolences is because we make missions only one among other benevolences of the Church. Our Church officials make the fatal blunder of putting the one thing for which the Church exists among the benevolences. "In other words," Bishop Thoburn used to say, "Christians are importuned to be kind enough and good enough to assist Jesus Christ with a passing contribution as He marches on His way to the conquest of the world. This is very dangerous trifling with a very serious matter." This, to obey, is the very life, the very duty, the very soul of filial well-being, happiness and existence.

Now, shall we, as children of our Heavenly Father and His Holy Son, lay aside our solemn duty, our filial relationship, our sacred obligation, and in their place substitute an occasional or incidental act of benevolence, and then think that God will hold us guiltless? I say that this is trifling with a very serious matter, whether we intend it as such or not.

Jesus Christ planted and left His Church in the world for the sole and supreme purpose of completing the work commenced by Himself. He sent His followers—that is to say, His Church—into the world, even as the Father had sent Him. And to accomplish this work, He maintains His Church. And only in proportion as the Church gives itself to this end has it the right to claim or expect His approval, His power, His presence. "To obey is better than sacrifices, and to hearken than the fat of rams." Until the Church obeys the voice of God, it may expect slow growth, little increase, and poverty in all its benevolences.

The Church that disobeys the great commission thwarts our Saviour's purpose and puts itself in a false position before the world.

I look at Calvary on the one hand, the bleeding Christ, with His message, hanging there; and at the countless Christless millions on the other hand scattered out from Him over the broad face of the earth. How is that saving message of His to reach and redeem these countless Christless millions? What medium does He choose through which to get His saving gospel told? He created and He chose for this medium not a body of seraphs, not a bevy of angels, not a host of saints; but the Church! This was the sole agency, the single medium, through which He, the risen Christ, in the realization of all power, was to reach and redeem the countless millions. Why Christ chose a body of believers which we call the Church, instead of a body of seraphs, saints or angels to be His heralds of glad tidings, you and I may never know. It must suffice for us to see and say that He did so. I only wish that we might realize as a part of that body of believers what solemn obligations, what grave responsibilities that places upon us. I do not mean to say that in the great commission, Christ shifted the responsibility of saving the world from His shoulders to ours. But I do mean to say that He, in going away from the world, called His disciples into His fellowship, and made them and us coworkers together with Him, and the success of His cause depends upon the co-operation and obedience of His co-workers. I say, then, that, for us to refuse to hold up Calvary to the whole world, is to make His message of love and of saving power to no effect, so far as the great mass of mankind is concerned. To carry out our Lord's great command to us is not benevolence! It is the fulfilling of a plain duty as an act of obedience; it is sharing His burden, that we may know His blessings and rejoice in His victories.

II. IN GOD'S TOMORROW.

Have you ever experienced some crushing disappointment in life, and you have tried every way in vain to satisfy yourself why you were not permitted to carry out your plans? Your plans were thwarted, your hopes thrown to the ground. And as you brooded over your disappointment, at first a spirit of rebellion against God, against man, and even against your better self began to lay hold of you. You could not reconcile yourself to the situation. But then, perhaps, in the dim light of the afterday, you were able faintly, oh! very faintly, to discern some possible value of the disappointment. And now, as you look back upon the experience through the light of the years that have passed between, you are able perhaps now to see that the disappointment, the trial, the seemingly excruciating experience, was truly a blessing in disguise. And in "God's Tomorrow" you will fully understand.

You wanted your way at the time, but your way was not God's way, and if you had had your way, disaster and even disgrace might have followed. Truly, "there is a divinity that shapes our ends, rough-hew them as we will." "Thou knowest not now, but thou shalt know hereafter." We do not understand today, but in "God's Tomorrow" we shall understand the meaning of all our disappointments and all our trials, the meaning of all our miscarried plans.

How comforting those words ought to be to those who are weighed down by the heavy burden of sorrow! When a mother lays the idol of her heart in the grave, and the sky of her whole life has been darkened, to her the world has come to an end, and she asks the question over and over and over again: "Why—why—why?" And the only answer that seems to come is the echo of her cry. Truly, there should be a healing balm and

a comforting hope in the response of Jesus to her inquiring mind in the words, "Thou knowest not now, but *thou shalt know* in 'God's Tomorrow.'"

One of the best examples of the benefit of being able to resign oneself to one's disappointments, and to bear the sorrows of life even with a cheerful heart, is a woman I know who lives in a Western State. In her childhood, the loss of her mother stunned her childish heart, and as a little girl of ten summers left alone in the world without a mother or father, she could not understand why she had to face life alone, and the question why she could not have a mother like other girls had so weighed upon her young mind as for a time to cause her older brothers and sisters serious alarm. But even to her young mind and heart, the promise of the words "Thou knowest not now, but thou shalt know hereafter," brought comfort and cheer; and again she faced life with a happy heart, and developed a most charming personality and a winning Christian character.

After finishing school, she became a most successful teacher, married most happily, and as her home was graced with the presence of two fine daughters and a son, it seemed as if her cup of joy was filled. And then the blow came that changed the world for her. The death at six years of her idolized boy, who was the highest joy of her mother-heart, the shrine of her fondest hopes and ambitions, seemed more than she could stand. *"It broke her heart, but not her faith."*

Her queenly spirit of resignation was magnificent. Her faith in God was her strong support. I asked her one day what brought her the most consolation and comfort in her crushing sorrow. And this was her answer: "Some day I'll understand," and she thought that God had need of sweet children in heaven, as they make His heart glad, and that it would not be heaven without them. And then she said that she didn't want to be selfish; if God needed him, she would be resigned to His will. But that she must live for those God left her, and in loving memory of the one that was gone, she must give her life in the service to others. This was her consolation: "Christ will help me now, and some day I will understand." "Thou knowest not now, thou shalt know hereafter." Her anchor of faith held in the dark storm. How much better than to have let go, and drifted against the rocks of unbelief!

So in every experience in life, it is ours to follow on, no matter how dark the path. The future will explain.

There are many experiences that drive men and women to the wilderness of despondency when the light of faith ceases to shine in their soul. But the words of the text should be a constant challenge to us always to press on. Some time, somewhere in "God's Tomorrow" we shall know the meaning of all that befalls us here.

Persons who have suffered financial reverses may find it difficult to understand the misfortune that befell them. Why could not they have continued to prosper as others do? Such should not forget that prosperity is not always a blessing—it often has proved a curse. Prosperity always is a curse if it causes men and women to forget their God, and to neglect His claims upon their lives. But there are some people whom God cannot trust with prosperity, and there are some whom He has trusted, but they have betrayed His trust. He trusted them with prosperity, thinking that they would honor Him and His kingdom with their prosperity, and they have selfishly failed their God. But let any person who has experienced financial reverses understand that, even though he may have lost all his earthly goods, he can still have God, and in having Him he has all. And the soul is worth more than all the world beside. Moreover, often financial reverses prove in the end to be material as well as spiritual advancement. Many are the families for whom the whole course of life has been changed for all its members by the fact of readjustments that were demanded by reason of loss of property. Boys and girls in such families have often developed into the noblest type of manhood and womanhood because of having been thrown out upon their own resources, whereas otherwise they might have made a shipwreck of life.

Whatever one's misfortune may be, whatever his disappointment, he should not forget that often man's disappointment is God's appointment for something better. We cannot understand it now, but some day we will understand. Is it some sickness, some accident, that has befallen you, some handicap? "Thou knowest not the meaning of it now, but in 'God's Tomorrow' you will understand." The person who has been betrayed by a friend in whom he trusted, in whom he felt he could confide, and who cannot understand why he should suffer such undeserved betrayal, such a person should find consolation in Jesus' promise. Some people have been betrayed by friends, others have been disappointed in love because promises accepted in good faith were not kept, and the words "Thou knowest not now, but thou shalt know hereafter" should bring comfort and solace to every betrayed heart, for in "God's Tomorrow," when all things are explained, they will understand that it was better so.

Whatever our sorrows or disappointments may be, we should look for the light beyond the darkness. "Trust thou in God"—only by looking to Him can brightness come and the shadows flee away.

Many of the things we prize the most in life are to us what the toy blocks are to the child. They are the best things for him because they are all he has experienced. Later he will change them for something more useful. Life is but a toy for many people. To them it is simply something to play with, something to enjoy. But the person who looks upon life as an opportunity to honor and glorify God by using it in loving service to humanity, realizes that this life is but the vestibule into the larger life that lies ahead for those who put their trust in Christ. We cling to life because it is the best thing we know; but there is another existence, another life, another world so much better that awaits those who give their lives in the service of God here below that the two existences cannot be compared. Artists have tried to picture the beauties of heaven, poets have sung of its streets of gold, but "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him." But the greatest joy of all will be the capacity to know all things, even as we are known, and to be able to understand even as all along we have been understood. We *know not now,* but *we shall know* in "God's Tomorrow."

There are many things that will remain dark to us here below. The world, with its confusions and problems, baffles our hearts, and fills our minds with dismay; but we shall know, and we shall understand in "God's Tomorrow."

ELON COLLEGE AND ALAMANCE COUNTY.

Editor O. F. Crowson, of the Burlington *News,* likes Elon College, and says so. He lives close enough by, and knows Alamance as few others, so that he knows what he is talking about. Read what he has to say in the *News* of June 13th:

"There are about four hundred colleges in the United States, and one of them is situated in our county. We are proud of our college, and when a little more than a year ago its main building went up in smoke, our citizens, headed by the late R. L. Holt, proposed to raise $100,000 to put the building back, provided Elon's friends elsewhere would raise $200,000 for additional improvements.

"Our college accepted the challenge and raised far more money than they proposed, and instead of spending $300,000 for buildings, Elon will spend on her five new buildings practically $600,000. We do not hesitate to say that no college anywhere will be better equipped for work than Elon, right at our doors, our own college. No wonder the boys and girls of Alamance are signing up in greater numbers than ever before for Elon! They ought to, and are wise in doing so.

"The five new buildings are the Alamance Administration Building, the Whitley Auditorium (which also houses the School of Music), the Carlton Library, with capacity of nearly 200,000 volumes, the Duke Science Building, and the Christian Education Building, the social and religious center of the campus. These five buildings are rapidly forging toward completion. They with the other buildings not destroyed by the fire, as we have said, fit our college to serve our young people with the best.

"The Elon rebuilding program has been the talk of our county for more than a year. No college ever arose so triumphantly from its ashes as Elon has. There is a reason for it. Elon has served in our midst for thirty-four years. We know the kind of men and women she produces—preachers like Dr. Lankford and Dr. Fleming; farmers like Edgar Long, Ross Walker and Andrew Maynard; lawyers like John Cook, D. R. Fonville, Dolph Long and J. Elmer Long; doctors like Charlie McPherson, J. C. Wilkins, Bob Walker and Charlie Walters; business men like Alf Simpson, Walter Brown, Will May, Claude Fonville, Vitus Holt, Will Graham, Roy Malone and Marvin McPherson; teachers like Dr. Lawrence, M. E. Terrell and Coach Dabbs; college presidents like Dr. Harper, and wives like his and many others we could name.

"These people live right here among us. We know them, and we like them. Elon is popular in Alamance because Alamance knows the Elon product in useful citizenry. "By their fruits ye shall know them," said Jesus. We can judge Elon by her fruits, and that is why Alamance came to Elon's aid when the fire threatened her existence."

HOME-COMING AT DAMASCUS.

On the third Sunday in August, 1924, there will be a home-coming at Damascus Christian Church. This is the first home-coming in the history of the Church. All members, former members, both of our denomination and those who are now members of other Churches, are requested to be present. It is the desire of the Church that all former pastors, as well as those who are and have been members of the Church, be with us.

The program will be announced in THE SUN later. It is the beginning of a series of meetings, however, and we hope as many will plan to stay throughout the week as possibly can. Let us all pray for a great day and revival.

JOSEPH E. MCCAULEY.

A CORRECTION.

In the printed credits for amounts paid on Men and Millions in May, THE SUN gave a $2.00 credit to Cypress Chapel. It should have read $20.00. We regret the error, which occurred in the printing.

J. O. ATKINSON,
Secretary.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Christian Convention, at its last session in Norfolk, Va., elected Revs. Drs. L. E. Smith, J. O. Atkinson and me as fraternal delegates to the Afro-Christian Convention, meeting in Baltimore, Md., June 15-20, 1924. It was a matter for regret to Drs. Smith and Atkinson, to me and both of the Conventions, that they could not attend. This made it all the more necessary for me to go, and I did; and I had a great experience. I went up on the Chesapeake steamer on Monday night, June 16th, and reached Baltimore at 7 A. M.

Mr. B. C. Eley, Jr., wired me before I left Suffolk that he would meet me upon the arrival of the boat. Sure enough, he did, with a big Packard car and an Armenian chauffeur. He carried me out for a big city drive, out to the Baltimore Country Club for breakfast. That Country Club has nearly 3,500 members, with initial fee of seventy-five dollars—quite a quarter of a million. I saw them start a golf game for the first time in my life. From a child I never had any interest in games; and since so many big men have fallen out on the golf links, I have decided not to enter that game. Mr. Eley is a Chuckatuck man, who, with three other brothers, seem to handle, in large part, the immense wholesale dry goods business of Rouse, Hempstone & Co., Inc., in Baltimore. Mr. Eley has been also among the financial friends of Elon College.

I reached the First People's Church at 9 o'clock on Tuesday morning, in time for the interesting devotional services. The Church in which the Convention was held is a splendid building, with Sunday School additions, and will seat more than 500. The pews are cushioned. They have a pipe-organ and piano. Rev. C. Ed Brown, D. D., is the pastor. They served dinner in the basement of the Church, and did not fail to serve it with good colored cooking. There is another colored Christian Church in Baltimore which, I was told, is about as large as this one.

Rev. S. A. Howell, D. D., of Newport News, Va., is the president, and that means good order and fair treatment. This biennial session was well attended, especially by ministers and women. Laymen everywhere need some real training in layman-obligations to Conferences and Conventions. Laymen are generally active in the local Churches, but think they do not have time to go much beyond the home Church.

President Howell introduced me to the Convention, and they received me graciously. I delivered the excuses of Drs. Smith and Atkinson, and the fraternal greetings of the Southern Convention the best I could, all of which was responded to by the Rev. Dr. Watson. By invitation, I delivered a more extensive address on general Church enterprises and topics at a later hour, and listened with great interest to addresses, discussions and spiritual songs as only colored people can sing them. I think the Convention appreciated most of all the kindly and fraternal feeling of the Southern Christian Convention in sending a message to them. When fully understood, the most cordial and Christian relations exist between white and colored members of the Church in all denominations, and I know it is so in the Christian Church.

W. W. STALEY.

ELON LETTER.

Not so long since, THE SUN editorially gave an account of the splendidly successful business career of W. F. Corwith, of Brooklyn, Elon's devoted friend and loyal trustee. The story was there told of his rise from office boy to be the founder of one of the best real estate and insurance firms in Greater New York.

On June 6th he rounded out the fiftieth year of his business, begun under his father's name, because, as a lad, the law did not permit him to do business in his own name. Some days before the golden anniversary celebration, Bro. Corwith slipped and fell, spraining his ankle. He had to attend the celebration held in his honor on crutches, but you may rest assured he never made any reference to their necessity. He is a most inspiring illustration of resignation to God's dispensations I have any knowledge of.

The Brooklyn papers carried nearly a half-page account of the festive event which his employees staged in his honor, and, with the story of the occasion, a large cut of the face of our gentle and genial friend. The banquet was held on June 7th, at the Chamber of Commerce Club, and was presided over by Dr. George D. Hamlin. Many congratulatory speeches were made, the most noteworthy being by George H. Rowe, editor of the Greenpoint *Star*, a paper the firm had advertised with in every issue for forty-nine years. It is safe to say no statement was ever made in any of these advertisements that did not exactly tally with the truth. Corwith Bros., the firm name, is built on honesty, integrity, and the principle of a legitimate charge for a genuine service rendered. These cardinal business and Christian virtues explain the firm's long and honorable career.

The honoree was presented by his employees with a beautiful gold watch, with suitable inscription. He, in turn, presented each of his long list of employees with a present in memory of the anniversary and in token of apprecation for faithful service rendered.

It was characteristic of the man that, in the moment of his joy, he should thus endeavor to make others glad by giving them unexpected gifts. It was also characteristic of him that he should attribute his firm's success to his brother, who deceased last summer and whom he associated with him as a firm member some years previous. There is no doubt he felt exactly as he spoke relative to the matter, when he said: "It is the cause of the deepest sorrow to me that my brother, L. G. Corwith, did not live to participate in this celebration, as it would also have commemorated the fiftieth anniversary of his connection with me in the various capacities of office boy, clerk, manager, copartner, and vice-president of the corporation. The present successful condition of the corporation was due to his efforts, coupled with the loyal support of present and former employees."

"I never heard any man say a harmful word of W. F. Corwith," said a banker to me some months ago; a banker who had known him for many years. Life is rich in the personal knowledge of and fellowship with such a man. Long may he live to manage his business and exemplify the Christian virtues in noble, yet humble living.

W. A. HARPER.

MUNCIE (IND.) LETTER.

Our people this way who read THE CHRISTIAN SUN are especially delighted with Dr. Harper's article in last issue, replying to Rev. B. A. Abbott, editor of the *Christian-Evangelist* in his attempted "Correction." To our people in the Middle West, it is peculiarly interesting to hear the editor of the *Christian-Evangelist* say that his error was due to the fact that many of the Churches of the Disciples of Christ are known as Christian Churches, "especially in the South," when in fact they are appropriating our denominational name vastly more in this section of country than in the South. While this writer was pastor at Newport News, Va., a few years ago, the Disciples of Christ held their national convention at Norfolk, Va., and in their programs, printed in pamphlet form, some of the first pages were devoted to "History," in which they claimed our origin and history, including James O'Kelly. My attention was called to the matter by a Methodist layman during the time of that convention, who gave me a copy of the program, which was sent to the editor of the *Herald of Gospel Liberty,* the late Dr. Barrett, and the matter was given due attention in the *Herald;* but if it ever made a slight dent on their course in the matter it was never seen. The reader may possibly understand why I am especially interested, when the following is known:

Just three blocks away from our Church here, the Disciples of Christ have a large and influential Church, with great numbers and prestige in the city, and among them are many very fine Christian men and women. It is known as the Jackson Street Christian Church. Our Churches are numerous throughout the country around Muncie, and great numbers of our young people coming to the city to locate in business or the professions, or to enter school, being strangers and not knowing the difference, are swept into the Disciples Church, thinking that it is our denomination. It is not only true of young people, but of adults and whole families as well. By the time they discover the difference, or their mistake, they have become settled and fitted in some cir- Only last week, while attending the State Conference and made to feel at home, and are lost to us. ence at Winona, a prominent layman of our Church told me that his two daughters had recently come to Muncie and entered the normal college, and that he had just learned that they had been taken into the Disciples Church, thinking it was their own denomination, and he seemed greatly exercised over the matter. The pastor of that Church has always, in my presence, in his public utterances spoken of his Church as Disciples of Christ. But the lay membership of that denomination are taught by their leaders and such literature as the *Christian-Evangelist* that Christian is their denominational name. The situation does our cause here in this city a very great injustice, and while this particular situation is a local instance, it seems very general in many sections of the country. I am advised that, in pioneer days, great numbers of our Churches about Richmond, Va., were swept by th Diseiples of Christ. If we have a message for the world, our denominational loyalty should prompt us to make some final and effective effort to change the situation. But would it not be very fine if the two bodies could get together as one, and then give the glory to Christ, instead of to either of the bodies?

Muncie, Ind. MURDOCK W. BUTLER.

Jesus climbed many mountains when He was in the flesh, but the greatest height He scaled was when He climbed Calvary's cross and taught men the glory of sacrifice.

REV. JAMES O'KELLY'S GRAVE.

As has been stated in THE SUN, a committee was appointed at the last session of the Convention to establish proper memorials to Old Lebanon Church, Surry County, Va., and to Rev. James O'Kelly, whose remains lie buried in Chatham County, N. C.

On Thursday, June 19th, Rev. Stanley C. Harrell, secretary of the committee; J. O. Atkinson, treasurer of the committee, and, by special invitation, Dr. and Mrs. W. A. Harper and Superintendent C. D. Johnston, Elon College, N. C., went to the grave of O'Kelly, that the situation might be realized as it is, and that a council might be had as to what should be done. We found the grave of O'Kelly, a great founder and leader, in an out-of-way place and very much and very long neglected. He was buried on a farm, which we presume was owned by himself at the time of his death. This farm has long since passed out of the hands of the family and is now owned by a colored man who resides in Durham, N. C., but who rents it out to a colored family who lives in the house right near the cemetery. We found in this cemetery, beside the O'Kelly grave and marker, a stone bearing this inscription, "Aurelia D. Fowler, wife of Eld'r T. J. Fowler, born December 23, 1804; died November 27, 1865." Another stone bore the inscription, "Thomas J. Herndon, born September 21, 1808; died August 27, 1890." "Velina B. Herndon, wife of T. J. Herndon, born September 15, 1811; died May 8, 1885." Another bore the inscription, "Eugenia T. Herndon, born July 17, 1855; died January 10, 1868." Still another, "Mary J. Herndon, wife of Joseph B. Cole, born July 29, 1838; died July 8, 1884."

The granite marker at the head of the O'Kelly grave is about seven feet high and about eighteen inches square at the base. It bears the following inscription: "Erected by his Christian friends to the memory of James O'Kelly, of North Carolina. The Southern champion of Christian freedom." On this stone is no date either of birth or death; only the words given above. There are many unmarked graves in the cemetery, which is surrounded by a dilapidated rock wall originally about two feet high, and enclosing about twenty square yards. Thick beds of ivy, intermixed with other wild vines and shrubbery, obscure most of the graves and give the entire cemetery the appearance of indifference and neglect. On our return trip we visited the nearest living relative of Rev. James O'Kelly, namely, a great-granddaughter, Mrs. Dr. N. B. York, Mebane, N. C., who is a sister of the late lamented Rev. Dr. W. T. Herndon.

The committee and those with whom council in the matter has been had are of the unanimous opinion thatt he remains of O'Kelly, if any can be found, should be exhumed and reinterred in the cemetery at Elon College, and that a suitable bronze tablet, properly worded, should be placed to the memory of O'Kelly in the rotunda of the Administration Building of the college. The committee would be pleased to have suggestions from any of THE SUN readers.

Now, something must be done. The committee feels that the present neglected condition of the O'Kelly burying-ground is a reflection upon the denomination. Here is one out of whose great mind and noble soul sprang the Christian Church in its modern form and polity. Yet the Church has been indifferent to his resting-place in a large measure and very, very few have ever visited or will ever likely visit the out-of-way place at which his remains rest. True his monument is imperishable in the lives and characters of the thousands who cherish his name and are richer and happier because of his great life. This does not justify us in longer neglecting to our shame and humiliation the remains of this great man of God and of the Church.

It will take a good sum—possibly $1,000—to do what should be done in removing the remains and establishing the marker. Let all CHRISTIAN SUN readers who wish to remove this humiliation from our history, send a contribution to the treasurer, and it will be acknowledged in THE SUN. It has been said that no people ever live higher than their esteem and respect for their ancestors. Our Church shall have glory in the future only as it properly honors and respects the good and the great of the past who have made the Church what it is.

WHY THE STRIFE?

There are very clear teachings in the Scriptures concerning the second coming of our Lord. These statements furnish a common ground of belief and basis of agreement between the premillenarian and the postmillenarian. These Scriptures suggest that there should be no strife between parties on this question, inasmuch as these statements go really as far as we are permitted to go, and the premillenarians and the postmillenarians can and do practically agree on these statements.

The effort to specify and relate each individual prophecy to some event connected with our Lord's return, or to enter into elaborate details fixing a time and formulating a schedule, has often resulted in driving many away from belief in this "blessed hope." The premillenarians and the postmillenarians are equally learned and devout men, who greatly love the Word of God and are eager and anxious to discover the truth and to teach what they severally believe to be the mind of the Spirit. The following statements contain the essential teachings of the Scriptures in regard to our Lord's return:

1. Jesus Christ will come a second time to this earth. Both the Old Testament and the New Testament often state this fact. In the New Testament, this coming is promised or referred to either directly or indirectly over 300 times.

2. He will come in the same resurrection body in which He went up into heaven. "This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."—Acts 1:11.

3. He will come for certain purposes—

(a) To raise the righteous dead.—1 Thess. 4:16.

(b) To transfigure the living saints.—1 Thess. 4:17.

(c) To gather the elect Jewish remnant from the ends of the earth.—Rom. 11:26; Old Testament, passim.

(d) To judge the world in righteousness by that man whom he has ordained.—Acts 17:31.

(e) To consume the final anti-Christ.—2 Thes. 2:8.

(f) To bind Satan and cast him into the abyss. —Rev. 20:2-3.

It is evident that these events will consume much time. Latitude should be allowed for difference of view. It is not wise to attempt to arrange the exact order of the details of unfulfilled prophecy. There is an order in which all of these predicted events will occur. We may not understand the schedule of the divine chronology, but all things will be accomplished on time according to the purpose of Almighty God. It is enough for us to know that one jot or one tittlt shall in no wise pass away until all be fulfilled.

NOTE.—On a recent visit to Rev. Dr. A. W. Pitzer, pastor-emeritus of the Central Presbyterian Church, on the occasion of his eighty-ninth birthday, we read together many passages of Scripture and talked about them. This brief statement is the outcome of our comparison of views; and we decided to write it out and submit it as an eirenic offer.—*Rev A. W. Pitzer, Rev. Jas. H. Taylor,* in *Presbyterian Standard.*

"One star differeth from another star in glory," says Holy Writ, and certainly one is chief of them all. This is Venus—the brightest star in the heavens, now again our beautiful evening star, shining large and clear in our Western skies as soon as the dusk becomes intense enough to reveal its presence. Venus is a sister planet to our earth, lighted by our sun, and is practically the same size as the earth. It is unique not only for its brilliance, but also because we never see it except either as an evening star within the period of three hours after sunset or as a morning star not more than three hours before sunrise.—*Progressive Farmer.*

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. 6:7-9.

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W. T. WALTERS, *President*
RICHMOND, VA.
MISS PATTIE COGHILL,
Secretary.
Miss Lucy Eldredge, Dayton, Ohio, is in charge of the program.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS.

Chairman J. E. West, of the Mission Board of the Southern Convention, analyzes elsewhere in THE SUN the collections on Men and Millions in April and May. We trust the pastors and the captains will take note of this analysis as made by Lieutenant-Governor West. There is not any trouble in collecting Men and Millions where the people know how much they owe and are kept advised as to the movement and its importance.

We marvel at the indifference of many as touching this great movement, and fail to understand how any one, and most especially any pastor, who even pretends to love the Christian Church could show this indifference to Men and Millions. Men and Millions stands for and undertakes the work of the Christian Church here in the South. It is identified with and stands for all the Christian Church undertakes. When one pays one's pledge to Men and Millions, one is simply praying that the Christian Church may go forward in its work along every line of its divine endeavor.

We wish with all our hearts that pastors and captains could realize this salient truth and understand the importance of it. If we cannot co-operate in Men and Millions, it is difficult to see how we can co-operate in anything. People of the Christian Church wearing the divinely appointed name and having a divinely appointed creed, namely: the Word of God, should of all people, be most loyal to their own and co-operate in every task of kingdom's service. Men and Millions is our movement; it is our cause; it is our Church functioning. If we love the Church, surely we will do our best for Men and Millions. We trust that many laymen will catch the fine spirit of Chairman West, and that all who read THE SUN will this week read what he has to say.

J. O. ATKINSON.

APRIL, 1924.

April collections for Men and Millions amounted to $3,034.12. Some individuals and Churches are determined to pay their obligations, and some cannot pay, and some are indifferent.

Holy Neck, in Eastern Virginia, leads for the month. This is a great Church, with a glorious history. Waverly and Liberty Spring also make a good showing. Wake Chapel leads in North Carolina. It has a good name, and will no doubt pay its apportionment.

Forty-eight Churches in the Southern Convention report collections for April. Did you notice how the Churches in Valley of Virginia and Georgia and Alabama Conferences are reporting? There is interest all through the Convention. Let us pray for a still greater interest.

J. E. WEST, *Chairman.*

MAY, 1924.

Twenty-eight Churches in Eastern Virginia, 10 in Valley of Virginia, 28 in North Carolina, and 8 in Georgia and Alabama Conferences—a total of 74 Churches in Southern Convention—reported collection for May. This is fine! Let other Churches report from time to time. There is not a Church so poor that some member cannot pay his or her own subscription. I hope there is not a Church so indifferent to the work of the kingdom as not to make a contribution to Men and Millions.

I am glad to see Franklin take a lead in Eastern Virginia, Burlington in North Carolina, Winchester in Valley of Virginia, and Noonday in Georgia and Alabama. I hope that all captains will report all collections for June and let us make a good showing for June. The Church needs your help now.

J. E. WEST, *Chairman.*

DIRECTOR OF RELIGIOUS EDUCATION.

The official board of the People's Christian Church, of Dover, Del., at a recent meeting, voted unanimously to employ a director of religious education to assist the pastor in the large and growing work of the Church. A committee, consisting of Mr. John B. Hutton, Sunday School superintendent, and Mrs. H. C. Taylor, teacher of a large class of intermediate girls, and Mr. Eugene Raughley, representing the official board, was appointed as a committee to co-operate with the pastor in securing a suitable person for this important position. The committee at once got in touch with Miss Martha Denison, daughter of Dr. and Mrs. W. H. Denison, of Dayton, Ohio. Her qualification in training and character won the unanimous approval of the committee, and a call was extended to her for the position. Miss Denison has accepted the position, to begin September 1st, for a year's time, as she is to take a course of graduate study in religious education at Boston University next year.

Miss Denison graduated from Defiance College this spring, having specialized in the field of religious education, coming to this important position with the highest recommendations.

An interesting item in connection with the creation of this new feature of work in People's Church is the fact that five members of the official board had been thinking along the line of the need of a director of religious education to assist in the progressive program of the Church, and none of the men realized that others were thinking along the same line. When one of the active young laymen of the board presented his convictions on the question at a recent board meeting, he found that it at once struck a responsive cord in the mind of all, four or five of the other members of the board speaking at length on the subject. Miss Denison's work will include such lines of service as conducting teacher-training classes, planning and directing the various Sunday School entertainments, pageants, etc., supervise all young people's activities, conduct daily vacation Bible school, etc.

FIELD NOTES.

I have just returned from a trip of nearly four weeks in the New Jersey and Rays Hill and Southern Pennsylvania Conferences.

Beginning at Carversville, Pa., at the New Jersey Conference, May 16th, I have visited and spoken in the following Churches: Carversville, at the Conference; New Hope, Pa.; Gulph Mills, Pa.; Finesville, N. J.; Milford, N. J.; Vanderveer Park, Brooklyn, N. Y.; Hyde Park, Brooklyn, N. Y.

This completed my work in the New Jersey Conference, and I started on Monday, May 26th, for the Rays Hill and Southern Pennsylvania Conferences. I was met at Everett by Rev. A. W. Sparks and taken by him through the itinerary mapped out by him for that Conference.

He is certainly a hard worker and a loyal upholder of the religion of Jesus Christ. Certainly no one else could have gone through a Conference and done the work he has done as could one who knew the field, because they were "mine own people." They have a saying in that Conference that "Sparks makes the auto fly, and the auto makes the Sparks fly." Certainly he needs to do some flying of some kind to cover the amount of territory he does, and even at that Mr. A. F. Foor says "his wife does not need to get a divorce for desertion; she is a widow already."

During the two weeks I spent in this Conference, I visited the following Churches: Antioch, Jerusalem, Fair View (Memorial Day services at Fair View, at which I was one of the speakers), Mt. Hope, Earlston, County Sunday School Convention at Hyndman, Pleasant Grove Church, Sunday School Convention at Mt. Union. Rev. Henry May had just arrived on the field to take charge of one of the pastorates Mr. Sparks has succeeded in forming.

A splendid forward step taken at this Sunday School Convention was the recognition of Mr. Sparks' work as field secretary and a request that he also assume some of the duties of Sunday School field secretary, in return for which the Sunday School Convention assumed a portion of his salary, the same to be raised by an apportionment from the schools of 10 cents per enrolled member. Prospects looked brighter in this Conference than they have for many years past, and with the influx of new ideas, the coming of the auto and good roads, which makes travel easier, we may hear even greater things in the future of this mountain Conference than we have done in the past.

MRS. F. E. BULLOCK.

FROM SHADY GROVE.

It is encouraging to have Prof. Flowers, pastor of Mt. Olivet Church, and some of his splendid Sunday School workers to fall in on these Sabbath afternoons and help us out in our work. We have some faithful workers at Shady Grove and some faithful attendants, and we feel that we are making splendid progress, but we highly appreciate the interest that the Mt. Olivet people and their good pastor are taking in us and our work. The desire to be of service to others in any good cause is the highest motive by which we can be prompted, and there is a place where we can be of service. You may not be as well fitted for a place as you may think somebody else to be; nevertheless, you have a capacity for helpfulness in some place, and that place you should find. No machine can work smoothly and do satisfactory work until every piece is adjusted to its particular place. The same is true of a Sabbath School. Every person in his place each Sabbath is a guarantee that your Sunday School will be a success.

W. K. GARRIS,
Superintendent.

More copies of the Bible were circulated in China and Japan in 1923 than were distributed in the United States, is the report which comes from the American Bible Society. During the past year 2,868,605 Bibles were sent to these two countries as against 2,395,000 in the United States. In the two countries combined, 770,000 more Bibles were put in circulation in 1923 than in the previous year.

NOTICE.

Ministers or delegates attending the Western North Carolina Sunday School and Christian Endeavor Convention at Pleasant Ridge Christian Church, June 28-29, will be met at Ramseur, N. C., if they come by rail on Saturday, the 28th, 9:30 A. M. and 3:45 P. M. Please notify *Ramseur R. F. D., N. C.* E. W. BROWN.

PROGRAM OF THE CONVENTION OF SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Bethlehem Church, Nansemond County, Va., Tuesday, July 22, 1924.

9:30 Call to Order—President E. E. Holland.
9:30 Song Service—Mr. W. H. Baker.
9:40 Invocation.
9:45 Presentation of Program.
Appointment of Committees.
Treasurer's Report—Mr. J. W. Folk.
10:00 Address of Welcome, "The Bethlehem Sunday School"—Superintendent W. E. White.
10:15 Response to Welcome, "The Convention"—Rev. B. J. Earp.
10:30 Devotions—Rev. J. G. Truitt.
10:55 "For Dear Old Elon"—Rev. W. T. Scott.
11:10 "Boy Scouts"—Rev. H. S. Hardcastle.
11:30 Conferences:
1. Leadership Training—Dr. W. A. Harper.
2. Boy Scouts—Rev. H. S. Hardcastle.
3. Cradle Roll—Miss Susie Rabie, Mrs. I. W. Johnson.
4. D. V. B. Schools—Misses Pattie Coghill, Lucy Eldredge.
5. Superintendents and Department Secretaries—Rev. J. H. Lightbourne.
2:00 Song Service.
2:10 Invocation.
2:15 Recording Secretary's Report—Rev. B. J. Earp.
2:30 Devotions—Rev. J. G. Truitt.
2:45 Department Reports:
Cradle Roll—Miss Susie Rabie.
Primary—Mrs. H. H. Drewery.
Junior—Mrs. C. C. Rawls.
Intermediate—Mrs. J. E. Harris.
Senior—Mrs. J. M. Rabie.
Young People—Mrs. Herbert Harrell.
Missions—Mrs. M. L. Bryant.
Discussion.
3:50 Songs—Franklin Willing Workers.
4:00 "On Attending Our Summer Schools"—Dr. W. T. Walters.
4:25 Business and Adjournment.

Tuesday Night.

8:00 Christian Endeavor Service.
Song Service.
Invocation.
Christian Endeavor Pageant—Suffolk Society.
Address—Mr. W. H. Baker, Vice-President Virginia Christian Endeavor Union.

Wednesday, July 23, 1924.

9:00 Song Service.
9:10 Invocation.
9:15 Department Reports:
Church Literature—Prof. P. J. Kernodle.
Leadership Training—Rev. T. E. White.
Adult—Mr. C. C. Beale.
Home—Mrs. J. L. Foster.
Discussion.
9:50 "One Sunday a Month for Missions"—Dr. J. O. Atkinson.
10:15 Devotions—Rev. J. G. Truitt.
10:35 Christian Endeavor Report—Mr. W. H. Baker.
10:50 Camp Fire Girls—Miss Lucy Eldredge.
11:05 Business.
11:30 Conferences:
1. Missions—Dr. J. O. Atkinson.
2. Camp Fire Girls—Miss Lucy Eldredge.
3. Senior Endeavor—Mr. W. H. Baker.
4. Intermediate Endeavor—Mrs. T. G. Hyatte.
5. Junior Endeavor—Miss Pattie Coghill.
6. Secretaries—Rev. B. J. Earp.
7. Superintendents and Department Secretaries—Dr. W. A. Harper, Rev. J. H. Lightbourne.
2:00 Song Service.
2:10 Invocation.
2:15 The Christian Orphanage—Mr. Charles Johnston.
2:35 Department of Christian Education—Miss Lucy Eldredge.
2:50 Board of Religious Education—Dr. W. T. Walters.
3:05 Model C. E. Prayer Meeting, Supervision of—Mrs. T. G. Hyatte.
3:35 Daily Vacation Bible Schools—Miss Pattie Coghill.
3:50 Devotions—Rev. J. G. Truitt.
4:05 Final Business.
Reading of Minutes.
Adjournment.

Mrs. W. V. Leathers will conduct an exhibit of Willing Workers' missionary material.

Rev. W. M. Scott will conduct an exhibit in behalf of Elon College.

Mr. W. H. Baker will conduct the singing throughout the Convention.

Bell will be rung ten minutes and five minutes befor each session.

Church doors will be closed during the invocation and devotion periods.

Subject to change by the Executive Committee and nonadoption by the Convention.

EXECUTIVE COMMITTEE.

DANVILLE.

Sunday, the 15th, was a good day for us. We had the pleasure of having our dear Bro. D. P. Barrett, who now is at home from the mission field in Porto Rico for a rest. He preached for us at 11 A. M., and lectured at 3:30 P. M. and again at 8 P. M. In his lectures he told us something of the field, its needs, and the results of our investments in that field. The Sunday School was good; the congregations were good, and was especially large at 8 P. M. We were very glad to have Bro. Barrett with us. His messages did us all good. I hope he may have opportunity of meeting many of our Churches. I think it would be very suitable to give him and family a good pounding, and by this show our appreciation of the service and sacrifice he is making for our Lord's kingdom. Now, if you can't go to him and family, why just send your pounds or purse by express or parcel post. We will start it with a half-barrel of flour. Now, come on. Bro. Barrett is taking his rest at Elon College, N. C.

P. T. KLAPP.

NOTICE.

All delegates and others expecting to attend the Sunday School Convention at New Elam Christian Church by automobile, and all coming by trains will please notify us what day they will arrive. Schedule of trains: "Shufly" leaves Raleigh going South about 8:30 A. M., and arrives Merry Oaks about 9:30 A. M.; No. 11 leaves Raleigh about 4 o'clock P. M., and arrives Merry Oaks about 5 P. M.; "Shufly" going North from Hamlet arrives Merry Oaks about 4 P. M.; train No. 12 going North from Hamlet arrives Merry Oaks 10:17 A. M.

All persons who expect to attend the Convention will please write me a card explaining which day and train they will arrive on.

New Hill, N. C. W. M. GOODWIN,
Chairman of Entertainment Committee.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

RESPONSIBILITY FOR UNOFFERED PRAYER.

"God forbid that I should sin against the Lord in ceasing to pray."—1 Sam. 12:23.

If praying lays hold of the true fountains of life, it is the touching of divine power; if it dispels doubts and fears, establishes spiritual certainties, an understanding of God and a communion with God; if it stimulates true manhood and inspires true service—what a sin it must be to neglect it! How low we may fall when we fail to pray! To pray unceasingly was one of Christ's chief admonitions. "Whatch and pray, lest ye enter into temptation."

Prayer.—Do Thou, Lord, forgive us of all of our sins, and especially that of the failure to commune with Thee. We have strayed from Thee and Thy way, and followed too much our own devices and the desires of our own hearts. Come Thou now and fill us and make us good stewards of ourselves and help us to be careful every day not to offend against Thee by failing to touch the fountains of blessing with our own heart's petitions. In Christ's name, we ask it. *Amen.*

TUESDAY.

LOOK ABOUT YOU AND TRY TO DO SOMETHING FOR OTHERS.

"We ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

Have you ever done anything to help a person in hard luck, who was discouraged and needed just the kind of assistance you might give at a little expense of your time? What have you ever done for your associates? Those with whom you come in close contact each day, whose lives merely touch yours socially, but whose work brings them side by side with you, what do you know about the needs of these?

Little favors you may bestow carelessly, and thoughtlessly, but for real helpfulness, you have shunned because any association might demand your time or attention. You have kept away from those who were ill or in trouble, and you have sought the companionship of the light-hearted and happy—you want a good time. Many good turns you might have done, and the fact that you do not know of anything you might have done is only confession that you did not try to find out.

Prayer.—Dear Father, Thou who art the heights, we cry unto Thee to help us to walk with Thee, and to make us conscious that Thou atr walking with us along life's pathway. Turn our thoughts to the good we may do, and help us to do anything that Thou dost need to make us happy. In Christ's name. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH RIGHTEOUSNESS.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

Righteousness not only exalts a nation, but also an individual. It is a principle planted in the heart, and all who possess it have a guarantee that they are born again: for "whosoever doeth righteousness is born of God." Righteousness in the heart produces honesty in our actions and makes a man say: "I would rather be right than be President." With him, honesty is not a policy; it is a living, controlling principle of life. He does not first ask f his actions will pay or be popular; but the first question is: is it right? His heart is open, and there is that hungering and thirsting to know and do what is right. He hears a voice, and at the sound of that voice, there is the sensation of happiness. It is not the voice of the multitude, praising him, which makes him happy (unless the multitude is right), but the silent voice within which has approved his conduct. It is the fulfillment of that Scripture which says: "Happy is he that condemneth not himself in that thing which he alloweth."

Prayer.—Our Father, we thank Thee for Jesus, who taught us how to be happy while we live. Help us to open our hearts to Him, that He may abide with us. We love His voice, and nothing makes us so glad as when He approvingly speaks. We pray for the open ear, and the closed ear—an open ear to Him, and a closed ear to the world. In His name. *Amen.—T. E. White.*

THURSDAY.

VANITY REBUKED.

"Be not ye called Rabbi."—Matt. 23:8-11.

I see a Jew of dignity walking on the chief street of Jerusalem. Toward him comes another. When they meet they pause, and with smiles and bows, exchange greetings. Smiles of approval and attitude of respect warm their hearts and nurture their pride. A throng is coming. The Rabbis are erect. Their eyes are closed. Their smiles have vanished. They are praying. Their words can be heard. They impress upon the many their piety, their zeal, their religious authority. Their precious labels tinkle. As the throng passes, the Rabbis unbend, how and smile again. Jesus is coming. The oily smiles become derisive. "This is He who forbade us to call ourselves Rabbis, Blasphemer!"

In due, or undue, time, those Rabbis died. Their tombs were inscribed with their titles and their worth. But beyond the tomb went the quiet words, "Be ye not called Rabbi. One is your teacher," piercing through their pretence and humbling their pride. If titles are necessary to give value to truth here, what a pity they cannot help to peace hereafter.—*J. H. Mills.*

Prayer.—Thou who hast revealed Thyself to the world in our Lord Jesus Christ, grant unto us the purity and glory of His life, that we may live in the cheer, comfort and happiness of the same companionship that Peter, James and John had, who were brethren among themselves and brothers to the world. In His name, we ask it. *Amen.*

FRIDAY.

DEFACED BODIES AND SOULS.

"Without the shedding of blood, there is no remission of sins."—Heb. 9:22.

Ever since Adam and Eve sinned and sewed fig-leaves for a dress, man has been a prodigal. Adam's and Eve's image was then and there changed, and the human race has ever since borne the defacement. In this first sin, it became necessary for them to provide clothing to hide their wrongdoing, and in the order of divine Providence a goat was killed and the skin of it was used for the clothing. This was the first sacrifice, and was made necessary as a result of their first sin. It was by this sacrifice that their sin was passed over, as we may say, remitted. The blood of the goat became an atonement between the Father and His children, and became a rite which was handed down in the Israelitish Church as a symbol of the atoning power of God.

In the course of time and of human events, the defaced body of the human race must be atoned for, and Christ the Son became the Lamb that was slain. His blood was spilled, and He became a cloak for the sins of the world, and in Him we are clothed for eternity. By this act He was made unto us as righteousness which is unto all men that believe.—Rom. 3:21-22.

Prayer.—Our Father, vouchsafe unto us Thy forgiveness for anything we have done, said or thought. Restore us to Thy grace and fold, readopt us into Thy family as beloved children. This we ask for Jesus' sake. *Amen.*

SATURDAY.

WISE AND FOOLISH FOLKS.
(Read Matt. 25:1-13.)

"And five of them were wise and five were foolish."

Five wise ones got in. Five foolish ones did not. Why? The wise were admitted because they submitted their ideals to the discipline of being prepared. They had accepted the invitation to be at the feast; they had purposed to be there; they had lamps and oil; they were clothed in the proper raiment; and they waited on the alert for the coming of the bridal party, letting nothing divert them, even the desire to sleep.

The five foolish ones had also accepted the invitation, purposed to be there, had lamps, and they must have had some oil also at one time. But as the bridegroom tarried, they grew lax in their ideas of discipline and practices; they yielded overmuch to their desire for pleasures; they loved sleep, and they innocently gave themselves to these things. In so doing, they forfeited the precious privilege. While they had their own indulgences and desires, the bridegroom came and their opportunity passed.

Prayer.—Our Father, sometimes we are in the mountaintop, but often we are in the valleys, and feel the chill of low desire and sinful influences. Cause us to so dedicate our lives to Thee that we may never yield to untoward influences, but may be faithful, live in Thy presence, and at last dwell with Thee forever. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN."—Mark 2:27.

Why go to Church? Should everybody go to Church? Everybody can't go to Church. Duty keeps many away, and to those it would be sin, for it would be neglecting a duty, which is something they owe God and man. Thus, not all non-Churchgoers are sinners.

Others do not go to Church because they do not want to, and they do not want to because they think they have a very good reason for staying away. They will not change until some reason supercedes to counteract that.

There are hundreds of other reasons why many others do not go to Church, all of whom think their reason is a good one, and all of whom will continue their course until some better reason counteracts it. They *will* go when that reason comes and changes the current of their feelings about it.

The motive for going to Church, then, lies in the reason as well as in the soul and spirit. Thus it is up to the Church to give to the world that overpowering reason, to change the current of their life. Let us all do our duty today, and not only be sure of our own reason, but do what we can to establish a reason with all others for being a part of the great life of God.

Prayer.—Dear Father, to Thee we turn for help. Shed Thy light into our souls, that we may never be misguided, but may always discharge our stewardship of ourselves and our fellowman according to spiritual duty and responsibility. And whether duty calls us to the Church or elsewhere, may the great spirit of God in the Church be with us and in us. *Amen.*

? ? ?

MADGE FLEMING MOFFITT, *Editor.*

THIS PAGE IS FOR THE CHILDREN ONLY—BUT

LISTEN, LITTLE FOLKS!

This page is yours, from now on; but it has no name yet. Would you like to name it for me? Yes? Fine! But let's give every one an equal chance. Shall we? Who likes a contest? Then, that's what we will have; and we shall begin at once. Every child under the age of fourteen years is entitled to take part in the contest. We will give a year's subscription to THE CHRISTIAN SUN to the child who sends in the best name for our new page for the children.

Send your name and the name you wish the page to have to Miss Madge Moffitt, Ramseur, N. C.; also your age.

The contest will close July 1, 1924.

Do we all understand? Then, we are ready—go!

WHAT IS THE NAME OF THIS PAGE?

Dear little Assistant Editors:

Your editor doesn't dare to tell you how proud she is of you, for fear you will get all puffed up with pride. I'm having the best time reading your letters and trying to decide *which* name, so far, is the *best name for our own page!* I hope you will send me so many stories and poems and suggestions all the time that I will be almost buried under them, and I hope they will be your OWN work. DON'T COPY. Please remember, for now and always, that your editor wants YOUR OWN WORK.

I can hardly wait to see who wins! Can you? It will be a big surprise! But while we wait, lets see all the names that have been sent in. See if you know one that is better.

YOUR EDITOR.

CONTEST NAMES.

The Children's Sun—By Jack Faust, age 14, Ramseur, N. C.

Sunshine Corner—Conrad Coghill, Henderson, N. C.

The Little Sunbeams—Bynum Vickory, Ramseur, N. C.

The Child's Stories—Sherman Maness, Ramseur, N. C.

Kiddie Korner—Dorothy Helfenstein, age 10, Dover, Del.

The Christian Juniors Page—Pauline Scott, age 12, Ramseur, N. C.

The Juniors Page—Dixie Lineberry, age 13, Ramseur, N. C.

God's Children's Page—Charlotte Lineberry, age 9, Ramseur, N. C.

The Willing Workers—Hampton Brady, age 14, Ramseur, N. C.

WHAT YOU WILL READ EACH WEEK ON YOUR PAGE IN "THE SUN."

A story; maybe two stories, if you wish.

A nature poem, and other poems that make little folks happy.

Any news items, too, from our own children's department will be published.

Any contributions from any one will be appreciated.

We want to make our page interesting, and we want each one to help. Then it will be *our own children's page.*

A WISE LITTLE FLY.

(Original Work.)

"Sweet creature," said the spider,
"You're witty and you're wise;
How handsome are your gauzy wings!
How brilliant are your eyes!"

"I have a little looking-glass
Upon my parlor shelf;
If you'll step in a moment, dear,
You shall behold yourself."

"I thank you, gentle Sir," she said,
"For what you're pleased to say;
I'm bidding you 'Good morning' now:
I'll call another day."

Ramseur, N. C. (Age 13.) HAMPTON BARDY.

A LETTER FROM GUSTAVIOUS.

peAch corneR. N. C.
jUNe 15xh 1924

Dere Petey:

It bein' hot an' dry out here in the country, an' nothin' to do 'cept lie on the bank of the ole swimmin' hole and watch the minners playing (I forgot to sa' that Ma makes me watch after the chickens, to'), I take my pen in han' and tell you the news from the country. Is it hot up there in Noo york? well it hotter-n-peppery sausage out here in the courn fiel' with pa. i wears my shirt and pants, and a hat with a hole in the top for air. ma calls me every mornin' early but i jus' lie half awake while i smell the breakfast cookin' (i forgot to sa' ma shure is a stunner on cookin' buck-wheat batter cakes). She gets 'em cooked and en' she calls agin' and i just yawn and sa "i'm er comin' ma" but i do not, i go to sleep agin' but when pa calls "Gus" i yels back "comin'" and i gets up and goes out an' helps milk (i forgot to say i eats them batter cakes first); all day ma makes me watch the chickens. Do you have chickens in noo york? our chickens gets lost from their mammys.

i looked at your picture yesterday while the Preacher was here when we was all in the parler and ma says you have growed now so i wouldent no you; i am growed, to', so you wouldent no me. The pigs is growin', to'; we have six, and ma has one for a pet. She washed him yesterday in a pan with soap and water. he squeeled and kicked, and now he is very sick, lying out under a tree in a box. do you have a pet pig—this is all for this time from your country cousin.

with love

GUSTAVIOUS.

p. s. i forgot to sa' we rubed the pig with croupe salve, now he is ded with numonia. Gus.

PETER RABBIT'S EARACHE.

Once upon a time there lived in a little house under the hill Mother Rabbit and her little son, Peter. One morning Mother Rabbit waked up and heard Peter crying. He was saying, "Oh! Mother, my ear aches so bad!" Mother Rabbit dressed quickly. She took her big unbrella and put on her bonnet and her shawl and set off down the road. Where do you suppose she was going? Why, she was going over to The Hollow to gather some flannel leaves to make a poultice for Peter Rabbit.

Now, there were two ways to go to The Hollow. The nearest way was by the brook. The longer way was by the hollow tree. Mother Rabbit chose the shorter way; but do you know, when she got there she couldn't get across, because it had been raining, and the brook was all swollen. Now, what do you suppose she did? She turned right around and ran lickety-split, as fast as she could, up by the hollow tree. When she got there she heard some one say in a croaky voice, "Good morning, Mother Rabbit; where are you going in such a hurry?"

Mother Rabbit looked around and saw Bro. Fox. She said, "Good morning, Bro. Fox; I am just going over to The Hollow to gather some flannel leaves to make a poultice for Peter Rabbit, who has the earache."

"How strange!" said Bro. Fox; "my three little Foxes have the earache this morning."

"Come with me and gather some flannel leaves, and I'll come back and make them some poultices," said Mother Rabbit.

So off down the road they went as fast as they could go. After a while they met Johnny Woodchuck. "Good morning, Mother Rabbit; good morning, Bro. Fox," said Johnny Woodchuck; "where are you both going in such a hurry?"

"Oh! Johnny Woodchuck, my darling little Peter has the earache, and the three little Foxes have the earache, and we are just going over to The Hollow to gather some flannel leaves to make some poultices for their ears," said Mother Rabbit, all in one breath.

"How strange!" said Johnny Woodchuck, scratching his head; "my little Woodchucks have the earache, too, this morning."

"They must have caught it at school yesterday," said Bro. Fox, shaking his head.

"Come with us," said Mother Rabbit, "and gather some flannel leaves, and we will make some poultices for them. They will soon be well."

So they all set off down the road lickety-split.

When they got to The Hollow, Mother Rabbit gathered the flannel leaves and put them in her apron. Bro. Fox gathered flannel leaves and put them in the bag around his neck; Johnny Woodchuck gathered some flannel leaves and put them in the little red cap on top of his head. Then they all started home.

When they got to Johnny Woodchuck's house, Johnny said: "Mother Rabbit, I don't know how to make a flannel-leaf poultice."

"Well," said Mother Rabbit, "just wait till I go home and make one for little Peter Rabbit's ears, and I'll come back and make them for your little Woodchucks."

When they got to Bro. Fox's house, Bro. Fox said: "Mother Rabbit, I don't know how to make a flannel-leaf poultice, either."

"Just wait till I go home and make one for my darling little Peter, and I'll come back and make some for the dear little Foxes," said Mother Rabbit. Then she started home as fast as she could go. When she got there, Peter Rabbit was crying—oh, how he was crying! His ears hurt so bad! Poor little Peter Rabbit!

Mother Rabbit went into the kitchen and got a clean, clean cloth. Then she made a warm, warm poultice and tied it all around little Peter Rabbit's ears. Then she tucked him in his nice warm beddy, and kissed him good-by, and went over to Bro. Fox's house.

Here she made three nice warm, warm poultices for the three little Foxes. And, do you know, they stopped crying right away. Such dear little Foxes! Then Mother Rabbit went over to see the little Woodchucks. Of course, she made the poultices for them, and of course they began to feel better at once. How good and kind of Mother Rabbit to help all her little neighbors! Then she started home. When she got home—little Peter Rabbit was asleep!

And I have heard it said, that if you ever have the earache, if you will just make a flannel-leaf poultice, it will stop right then!

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Western North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Ridge Church (two miles south of Ramseur), June 28, 29.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Georgia and Alabama Sunday School and Christian Endeavor Convention, at Oak Grove Church, June 28, 29.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

LESSON 1—JULY 6.

By H. S. Hardcastle.

Subject: "The Birth of Jesus."

Golden Text: "There is born to you this day, in the city of David, a Saviour, who is Christ the Lord."—Luke 2:11.

Lesson: Luke 2:7-20.

Devotional Reading: Isa. 11:1-5.

Reference Material: Luke 1:5 to 2:39; John 1:1-14.

The account of the birth of Jesus is a beautiful story. Alas, that that story should be made a "theological football" by those with different views as to the manner of the birth. For the Christian world stands divided against itself on this question, and much of the beauty of the story is obscured by the smoke of battle, and much of the appeal of the story is weakened by the spirit of bitterness that has crept in between the two factions; factions that claim to be Christian. What a tragedy that those who are supposed to be followers of the Christ, should show so little of His spirit in discussing the manner of His birth.

For, after all, the matter of supreme importance is not the manner of His birth—*it is the fact that He was born!* And the claim which Jesus Christ had, and has, upon men does not depend upon a certain theory of His birth, but upon the miracle of His life and His work, His spiritual supremacy. His divine character and authority depend upon His life-giving words, His heroic deeds, His invincible power over the lives of men, and not upon the issue of whether or not He was born of a virgin. They who argue that Jesus Christ was divine, or deity, because He was born of a virgin approach the matter from the wrong point of view. It seems to me that the more logical thing to do is to interpret His birth in the light of His divinity and deity. If Jesus Christ really were God incarnate, it is not so difficult to account for the supernatural element in His birth.

"There is born to you this day in the city of David, a Saviour, who is Christ the Lord." This is the great fact—that Jesus Christ was born. There is no better authenticated fact in history. And there is no more significant fact in history. For history itself is dated in its relation to that fact. Events are dated B. C. or A. D., according to their relation to the year when Christ came. Strange wonder, then, if there had not been signs and wonders at the advent of One who would so profoundly affect the world's calendar, as well as transform the world's life. He who accepts the miracle of Christ Himself need have no trouble with any other miracle connected with His life.

The setting of the birth of Christ was very simple. His parents were humble folk—peasants of very ordinary circumstances—but with royal blood in their veins. They had gone to their ancestral home to be enrolled in a census instituted by Quirinius. It was at Bethlehem, then, in Judea, that the babe was born. And so crowded was the village that it was in a shelter for dumb beasts that the Christ-child came, and into a manger that He was first laid. When we consider these facts and think that it was as a helpless babe that the Lord of all came, we see that "God hath chosen the weak things of the world to confound the things that are mighty." The sign that the shepherds were to have, the sign that there was born unto them a Saviour, who was Christ the Lord, was to be a babe wrapped in swaddling clothes and laid in a manger. God moves in wondrous ways His wonders to perform.

The story of the annunciation to the shepherds, and their visit to Bethlehem, is too familiar to need repetition. But it is a kind of familiarity that breeds respect and adoration, and not contempt. How much poorer the world's greatest literature would be without that story.

Teaching Points.

1. Divinity and humanity are not foreign to each other.

2. One need not be hostile to Christ; he need only be absorbed in other things to "have no room for Him in the inn."

3. God reveals His wonderful secrets to those who are humble in heart.

4. Some of heaven's most glorious revelations come while performing the common-place tasks of life.

5. God became man, that He might make men godlike.

6. Christ must be more than Saviour; He must be Lord.

7. The gospel of Jesus Christ is "good news."

8. This "good news" is to be to all people.

9. When the spirit of the Christ-child rules the hearts of men there will be "peace on earth."

10. The message of the gospel is "fear not."

11. Earth is alive with heavenly messengers for those whose eyes are open and whose ears are listening.

12. Like the shepherds of old, we must "go to Bethlehem" to learn most of what is best in life.

13. Those who obey God's challenges, find God's rewards.

14. A critical mind is not necessary to an appreciation of Christ.

15. Mothers ponder many things in their hearts concerning their children.

EASTERN VIRGINIA CONVENTION.

The 1924 session of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference will be held at Bethlehem Christian Church, four miles west of Suffolk, on the Suffolk-Franklin Highway, July 22d and 23d.

Every Sunday School and Christian Endeavor Society of the Conference should be represented by a full delegation.

Every Sunday School superintendent and every Christian Endeavor president should plan to be there.

Watch for the program. You will discover that it is not a program of addresses, but a program of education, with opportunities for all to take part.

We call attention to the action of the last Convention in lowering the assessment. The dues this year are 15 cents per Sunday School scholar and senior Endeavor member, 10 cents per intermediate Endeavor member, and 5 cents per junior Endeavor member. According to these requirements, the Convention should receive approximately $1,100.00.

Bethlehem Church has recently been remodeled, and is now a great rural Church, and we are not doing our part unless we give them a great Convention. Will you do your part?

J. H. Lightbourne,
Executive Secretary.

BETHLEHEM FACULTY SELECTED.

The following is the faculty of Bethlehem College, of the Christian Church, located at Wadley, recently chosen to serve the ensuing session: Dr. S. L. Beougher, of Graham, N. C., president; Mr. Herbert Scholz, Jr., Mr. and Mrs. S. M. Lynam, Miss Essie Mae Cotton, Mrs. Thyra Swint, Mr. O. C. Fincher. All are new members of the faculty except Mr. Scholz and Mrs. Swint, and all are from North Carolina except the latter and Mr. Fincher. Miss Alma Beougher will be instructor in commercial branches.

Chattanooga, Tenn., has been selected by a committee of the college of bishops for the special meeting of the general conference of the Methodist Episcopal Church, South, on July 2d, to consider the plan for uniting with the Northern branch of the Church. Ratification by the Southern leaders of the Church is predicted. Some opposition to the plan has been expressed among a few of the Southern bishops, but it is indicated that the great majority will be heartily in favor of unification, which has already been indorsed by the Northern body.

Christian Orphanage

DEAR FRIENDS:

The children at the Orphanage had a real treat last week, which they enjoyed very much indeed, and, while it was a great pleasure, it was instructive, too. The Swathmore Chautauqua gave their annual week of entertainments in the city of Burlington. Mr. Erwin A. Holt and Mr. J. H. Holt, of Burlington, gave the Orphanage family twenty season tickets—ten adult and ten junior tickets —which admitted the children to two entertainments each day for six days. Mr. Erwin Holt and Mr. J. H. Holt have been very warm friends to the Orphanage children, and each year tickets are donated for the use of the children here to attend the Chautauqua. We divided the children in groups of twenty and let a group go at one time, so all could be benefited and receive some of the enjoyment. The superintendent had the problem of getting twenty children there each day, five miles away, but that was easily solved. Mrs. W. A. Harper came to our rescue with her machine, and took a great deal of delight in carrying some of the girls each day. Mr. Wagoner, our farmer, donated the use of his machine, Rev. Mr. Wright came to our rescue with his ford that never fails to run, Mr. Lewallen, one of our merchants, donated his machine each evening for our use, so it worked out nicely all the week, and our children were happy to get this splendid opportunity to attend the entertainments and splendid addresses each day. It was not only a joy to those who were so faithful to help in carrying the children there, but it was a great pleasure to the Messrs. Holt to give the children the tickets so that they might have an opportunity to attend.

We do not have words to fully express to the noble friends our thanks for the splendid kindness rendered, and all the children join with me in expressing thanks. CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 26, 1924.

Amount brought forward		$9,635.18
Sunday School Monthly Offerings.		
North Carolina Conference:		
Christian Light	$ 4.00	
Mt. Auburn	6.70	
First Church, Greensboro	11.06	
Damascus	3.10	
Burlington	66.73	
Liberty, Vance	4.32	
Damascus	3.78	
Auburn	4.50	
Bethlehem	3.64	
Wake Chapel	7.25	
Good Hope	4.45	
		119.03
Eastern Virginia Conference:		
S. Norfolk	$ 6.49	
Holland	12.75	
Waverly	15.00	
		34.24
Valley of Virginia Conference:		
Wood's Chapel	$ 1.00	
Bethel	1.00	
		2.00
Georgia and Alabama Conference:		
North Highlands		1.43
Easter Offerings.		
Graham	$ 13.35	
Mrs. M. J. Lee, Suffolk, Va.	25.00	
Mt. Olivet (G)	5.00	
Bethel (W)	12.20	
Franklinton, N. C.	12.35	
First Church, Greensboro	98.26	
C. A. Shoop, Suffolk	25.00	
		191.16
Special Offerings.		
Rent	$ 15.00	
Philathia Class, Elon, N. C.	.45	
Irene Reiber	15.00	
Interest	23.00	
		53.45
Grand total		$10,036.99

WHAT IS IN A NAME?

The English language is made up from a large collection of words; and many of them possessing small value, excepting as links in a chain for expressing a fact, or an important idea; while others have an acquired dignity, which sets them high on the standard of secular education. And ambitious and brainy men have spent their lives elucidating a truth, of which previously they had only a dim vision. And the most marvelous stories of scientific discoveries have been built up on one such little word. It has been the keystone of human investigation, which has brought to the surface much interesting and useful knowledge about the information of the earth; or other facts in various branches of science.

A careful study of geology has unveiled in a measure the perplexing obscurity to thinking minds, as to the probable cause of the frequent convulsions that shake the earth; and it has also opened up the gateway for utilizing the stores from the vast resources lying deep beneath our feet. Hence that little word of four syllables has become prominent in importance in the category of a multiplicity of words to a curious-minded world. And so it is with a great number of specializing terms, which have been clothed in fascinating garb through the divine intuitions bestowed on mankind by their Creator. Yet they are all of the earth and earthly; and they sink into an insignificant value, when compared with revealing humanity's spiritual nature—their relation with the Father and Divine Son.

Much is being written and preached in these controversial days about the Church and the kingdom; and opinions seem to differ as to their respective claims upon professing Christians. But Christ has made the subject plain to His disciples, when He taught them that the kingdom was the spirit of truth and holiness in the heart; and made manifest in outward deeds of love for God and their fellow-men. And if true in purpose, they are surely as inseparable on their mission, as are our souls and bodies while here upon the earth. And the Church with Christ as the Head and chief corner-stone, was for the centralization of effort of its members, in bringing others to accept the gospel terms of salvation. It was to be an accumulative process; and they also were instructed to grow in grace and knowledge after the pattern of their Master, who is the embodiment of all truth and wisdom. And an admonition to observe the beatitudes is impressively set forth in that wonderful Sermon on the Mount—with all the attached blessings mentioned in Matthew 5th chapter.

And the unerring wisdom of the Saviour was manifested when He instituted that beautiful brotherhood association for carrying forward the gospel message to a sin-ridden world. And because the Church was founded on that Rock, it cannot become extinct or of none-effect. As it has been said on Bible authority that the "gates of hell shall not prevail against it." What a marvelous story of self-sacrificing love the early followers of Christ have given to the world. Yet without the cruel treatment they received, they were increased in numbers and faith. And Paul and the brethren who suffered persecution and imprisonment were deemed worthy of that new name, prophesied by Isaiah, in chapter 62, second verse, the disciples were first called Christians at Antioch.

It is a beautiful and appropriate name, with all the infinite possibilities for human character to portray a likeness to the divine Leader. As Christ's name is above every other name, in honor and significance, the Christian world should prefer it to all others.

Christian, in its secular meaning, combines that of disciple (learner), believers, followers or brethren, complete in one graceful term. Then it has no locked doors, nor human passports for entrance, but all are welcome to enjoy its privileges who came in in the spirit of true worship of Him who has given us the Bible, which is our only rule of faith and practice. It is a safe guide for all who are seeking salvation in Christ's own appointed way—the prayerful way, that will always give them an uplift on the heavenly road.

All human creeds are liable to give faulty interpretations, which could not be generally accepted if unthinking people were not so easily coerced by biased minds.

"On Christ the solid rock I stand,
All other ground is sinking sand"

is a grand motto.

John the Revelator has given us a beautiful picture in the 21st and 22d chapters of that book, of the glorious triumph of the faithful servants of Christ, over the power of Satan, and the evils that sin has brought upon the world. If we expect to be among the victorious host, we must be loyal to our convictions of duty to Him, who has given us this outward tabernacle wherein we show forth by our activities that measure of the kingdom that is within us.—*E. E. Percy.*

ELM AVENUE, PORTSMOUTH.

Our work here has not been characterized by anything out of the ordinary during this year, but it has been moving steadily on. We have not been able to report as large an ingathering as was the case in the earlier stages of the work, but we have been having helpful meetings and have received some good members.

We have recently held a two weeks' meeting, with Rev. W. H. Garman, of Lambert's Point, doing the preaching. There were a goodly number of professions of faith and reconsecrations during the meeting, and the Church seemed to be much revived. Bro. Garman won a warm place in the hearts of the people by his earnest preaching. Nineteen members have been received since the meeting began, making twenty-three during the Conference year.

We began a teacher-training class several weeks ago of fifteen members, and we have had some faithful students. Our book of study has been "Preparation for Teaching," by Chas. Oliver.

The membership of the Church, for the most part, has been loyal in supporting the Church, and all bills have been promptly met.

We have two organizations of Christian Endeavor—the intermediate and junior. We have a very devout and consecrated young girl, sixteen years old, in second-year high school, who has declared her purpose to give her life fully to Christian service.

Our attendance at Sunday School and Church is good and shows some increase over last year.

W. D. HARWARD.

"Take care that the face you see in your mirror in the morning is pleasing to look at. You may not see it again all day, but others will."

FARMER.

At her home, in Roanoke, Va., Nannie Doak Wilson Farmer died on May 15, 1924. Her grief-stricken husband, Dr. Frank A. Farmer, had her body shipped to News Ferry, Va., where, with sad but sweet services, it was interred in the family burying-plot in the Church-yard of Pleasant Grove Christian Church. Mrs. Farmer was born of Dr. and Mrs. George W. Wilson, late of Yanceyville, N. C. She married Dr. Frank A. Farmer September 11, 1917. It is known and cherished by a vast host of friends that she was a loving, devout, and faithful wife, entering largely into the success which her husband has achieved in Roanoke.

It seems a sad providence that called such a young and lovely spirit from her husband and her people. His heart and theirs have the consolation of Christ because she was a most affable Christian, loving home and Church with such a devotion as kept her life ever pure and sweet. May the Heavenly Father bless our earth with many more of her kind. Her pastor, Rev. J. E. McCauley, was indisposed at the time of her interment, and the writer had charge of the services.

JOHN G. TRUITT.

SPAIN.

W. W. Spain, age 68, a devout member of the Christian Church at Mt. Auburn, Warren County, N. C., died May 17, 1924. His wife, three sons and two daughters survive; also brothers and grand-children. Rev. W. M. Eure, of the M. E. Church, conducted the services from Mt. Auburn in the presence of a large audience. D. A. L.

BALL.

Mrs. Mary F. Ball, the daughter of W. H. and Martha Brown, born September 9, 1874, died June 13, 1924. She left husband, three children and one brother. Funeral from Pope's Chapel, June 14th, conducted by Dr. Davis, of M. E. Church, and the writer. D. A. L.

FOOLISH QUESTIONS PROVOKE.

Lives there a man who has not said:
"Tomorrow I'll get out of bed
At 6 o'clock, and get things done
Before the setting of the sun?"
Lives there a man who has not said,
At 6 A. M.: "How good this bed
Does feel," and snores till after eight,
Then wonders how he slept so late?

—Watchman Examiner.

More than 30,500 miles of Federal-aid roads have now been completed.

Of India's 155,000,000 women, only 2 per cent can read.

NOTICE.

On Thursday, June 26th, 10 A. M., I will

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MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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The remarkable discovery of a newer form of iron has proved a blessing to thousands who were feeling the weakening effects of advancing years. To be strong, vigorous and active you must have plenty of good rich red blood of the kind that this newer form of iron helps make. It is like the iron in your blood and like the iron in spinach, lentils and apples. If you want something to quickly help make rich red blood, revitalize worn-out, exhausted nerves and give you new strength and energy, your own druggist will furnish you with a bottle of this newer form of iron, sold under the name of Nuxated Iron, and he will guarantee that if you do not feel stronger and years younger in two weeks time your money will be promptly refunded. For sale by all druggists.

To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance

take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings.

Over 4,000,000 people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood. Your money will be refunded by the manufacturers if you do not obtain satisfactory results.

Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

666 quickly relieves Constipation, Biliousness, Headaches, Colds and LaGrippe.

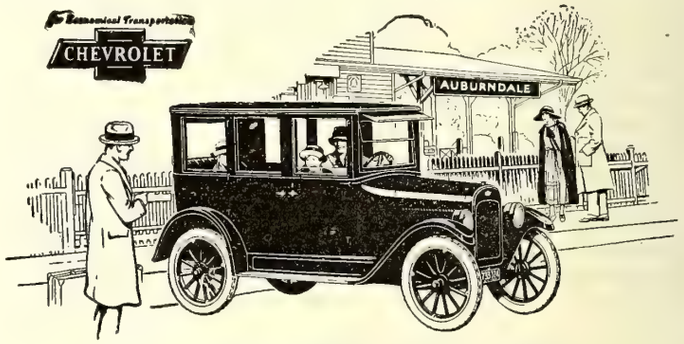
Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 16-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name.....
Address.....
Shipping Point.....
(Please write distinctly.)



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Superior Deluxe Touring	625	Superior Light Delivery	495
Superior Utility Coupe	640	Utility Express Truck Chassis	550
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NEW JOURNAL TO TELL ONLY THE CLEAN AND NECESSARY TRUTH.

The plans made in New York by Jason Rogers, one-time proprietor of the New York Globe, are receiving much comment in educational circles in the capital city. The publisher has two million dollars with which to start a national newspaper, which will appear about the first of the year and which will have as its ideals the truth and nothing but the truth, but not necessarily all the truth, since crime, vice and "trivialities" are to be omitted from its columns.

According to Mr. Rogers, "The paper's sole aim will be to promote the greatest good to the greatest number. It will be allied with no political party and will adhere to no sect. It will be committed to no special causes, but will stand for common sense, for the right, for justice, and above all—truth.

"The paper will be printed in New York, but we plan to make it something more than a local New York daily. We shall try to work out the idea of covering the whole nation's news, thereby making our journal interesting, attractive, and valuable to the entire country. In respect to style, we shall follow the make-up and news style of the best New York dailies, but we shall not confine our editorial emphasis to purely local concerns."

The control of the new paper will be vested in a self-perpetuating board of trustees, composed of men of prestige and importance. They will have full authority to see that the avowed aims of the paper are carried out.

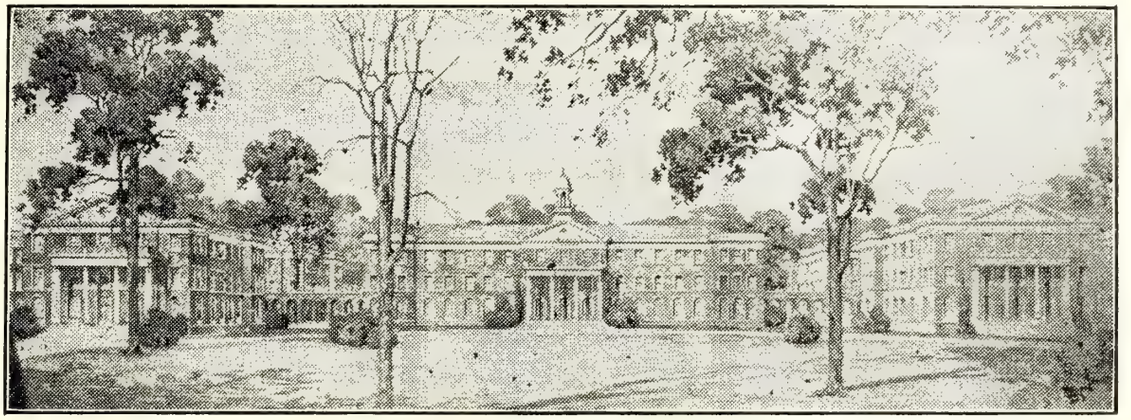
HAS TO BE SHOWN.

Bix: Do you think a man profits by his mistakes?

Dix: Not if he marries the wrong woman, he doesn't.—Boston Transcript.

The first post-office in the United States was established in Boston two hundred and eighty-five years ago.

Elon is Building for the Future



Library Building Auditorium | Alamance Hall. (Administration Building.) | Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

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Committee on Education, Southern Christian Convention.

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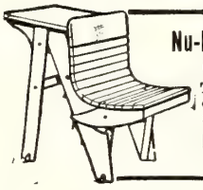

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NOT IN A CLASS BY HIMSELF.

It was his first visit to the city. As he stood on the sidewalk shaking with laughter, he was asked: "What's the fun, sir?"

"Fun! Can't you see it? Just look how that thing (pointing to a street sprinkler that was passing) leaks. Why, the idiot won't have a drop left when he gets home."

NAETHING!

A Scotch farmer, being elected to the school board, visited the village school and tested the intelligence of the class by the question:

"Now, boys, can any of you tell me what naething is?"

After a moment's silence a small boy in a back seat rose.

"It's what ye gi'ed me the other day for holding yer horse."—Everybody's.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

IN ESSENTIALS, UNITY | IN NON-ESSENTIALS, LIBERTY | IN ALL THINGS, CHARITY

VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JULY 3, 1924. | NUMBER 27.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Dr. Stewart Resigns.—

The twenty-five years of distinguished service for Auburn Seminary on the part of Dr. George Black Stewart closed last month when he handed in his resignation as president of that institution. He has done much to make Auburn a leading seminary of the Presbyterian Church. He has given a modern approach to the Bible which has fitted its outgoing students for a work of construction instead of destruction. Under his leadership, a lay school adapted to a fearless facing of the problems of the future has been established in connection with the seminary.

More Justice Done.—

The Department of Justice has just released the last of the prisoners convicted under the war laws. President Coolidge released the last of these men last Christmas, but somehow Nicholas Zogg, who had particularly vexed the court during his trial, was overlooked. Now Zogg has been freed. This is just a little more justice done. America cannot be the land of the free so long as we have political prisoners languishing in our prisons. Because a man happens to think differently from the rest of his fellows is no excuse for imprisoning him. There would be other releases if California did the justice which is due in that State.

Francois-Marsal.—

Francois-Marsal has accepted the position as Premier of France. He did so only that a political deadlock might be broken. He follows M. Poincare as Premier, and will present the address of President Millerand to the deputies, and the chamber will then decide for or against the policies of the President. The position which France takes at the present time means much in world affairs. In fact, in reference to her attitude toward Germany, the position of France is strategic, since so much international harmony depends on it. What the world needs in international affairs is a larger measure of devotion to the social ideal and teachings of Jesus. Christianity has never had a fair trial in the settlement of world issues, and to give the principles of Jesus a chance to demonstrate their efficacy in human relations should become some time the dominant ideal of a people. That will be a great nation which dares to lead in such a movement.

Federal Taxes Increase 127 Per Cent.—

In the last five years, State and Federal taxes have increased 127 per cent. Such an increase has not been effected with difficulty, and many question its wisdom. However, the present system of roads and other public utilities would demonstrate that while all the tax money may not have been spent wisely, much of it has been. It is our belief that taxes may go too high, but that time has not been reached as yet. A more careful expenditure of the money paid into government treasuries, however, should be vigorously insisted upon. No effort should be spared to see that this is done, and every citizen is personally responsible for that part of the government.

This is the year of elections, and those who are handling the ballot should handle it only after a careful study of policies and principles, as well as the records of candidates. This applies to all the elective officers from the humblest to the presidency of the United States.

Sixty-Eighth Congress Closes.—

On June 7th, the Sixty-eighth Congress came to a close. It has passed about three hundred general laws, fifteen or twenty of them important. Senators introduced 3,485 bills and 146 resolutions. House members offered 9,762 bills and 674 resolutions. Among the many bills signed by President Coolidge was one providing for the construction of the San Carlos irrigation dam in Arizona, which will provide water and livelihood for many Pima Indians. Many of these Indians are members of the Christian Endeavor, and this bill means much to them. The President also signed a bill creating a commission to select a site for the establishment of a national penal institution for women. This is the first nstitution of the kind ever authorized by Congress. Congress has wasted a great deal of time, but it has done a few things really worth while. We became impatient sometimes, but there are in this land of ours one hundred and ten millions of people all with varied opinions of what Congress should do, and it cannot hope to please us all.

Dawes to Make Run.—

Following his own nomination for President on the Republican ticket, President Coolidge insisted that the convention should choose its own candidate for Vice-President. This the convention actually did, despite the work of William M. Butler on the convention floor. Ex-Governor Frank A. Lowden, of Illinois, was nominated, but very promptly refused the honor. In evening session, the convention then named General Charles Gates Dawes as running-mate of President Coolidge. General Dawes was born in Marietta, Ohio, 1865, worked his way through Marietta College, and his long association with public utilities and as a banker has given him admirable fitness for the high position for which he has been selected. He served during the war as purchasing agent for the United States government, and under President Harding acted for one year as the first director of the budget. General Dawes has recently become internationally known as the author of the Dawes plan for putting Germany on her feet financially. He has served as head of the Dawes commission.

Many Women There.—

This year, 465 women are attending the Democratic National Convention in New York City in an official capacity as delegates or alternates. Four years ago there were only 86 women delegates and 202 alternates at the San Francisco convention. This year there are 143 women delegates-at-large, 34 district delegates, 78 alternates and 210 district alternates. The line-up of the State delegations shows that New York, with 48 women, is sending the largest. Missouri includes 30 women in its delegation, and Massachusetts 28. The three States of Louisiana, Florida and South Dakota failed to name a woman delegate. The Southern States are sending some of the most interesting delegates. For example, from Georgia comes Mrs. Mary Harris Armor, who has thrilled thousands of men and women throughout the country by her appeals for prohibition and dry law enforcement. From Kentucky comes Mrs. Cromwell, sacretary of State in that Commonwealth, and said to be one of the leading women parliamentarians in the country.

Public Approves Coolidge.—

The congressmen attending the Republican Convention at Cleveland, Ohio, know now that the public approves of President Coolidge, and as heartily disapproves of the lack of support which the Republicans in Congress have given him. The keynote address of the convention was delivered by Senator Theodore E. Burton. In his address, he scored Congress repeatedly for the way in which they have failed to stand behind the President. He declared that the Republican party looked to President Coolidge for leadership, and not to Congress. He also favored entrance into the world court by the United States, as suggested by President Harding and Secretary of State Charles E. Hughes. President Coolidge supported the Mellon tax bill, which was defeated. He vetoed the soldiers' bonus bill, which was passed over his veto, and in other instances he has not had the support of his party in Congress, but the demonstrations of the eight thousand people crowding the convention hall proves conclusively that Calvin Coolidge is the leader of his party, if not of Congress.

NOTES-PERSONALS

Dr. J. U. Newman, who recently underwent a serious surgical operation, is expected home this week, much improved and on the road to complete recovery.

It will be gratifying to his numerous friends to learn that Rev. B. F. Black, pastor of Rosemont and Berea (Norfolk) is much improved in health and hopes to resume his pastoral duties at an early date.

The wonderful new pipe organ is being installed in the Whitley Memorial Building and music hall at Elon College. Judging from the volume of the melody poured out on the evening air from this building, future audiences at Elon are to be highly favored with the noblest and best of pipe organs.

The following has been received: "Dr. and Mrs. Walton Crump Wicker announce the marriage of their daughter, Ruth, to Mr. Horace Greeley Rogers, on the evening of Tuesday, the 17th of June, 1924, Elon College, N. C." We wish for this newly married pair all happiness and joy throughout their wedded life.

On a recent Sunday, Rev. H. S. Hardcastle, pastor, received thirty-two members into the Suffolk Christian Church. This, we understand, was the result of personal effort and contact, there being no open evangelistic services to bring it to pass. Such personal contacts in soul-winning tell mightily for the upbuilding of the kingdom.

Bro. Hermon Eldredge, who is attending the World's Sunday School Convention and touring Europe, wrote June 15th: "Landing today at Liverpool. A stormy passage, but was not seasick, and I enjoyed it greatly." The first installment of Bro. Eldredge's travels will appeal in THE SUN next week. SUN readers have a treat in store.

This is Sunday School Convention season. Every Sunday School should seek to be represented in its respective Convention. Many suggestions are made, and much work done at these Conventions which proves invaluable to the local schools. Let every school elect delegates to the Sunday School Convention, and then see to it that those delegates attend.

Mr. Simeon Lane Atkinson, formerly of Elon College, N. C., now of North Wilkesboro, and Miss Annie Belle Cardwell, of North Wilkesboro, were united in marriage Tuesday, June 24th, in the First Methodist Church of North Wilkesboro. These both were former Elon students and have many acquaintances and friends among SUN readers who will join in wishing them a long and happy married life.

Prof. Walter Greenwood, who was in charge of the voice department at Elon College the past year, has accepted a position as director and leader of the choir in Christian Temple, Norfolk, Va. Prof. Greenwood is a genius in chorus work and voice culture, and Dr. Smith and his congregation are to be highly felicitated in securing his services. It means that there will be a great choir and drawing music at Christian Temple, Norfolk.

Rev. S. A. Howell, D. D., Newport News, Va., writing of the Afro-Christian Convention under date of June 23d, says: "Our Convention, which held its session with the People's Church at Baltimore, closed Saturday, June 21st. We had a splendid session, and a goodly number of delegates were present. Rev. W. W. Staley, D. D., of Suffolk, Va., was with us; also Rev. J. F. Burnett, D. D., of Dayton, Ohio. Both of them rendered valuable service."

Our heartiest congratulations to Rev. J. G. Truitt, pastor First Christian Church, Berkley, Va. Rev. H. S. Hardcastle, Suffolk, Va., performed the ceremony. The following announcement is received: "Mr. and Mrs. Samuel Wintrey Pierce announce the marriage of their daughter, Edna, to the Rev. John Galloway Truitt, on Wednesday, June 18, 1924, Norfolk, Va. At home after July 1st, 129 Hardy Avenue." All happiness and long life to bride and groom.

Rev. Sion M. Lynam, news editor of THE CHRISTIAN SUN, was happily wedded to Miss Mary Swanson at her home at Wilkesboro, Wednesday, June 10th. I am sure hundreds of CHRISTIAN SUN readers, whom Bro. Lynam has already reached through his splendid work in THE SUN, will join in wishing him and his bride a long and happy life. Bro. Lynam and his wife have been elected teachers in Bethlehem College, Wadley, Ala., and will begin work there at the opening of next session. These are both Elon College graduates who ranked very high indeed in scholarship and class-work at Elon.

THE REV. JAMES O'KELLY MEMORIAL.

Members of the Old Lebanon and Rev. James O'Kelly Memorial Committee recently visited Mrs. L. E. York, Mebane, N. C., relative to her wishes with regard to the memorial. In response to this visit, the following is received:

"I feel very much gratified at the action taken by the Southern Christian Convention in session at Norfolk, Va., with regard to memorializing the name and last resting-place of my great-grandfather, Rev. James O'Kelly. I think that this memorial should be placed at Elon College. To this end, I willingly give my consent to the removal of his and his wife's remains to Elon College. I am his great-granddaughter and his nearest living kin. I wish you success in this undertaking and hope to have some share in financing it.—*Mrs. L. E. York, Mebane, N. C.*"

NOTICE.

The North Carolina Christian Sunday School and Christian Endeavor Convention will meet with New Elam Church July 15 to 17, 1924. The Church is located three miles fror Merry Oaks, N. C. Delegates and visitors coming by train will purchase tickets to Merry Oaks. This is on the Raleigh-Hamlet branch of the Seaboard Air Line. Trains leave Raleigh at 8:45 A. M. and 4:10 P. M., arriving at Merry Oaks at 9:33 A. M. and 5:01 P. M. Trains from the South arrive at Merry Oaks 10:08 A. M. and 3:35 P. M. Those who desire entertainment over night will please notify Mr. W. M. Goodwin, New Hill, N. C., R. F. D. No. 2. Those who are coming by train, notify Mr. Goodwin, giving date and time of arrival. The first session will be held at 8 o'clock Tuesday evening. Supper will be served at the Church Tuesday evening.

STANLEY C. HARRELL,
General Secretary.

COMMITTEE MEETING.

The Committee on Education of the Eastern Virginia Christian Conference will meet on July 22, 1924, at Bethlehem Church, near Suffolk, during the Sunday School Convention. All candidates for the ministry and licentiates who have any business with the committee will please meet us at that time or write the chairman of the committee what their plans are for the future.

W. W. STALEY (*Chairman*).
I. W. JOHNSON.
J. L. FOSTER.

NOTICE.

Notice is hereby given that, pursuant to the action taken by the North Carolina Christian Conference in its recent session at Wake Chapel, the executive committee of the North Carolina and Virginia Christian Conference will, at the approaching session of the North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15th to 17th, call together the delegates from the respective Churches of said Conference and reorganize the Sunday School Convention of the North Carolina and Virginia Christian Conference, electing officers, appointing committees, and making necessary arrangements for time and place of meeting of the Convention in 1925. All actions taken in the proposed meeting at New Elam will be referred to the North Carolina and Virginia Christian Conference at its next session for ratification and approval.

STANLEY C. HARRELL,
Secy. N. C. & Va. Christian Conference.
June 24, 1924.

WHERE DO ELEPHANTS DIE?

One of the great mysteries of the natural history world is where elephants go when they die. Curiously enough, the body of an elephant that has died from natural causes has never been discovered either in India or Africa. Among native races, there is a widespread belief that, when the great beasts feel the end approaching, they make their way to some secret hiding-place in which to die. The whole question is just as big a mystery as ever, in spite of the fact that many attempts have been made to solve the problem. The districts where elephants occur in a wild state have been scoured in all directions in the hope of discovering the last resting-place of the huge animals, but without any result. Quite recently another determined attempt has been made to penetrate the mystery, but, up to the present, nothing of any value has been discovered. As a matter of fact, the problem has more than a scientific interest to it. Any individual who is so fortunate as to find the elephants' graveyard will certainly have made a fortune. On this spot there must be a huge accumulation of ivory, a commodity which is continually increasing in value.—*Scientific American.*

WORLD PEACE TO THE FORE.

One of the questions most discussed by the Presbyterian Assembly was that of world peace and the methods by which the Churches may most effectively exert their tremendous influence to bring it nearer. The theme was dominant in the opening address of Dr. Charles F. Wishart, the retiring moderator, who demanded that the Church take a determined stand toward abolishing war, and the reports of several committees dealt with the subject of peace.

Subscribe to THE CHRISTIAN SUN, only two dollars per year.

SEND YOUR PASTOR.

The average pastor has but little time or money to take in the things that would give him a larger vision and aid him in his work. The program of the Chautauqua and School of Methods, Elon College, has been planned to meet the problems with which your pastor has to deal regularly. The place was changed to the college for the convenience of our people. It may be that your pastor would like to go too, but feels that he cannot afford the expense.

The writer was elected a delegate to the American Christian Convention at Huntington, Ind. I was on a small salary and could not afford the trip, but my good friend, Rev. A. W. Andes, got twenty-three men to give one dollar each to pay my railroad expenses, and I went. The expenses of registration and board at the Chautauqua are only $8.50. Twenty to twenty-five dollars would cover all the cost to most any minister in North Carolina or Virginia. I believe there are that many people in every pastorate who would be glad to make the dollar contribution if some one would take hold of it.

Give your pastor a week off, send him to the Chautauqua, and he will more than repay you in renewed inspiration and larger vision. Send him, and insist on his going.

W. T. WALTERS.

MONUMENT FUND.

Previously acknowledged	$5.00
T. J. Holland, Ambrose, Ga.	1.00
Total received	$6.00

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

P. S.: Bro. Holland, in making his remittance, says: "Enclosed you will find $1.00 toward erecting a monument at the grave of Bro. James O'Kelly. I would send more, but I feel that we have over two thousand good loyal Christian brethren that would like to have a part in erecting this monument. Should you fail to get the required amount, I will send you more. This should have been done long before now. A more consecrated man of God never lived. I feel that we at this time should erect a monument that would be a credit to Bro. Kelly. You have my best wishes for great success in this worthy undertaking."

HOW THE PRAYER MEETING WAS SAVED.

Centenary Church has always had a good prayer meeting on Wednesday nights. Perhaps there is no Church in the denomination where the prayer service has been more successful. However, it was very evident that the old-time meeting was losing its power and influence in the Church, in that it did not reach and influence effectively the crowds of young men and women who were members of the Church. To meet for song and prayer, for Bible readings and testimony, was not sufficient to satisfy the spiritual needs of the people and develop them for leadership and service. This is the reason for the change in program.

After careful study, I came to the conclusion that we needed a broader and more comprehensive program—one that would bring in new interests and utilize the latent talents of the people. Our Church is a down-town institution, situated in the heart of the business district of the city. Little opportunity is offered to the members for social fellowship on account of the fact that they live in all parts of the city. We built a program therefore which has undertaken to provide four things which may be indicated by four words—fellowship, education, worship, plans.

Promptly at 6 o'clock dinner is served at a price which all can afford. The members come to the Church from work and have opportunity before and after the dinner for fellowship and better acquaintance. This feature has been most delightful and helpful. This closer contact lays the foundation for a keener interest and co-operation in the work of the Church as a whole. Frequently we have had music or readings during the dinner hour which adds interest and atmosphere to this feature of the evening's program.

At 7 o'clock, for the first two years, we had a lecture, by some man or woman of recognized ability, who had achieved distinction in some particular field of endeavor. We had judges of courts to tell us of their work and how the Church might co-operate with the officers and courts in making a cleaner and better city. We had educators tell us of the schools; leaders from the social agencies of the city, bankers, lawyers, ministers, in short, business and professional men from every department of the city's life. Our aim was to acquaint the Church with all the affairs of the city that its members individually and the Church collectively might take a greater interest in everything that affects the life of the city. We had at this same hour story-telling for children. Many families attend these meetings, and we have provided a program for the little ones by securing trained story-tellers.

The young people of senior age were provided for with special programs suitable for their age and needs.

We had business meetings of all the organizations of the Church on this night and at this hour, such as teachers' council, organized classes, missionary societies, training classes, etc.

At 8 o'clock all rooms were closed and all meetings adjourned to assemble for worship, which closed at 9 o'clock. They remained for worship with but few exceptions.

Two years ago, we made a little change in the order of the program which is our present order. Worship is at 7 o'clock, and group meetings are at 8. This works better. The people have had relaxation from the day's work, are refreshed in mind, and are prepared for worship. The group meetings sometimes dull the mind somewhat for the best appreciation of worship.

The plans and programs of the Church, as a whole, are projected at these meetings. They are discussed in all the group meetings, the Church is thoroughly informed as to what comes next, and all the forces are made ready for action. This is a general outline of our program, which of course, does not include many things of a special nature which are done through the course of the year.

It has worked wonderful results, and has become a permanent institution of the Church. It has multiplied the attendance by four. It has deepened the interest and widened it. It has developed a spiritual dynamic we did not have. It has very greatly increased the interest of the members in the community and has enabled us to use the latent energies and talents of the Church. For the last few years we have received an average of 500 new members into the Church annually, until we now have more than 3,000. This order for Wednesday night grew out of the conviction that the Church must broaden its program if it is to be a real constructive force in the community and command the co-operation of thoughtful men and women.—*Selected.*

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR COLLEGE.

After all has been said and done, one wonders if CHRISTIAN SUN readers have taken full stock of Elon College. We Christians do not yet know Elon, as much as we have heard of it and have seen it. We cannot know it until we have taken upon our hearts the burdens, the motives, the desires and the aspirations of those who have built it, and are building it. For the real Elon is not in its brick and steel structures, its ample lecture halls and laboratories. The real Elon College is in the hearts of the people of the Southern Christian Convention and their friends and benefactors. They have made it what it is. It may not be the best college they could have built, but it is the best college, the only A-grade college, they have built. They may do better some time, but it is the best they have done so far.

Now, for these people—for *our people*—it is the best college on earth; best because it is ours! It stands before the world as our contribution, our effort, our offering to the field of higher education in the name and for the sake of our Church. Elon College is the voice of our Church crying out to the educational world, "Here is the Christians' mile-stone on the highway that leads to the education of their youth." And by this the world of education and of intelligence will judge us—individually and collectively. The institutions and enterprises of the Church are the expressions of the Church-life, the character and conduct of Church-life. Elon College is today the expression of our Church-life in the realm and sphere of higher education. We will be, we can be judged, measured, weighed by none other. It is our college—the best, the biggest, the only educational standard by which we are estimated.

Would not parents, members of our Christian Church, do well to consider these things in making up their minds about a college for their sons and daughters this fall—and for all time?

Elon College may not be the best college for everybody. It is the best college for our Christian boys and girls. There is none other to approach it or with which to compare it, from the Christian's point of view. Your home may not be the finest, most attractive, most luxurious, even the best-ordered home in the world; but for you, and to you, it is the best home in the world. It is yours; it is you. Here is the best home that you have made up till now. People judge you, and rightly, by that home. So your college. All that the home is to the individual, Elon College is to members of the Christian Church in the South. It is the best we have made up till now. And people will judge you, and rightly so, by your college. It is your college, even if you repudiate it by patronizing some other.

Some years ago the writer of these lines approached a prominent Methodist layman about sending his son to Elon. "I would love to do this," said the Methodist, "for I like your college. But my boy will and should be at home amongst his own, and I want him to meet and mingle in college with the future active and loyal and leading personalities of his own Church."

There is logic and sound sense in that. For the good of the whole, for the sake of the Church, in behalf of the son's and daughter's future loyalty and associations, we will forego any passing personal preference and patronize our own college. Thus loyal souls reason and are steadfast and true to their own. These and their kind are the present and future builders of the Church. Those boys and girls who enter Elon College this fall will be the men and women, for the most part, on whose shoulders the burden of the Christian Church will be home twenty years hence. For the sake of your Church and the divine mission God has sent us on, we should patronize our own Elon College.

FATHERHOOD AND BROTHERHOOD.

There is a widespread attempt today to organize the relationships between man and man on the basis of brotherhood. Human brotherhood is one of the catch-phrases of modern thought. We are told that the only stable national, industrial, and social organizations are those that are founded on the foundation of human brotherhood. We are told that we shall never have world peace, or industrial harmony, or permanent social development until all men have come to recognize the fact that they are brothers, and organize their lives according to fraternal principles.

It is not our purpose to question the beauty and strength of brotherhood. We are all agreed that it is a consummation devoutly to be wished. But is brotherhood the basic fundamental principle? Is there not another principle that precedes brotherhood, a principle upon which brotherhood is founded, a principle without which brotherhood is impossible? Can there be any brotherhood without fatherhood? When we attempt to erect the great edifice of human brotherhood and take no thought of divine fatherhood, are we not forgetting the foundation?

"For one is your Master, even Christ; and all ye are brethren." There is no such conception in Scripture as universal human brotherhood, except the universal human brotherhood of those who have, in Jesus Christ, been made children of the Heavenly Father. And before we can become children of the Heavenly Father, there must be a very decided change in our human natures. This change is so radical and so far-reaching that when Jesus would reveal its significance, he called it being born again. We have been putting forth tremendous efforts to teach men that they are brothers, and to make them treat each other as children. It is not surprising that we have not succeeded. We are trying to make men believe that they are something which they are not.

If the Bible teaches that all men are brethren we have not been able to discover it. The Bible does have a very positive teaching concerning all men, in the relation they sustain, the one to the other. But it is not that they are all brethren by any means. But you may say, the Bible teaches to feed your enemies, even that you must love your enemies. Granted. But he is an enemy just the same. The Bible still calls him an enemy, and an enemy he is going to remain until he has been caught by the spirit of the Master, transformed by His redeeming grace, and made a son of the Heavenly Father. Then, and only then, do you become brothers.

But you say, what are we going to do with the command, "Thou shalt love thy neighbor as thyself," and with Christ's definition of neighbor as given in the story of the Good Samaritan. Does not that teach that all men are brethren? By no means. It merely teaches that all men are my neighbors, and that I am under obligation to do the neighborly thing toward them. It makes no difference whether he is a good or bad neighbor, if I am a Christian my duty is very explicitly defined by my Master. I am honor-bound, duty-bound, Christ-bound, to do the square thing by him no matter how he treats me.

That you say is a one-sided proposition. Certainly it is. That is the very point we are making. It is one-sided, and it is going to remain that way until he has accepted the same Christ, and acknowledged the same Master, and become the son of the same Heavenly Father. Then we have become brothers. We are no longer neighbors. We are more than that; we are bound together by the same ties, we are subject to the same laws, we are controlled by the same spirit. The obligations of brotherhood are equally binding on both sides. And that is the only workable foundation for human relationships.

When Jesus taught His disciples to pray, "Our Father, who art in heaven," He was giving a prayer to be prayed only by sanctified souls. When he said, "All ye are brethren," He was talking only to the redeemed. The only human brotherhood is Christian brotherhood. There can never be peace for the human family until all members of that family have acknowledged the authority of the Supreme Father. Humanity will never come to its highest development, either individually or collectively, until the controlling spirit shall be the love that was manifested in Jesus Christ. A world overshadowed with fear, suspicion, bitterness, and strife awaits the Christ Gospel we have been commissioned to preach. That, oh! Christians, is our challenge, and our task.

BOBBED-HAIR BANDITS.

The deplorable and depressing record of Celia Cooney, the original bobbed-hair bandit, is but a symptom of the increasingly prevalent deterioration of character on the part of American young women. There are other symptoms, too, such as the grossly sensuous dance, cigarette-smoking, gambling, profanity, and drinking. The social sin we are assured is increasing at an alarming rate among young women, emboldened in their mad pursuit of it by the knowledge they now possess of birth-control and sex hygiene. Young women resent chaperones, clamor for trial marriage, and exult in doing stunts that shock their elders.

Who is to blame for this situation? The opponents of woman suffrage find in the extension of the ballot the seed-cause of all our social ills as applied to young women. Others accuse the admission of women into business and the professions as the culpable source of our troubles.

The World War is very generally censured for them. The Church is scorned by a certain section of the people for failure to preach an acceptable gospel, a gospel that will charm the young from the sinuating ways of sin to the straight and narrow path of sober and righteous living.

There is no doubt a modicum of truth in all these allegations, but when we see that young men, as well as young women, are involved in the moral avalanche that has overtaken us, we must look to a common source for the origin of the miasma that infects the moral atmosphere of our national life. That common source is the breakdown of the American home, the seminary of our nation's greatness, her hope and also her fate.

The American home is fast becoming what a little boy recently described it as being, namely: "where we are born, sleep, and eat." Even that is too ideal for thousands of homes. Celia Cooney is accounted for when we know the breeding-place whence she came. Begotten by a drunken father, who consistently refused to work; nurtured by a mother illiterate and morally depraved; housed through her childhood days in a single, ill-lighted and smelly room that was the dormitory of seven others, absolutely cut off from Church and religious educational privileges. Ah, it is a gruesome catalogue of sinister influences that blasted her moral character before it was made. The bobbed-hair bandit never had a chance. She was doomed ere she was born.

Celia Cooney deserves the sentence she drew. Society must be protected against contamination from her kind. But what about the sentence deserved by those who made her chance to be an upright girl hopeless? You and I are to blame for those conditions. We *are* our brother's and our sister's keepers. God will not, cannot hold us blameless of the lives we blast through economic cupidity, through social neglect, through sheer indifference to the welfare of our brotherman.

We owe it to God, to our brotherman, to our own sense of justice and righteous living to support every measure that promises to lift the clouds of ignorance and godlessness, another name for immorality, from our land. We owe it to this same essential trinity of our daily experience to foster every movement that makes or tends to make such breeding-places as gave life and sin to Celia Cooney impossible in our social order.

Let us recognize our sins. Let us acknowledge our transgression against the laws of God and the obligations of brotherman. Let us, with contrite and broken hearts, confess our responsibility for the Celia Cooneys of our day and for the hovels that make her kind inevitable. And then let us bring forth fruits meet for repentance. May God open our eyes and stouten our hearts and enlighten our minds, that we may in His name and strength go forth to remedy not bobbed-hair—that will shortly grow out again—but the inexcusably sinful social conditions that render righteous living a hopeless enterprise in the frightfully numerous pagan homes of our so-called Christian country! And why not make the beginning right in our home community?

Vote for schools, support the Church and Sunday School, provide for week-day religious instruction and the daily vacation Bible school, build good roads, secure a wholesome social environment for children and youth through the Boy Scouts, the Camp Fire Girls, the Y. M. C. A., the Y. W. C. A., playgrounds and recreation and amusement centers with Christian environment. Survey your local situation. Discover your needs. Take measures to supply them. God *may hear* your wail of complaint or regret for the dreadful moral condition and degeneracy of youth. He *will bless* your positive steps to remedy and cure the same. Anybody can criticize. Few are willing to work for moral and spiritual betterment. Begin now. God needs you, and will bless you, and before you know it bobbed-hair bandits and youthful millionaire murderers and bland thieves will be transformed into sober and righteous servants of God. Come on. Let's go! Behold the field is white unto the harvest. Do your full duty to swell the ranks of the laborers for social uplift, for God.

THE CHRISTIAN SUN.

One wonders if all our pastors and other loyal, active souls are keeping their eyes open these days to the opportunity of increasing the circulation of THE CHRISTIAN SUN. Yes, it is summer, and the dry season for the flow of cash in many quarters. Despite this fact, however, there are always some who are ready and willing to make a sacrifice and to save for the sake of their Church. There are numbers and numbers of our good homes in which THE CHRISTIAN SUN finds no place. In about 75 per cent of such homes the sole reason for the absence of THE SUN is that the pastor or some good friend of THE SUN has not urged its entrance there. When one gets another to subscribe and pay for THE CHRISTIAN SUN, one has done that other a lasting favor and a very great kindness.

One need not fear to request a neighbor to take THE CHRISTIAN SUN, for in that act one is not asking a favor of a neighbor; he is doing that neighbor a real favor by making the request. Why not do your neighbor or friend a lasting favor by urging upon him or her the necessity and the joy of THE CHRISTIAN SUN? THE SUN is a necessity for our Christian homes, and the necessity having been secured, becomes a real source of sustenance and of joy, as all necessities do.

The managing editor says that along now there is not coming into his office enough from new subscribers to pay postage on THE SUN. Only two ministers have sent in anything, renewals or new subscriptions, since the great Convention at Norfolk. This is not as it should be. Every week some should be sending in renewals or subscriptions, and can easily do so if proper attention is given the matter.

We are now entering and approaching the evangelistic season, when Church membership is increased and new homes are added to our Christian circle. Every one of these should be urged to take and read THE CHRISTIAN SUN. No new Church member has become a loyal and well-grounded and active Church member until he or she reads the Church paper. Many messages of Church polity and progress go through THE SUN'S columns every week. These vital messages are lost on all save those who take and read THE SUN. Help make these messages vital by getting your neighbor or your friend to subscribe for and read THE CHRISTIAN SUN.

LAYMEN IN THE CHURCH.

Leadership is a word often used in these days, and it has great value in Church as well as State; but "followship" is equally important in the work of the Church. The pastor is supposed to be the leader of the congregation, and the superintendent of the Sunday School. They must lead in conduct, liberality, faith, hope, and activity. The laymen should follow in all these respects, and the whole congregation should hold together. Moses led the Hebrew host through the wilderness, and the people followed. The people were not always satisfied; in fact, they complained not only against their leader, but against God. But in all that journey, they held together. Moses did not always have it pleasant; but he carried his troubles to God; he did not resign his position. He had the hardest experience of any leader except Jesus; but he made the greatest success of any leader except Jesus. Moses died; Jesus was crucified—but their leadership counts at this present time more than any past century.

Moses was a layman. No mortal hands of a human presbytery were ever laid upon his head; God laid the burden of leadership upon his heart, and He does the same today. Some of the outstanding Christian leaders of modern times have been laymen. Moody and Marion Lawrence may serve as examples. Moody, in the field of evangelism; Lawrence, in the field of Sunday Schools. The old idea of the clergy is as antiquated as king in government. The leader, whether minister or layman, is one of the Christian family, who may be called of God to leadership. A layman may see the burning bush and hear the voice of God for leadership as well as the call of God to preach the gospel. What the Christian Church needs is not only laymen leadership, but laymen "followship," marching together, working together, trusting together, and reducing the work of the Church to system. The laymen of the Church have reduced their business to system, and they can introduce that same kind of system into the work of the Church. The laymen in the Church are the Church—what they *are*, the Church *is*.

BETHLEHEM NOTES.

The board of trustees for Bethlehem College has seen fit in their deliberations and decisions to keep in their employ as financial secretary the writer. I desire herein and herewith and now to say that I appreciate more than I am able to express the confidence placed in me by the board of trustees, and also by the Church. I shall certainly do what I can to carry forward the greatest work of our denomination in the Far South. I regard Bethlehem as a part of our dear Church in this country, and we must see to it that Bethlehem goes!

Rev. S. L. Beougher, Ph. D., has been elected to the presidency of the college, and is already on the job, and everybody who has met him regards him as the right man in the right place. He is hustling for students, and thinks the prospect just fine. I wish everybody every where would just speak a good word for our college. Some one in almost every community of our Church will enter school some where this next fall, why not get them to Bethlehem!

We have before us an unending opportunity, as well as an unlimited one, to say and do for our school. We must finish our present building just as soon as we possibly can, and I think we can do so by the time our Chautauqua meets the 11th of August. Our building must be completed by that time. In order to do this, we must have a few hundred dollars in cash. I am, therefore, asking our brotherhood to please make an effort to help us a little just now. I know the summer season is always a dull season financially to the Southern farmer, but I pray that these words may fall on hearts able and ready to respond as liberally as is possible just now.

I trust many of our own and other people may attend our School of Methods in August and see what we are trying to do. Brethren, you will be surprised to see what has been done when you come. Let your contribution, large or small, come now, and when we have finished the first building, we will plan for greater buildings. The prospects are that we will need more room next term, and we must work and pray to be able to meet the demand. Will not our pastors preach one Bethlehem sermon during the month of July? Will you not pray for the success of our dear old Church and all she stands for?

G. D. HUNT.

CONTRIBUTIONS

SUFFOLK LETTER.

The cost of college education is more than it was in former years, but not as much as it seems to be. In fact, in many cases, it costs less to send young people to college than to keep them at home. There is no escape, in these days, from expense in caring for young people. The only fair way to estimate the cost of sending children to college is to figure out what it costs to keep them at home and then calculate the cost at college and find the difference. In some cases the cost would be more at home than in college. In other words, on the average, the cost of sending boys and girls to college is the *difference* between the cost at home and at college. It certainly does not cost what you pay at college to send sons and daughters off to school. Social life at home makes such demands upon young people's time and means, in these modern times, that, financially, it is often economy to send them to college; and this is especially true of girls.

The above is, no doubt, a correct view of college expense, and the chief reason parents feel and express for not sending sons and daughters to college is the expense. Another thing is true with reference to college education. It lays the foundation for special preparation in any field of life-work. Normal schools for the training of teachers deal largely with methods. Colleges deal with the fundamental in science, art, history, mathematics, language, logic; in other words, collegiate education is deeper, broader, more difficult, and makes possible a larger and more useful future. The history of education shows that college-trained men and women, in the long run, outstrip those who are trained in short-time schools. There is such a thing as getting into the real work of life too soon. Impatience on the part of parents and students is the ban of education. In nature, all quick growths decay very soon. Giant trees mature slowly, but they last long. "Make haste slowly" is not a bad motto. Years of preparation are not lost years. In the field of agriculture no time is lost and no crop is reduced by thorough preparation of the soil; and in building, it pays to lay a firm foundation. It is that part of the building that is out of sight that makes a permanent structure. There are said to be exceptions to all rules, and no doubt *some* people succeed better *without* education than *others with* education; but thorough collegiate training has the best chance to succeed. W. W. Staley.

ELON LETTER.

Several Churches are celebrating College Day during July. The Convention designated the three summer months as College Day period. It is hoped that every Church in our Southern Convention will celebrate College Day during this period. It should be an annual event with us, just like Children's Day or the revival.

The Church needs to give public witness to its faith in Christian education. The Church is the greatest educational institution we have. It aims to mold character in terms of the life Jesus lived and taught. The Christian college is but one of the Church's methods of achieving its aim and purpose. The denominational colleges are the power-houses of Christian leadership for the Church. She cannot make progress without trained and competent leadership. She cannot, therefore, make progress without her colleges.

It is not narrowness to say that the denominational colleges are the hope of the Christian progress of the world. Regret it however much we may, it is nevertheless a fact that the atmosphere of schools and colleges other than those of the Church is not conducive to the shaping of character in youth so that Christian leaders can or do result in any appreciable degree. The Christian colleges *can* and *do* teach religion as a normal constituent of the normal life. Other colleges cannot do so, and consequently we must look to the denominational colleges for our leadership in the Church, our leadership in public ministry and in private service.

This appeal is powerful with young people as well as with their Christian parents. Only the other day, I presented it to a fine young fellow, full of the red blood of youth. "I realize," he admitted, "that Elon must train our preachers." Then he thoughtfully added: "We can't have a college if only preachers go to it, and also we need workers besides preachers." Was this boy wrong?

Youth aspires to leadership. Contrary to the conviction of many, youth loves the Church. And especially does youth love our pastors. The pastor can do more to turn young people to our colleges than any other person. Why do so many of them refrain from using their influence for our colleges? To me it is inexplicable.

There are some pastors who always build up a clientele for Elon in every field they serve, and oftentimes when they change to another field the clientele disappears. It must be in their personal attitudes and efforts. It is a tribute to the influence of the man of God bent on influencing his people in the line of Christian duty.

With one of the most pronounced successes in this matter, I recently had a talk and made inquiry as to his procedure. I learned that he frequently refers to the college in his sermons and prayers, that in the homes of his people he always takes it for granted that every child will come to Elon, that he not only reports names of prospects to me, but pays personal visits till the decision to attend our college is reached; that he always celebrates College Day, and that he did this even before our convention started the custom.

When I asked him why he took such lively interest in the college, he laughingly replied that he was running a college at Elon for the benefit of his Church, and that I was in his employ. Then, seriously, he added: "Our Church cannot make progress without a Christian college-trained leadership in pulpit and pew."

College Day will serve admirably to set the people to thinking along these lines. Forward-looking pastors will not neglect so splendid an opportunity to serve God and His kingdom.

W. A. Harper.

BETHLEHEM LETTER.

We are sending letters and blanks to the ministers of Alabama Conference and Georgia and Alabama Conference on which to report prospective students for Bethlehem College, Wadley, Ala., and may the interest they have in the college lead them to send us the names and addresses of the young people in their Churches and communities who should come to Bethlehem this fall. We must depend almost entirely upon our ministers to do this, and we feel it will be about the smallest thing they can do for the college, and that it will be a great pleasure for them to do so.

We are also sending letters and application blanks, to be followed up with the college bulletins to all prospective students. It is a pleasure to send this information, for it carries with it both a challenge and an opportunity. We are gratified with the enrollment of last year, but hope to be able to double it on September 1, 1924.

Most of our old students will be with us next year; they consider it not only an opportunity, but a privilege, to have such an institution right in their midst; and the names of new students are coming in every day. We are delighted to be able to send full information regarding the school; to call attention to the fact that the building will be completed in a short time; that we have added another year of college work, one regular teacher and two special teachers, a larger library and a better-equipped laboratory; that the academic department will receive full credit from the State, and that all students completing the full two years' work here will receive full credit in the institution to which they may desire to continue the work through special arrangements made with the institution without entrance examination. We are ready and willing to co-operate with all students to the limit of our ability, and will be glad to enroll them in either of our courses for which they are qualified.

We need to create a warmer sympathy and a deeper loyalty among our own Church people for Bethlehem College. With it we cannot fail, without it we cannot succeed. He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. Lend us your ears while we say if Bethlehem College is ever put on the map and becomes and accomplishes what it should, it will be because the ministry and the laity alike in our Far Southland work; get behind the movement and push with all the power you can, physically, financially and spiritually. It is our school, and we must support it for the sake of our boys and girls. There is no need of our boys and girls going elsewhere for the last two years of academic work or the first two years of college work; they can let their bucket down right where they are—right at home— and receive a strong, practical education of high grade, surrounded by good Christian influences. Parents, decide to send your boys and girls to Bethlehem College, and they will be cared for well.

S. L. Beougher,
Wadley, Ala. *President.*

WHAT TO DO WITH A MILLION!

What would I do with a mlilion dollars? That is not the question I am setting out to answer. If I really had a million I might act just as foolishly as many another millionaire has acted. I used that word "foolishly" very thoughtfully. Jesus considered riches a great temptation from which but few possessors of wealth were likely to disentangle themselves. He called one man a fool. He said riches were deceitful. Surely the evidence all seems to be in favor of the certainty of Jesus' conclusion.

I know of no good reason why I might expect any greater display of wisdom on my part after being exposed to the temptations to which riches subject one than many others whom I know. I might hoard it for my children to quarrel over after I am gone. Others have! I might invest it so as to increase it, and lose it all. Others have done that. No, I am going to set myself a much easier task. I am going to tell how I think a million might be most profitably spent by a person with heaven-quickened vision.

Here in our work at Vanderveer Park, we need money, and need it badly. The need is insistent and persistent. But I am not likely to forget

that, so it can wait a little while. The very first thing I am going to do, then, with that million which does not belong to me, is to give $15,000 to the new Christian Temple, in Norfolk, Va. Their new and wonderful temple is provided for within that much, and I want to see it all provided for, that they may turn their undivided attention to the great program they want to put on.

Would I turn my attention to Vanderveer Park next? No; I would ask Bro. Poythress if he and his people could use $15,000 to advantage in their proposed new building enterprise. Nor would I want to leave the vicinity of Norfolk, until I had had a conference with Bro. Garman to see if I could not induce him and his people to judiciously use $20,000 of that troublesome million. Of course it would have to be used in constructive work. Why give them more than South Norfolk or the Temple? Because their ability to secure for themselves is perhaps less.

Following this, I would take a trip to Atlanta, and look over the field there very carefully. I would endeavor to find not less than three strategic points within the city limits, where I would proceed to offer inducements to the Southern Christian Convention Home Mission Board to organize three Sunday Schools, and begin at once to get ready to organize as many Churches. To launch this work successfully, I would like to turn over to that board $50,000. I would trust to their wisdom to retain a portion of it to serve in part as a sustentation fund until they could reasonably expect such funds to come in through their regular channels as would be found necessary.

On my way North I would pause long enough to drop $15,000 in Richmond, suggesting that $5,000 go toward liquidating their debt, while they invested $10,000 in a new enterprise in that city.

By that time I would be straining at my leash so anxiously that nothing short of air service would take me to Dayton fast enough. Arrived there, I would ask Walnut Hills to take $20,000 before I lost it, and get to work at the earliest possible moment on their new plans for a permanent building.

From there, I'd go over to Merom, Ind., and ask President Alexander and his directors if they could use a $100,000 in their business. Whatever else they needed they would have to get busy and find the funds needed wherever they could. Then I'd hop over to Defiance, and see if they could use another $100,000. From there I would double back to Dayton, and tell Dr. Minton that I was getting tired of carrying around so much money with me, and if he would kindly consent to take some $50,000 off my hands I would be forever after under great obligation to him and the Foreign Mission Department.

Knowing how modest Dr. Burnett is, I suppose I would hesitate to make him an offer of any of this surplus trust fund, but I really believe I might get up courage to ask him in behalf of the General Convention to accept another $50,000. If Judge Whitelock happened to be anywhere around, I'd say, "Judge, if you're not too busy, there's a little matter I would like to talk with you about." Then I'd dangle $200,000 before him and ask him if he would be in favor of starting a daily Christian newspaper. If he wouldn't, I would give him $2.00 for the time I had taken, and walk out. If he took it, I would then be relieved of all but $365,000 less expenses in travel, etc. Of this sum I would just like to try an experiment with Dr. Thomas, by offering him $200,000 for our Church Extension Department. Then I would hurry home, and begin flinging dollars around here in Brooklyn and vicinity. Now, if you who read what I have written don't like the way I would think it wise to spend a million dollars, don't give it to me; please don't!

Brooklyn, N. Y. P. S. SAILER.

CHILDREN'S DAY.

June is the month for the celebration of Children's Day.

Has your Church already observed this important special day, and if not is it planning to do so during this month? If it is not possible for your Church to observe Children's Day in June, then be sure it is done as early as possible. This occasion will be of great significance for the local Church and the kingdom for two reasons.

First.—The children will be given special recognition, and this makes for a live Church and Sunday School.

Second.—The offering which should be taken at this time goes to the Board of Religious Education and is one of its principal means of carrying on the great work which it is doing. Make your offering liberal and send the same to C. H. Stephenson, treasurer, Raleigh, N. C.

Write Miss Pattie Coghill, secretary Board of Religious Education, for special literature that will make your Children's Day program interesting, educational and uplifting. Let's make this day a great success for the kingdom. We can. We will.

An Important Event.

All aboard for the annual Sunday School and Christian Endeavor Convention which will be at New Elam, N. C., July 15, 16, and 17.

This is to be the last State Convention, and for this reason should be the biggest and best. Next year, our State Convention will be subdivided into three Conventions—N. C. & Va.; Eastern N. C.; and Western N. C. It is hoped that all officers of all Conventions will be elected at or before the coming Convention. This is your last chance to attend your State Convention. Don't miss this opportunity of gaining inspiration, enlightenment, and social enjoyment.

If you are a Sunday School teacher come and urge your pupils to accompany you. Who knows what the result will be. Some of our greatest leaders received the inspiration which made them decide on Christian service as a life-profession in just such a Convention.

An attractive program is under construction and will be off the press in a few days. Be sure you elect a full delegation next Sunday. A word to the wise is sufficient. A capable entertainment committee will be there with a hearty welcome for you. The good people of New Elam are expecting a full delegation and are preparing plenty of good things to eat. Those who attend will be royally entertained. The people of New Elam are expecting you. Do not disappoint them.

All aboard for New Elam and a great Convention—come on! Let's go! Don't forget the date —July 15th, 16th, and 17th.

C. H. STEPHENSON,
President.

On June 4th, the ten-millionth Ford automobile was completed at the Ford factories. It took seven years to complete the first million Fords, but the last was completed in 132 working days. This means that the work has been wonderfully systematized. A million cars in 132 days means that the demand is enormous, that system in production has almost reached perfection.

On June 3rd, Albany, N. Y., celebrated its three hundredth anniversary with a great parade. This means that albany is an old city for the United States.

CHAUTAUQUA
and
SCHOOL *of* METHODS
ELON COLLEGE, N. C.
July 28 - - - - August 3

Bigger
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Courses.—Preaching, Bible-Story Telling, Young People's, Educational Task of the Church, Missions, Evangelism, Boy Scouts, Christian Music, Pageantry, Christian Endeavor.

:: :: ::

Information
Inspiration
Recreation

Faculty.—G. C. Enders, McD. Howsare, H. S. Hardcastle, S. C. Harrell, C. Humphrey, W. W. Staley, Mrs. W. T. Walters, Mrs. T. G. Hyatte, J. O. Atkinson, J. H. Lightbourne, Mrs. M. T. Morrill, W. A. Harper, E. B. Flory.

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Study
Fellowship
Lectures

Lecturers.—Wade C. Smith, John G. Truitt, D. R. Fonville, W. W. Staley.

Junior Chautauqua every day, conducted by Miss Lucy Eldredge and competent assistants. Load up your automobile and come and spend the week with us.

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You owe it
To Yourself
To your Church
To your God

—To render the best service possible.

The *Chautauqua* will help *you.*

For further information, write the Secretary.

W. T. WALTERS, *President*
RICHMOND, VA.

MISS PATTIE COGHILL,
Secretary.

Miss Lucy Eldredge, Dayton, Ohio, is in charge of the program.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

NOTICE TO CAPTAINS OF M. & M.

There has been considerable, though unavoidable, delay in getting Men and Millions envelopes to the captains that desired them for our Churches. However, the delay has been cleared now, and the way is open to deliver envelopes promptly. We feel that many Churches can use the envelopes to great advantage, and should do so. They serve to keep the matter of paying the pledges constantly before the subscribers, and also permit easy payments because they are regular.

We trust the captains who are not using envelopes will make frequent announcements through their pastors or Sunday School superintendents about paying their pledges. This is the time of the year when many are due and when it is easiest for many to pay. The way to pay these pledges is to drive away at it constantly, and in that way the good thing will be done.

If captains who have money will send it in promptly it will be appreciated, as all the interests which depend on the income from this source need every penny of help that is possible. We sincerely trust the captains will not forget these important facts. The progress of the entire Church depends very largely upon the co-operation and activity of the captains, as well as the pastors.

J. O. ATKINSON,
Secretary.

MISSIONARY PROGRAM FOR JULY.

Woman's and Young People's Societies.

SUBJECT: "Christian Literature and Kingdom Extension."

DEVOTIONAL:

1. Prayer for a deeper consecration to God's work and a greater interest in God's children all over the world.
2. Song.
3. Scripture—Psalm 138.
4. Sentence prayers of praise and thanksgiving.

LESSON PERIOD: There, "Study to show thyself approved unto God."—2 Tim. 2:15.

1. *Leader's Suggestions.*—July is Christian literature month. Many of our women and young people will have time for reading this summer, either while on their vacations or during the leisure time at home. The woman's board has asked that each member of missionary societies read during the year at least two missionary books. The following list of the finest missionary books has been prepared by the president of the Christian Church Woman's Mission Board with the hope that many of these books will be read this summer:

For Adults and Young People: "Bells of the Blue Pagoda" (China), $1.75; "The Gospel of the Plow" (India), $1.25; "Wonders of Missions," $2.00; "When the East is in the West," $1.50; "The Quare Woman" (mountaineers), $1.50; "New Blood," $1.00; "Lure of the Leopard Skin," $1.50; "White Queen of Okoyong" (Mary Slessor), $1.25; "Pandita Ramabai," 60c; "John Williams," 60c; "Women and Stewardship," 25c; "Money the Acid Test," 75c "The Debt Eternal," 50c; "On the Upward Trail," 50c; "Captain Bickel of the Inland Seas," $2.00; "James Chalmers," 60c; "The Land of Saddle-Bags" (mountain work), $1.50.

For Children: "India Inklings," $1.50; "Next-Door Neighbors," $1.25; "African Adventures," 50c; "Taro," 40c; "The Honorable Crimson Tree," 50c; "Friends of Ours," 75c; "Jungle Tales," $1.50.

The above books may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

The mission study books for next year may be ordered from the same place. Perhaps you would like to order them now and make preparations for the mission study class this fall. The woman's and young people's book is called "Mind-Kwong, the City of Morning Light," and the children's book is "Chinese Lanterns."

2. *Christian Literature for Children.*—Because children learn to read while young, keep your Church periodicals before them. Read interesting sketches from them out loud to the boys and girls. Encourage them to read, because reading broadens the vision, develops character, brings them into closer sympathy and understanding of other people and nations. Give them literature which will help them in making decisions for life-work.

3. *The Bible and Present-Day Literature.*—Isa. 24:16: "Seek ye the book of the Lord and read."

The Bible is the greatest missionary book. It not only gives the plan of life and salvation, but teaches of God's great love for others, our neighbors and our brothers. Suggest to the society members that they read the first five books of the New Testament and mark all missionary references. They all contain great missionary messages. A great many books have recently been written, and are being written which make Bible reading more enjoyable and more real. There are many wonderful books for Christians to read, books that strengthen the devotional life, biographies of great missionaries and Christian heroes.

4. *Christian Literature in Other Lands.*—People in the foreign countries need better literature and are eager to read and learn. Good literature is one of the greatest evangelizing agencies, because it reaches more people than our missionaries can reach through their broken languages. It binds men closer together into a social solidarity such as must characterize the kingdom of God.

5. *Debate.*—Resolved, That it is better to send no literature to foreign countries than to send degrading literature.

6. Read Angie Crew's letter from Japan in a recent issue of the *Herald of Gospel Liberty.*

7. Tell about Yasucki Taizumi, our Japanese boy who went back to his native country last year to do Christian service. He was born in Tokyo at cherry-blossom time; his father a railroad man, and educated in the doctrine of Confucius; his mother a daughter of one of the noble families from the feudal age. Went to a mission high school because of convenience. Was not interested in Christianity, but liked the English hymns. Entered Central University in Tokyo, intending to study law. His interest in philosophy led him to the study of religion. Began attending our Naka Shibuya Christian Church, and later joined Dr. Woodworth's Bible class. After becoming a Christian, he went to school for a while and assisted Mr. Garman in the Church work. He was graduated from Defiance Christian College after spending two and a half of the happiest years of his life there. He went back last summer to a place in his homeland where he was much needed. He is *your* missionary.

8. Offering for literature fund.

Suggestions for Missionary Work of July.

1. Make a poster to be hung in the Church, telling about the "Christian Missionary." Have some one make a talk about it. Every member of the society and every home in the Church should subscribe to this paper. Order from the Christian Publishing Company, Dayton, Ohio. Price, 50 cents.

2. Buy some missionary books for the Sunday School library.

3. Allow other people to read your good books.

4. Make arrangements to send some member of your society to the Elon Chautauqua and School of Methods or to the Bethlehem Chautauqua. Mrs. Morrill will teach the mission class in both the schools, and she is one of the best workers we have in the entire Church.

5. Are you using the "Prayer Cycle" in your society? They will improve the devotional part of your meetings and deepen the devotional life of your members.

PATTIE COGHILL,
Secretary.

AN IMPORTANT MESSAGE—PASS IT ON.

The "Elon Chautauqua Family" is especially glad to know that this year there will be another summer school for Church workers at Bethlehem College. It is very fitting that, following the first year's session of the college, a week of the vacation period should be given to special work for the workers of all the Churches in Georgia and Alabama, and their friends from everywhere. The Bethlehem Chautauqua will follow that at Elon, opening Monday night, August 11th, and closing Sunday night, August 17th.

Plans are being made for a program which will interest every worker in every Church, Sunday School, Christian Endeavor Society, and Missionary Society. Rev. J. O. Atkinson, the well-known field secretary of the Southern Mission Board, will be there throughout the session. Miss Pattie Coghill will represent both the Mission Board and the Board of Religious Education. Mr. Hermon Eldredge and Miss Lucy M. Eldredge, both of Dayton, Ohio and workers with the Board of Christian Education of our Church, are to be present and take part on the program of this first Bethlehem Chautauqua. If arrangements can be made, Mrs. M. T. Morrill, of Defiance College, Ohio, and Rev. McD. Howsare, executive secretary of the Board of Evangelism of our Church, will both attend this session.

All classes will include work that is adapted to the rural Churches of this section, as well as the Churches in larger places. There will be special sessions each day for the children of Wadley and visitors. Rev. Jesse Dollar, of Elon College, is to assist throughout the week on the program and in recreation.

The Alabama Sunday School and Christian Endeavor Convention will meet at Wadley, in connection with the Chautauqua, on Saturday and Sunday, August 16th and 17th. Rev. J. H. Hughes is the president of this Convention, and expresses his deep interest in the whole gathering. Mr. J. W. Payne, Miss Tinie Mae Hunt, Rev. G. H. Veazey, Rev. E. M. Carter, Mr. Joe French and others have expressed their deep interest and confidence that this Chautauqua will mean much to the Churches and workers in Georgia and Alabama.

Is not this an important message, and one worth passing on? Register today with Miss Pattie Coghill, Elon College, N. C., if you are interested in seeing this Chautauqua be indeed a message of inspiration and encouragement and real help to many Churches and Church leaders.

LUCY M. ELDREDGE.

PROGRAM.

The following is the program of the Sunday School and Christian Endeavor Convention of the North Carolina Conference, New Elam, Merry Oaks, N. C., July 15-17, 1924:

Convention Officers.

President—C. H. Stephenson, Raleigh, N. C.
Vice-President—H. W. Johnson, Cardenas, N. C.
Recording Secretary—Miss Pattie Coghill, Elon College, N. C.
General Secretary—Rev. Stanley C. Harrell, Durham, N. C.
Treasurer—Prof. L. L. Vaughan, Raleigh, N. C.
Convention Theme: Reach, Teach and Save.
Convention Text: Train up a child in the way he should go, and when he is old, he will not depart from it.—Prov. 22:6.
Convention Song: "The Bible Way."
Devotional Theme: "Moments with the Master," Dr. N. G. Newman, leader.

Tuesday Evening.

8:00 Song Service—Mr. Geo. McCullers, leader.
8:10 Devotional—With the Master at the Parting of the Ways, Dr. Newman.
8:25 Address of Welcome—Rev. B. J. Howard.
8:35 Response—Mr. H. W. Johnson.
8:45 Business Session, Enrollment, Organization.
9:00 Address—"Sunday School Possibilities," Dr. C. H. Rowland.
9:30 Report of Entertainment Committee.
9:45 Adjournment.

Wednesday Morning.

9:30 Song Service—Mr. McCullers, leader.
9:45 Devotional—"With the Master on the Threshold of Life's Mission," Dr. Newman.
10:00 Business Session.
10:20 President's Annual Address.
10:50 Address—"Teaching Young People to Worship," Rev. A. H. Hook.
11:05 Address—"Reaching Young People with Song," Rev. R. L. Williamson.
11:20 Address—"How Shall We Interest Young People in Missions?" Rev. J. Lee Johnson.
11:35 Address—"The Pastor and His Young People," Rev. J. E. Franks.
11:50 Address—"Christian Social Activities for Young Folks," Mrs. W. A. Harper.
12:05 Address—"A Larger Vision of Service," Miss Lucy Eldredge.
12:30 General Discussion of Young People's Work Conducted by Miss Pattie Coghill.
12:45 Lunch.

Wednesday Afternoon.

2:00 Song Service—Mr. McCullers, leader.
2:15 Devotional—"With the Master in the Supreme Testing," Dr. Newman.
2:30 Senior Christian Endeavor Report—Rev. J. E. McCauley.
2:35 Junior Christian Endeavor Report—Miss Fleda Summers.
2:40 "Christian Endeavor's Opportunity in Country Churches," Rev. J. F. Johnson.
2:55 "What Our Christian Endeavor Accomplishes," Mr. H. M. Rhodes.
3:10 "Christian Endeavor's Influence on the Spiritual Life," Miss Lucille Mulholland.
3:25 "Christian Endeavor as Seen by a Field Worker," Miss Pattie Coghill.
3:40 General Discussion of C. E. Work.
4:00 Business Session.
4:15 Adjournment.

Wednesday Evening.

8:00 Thirty Minutes of Old-Time Singing, led by Mr. McCullers.
8:30 Address—"Evangelism in the Sunday School," Rev. S. L. Beougher.
9:00 Address—"Sunday Schools and the Mission Task," Dr. J. O. Atkinson.
9:40 Announcements.
9:45 Adjournment.

Thursday Morning.

9:30 Song Service—Mr. McCullers, leader.
9:45 Devotional—"With the Master in the Valley of Humiliation," Dr. Newman.
10:00 "A Sunday School at Work," Prof. L. L. Vaughan, Supt.; J. C. McAdams, Teacher.
11:15 Round-Table on Increasing Sunday School Attendance and Enrollment—Prof. Vaughan.
11:30 Departmental Reports:
Cradle Roll—Miss Mary Kent.
Primary and Beginners—Mrs. L. L. Vaughan.
Juniors—Mrs. W. H. Boone.
Intermediates—Miss Susie Riddick.
Adult—Rev. S. M. Lynam.
Home—Miss Lessie Pugh.
Teacher Training—Dr. W. D. Parry.
Music—Mr. George McCullers.
Literature—Mr. J. A. Kimball.
Missions—Mrs. W. C. Whittaker.
Organization and Expansion—Dr. N. G. Newman.
12:00 General Discussion of Reports.
12:10 Address—"Teacher Training," Dr. W. C. Wicker.
12:30 Business Session.
12:45 Lunch.

Thursday Afternoon.

2:00 Song Service—Mr. McCullers, leader.
2:15 Devotional—"With the Master Even Unto the End," Dr. Newman.
2:30 "Serving Christ Through the Children," Supt. Chas. D. Johnston.
2:50 "Importance of the Cradle Roll," Mrs. N. G. Newman.
3:05 Address—"Training for Definite Service," Dr. W. A. Harper.
3:35 Business Session. All Unfinished Business.
4:15 Adjournment.

SONG BOOKS ADOPTED.

The Music Committee of the N. C. S. S. & C. E. Convention met with the Sunday School and Church at New Elam a few Sundays ago. After discussing the matter of music for the coming Convention, it was decided to use as the Convention song book "The Shining Way," published by the Showalter Company, of Dalton, Ga. The book can be had of the Alfred Williams Company, Raleigh, N. C., at 35 cents per copy. As many singers as can do so are urged to attend the Convention and help in the music. By doing this, real favor will be conferred upon the Convention, as well as the local Sunday School. The Convention song will be No. 65 in the above-mentioned book. GEORGE M. MCCULLERS.
McCuller's, N. C. *Chairman Music Committee.*

NOTICE.

All delegates and others expecting to attend the Sunday School Convention at New Elam Christian Church by automobile, and all coming by trains will please notify us what day they will arrive. Schedule of trains: "Shufly" leaves Raleigh going South about 8:30 A. M., and arrives Merry Oaks about 9:30 A. M.; No. 11 leaves Raleigh about 4 o'clock P. M., and arrives Merry Oaks about 5 P. M.; "Shufly" going North from Hamlet arrives Merry Oaks about 4 P. M.; train No. 12 going North from Hamlet arrives Merry Oaks 10:17 A. M.

All persons who expect to attend the Convention will please write me a card explaining which day and train they will arrive on.

New Hill, N. C. W. M. GOODWIN,
Chairman of Entertainment Committee.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
Our Chaplain in the United States Navy.

MONDAY.

The Place of Faith in Prayer.

"Have faith in God."—Mark 11:22. *"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence . . . and it shall remove, and nothing shall be impossible unto you."*—Matt. 17:20.

Faith is one of the greatest functions of the soul. As reason is to the mind, so is faith to the soul. The mind reasons, and the word "reason" is our term for that function of the mind. The soul "faith," and that is the reasoning function of the soul; the great difference being that faith, being of the soul, is in touch with the infinite, and functions where reason cannot go and interprets where reason knows nothing.

In a storm at sea, when the ship was going down and all hands had given up for lost, a little girl, the daughter of the captain, said: "Isn't God upon the sea as well as on land." That was a faith that saved the situation. Elisha told the widow, though she could see no farther, have faith in God and He would supply the needs, and He did. Let us be such exponents of prayer as this. Have faith and trust Him. "He doeth all things well to those that love and serve Him."

Prayer.—Our Father, teach us how to forget ourselves, and when we pray how to extend the soul beyond the limits of earth, to God, and touch Thee with our supplications. In Christ's name we ask it. *Amen.*

TUESDAY.

Give the Other Fellow a Chance to Tell What He Knows.

It is easy to get into the habit of talking about yourself and the things in which you are most interested. You have known persons who never carry on a conversatoin long without turning it to one of their hobbies, and you know that you soon tire of them. Your friends would get tired of you if you followed such a course; and, now that you think of it, aren't you as bad as those of whom you have grown so tired? Give the other fellow a chance to talk, is a pretty good rule. If you listen and learn, it ought to satisfy you. At least, before you turn the conversation, you might listen until he has given what he knows about certain things.

If you could learn the fact about the man in a crowd who says the least, you would find, in a majority of instances, that the silent ones are the most successful in their undertakings. The man who sits in a corner of the smoking compartment and says just enough to get the other men talking is getting information of possible value to him. Yet dont' be foolish and talk too much about private matters in the smoker. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, we bow on our knees unto Thee, that Thou mayest grant us according to Thy riches, that we may be strengthened in the inner man, that Thou mayest dwell in us, that we may know the love of God, and may be filled with His fullness. In His name we ask it. *Amen.*

WEDNESDAY.

Happiness Through Meekness.

"Blessed are the meek, for they shall inherit the earth."—Matt. 5:5.

Meekness is that quality of spirit which floods the soul with happiness. It is not something given to us suddenly, but something which we patiently learn. Jesus said, "Learn of me, for I am meek and lowly in heart." We can never be truly happy unless we are meek, for the reason that happiness carries with it a consciousness of service rendered, and we cannot serve unless we are meek. Meekness carries with it the idea of patience, gentleness, knowledge. A wild ox is no service to his master (unless klIled), but the meek, gentle, well-broken one plows the field and bears many burdens. While teaching the lesson on meekness, Jesus compared Himself to a well-broken ox and said: "Learn of me and you will find rest." He taught that what might be supposed and regarded as burdens would become blessings, and open up fountains of happiness. So let us learn to be meek and to approach our tasks like the Master, without fretting and complaining, and we shall learn that the greatest degree of happiness may be found by meekly bearing the heaviest burdens.

Prayer.—Our Father, we would learn at the feet of Jesus. Forgive our impatience and fretting. Our spirits are sore because we lacked His counsel and wisdom. So teach us that our burdens may become blessings. In His name. *Amen.*
—*T. E. White.*

THURSDAY.

Transformation.

"Be ye transformed by the renewing of your mind."—Rom. 12:2.

It is amazing what an immense amount of time and pains and money some people will spend in order to change their appearance. For instance, their wrinkles! Or their gray hair! Or those disturbing lines which deepen about the eyes! They will go to this or that specialist to have some transformation effected. They don't know how it is to be done, but somehow it must be done, for old age, with its spoiling fingers, must be driven away.

But there is another way of transformation, and it is heaven's way. It does not begin with material things. Indeed, material things play no part in the magic influence. The transformation begins in the mind.

"Be ye transformed by the renewing of your mind." It begins its wonderful work of rejuvenation by completely altering the world of thought, and imagination, and ideal, and fancy, and dream. It transforms your thoughts of God, and your thoughts of yourself, and your thoughts of others, and your thoughts about everything. The effect is as if we were to change all the furniture in a room, and the pictures and books, and even the bric-a-brac. Desires and aspirations, and judgments—all changed into something which shares the life and likeness of God!

Prayer.—Our Father, so turn our minds toward Thee and heavenly things each day that our ideals, imaginations, fancies and dreams, desires, aspirations and judgments, may share the glory of the true life and at last the likeness of God. In His name we ask it. *Amen.*

FRIDAY.

Checking Up on Yourself.

"What lack I yet?"—Matt. 19:20.

I heard a story the other day that is appropo. A colored man walked into a drug store and said to the proprietor:

"Boss, I wants to speak to Colonel Robelin; can I use your telephone, sir?" he requested.

"Certainly," said the proprietor; "help yourself."

The darky proceeded to the phone, and the following was heard:

"Is this Colonel Robelin?" . . . "Uas, sir." . . . "Well, Colonel, I'm a colored man. I heard the other day that you wanted a colored man to work for you, to be house man and gardner, etc.; I's a man of some experience, and I thought I would like to work for you if I could, sir." . . . "What's that, sir?" . . . "You say you got a man." . . . "Yas, sir." . . . "And is he satisfactory?" . . . "Yas, sir." . . . "Well, I thank you just the same, sir." . . . "Good-by, sir."

As he left the telephone, the druggist said: "I want a man to work for me. I'll give you a job."

"Boss, I don't want no job," said he.

"You don't want a job! Why, what's the matter with you? Didn't you just ask the Colonel for a job?" said the druggist.

"Yas, sir; but I don't want no job. I wuks for the Colonel, and I wus jes checking up on myself to see if I wus giving satisfaction."

Our Father, speak to us in terms of Thy word and the works of Jesus, and put flight to every wrong, complete every short-coming, and inspire us to strive to see that nothing is lacking in us. *Amen.*

SATURDAY.

The Eye and the Heart.

"Mine eye affecteth mine heart."—Lamentations 3:49-58.

The book of Lamentations was written by a man who saw the ruin of Jerusalem with his own eyes, and what he saw affected his soul so that he dipped his pen in tears. The eye has a powerful influence on the heart, and it is said the impressions through the eye are many times faster than through the ear. If we could see the results of war in Europe, it would affect the heart, and make us pacifists. To see millions of crosses, and maimed bodies, undernourished children, blind and groping youths, ruined cities and fair lands ravaged, would so affect the heart that we would all work and pray for a warless world.

Prayer.—Oh! Lord, reveal to us the glory of Thy kingdom, quicken our spirits, sweeten our hearts, lighten our loads, smoothe our way, and we will do our best. *Amen.*

SUNDAY.

Why Go to Church?

There are two first very personal and human reasons, says Mr. C. E. J., of the *Christian Work,* why we should go to Church. One is to get away from self, and the other is to get closer to folks—two very essential things to a well-balanced soul.

Why do we have to go to Church to do this? Can it not be done elsewhere? The resorts, picnics, etc., furnish ample opportunity for this. These things do not furnish this fellowship completely. The Church is the only ground of common humanity. It is the only place where we meet because we are human beings, and differences are or may be forgotten, and where every one may be called the children of God. In the house of the Lord, we may forget class, position, wealth and poverty, age and sex, and become fellow-mortals; we all become needy creatures and think of things in common; we all may become thoughtful and meditate on duties and obligations to one another and to the human race; where we may think of fellow-troubles in the pilgrimage of life and sympathize; where we all may bow together before the Maker and be reminded of His goodness and mercy; be made to realize that we have obligations to one another, and how best to discharge them. The place of worship and prayer humanizes us, mellows us, quickens our spirits, sweetens our hearts, lightens our load, smoothes the way and brightens the sky.

Pray that the Lord may help us to be all this.

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MADGE FLEMING MOFFITT, *Editor.*

THIS PAGE IS FOR THE CHILDREN.

WHAT SHALL BE THE NAME?

Dear little Friends of THE SUN:

Just one more week left to send in *your* name for the contest. I am just as anxious as you to see who wins. Now, as this is the last time I'll write to you before the contest closes, I want to urge each one who has not sent in a name to do so at once—and, my! you don't know how proud I am of all the names you have sent, and how I adore getting letters from such dear girls and boys as belong to THE CHRISTIAN SUN. There is just one thing, though: why not get some other boy or girl to take THE SUN? Why not tell your little friends about our new page and the stories and games and contests? The more boys and girls in the contests, the more fun it will be.

Oh! yes—there is to be another *big contest* real soon, so watch out every one!

Hurry as fast as you can with your name for this page. I want about ten more children to send in names. So help me out, little folks.

Your page editor,
MADGE FLEMING MOFFITT.

NEW NAMES FOR THE CONTEST.

A Sunshine Page—Emma Anne Davis, age 8, Harrisonburg, Va.
Sunshine Page—Rebah Orr, age 12, Lineville, Ala.
Christian Workers—Irene Welborne, age 12, Ramseur, N. C.
Children's Page Only—Estelle Breedlove, Wilson Mills, N. C.
The Children's Amusement Page—Mary Thompson, 256 Gray St., Danville, Va.
The Children's Page—Louise Holt, age 9, South Boston, Va.
The Children's Hour—Mabel V. Gunter, Sanford, N. C.

DARK PONY.

Once there was a pony.
His name was Dark.
He took boys and girls to Sleepytown.
One night a boy stopped him.
The boy's name was Noddy.
Noddy said:
"Take me down
To Sleepytown."
Noddy jumped upon Dark Pony.
Away they went galloping, galloping, galloping.
Soon they came to a little girl.
The girl's name was Niddy.
Niddy said:
"'Let me go, too;
Take me with you."
Dark Pony stopped galloping.
Noddy said: "We will take you."
Niddy jumped up behind Noddy.
"Go, go! Dark Pony," said she.
Away they went galloping, galloping, galloping.
Soon they came to a White Dog.
The Dog said:
"Bow, wow, wow!
Take me now."
Dark Pony stopped galloping.
Noddy jumped down to get the Dog;
Then he jumped upon the pony.
"Go, go! Dark Pony," he said.
Away they went galloping, galloping, galloping.
Soon they came to a Black Cat.
The Cat said:
"Mew, mew, mew;
Take me, too."
Dark Pony Stopped galloping.
Niddy jumped down to get the Cat;
Then she jumped upon the pony.
She took the Cat with her.
"Go, go! Dark Pony," she said.
Away they went galloping, galloping, galloping.
By and by they came to a barn.
They saw a Red Cock there.
The Red Cock said:
"Cock-adoodle-doo;
Take me too."
Dark Pony stopped galloping.
Niddy said: "Come, Red Cock,
You may sit behind me."
The Red Cock flew upon behind Niddy.
"Go, go! Dark Pony," said Niddy.
Away they went galloping, galloping, galloping.
Soon they came to the woods.
They saw a Gray Squirrel there.
The Squirrel said:
"Take me, too,
Along with you."
Niddy said: "Yes, Gray Squirrel,
We will take you;
Sit by the Red Cock."
The Squirrel sat by the Red Cock.
"Go, go! Dark Pony," said Niddy.
Away they went galloping, galloping, galloping.
They went galloping on and on.
How happy they all were!
They sang, and sang, and sang.
By and by, Dark Pony stopped—
He had come to Sleepytown.
All the eyes were shut.
Niddy and Noddy and White Dog,
And Black Cat, and Red Cock,
And Gray Squirrel were all
Fast asleep.

—*Selected.*

ORIGINAL WORK FROM OUR OWN LITTLE FOLKS.

Henderson, N. C., June 20, 1924.

Dear Miss Moffitt:

I am so glad the children are going to have a page in THE CHRISTIAN SUN all our own. I especially like the stories. I am sending in a name for the contest. I hope we will like THE SUN better now.

Sincerely,
CONRAD COGHILL.

Kind Hearts and Simple Faith.

However it be, it seems to me
'Tis only noble to be good!
Kind hearts are more than coronets,
And simple faith than Norman blood.

CHARLOTTE LINEBERRY.
Ramseur, N. C.; age 9

Follow Truth.

Speak the Truth.
Truth is beautiful and brave;
Strong to bless and strong to save.
Falsehood is a coward knave—
From it turn thy steps in youth.
Follow Truth!

DIXIE LINEBERRY.
Ramseur, N. C.; age 13.

GUSTIVIOUS GETS A LETTER.

Dere gus tavious—

I will now endevur to rite and answer your long and tedius letter of last week. I am not verry tall, as you thought, but I am fat and rather short for my age, with a few freckles, which i got frum taking after father—mother thinks so; but I can shure fight, an' so you see bein' fat shure don't keep me from bein' strong. Mother said you ort to come up to New Jersey and see us. I could take you over the river to see New York City. Every night I can see a million lights over there, and they shine down on the water of The Hudson river and make it look black. I went to wanne Makers store with Mother yesterd'y, an' while we wus there I saw a whole room full of birds, and there was a cage in the room that had some green birds in it and they did not have any bills. Yes, sir-ree! You ort to come on up here, Gus, as we are cousins, and I forgot to say they had lizzards and goldfish in the same room with the birds.

Do you have grass on your yard? I do not; they's only one millionnairs home in New York City that has a lawn all around it—that is Andrew Carnegies manshun. and I can not play on that; they won't let me—so come up, Gus.

Your loving cousin,
PETERSON FLETCHER MACDONNELL.

OUR ORPHANAGE.

Oh, just let me tell you something about the children who live there. One day your editor went to see the "orphans," and just for fun, you know, we begun to play—all of us played. How we did love it, too. Four little tiny girls, about six years old, laughed and romped and sang so long that they were all out of breath. Then some one told them a nice Peter Rabbit story. They couldn't wait to hear another one, and so it went on for an hour. Oh! what fun we had.

Their "mother," the matron, and Mr. Johnston, their "father," keeps plenty of good clean clothes and food for them. And they are such happy little folks, too. And, do you know, they have as good manners as if they each one had been living in a home—same as you and me. They know how to divide their ribbons and sashes and handkerchiefs—and they make good grades in high school, too. About fifteen high school "orphans" belonged to the junior music club—and don't be surprised if they some time sing for you over the radio! Most all of the girls are talented in music and are allowed to develop that talent all the time.

Oh! I love 'em all so much; and they must be happy, for they smile a lot and sing a lot, and play—when they sew up all the baby dresses and all the little boy overalls. The girls can sew beautifully. Oh, yes, they make all their own clothes and the costumes they use in all their programs at school are made by each one taking part in the program.

Just let me say one more thing about our orphanage girls and boys. (I mus'nt let them see all this, for they will get all puffed up with pride) but they are loyal to their orphanage home; they don't mind saying: "I'll never tell Mr. Johnston a lit, I'll tell him the truth, for he is so good to us." Oh, how do I know? Because your editor heard that very remark from three high school orphans not long ago—just last month. Yes, I love them. So do you if you will stop and remember that they belong to you.

MADGE FLEMING MOFFITT.

THE FAIRY FROLIC.

By the moon we sport and play,
With the night begins our day;
As we frisk, the dew doth fall—
Trip it, little urchins all!
Lightly as the little bee,
Two by two, and three by three:
And about go we, and about go we!

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

July 13, 1924.

Subject: "The Boyhood of Jesus."

Golden Text: "Jesus advanced in wisdom and stature, and in favor with God and with men." Luke 2:39.

Lesson: Luke 2:40-52.

Devotional Reading: Psalm 119:9-16.

Reference Material: Matt. 2:1-23; Luke 2:39.

The Boy Jesus.

What an appealing combination! For is there anything more interesting than a growing boy? And could there possibly be anything with more power of appeal than the boyhood of Jesus—He who became and always will be the world's Perfect Man? One's heart beats just a little faster, and his imagination is fired just a little more, as he turns to the records to seek for information in regard to this most interesting period in the life of time's most interesting personality—Jesus Christ, the Son of God. What a lesson to teach to boys and girls—and to men and women!

Jesus spent his boyhood in the city of Nazareth. The city lay on a hillside sloping to the southeast, and just back of it, rising to a height of fifteen hundred feet above sea level, there was a hill, which commanded a marvelous view of the historic scenes of Central Palestine. From a vantage point on this hill one could see points that teemed with historic associations and events. It is quite likely that the boy Jesus spent many hours here, viewing the picturesque and significant world spread before his vision.

Jesus was one of rather a large family, at least four other brothers and at least two sisters. The names of his brothers alone are given—James, Joses, Judas, and Simeon. His home was probably one of the typical Hebrew homes—square, built of brick, with a dirt floor and a single door, with very modest and sparse furniture. It was probably within this same house that Joseph and his sons plied their trade as carpenters. It was more than likely, too, that it was in this humble home that Jesus first got His conceptions of Fatherhood, brotherhood, and many other ideas that later colored His teachings.

Jesus evidently developed normally and naturally. There is no evidence that he was a "prodigy" or even a "genius." I like to think of Him as a "regular boy," living a normal life and entering whole-heartedly into life as he found it in the humble Galilean village. He played with the other boys, and He certainly must have been a lover of nature and the out-of-doors, for His teachings are embodied in these figures. He must have been a leader, too, even as a boy. The fact that He was such a Master of men later indicates that.

Jssus was an all-'round boy. He "advanced in wisdom and stature, and in favor with God and men." His parents may have been humble, and even poor, but Jesus was quick to learn, and He had a sound educational basis for His lifework, even though His parents did not know the measure of that lifework. He was especially well-trained in the Scriptures, as is evidenced by His frequent and masterly use of them. He was also a close observer and student of life as He found it, so "He knew what was in the heart of men." His work was, of course, another educational factor. And perhaps primary in His life was the training and influence of His mother, Mary. We cannot explain the life and work of Jesus adequately if we leave her out of account.

Hand in hand with His growth in wisdom went His growth physically, socially and spiritually. He was in all probability a strong, red-blooded boy, and in early life built a foundation of health, and laid up a reserve of energy that enabled Him to "pack" so much of life and intense living in so brief a compass of time. He also was a favorite with His companions, and it requires no wild flight of the imagination to picture Him as a moving spirit in the youthful life of Nazareth. And above all He advanced spiritually. During all these years of boyhood and youth there was unfolding and developing those finer qualities of mind and heart that later made Him the full revelation of God, and the supreme spiritual leader of the human race. In all these years there was, along these lines, that development and growth that was embodied in the Master's words, "first the blade, then the ear, then the full-grown corn in the ear."

The lesson for today deals with the significant incident in the life of Jesus—the visit to the temple. The teacher will do well to give the lesson careful study and to present its great truths in an attractive way. Some of these truths are as follows:

1. Life at its best is foursquare.

2. Religion has a place in the life of a growing boy or girl.

3. One of the best ways for parents to train their children in the way of religion is to set the example themselves.

4. Parents often lose boys and girls and do not know it.

5. Even a boy finds religion interesting when he finds some one to talk sympathetically and understandingly with him about it.

6. God speaks to boys and girls in terms that they can understand.

7. We find Jesus just where we lost Him.

8. A child should be in subjection to his parents.

9. Parental subjection should be based on reason and love, not force.

10. Jesus knows how to help us because He lived our life.

11. Great men are usually the product of hard work, and not genius or youthful prodigy.

12. Mothers keep many things in their hearts which the world—nor their children—knows nothing about.

CHRISTIAN ENDEAVOR.

By William T. Scott.

July 13, 1924.

Topic: "Abolish War! Why? How?"

Scripture Lesson: Isa. 2:1-4.

Daily Readings: July 7, The vision.—Micah 4:1-5. July 8, War inhuman.—Luke 21:20-26. July 9, Suffering and sorrow.—Isa. 3:1-5, 25, 26. July 10, Peace by good will.—Luke 2:8-14. July 11, Peace in Christ.—Eph. 2:17. July 12, Our hope.—Ps. 46:9-11.

"To have peace, we must prepare for war," some one has said. But the fact is, to have peace we must prepare for peace. Armies and navies have proven themselves hostile to any peace plan. If nations do not want to fight, let them put up their guns, which are nothing less than an open challenge for the war god to become active again.

Peace comes only when God (Love) is exalted. War elevates man—peace always elevates God. National greed, an enemy to peace, must be suppressed before we shall see peace. The individual of the nation is the source, after all, for war or peace. Therefore, the Church has a place to fulfill in preparing the world for peace, by reaching the individuals. There must be a consistent program for peace. The home must teach it, the schools must teach it, and the Church must prepare these teachers by giving to them the love of God for their hearts. Where there is the love of God in the hearts of enough individuals, there will result a national and universal love that is able, and will, blot out war.

What is accomplished by war, after all? Is the world any better off today than it was in the days of early 1914? Is the world any nearer a union of brotherhood? Economically, is the world any better off than it was before the European holocaust?

What part has Christian Endeavor in abolishing war? It was the Christian Endeavorers who started the slogan: "A Warless World." What can C. E. do to help make that a reality? Every Endeavorer should make it the rule of his life to uplift the Christ who alone can bring peace to the individual life. Thus by a combining of the individual hope and prayer for peace there will be a united hope and prayer that is bound to yield us victory in the end.

Suggestions and Questions.

What can America do to advance universal peace?

How can we help to create international good will?

Should we support an international court of justice? Why? The society might plan a debate on the issue of the League of Nations and allied plans for peace.

What stand should Christians take on the "outworn" phrase, "It is a righteous war?"

Let this motto be placed on a blackboard or placard and used for the meeting:

*P*ray
*E*arnestly
*A*ll
*C*hristians
*E*verywhere.

What was the most influencial factor in the destruction of civilization of the past—Egypt, Babylon, Persia, Rome and even Germany?

Is there a need for us to fear such a thing will befall our own free America?

Christian Orphanage

DEAR FRIENDS:

Our little folks still win prizes. It seems they have been in a winning humor this spring. They won a number of prizes offered in the graded school which have already been mentioned. Several of our girls have been in Mrs. Riche's music class this spring, and Swannoah Weatherspoon won one of the prizes she offered to her class. We feel very happy that our children have been standing at the head of their classes this year.

We are happy that we are still passing mileposts in our financial report for this year. Our grand total for this year amounts to $10,322.26. We are climbing on up toward half our goal for this year. We want to insist that all Sunday Schools and Churches join in on the monthly offerings and help us care for our large family of one hundred and five children.

We realize that there is much fruit in this country this year; plenty and to spare. Now, dear friends, will you be so kind as to fill a few cans for your Christian Orphanage. Fruit is one thing all the children enjoy. They could eat fruit three times each day the year round. If we can get fruit we would like to can quite a bit ourselves.

Don't forget us when you are enjoying so much good fruit this year. One dozen cans would not be a big sacrifice on your part, but it would be a great blessing to us if a good many of our good women would put up a dozen cans for us. I believe they will, because they have never failed to do their part.

The following has been sent in since our last report: Mrs. J. A. Williams, Franklin, Va., 1 box clothing; Mrs. M. S. McNeal, Hobson, Va., 4 dresses; Virginia Jenkins, Driver, Va., 1 dress; Mrs. Barrett, 4 dresses; Rosemont Church, Va., 1 box clothing for Mabel Andrews.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 3, 1924.

Amount brought forward		$10,036.99
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Bethel	$ 1.36	
Pleasant Ridge	3.94	
Hopedale	1.35	
Needham's Grove	.50	
Liberty, Halifax	.51	
Palm Street, Greensboro	6.31	
Morrisville	2.00	
		15.97
Eastern Virginia Conference:		
Elm Avenue, Portsmouth	$ 4.30	
Wakefield	3.17	
First S. S., Portsmouth	15.13	
		22.60
Valley of Virginia Conference:		
Palmyra	$ 1.42	
New Hope	3.00	
Union, Surry, Eas. Va. Conf.	3.00	
		7.42
Georgia and Alabama Conference:		
Rock Spring		.78
Special Offerings.		
Chas. Cooper, Willow Hill, Ill.	$ 10.00	
Mrs. B. B. Gwaltney's class, Centerville, Va.	3.50	
Rosemont S. S.	6.00	
Mrs. S. V. Holt's class, Moncure, N. C.	1.00	
Men and Millions	150.00	
Cash	2.00	
Pervie Tilley	30.00	
Chas. D. Johnston, guardian	36.00	
		238.50
Grand total		$10,322.26

THE HILL HOUSE ORPHANAGE.

It was my good fortune during my visit to the New Jersey Conference to visit our new Orphanage at Carversville, Pa. "The Hill House," as it is called by the residents of the place, is one of the most beautiful spots I have ever seen. Overlooking a wide expanse of surrounding country, shaded by trees, and with an enormous lawn where the children can run and play, it is a wonderful home we have provided for these saddest of little wards of the Church.

The old house needs a tremendous amount of work done to it still, although Rev. L. F. Johnson and his wife have accomplished wonders already, and I am hoping that many other Churches will undertake the responsibility and the pleasure of preparing and furnishing a room for the occupancy of some of the least of these for whom we should provide. Since the building was once used as a school, the children are not packed together in dormitories, but two or four in a room, thus enabling the child to have some of the pleasures of "mine" and "thine" which is often so sadly, even if necessarily, lost in institutions.

Good fortune attend the Hillside House and its eighteen children now within its care.

On Sunday afternoon, May 25th, it was my good pleasure to visit our newest outpost of work in the city of Brooklyn. Here in Hyde Park, one of the new settlements, we have a splendid Sunday School meeting in a home, but doing fine work. The suburb is growing as fast as brick, mortar and boards can be put together, and it seems a strategic place for the founding of a new Church, which shall pay for itself in service over and over again in the years to come.

The value of such a work may be readily seen when we consider the work done by Rev. E. B. Flory and his corps of workers in the new Riverdale (Dayton) Christian Church. This Church was undertaken by the Miami Conference and the Dayton Council of Christian Churches. Starting from nothing at all in October, 1923, it had over two hundred members in June, 1924, with a Sunday School, which had outgrown its quarters in the temporary structure erected even before that structure was completed.

About sixty of the present membership were recruited from other Christian Churches of the town who had moved out to the Riverdale section, but the rest are members who have been secured by the "hand-picking" method, one by one. It took faith, prayer, determination, unlimited work, and money, but it is already paying great dividends. It is my hope our new Hyde Park School may be equally successful in the days to come, and that other Churches also may take courage and, in other sections of our work, "go and do likewise."

MRS. F. E. BULLOCK.

HOW DEBTS ARE INCURRED.

It is a question whether a wise policy has been pursued. There is no such thing as a permanent road; highways costing from $20,000 to $60,000 a mile have been laid where intelligent investigation would have shown them unnecessary. A road properly drained and rolled would answer the purpose in at least half of the cases, and the cost would have ranged from a few hundred dollars to $4,000 a mile, depending on the locality. Traffic on a great majority of the roads does not warrant $35,000-a-mile paving.

Upkeep of a paved road is one of the permanent items in a State budget. The amount is not small and the taxpayers, either directly or indirectly, are being called upon for ever-increasing sums.

About ten years ago, when the paved road craze first hit one of the Southern Ohio counties, a small stretch of one of the main traffic highways was improved. The upkeep cost has totaled $55,000 a mile and the public, while repairs were being made, has been deprived of the use of large sections of it at intervals.

Roads paved three and four years ago are now crumbling in many cases. In other instances they hold up fairly well.

There is no argument against paved roads for heavy traffic, but a careful investigation would show them unnecessary in hundreds of cases.

It is a practice in many States to issue bonds to pay for roads—bonds maturing in from twenty to fifty years. Long before the first bond comes due, the road improved needs repairs; and interest charges must be met. Before the debt is paid, the road has been rebuilt.

Take a most conservative example: A stretch of road six miles long is to be paved for $200,000. Bonds for twenty years at 4 per cent are issued, the first batch of $20,000 maturing in ten years. By the time the bonds are paid, the road will have cost $316,000. But if there is any part of the original work left at the end of twenty years, it will be surprising. The chances are, judging from some present-day roads, that the upkeep will be close to half a million dollars in addition.

Ohio's road maintenance bill exceeds $5,000,000 a year.

After the war, many States, in fact all of them, were eager to show their appreciation of the boys who took the great chance. Many of them acted on the impulse and voted a bonus. The States' debt, due to the bonus, is $207,000,000.

Lack of a plan of amortization was the cause of $118,000,000 of the liability in 1922. Officials evidently have found more pleasure in spending money than in paying debts. The easiest way for a debt to be paid is to issue bonds to pay it. Why should they worry? Let their successors do that.

Less than $17,000,000 of the outstanding bonds represents investments in educational institutions.

In South Dakota, the per capita exceeds seventy-four dollars, but the bonds have been issued to advance funds to farmers.—*Selected.*

PICTURES SENT BY WIRE.

Various attempts have been made to transmit pictures by wire, and many inventors are working on the problem, but the American Telephone and Telegraph Company has been the first to demonstrate a method which is virtually ready to be put on a commercial basis, though the results are far from perfect. By a new electrical process, fifteen pictures were transmitted from Cleveland to New York over a telephone wire, the actual sending requiring less than five minutes.

Before the dawn of the motor-car age, a passing motorist picked up a farmer who had never before seen an automobile. The farmer was duly impressed and delighted. To impress him still more, the motorist put his foot on the accelerator, and for six or seven miles they tore along like the wind. Then something went wrong with the steering gear, and they ran into a tree. The farmer and motorist alighted unhurt on a bank of moss. The car was not damaged. "That was fine," said the farmer, as he got up. "We sartinly went the pace. Tell me this, though: how do you stop her when there ain't no trees?"—*The Baptist.*

IN MEMORIAM.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out at sea."

God in His all-wise providence saw proper to remove from our Sunday School of the First Christian Church, Richmond, Va., on June 27, 1924, our much-loved co-worker, Mrs. Mary Holmes, age 24, wife of Wilbur Frost Holmes.

As a small tribute to her beautiful character, we offer the following:

We, "seeing through a glass darkly," cannot fathom the mysterious way of an infinite God in removing from our midst our friend in full strength of her young womanhood, but while we deplore her death, we bow in humble submission to the will of Him who doeth all things well.

We record our appreciation of her Christian character and faithful service to the Sunday School, and sorrow fills our hearts at the passing of her kindly, helpful spirit, but we cherish her memory.

When God called her home she left eyes full of tears, home lonely because she comes no more, kind memories from those who knew her. The world is poorer for her passing, but the "laborer's task is o'er," and she gains life everlasting.

To her devoted husband and little son who so deeply mourn the loss of wife and mother, and to other relatives we tender our sincere sympathies and Christian affections, and commend them to the Divine Healer and Comforter.

We request that a copy of this tribute be placed upon the records of this Sunday School, a copy sent to the members of the family, and a copy sent to The Christian Sun for publication.

MRS. P. J. KERNODLE,
MRS. GEORGE W. BOOTH,
MISS SADIE E. BOYD,
Committee.

HOLMES.

Mrs. Mary Holmes, wife of W. F. Holmes, died in Sibley Hospital, Washington, D. C., following an operation for peritonitis. She was 24 years old and leaves her husband, one son, four years old, father, mother and four sisters and one brother to mourn her departure. In early life she joined the Spring Hill Christian Church, and in her Sunday School and Church there and in her godly home she learned those deep lessons of piety that made her religion a joy and service for the Master a pleasure. When the First Christian Church of Richmond was organized, she became one of the charter members. She took a class in the Sunday School and was one of the most active and earnest workers in all phases of our Church life. Her life was short, as we count time, but in those brief years she did more than many who attain their three-score years and ten. Her sudden death was a great shock to our Church, where she will be greatly missed.

The funeral services were conducted on Sunday afternoon, June 29th, by the writer, assisted by Rev. W. B. Fuller, and the remains laid to rest in the adjoining cemetery beneath a mound of flowers which were but a feeble expression of the high esteem in which she was held by her large circle of acquaintances.

May god bless and comfort the bereaved. W. T. WALTERS.

WOMBLE.

Bernice, only daughter of Mr. and Mrs. J. L. Womble, died at Sanford Hospital after an operation for appendicitis Friday morning, May 30, 1924, at 1:30.

Bernice would have been fifteen years old had she lived until August; she was a member of the Methodist Church at Moncure, a bright young girl, and said she loved Jesus and wanted to live for Him. Bernice was a smart student in her school work; had passed the ninth grade. She was the leader of her class. Bernice was a loving child, and always wanted to do her part. She was kind to all. She never complained, but was always ready to help with whatever task came. She attended Sunday School regularly and was secretary of her class. She always carried a smile and a kind word for every one. The funeral was preached at the Presbyterian Church at Haywood by Rev. R. L. Williamson, pastor of the Christian Church.

She leaves three brothers—Jennings, Glenn, and J. L., Jr., and father and mother to mourn. We cannot understand why she was taken from us, but some day we will understand and see her face to face in heaven, the place prepared for them that love the Lord. She was loved by all who knew her. Our deepest sympathy goes to the bereaved family. May God's blessing comfort the family.

MRS. S. V. HOLT.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

REYNOLDS.

On June 9th, Mr. Verlin Reynolds reached life's last mile-post and laid down the last burden, at the age of 82. He had been a member of the Friends Church for forty-five years. Though a new-comer in the community, and among comparative strangers, the hands that laid his body to rest and those who attended the funeral were prompted by sympathy and respect for the departed veteran. May the five sons who remain find comfort in God's promises. Interment was in Poplar Branch Cemetery.

R. L. WILLIAMSON.

WOMBLE.

Miss Bernice Womble, the fourteen-year-old daughter of Mr. and Mrs. J. L. Womble, was called to be with Jesus on May 30th. About a year ago she accepted Christ as her Saviour, and many bear testimony to her sweet Christian spirit and helpful influence, which will continue to help them in the upward way.

Besides her parents are three brothers—Jennings, Glen and J. L., Jr.—besides many relatives and friends, who weep, but "not as those who have no hope." Interment was in Haywood Cemetery, near Moncure.

God's blessings on the bereaved.

R. L. WILLIAMSON.

Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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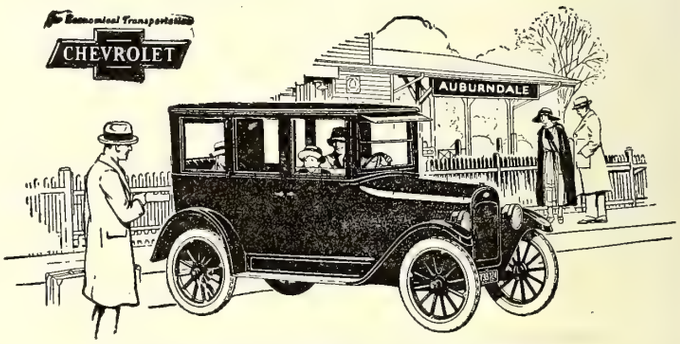
(Please write distinctly.)



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IM MEMORIAM.

Mr. W. W. Spain was born in Mecklenburg County, Va., on the 23d day of December, 1856, and died at his home at Palmer Springs, Va., the 7th of June, 1924, aged 68 years 5 months and 15 days. He was married to Pattie A. Atkins March 26, 1882. To this union were born six children, one of which preceded him to the spirit land several years ago.

For the last few years of his life, he had been a great sufferer, never knowing what it was to be without pain. By the grace of God he bore his afflictions with great patience. All that the family, kind friends and physician could do for him seemed to be in vain. His time had come and his soul was ready and willing to take its flight back to God who gave it.

His remains were laid to rest in Mt. Auburn Cemetery, June 8th, the Church of which he was a member for many years. The burial services were conducted by Rev. W. M. Eure, of the M. E. Church, in the presence of many friends and loved ones who gathered to pay their last tribute of respect.

He leaves to mourn his loss his wife, three sons and two daughters, three brothers, seven grandchildren and a host of loved ones and friends.

Farewell, dear Father, sweet thy rest,
Weary with years and worn with pain;
Farewell, till in some happy place
We shall behold thy face again.
'Tis ours to miss thee all our years,
And tender memories of thee keep
Thine in the Lord to rest, for so
He giveth His beloved sleep.

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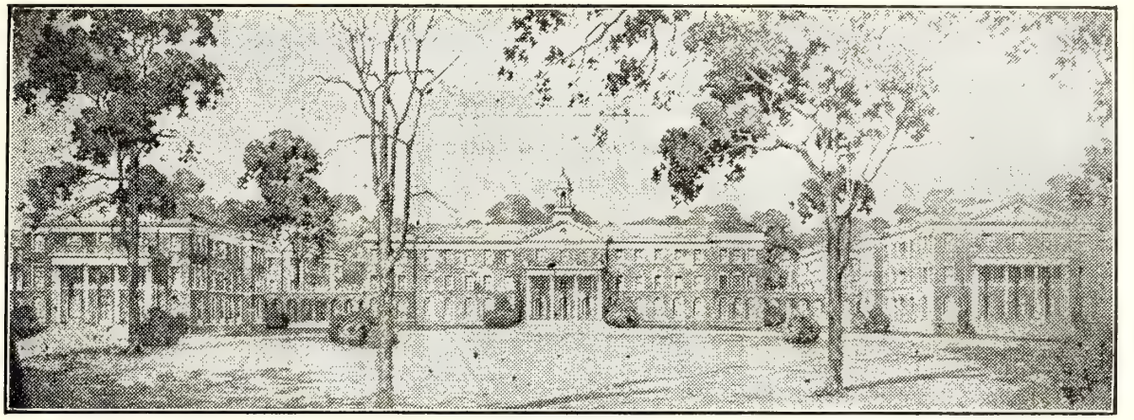

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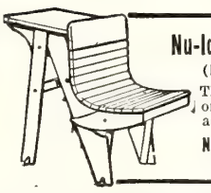

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HUFFMAN.

Miss Huffman, daughter of Mr. and Mrs. J. Walter Huffman, who live near Stanley, Va., died early Tuesday morning, June 17, 1924, at Rockingham Memorial Hospital, Harrisonburg, Va. She was thirty years old, and had been a consistent member of Leaksville Christian Church for about seventeen years. Her pure, Christian character was one of rare beauty, and her quiet, unassuming life was spent in untiring, loyal devotion to her parents, to her two sisters, and to her Church and to God. She lived and died as a Christian, triumphant in her faith in Christ.

The funeral was conducted and the interment made at Leaksville on Wednesday afternoon, June 18th. The writer, assisted by Rev. A. W. Andes, officiated.

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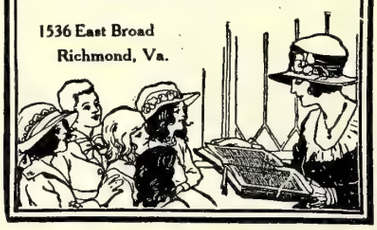

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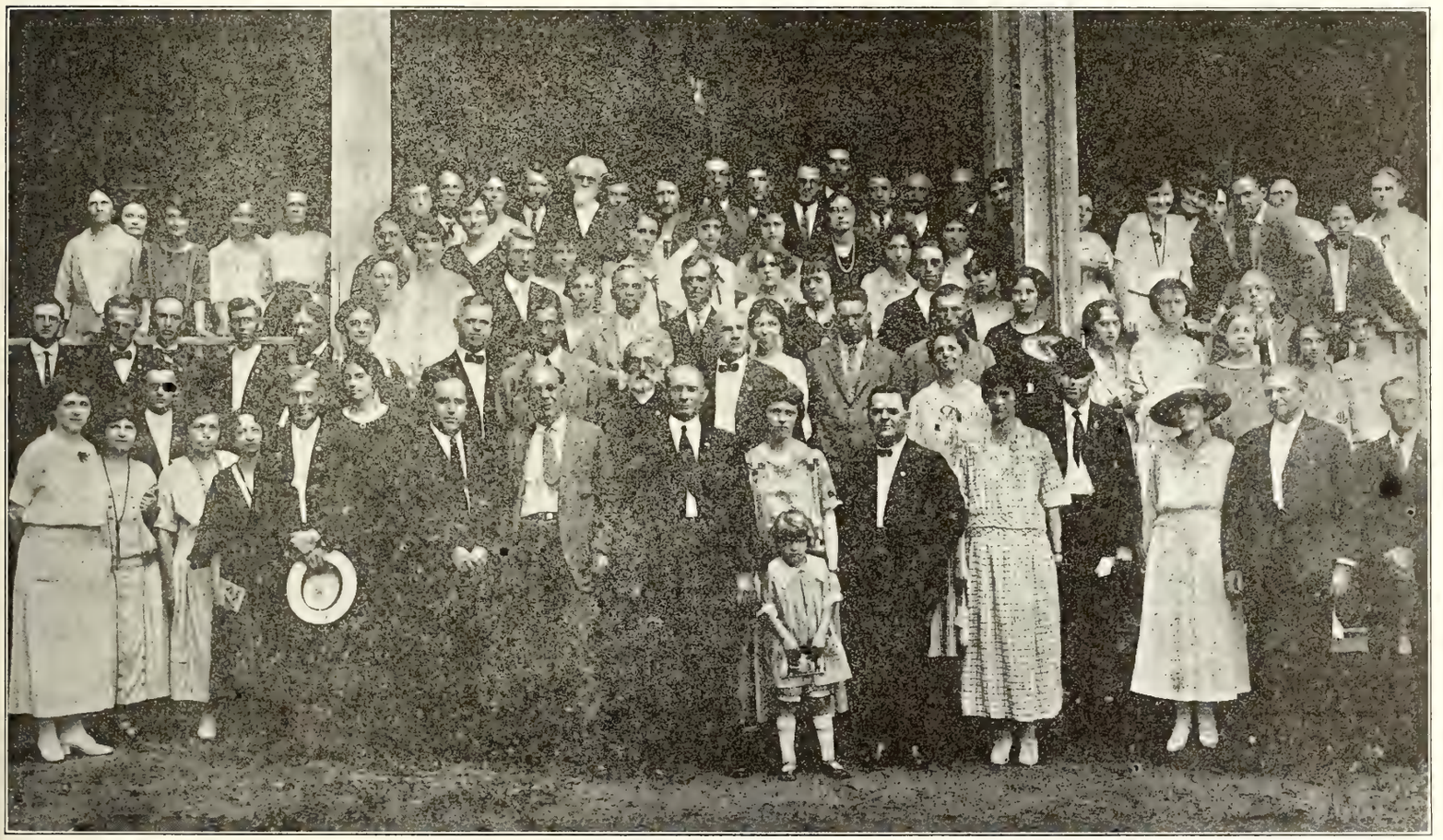
THE SUN'S OBSERVATORY



GROUP OF ELON CHAUTAUQUA.

By Rev. S. M. Lynam.

A Proposed Treaty.—

Under the leadership of Dr. James T. Shotwell, professor of history at Columbia University, who was a member of the American delegation to the Paris peace conference, a treaty to outlaw war has been drafted. Dr. Shotwell got the idea of such a treaty from many prominent Europeans, and was assisted by a number of the leading minds of America in his work. The treaty is not all that it might be, but it is a laudable effort in the right direction. It is true, however, that we can never legalize peace into reality. It must come through the Church as it shall Christianize the thinking of all the people.

Methodists Relent.—

When the Methodist General Conference approved the pronouncement of John Wesley, declaring that "As to all opinions which do not strike at the root of Christianity, we think and let think," and when the conference substituted for the question put to candidates for Church membership, "Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?" for "Do you believe in the doctrines of the Holy Scriptures as set forth in the articles of religion of the Methodist Episcopal Church?" they were taking a long step forward. Little by little the Church is shaking itself free from outworn theology, and is adapting itself for the new tasks which now confront it. It is seeking today to give to its people a usable faith for a work-a-day world.

Justice Needed.—

Evidence has been brought out at last which shows that the riot which occurred at Centralia, Wash., on Armistice Day, 1919, was the fault of the American Legion, and not the I. W. W. It has now been proved that the legion paraders attacked the I. W. W. hall, and that the I. W. W. men fired in defense of their lives. The movement to raise a fund for a memorial for the ex-soldiers who lost their lives in the riot came to naught, rightly. The State of Washington has in Walla Walla prison eight men serving forty-year sentences for murder. It should do justice, and release these I. W. W. men who are innocent of any crime. It is easy these days to lay blame upon Socialists and I. W. W.'s, and the American Legion took advantage of this fact. For it, the legion is culpable, and those who led the attack of the hall at Centralia should suffer, and not the men who fought for their lives.

Justice should be done, and criminal propaganda such as the legion distributed should not be allowed to bias judgment.

NOTES-PERSONALS

Chautauqua! Chautauqua! Chautauqua! Read this week's SUN and you will know its meaning, and its purpose.

If one is in doubt about what the Church is trying to do through its Chautauqua, let one read this issue of THE SUN all through.

We hope you will like our Chautauqua number of THE SUN well enough to read it through —and then tell others about Chautauqua.

It is regrettable that we do not have the faces of all who are to teach and preach at the Chautauqua to present in this issue of THE SUN. But those we have or could get we present.

Chautauqua attendants at Elon and at Bethlehem are fortunate in the prospect of having Rev. McD. Howsare to teach courses in evangelism. Dr. Howsare is at home in this field, and his labors have thus far been attended with marked results.

Mrs. Alice V. Morrill is to be one of the teachers at Elon, and also at Bethlehem Chautauqua. This is welcome news indeed. Mrs. Morrill has messages that are weighty and worth while, and presents them in a manner to be received and deeply appreciated by all who are fortunate enough to hear her.

We call attention to a notice elsewhere from Rev. J. L. Foster, Waverly, Va. Bro. Foster has served at Waverly as pastor for the past twelve years, and now deems it wise to make a change. Any Churches needing a pastor would do well to write him at once, as he is open for pastoral engagement. He is one of our successful and wide-awake pastors, and puts energy and enthusiasm into all his work.

Those of us who were fortunate enough to hear Dean Enders at Virginia Beach Chautauqua some years ago will certainly rejoice that he is to be at the Elon Chautauqua this year. He is a man of marked personal piety and power, a scholar and a thinker whose Bible talks are wonderfully illuminating and spiritually uplifting. The builders of our program this year are certainly fortunate in the prospect and promise of Dr. Enders' coming.

Pleasant Ridge Church, Randolph County, has voted to have a missionary rally the fifth Sunday in August and to invite all the Churches of the Randolph-Montgomery district to send delegates for the occasion. The rally for this district was to have been held at Ramseur in the spring, but was rained out. But Rev. T. J. Green, who is deeply interested and who is pastor at Pleasant Ridge, is anxious that the rally be held in his field. The program will be announced later.

Rev. H. Brisco Hall, pastor of Palm Street Church, Greensboro, writes June 30th: "Yesterday we had 184 in our Sunday School. This is the highest mark yet, but we are aiming at 200. There were 45 in our Men's Bible Class, room nearly full. We had good attention; it is an incentive to earnest effort and to do one's level best." Bro. Hall is meeting with enthusiastic response in the Palm Street Church, where he is doing fine work and rapidly building up our good cause there. We congratulate the happy people and faithful pastor.

How can the leaders and teachers know how to approach our people unless they keep in touch with the thought and feeling of our people as expressed in THE CHRISTIAN SUN? Of course, teachers are expected to have something worthy of presentation, but it is necessary for the teacher to know the thought of those to be taught.

Has your Church, your Sunday School, your Christian Endeavor Society, your Missionary Society appointed a delegate or chosen some of their members to attend the Chautauqua at Elon or at Bethlehem? If not, why not? It will pay if the proper persons are chosen, even if the body so electing and sending bears the expense of the one or ones sent.

We are advised that Rev. R. A. Whitten will retire from the pastoral charge of Rose Hill, Columbus, Ga., about September 1st. Some of our Georgia and Alabama pastorates should certainly make sure of Bro. Whitten's services the coming year. He is one of our most energetic and consecrated pastors of the Far South, and should be kept in full-time service as preacher and pastor.

Rev. S. L. Beougher closed his pastorate with the Graham and Providence Churches last Sunday, and is to move with his family this week to Wadley, Ala., where he begins work as president of Bethlehem College. Bro. Beougher is well equipped for his new field of service and carries into it scholarship, zeal, loyalty and enthusiasm. Bethlehem is to be congratulated on securing him as its president.

INVITATION.

Come! Listen! Live!

Come where? To Elon Chautauqua, July 28th, and spend that week.

Listen to what? Bible study and lectures by those who know. Here you will learn how to improve your Sunday School and thus be able to more nearly approach standardization.

How live? You will live in a spiritual atmosphere while here. You will drink at the fountain of life and go out prepared to respond to the Church's need of you.

Won't you come?

MRS. J. W. PATTON.

GREETING.

Greeting to all our Chautauqua family—those who have been with us in the past, those who will be with us this year, and those who are planning to come next year.

We are studying your needs and trying to plan our program to meet those needs. We are considering your comfort and pleasure, and doing all we can to make your stay with us pleasant. Mrs. Kirtland is to have charge of the boarding department again this year, which means good meals. The happy hour is to be under the direction of Miss Pattie Coghill. You cannot help but catch some of her spirit of joy and optimism.

We have tried to strengthen and make more practical our courses of study. Three-unit courses are offered, and a certificate will be awarded every one attending 80 per cent of the sessions.

The evening programs promise to be especially interesting.

Now, all together—pastors, superintendents, teachers, C. E. presidents, and everybody interested, old and young—come and enjoy a week of Christian fellowship, and at the same time get much that will help you in your work.

We bid you welcome—thrice welcome—to the 1924 Chautauqua! W. T. WALTERS,
President.

COMMITTEE MEETING.

The Committee on Education of the Eastern Virginia Christian Conference will meet on July 22, 1924, at Bethlehem Church, near Suffolk, during the Sunday School Convention. All candidates for the ministry and licentiates who have any business with the committee will please meet us at that time or write the chairman of the committee what their plans are for the future.

W. W. STALEY (*Chairman*).
I. W. JOHNSON.
J. L. FOSTER.

PROTRACTED MEETING.

Franklinton, N. C., June 29, 1924.

DEAR DR. ATKINSON:

I preached here this A. M., and went out to Mt. Carmel to conduct funeral services of Bro. Demene, at 2 P. M. The protracted meeting at Pope's Chapel will begin the fourth Sunday in July; two sermons on Sunday, 11 A. M. and 8 P. M. No dinner at the Church. During the week we will have preaching every day at 2 P. M. and 8 P. M. No meals at the Church. Will notify you later in regard to the protracted meetings at Mt. Auburn and Franklinton. If you find that you can drop in on us at any or all of these meetings, do so without fail.

D. A. LONG.

NOTICE.

The North Carolina Christian Sunday School and Christian Endeavor Convention will meet with New Elam Church July 15 to 17, 1924. The Church is located three miles from Merry Oaks, N. C. Delegates and visitors coming by train will purchase tickets to Merry Oaks. This is on the Raleigh-Hamlet branch of the Seaboard Air Line. Trains leave Raleigh at 8:45 A. M. and 4:10 P. M., arriving at Merry Oaks at 9:33 A. M. and 5:01 P. M. Trains from the South arrive at Merry Oaks 10:08 A. M. and 3:35 P. M. Those who desire entertainment over night will please notify Mr. W. M. Goodwin, New Hill, N. C., R. F. D. No. 2. Those who are coming by train, notify Mr. Goodwin, giving date and time of arrival. The first session will be held at 8 o'clock Tuesday evening. Supper will be served at the Church Tuesday evening.

STANLEY C. HARRELL,
General Secretary.

NOTICE.

Notice is hereby given that, pursuant to the action taken by the North Carolina Christian Conference in its recent session at Wake Chapel, the executive committee of the North Carolina and Virginia Christian Conference will, at the approaching session of the North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15th to 17th, call together the delegates from the respective Churches of said Conference and reorganize the Sunday School Convention of the North Carolina and Virginia Christian Conference, electing officers, appointing committees, and making necessary arrangements for time and place of meeting of the Convention in 1925. All actions taken in the proposed meeting at New Elam will be referred to the North Carolina and Virginia Christian Conference at its next session for ratification and approval.

STANLEY C. HARRELL,
Secy. N. C. & Va. Christian Conference.
June 24, 1924.

Subscribe to THE CHRISTIAN SUN, only two dollars per year.

CHAUTAUQUA AND EDUCATION.

For a long time we of the Far South section of our work have looked for an institution like unto Bethlehem College. We have had our dreams and visions, but the misty future has not permitted the dawning of a full realization. As the years come and go, its pages are passing which gradually reveal an idea of the place the institution is to fill among us. It comes because of the Church, and to fulfill the mission of the Church in the educational interest of its people.

The local Church is imbibing the inspiration. It is looking more and more upon the possibilities of others. And beside our own, stands the sister denominations represented in the section. The community spirit is a unit. The institution is spoken of as "ours" and with untiring zeal the problems are met by all.

We are looking anxiously to the opening of the first session of the Chautauqua or Summer School. There is a desire to know better how to meet the duties of the increasing demand upon us. From the Chautauqua we are expecting to acquire some of this knowledge and inspiration.

We have witnessed the closing of a most successful session of the literary work. Its closing exercises at commencement were of a high order; it was the first session. The inspiration of the past and the prospects of the future cause us to look with fondest expectations to its future years. So with the Chautauqua. While we are not hoping as guests, in one sense of the word, we are glad to take our place among those who come for better work and effective. We are expecting many of the leaders of Churches to come. Let us make this an introduction of the real purpose back of the movement and in the hearts of the Board of Christian Education. E. M. CARTER.

MONUMENT FUND.

Previously acknowledged	$6.00
Dr. R. S. Stephens, Dover, Del.	3.00
Total	$9.00

In transmitting his gift to the fund, Dr. Stephens writes: "When I read the letter in THE CHRISTIAN SUN about the Rev. James O'Kelly's grave, I felt sad to think it had been neglected so long. I wish I was able to make my check for $30.00 instead of $3.00. I hope you will soon receive enough replies to complete the amount needed."

Is it not a little singular that the first contribution to this fund came from Alabama, the second from Georgia, and now the third from Delaware? We are wondering if the people in North Carolina and in Virginia, where the monuments are to be established, and where the anxiety and historic concern of the people should be greatest, are indifferent to this vital matter, or are they waiting to see what those at a far distance will do? The checks should begin to come thick and fast for this fund, because it certainly is a matter that should be near and dear to every Christian heart. J. O. ATKINSON,

Treasurer Committee on Memorial Fund.

NOTICE.

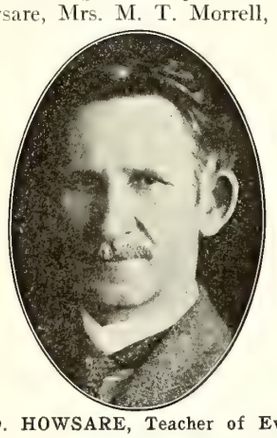
To the Christian Churches that are looking for a pastor:

I am leaving the Christian pastorate of Waverly, Va., after twelve years' service. The Conference year closes the last of October, 1924. I would be pleased to correspond with committees on supply or Church secretaries looking to pastoral relations. Very sincerely,

Waverly, Va. JOS. L. FOSTER.

OPPORTUNITY KNOCKS AT OUR DOOR.

Never before in the history of our Southern Conferences has there come such a rare and gracious opportunity for the study of the problems which have confronted us in our Church, Sunday School and Christian Endeavor work as we will have in the Chautauqua and School of Methods, which will be held at Bethlehem College August 11-17, 1924. It is said that the success of any school depends largely upon its teachers, but where can we find a better teaching faculty than we have in Dr. J. O. Atkinson, Hermon Eldredge, Miss Lucy Eldredge, Rev. Jesse Dollar, Rev. McD. Howsare, Mrs. M. T. Morrell, and Miss



REV. McD. HOWSARE, Teacher of Evangelism.

Pattie Coghill. These are outstanding characters in the work of the Christian Church. The program promises to be well adapted to the needs of the busy pastor, the Sunday School and Christian Endeavor worker, and none can well afford to miss it. The aim of this school is to train for Christian leadership. We have the trained teachers; may we have the folks that need the training?

The Chautauqua idea grew out of the calling of a conference of Sunday School workers by Bishop John H. Vincent, at the camp-meeting grounds, on the shore of Lake Chautauqua, N. Y., in 1874, and it has grown in popularity and usefulness, designed to reach every village and ham-

DEAN ENDERS, Preacher and Teacher.

let in the United States. Roosevelt has called it "the most American thing in America," and our chautauqua and School of Methods is the most Christian thing in America, and should be patronized by all within reach of it.

We are expecting a large enrollment, we are hoping for the best; but this will not bring true success. Only a careful planning of every detail and hard work will result in true success. Why should we not do our best, since the time in which we live calls for special effort to bring about a better Christian spirit, better religious training and education, Christian nurture and evangelization of our youth. Our summer school at Bethlehem College, Wadley, Ala., offers this opportunity. We hope to see you at the Chautauqua. Don't disappoint us. S. L. BEOUGHER,

President Bethlehem College.

REOPENING SERVICES AT SANFORD.

The people of the Sanford Christian Church are beginning to realize the truth in the old adage "There is no place like home." Last summer we were out of our Church several months, repairing the building, adding Sunday School rooms and a heating plant. In a few months after we got back in the building we had a fire which practically destroyed the building and equipment. Our little band at once rallied its forces, and with the aid of the other denominations in the town and friends, we have rebuilt and equipped the building, ready for the opening service July 13th.

The Sunday School has prepared a special program for Sunday morning, and is making a special effort to have every member present at that time. The opening service for the Church will be Sunday evening, at which time we are endeavoring to have every member of the Church present. The Church hopes to make this a "red-letter" day in its history, and go back into our better and nicer Church with a greater zeal to do better and more efficient work in advancing the kingdom than we have ever done.

Mr. and Mrs. Sam Davis will be with us for the opening services and remain for the following week to conduct the music for a series of evangelistic meetings, led by the Evangelistic Clubs of the town.

Pastor Williamson and his good wife are doing a splendid work in keeping this little flock together under the handicaps he has labored since he came here. In each case when we were out of the Church building, the school board of the town graciously offered us the use of the high school, which is near our Church, to hold services in. This was a good substitute, but we have found out that there is no place like home.

J. S. TRUITT.

PROGRAM FOR REOPENING SERVICES SANFORD CHRISTIAN CHURCH, SUNDAY, JULY 13TH, 8 P. M.

Opening Hymn, No. 412.
Invocation.
Scripture Lesson—Rev. R. L. Williamson.
Hymn No. 506.
Greeting—Miss Jennie Gunter.
"The Growth of Our Church"—K. B. Way.
"Meeting Our Financial Obligations"—W. H. Wicker.
Quartet—Messrs. Way, Woodell, Wicker, Baldwin.
The Church Auxiliaries:
The Sunday School—A. H. McIver.
The Ladies' Aid—Miss Emma Hart.
The Woman's Missionary Society—Mrs. White.
The Young People's Work—Miss Janete Stout.
Hymn No. 218.
"The Spirit of Co-Operation"—J. U. Gunter.
"Opportunities for Our Church"—J. W. Stout.
Solo—Mrs. Sam Davis.
"A New Member's Viewpoint"—F. W. Burkeholder.
Resolutions—P. V. Parks.
The Pastor's Message—Rev. R. L. Williamson.
Hymn No. 499. Benediction.

This is an "every-member-present" meeting.
Music by Mr. Sam Davis.

Noiseless airplanes have proved successful in their first tryout at McCook Field, Dayton, Ohio. Equipped with the new silencers, the machines lose less than 3 per cent of their power.

In gold production, Canada is exceeded only by the Transvaal and the United States.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHAUTAUQUA.

There are many Chautauquas this summer. They are the order of the day, and are worth while. However, there are only two for CHRISTIAN SUN readers in the South. One is at Elon College for us of Virginia and North Carolina; one at Bethlehem College, Wadley, Ala., for us of Georgia and Alabama. These are ours! They are the best, and the only ones, we of THE SUN family should consider. In this issue, these Chautauquas are viewed from many angles and by competent writers. But, after all has been written and said, there will be much left for each reader to fill in and add to for himself. Not half has been told, or can be told, in any speech or paper about the blessing and benefits, advantages and opportunities presented at and through a Chautauqua.

Last year, at Elon, where so many great and good things were being said and done, we found ourselves wishing again and again for those who were not here, that they too might share the benefits that those present were getting.

First of all, every Church should urge its pastor to come, and see that his expenses are paid to come. It will well repay our Churches to do this. The pastor will get from the Chautauqua and carry back to his people that which is worth far more than the cost of his coming and his keep while here.

Then, secondly, some officer of each Church should be elected to attend; a deacon, or the secretary or treasurer or some one who will attend on behalf of the Church and then give the Church the benefit of what was learned at Chautauqua.

Likewise, of the Sunday School, Christian Endeavor, missionary societies and each auxiliary of the Church. It will pay these organizations large dividends to have some of their number, as many as possible, present at and learning from the Chautauqua.

SUN readers should bear in mind two facts:

First, the Chautauquas are held for the benefit of the Church, all the Churches; but only those Churches can be benefitted whose representatives attend.

Second, there are competent and able and devout men and women teachers at the Chautauqua who will make all the programs well worth hearing.

MISSIONS IN THE SUNDAY SCHOOL.

There are three good reasons why every Christian Sunday School should have something about missions in the school once a month, and on that Sunday take the offering for missions. The first reason is that our Southern Christian Convention, representing all our Churches and Sunday Schools, and all the Sunday School Conventions of the South, have adopted this plan and urged again and again that every school adopt this. We should certainly teach our young people to be loyal to their Church, to their Conference and to their Convention. Our wisest heads and noblest hearts meet in these Conventions and give prayerful consideration and much discussion to the best method to be employed by schools. When our Conventions have spoken through our delegates, it certainly is becoming in the local schools to follow the way of wisdom and adopt the plans worked out by the Convention. The first reason, then, for having missions in the Sunday School and take a monthly offering in each school is that of loyalty and consecration to our Church and the cause we represent.

The second reason is that it helps the school to adopt such a plan. Most of our leading schools have tried out the plan and have found it helpful. In a few schools, they regard "Missionary Sunday" as the best Sunday of the month. There has been a standing offer for a long time that if any school will take one offering a month for missions and one offering a month for the Orphanage, and then retain the other two offerings a month for current expenses, and does not find at the end of the year a sufficient amount in hand to pay current expenses, then the mission secretary and the superintendent of the Orphanage will make up the deficit. Almost invariably the Sunday Schools which have tried the plan have found that they realize more from the two Sundays a month they keep than they used to realize from keeping all that they collected. We certainly should teach in the Sunday Schools to give as much to others as we keep for ourselves. Our schools need the great moral and spiritual help that this plan brings. It says to the children, "Seek to share with others the pleasure that you yourself enjoy." No school can fail to profit by adopting this plan.

The third reason is that the future growth and power of the Church depends in a very large measure upon whether our schools do this or not. No Church can grow until it becomes missionary, and no Church can become missionary until its children and young people have become acquainted with missionary needs and missionary obligations. Many of our older people are indifferent to missions, and it is too late to reach them for missionary activity now. Our young people are our hope, and they are in the Sunday Schools. Children are more susceptible to the missionary appeal than grown-ups are. The only reason why we are sending out so few missionaries to the home and foreign fields is simply because we have not taught missions in the Sunday Schools. It is reported that the Methodist Episcopal Church, North, has more missionaries in more parts of the earth than any other Protestant denomination of America. There can only be one reason for this.

More than fifty years ago, this Church put it in its discipline that every Sunday School must be a missionary society. Until every one of our Sunday Schools come to be missionary societies we are going to have slow growth and few missionary volunteers. I say again that the future growth and power of the Christion Church very largely depends on whether we adopt the plan of giving one offering a month to missions and studying missions at least once a month in our schools. Here is our plain duty as well as our solemn obligation. It is the effectual door through which our schools may enter to a room of larger service and greater achievement in our Master's name.

MAKE THE CHAUTAUQUA A MECCA.

Wouldn't it be great to have 75 preachers of the Southern Christian Convention together for a week—working in the class-room together, discussing their problems in conference or personally one with another, meeting in the same dining-room and having those days of fellowship together? Add to these, 150 Sunday School superintendents and Church officials, men who are leading in the lay work of the Church—spending a week together, studying Church problems and Church methods, exchanging ideas and getting acquainted with each other. Add to these, 300 of our most progressive Sunday School teachers, each better equipping herself for her important task by special study in her own line and through the contrast with others getting a larger view of her mission and learning new methods for the prosecution of her work.

When to these we add 50 Christian Endeavorers and 50 representatives from our Woman's Missionary Societies, each of whom has enjoyed the association of all the groups and taken a special course of study in their own fields of service, and we must not omit the hosts of young people who need the larger vision of the Church and the kingdom and who would return to their homes and Churches inspired for service.

Is all this a day-dream or an air castle, or is it a possibility? This is the aim, the purpose, the hope, the goal and the prayer of the management of the Elon Chautauqua. We would make it the *mecca* of the Southern Christian Convention.

W. T. WALTERS,
President.

APPRECIATION OF 1923 CHAUTAUQUA.

When I went to Chautauqua last year, on a moment's notice, I had no idea what a splendid treat was in store for me. Rev. Edwin B. Flory, who was then our pastor, took three of our young girls, who assist in our primary department, and me through the country in his car. We had a most delightful trip from the very start. We arrived at Elon Monday afternoon, in time to be among the first guests received. We almost felt ourselves hostesses, because we helped to greet those who came later.

There was inspiration in the first service, and every hour gave us something to enjoy. Our classes were interesting and helpful. I attended regularly and felt that each instructor left with us something of real value.

Particularly do I remember Mrs. Morrill's class and our study book, "The Leaven in Japan." She made the lessons attractive, and every woman who attended that class should have gone back to her home society prepared to have made her experience there an asset to her own society.

Dr. Shelton Smith and Dr. W. A. Harper had the class in stewardship. Their instruction opened interesting avenues of thought, and some day I hope to have an opportunity to put into practice some of the things suggested there.

The lecture period was a real treat, and the splendid evening programs were very much enjoyed. I have not mentioned the "Happy Hour," as most of us called it. It was the one hour when everybody met together and had lots of good, wholesome fun. We also had another happy hour. After the day's program was completed, we gathered on the back porch for our watermelon feasts. This was not on the program, but was a nightly affair, and such fun we did have!

Our dining-room experience was most delightful. The meals were splendid, and the service most excellent. The program put over in the dining-room at the table kept everybody guessing what was coming next. It was the surprise part of our daily program.

If I had it in my power, I would send at least five persons from every Church in the Eastern Virginia Conference to Chautauqua this summer, and if I were financially able I would pay the expenses to encourage them to go, believing that they would so thoroughly enjoy their experience that they would want to go back again and carry friends with them. Our Churches should be greatly encouraged by a new inspiration among its workers, and we should make our Chautauqua a great thing for our denomination.

Berkley, Va. ELIZABETH P. BRYANT.

CHAUTAUQUA AND SUNDAY SCHOOLS.

Every year, in our Chautauqua and School of Methods, special provision has been made to meet the needs of the great force of workers that are doing such valiant service in the work of the kingdom—the Sunday School leaders. This year is no exception to this plan, and those who are arranging the program are to be congratulated on what they have to offer for this year along this line.

First, there is that of Church School administration, and Sunday School officers who can avail themselves of this course will be fortunate. It will be taught by Dr. W. A. Harper, who needs no recommendation as a teacher.

Second, there will be a course especially recommended for young people, taught by Rev. J. H. Lightbourne. He endeared himself to the young people last year. The textbook to be used is "Community Forces in Religious Education," a title which bespeaks interest and worth-while study. He should have a large number of young people enrolled in this class.

Third, there will be a class on children's work, conducted by Rev. E. B. Flory, and this should appeal to all engaged in the children's department of our Sunday Schools. Mr. Flory has had large experience, and comes to us with the last word as regards this department.

Let all of our schools play to avail themselves of the advantages offered by having our workers attend our Chautauqua and School of Methods at Elon College July 28th to August 3d.

MRS. C. H. ROWLAND.

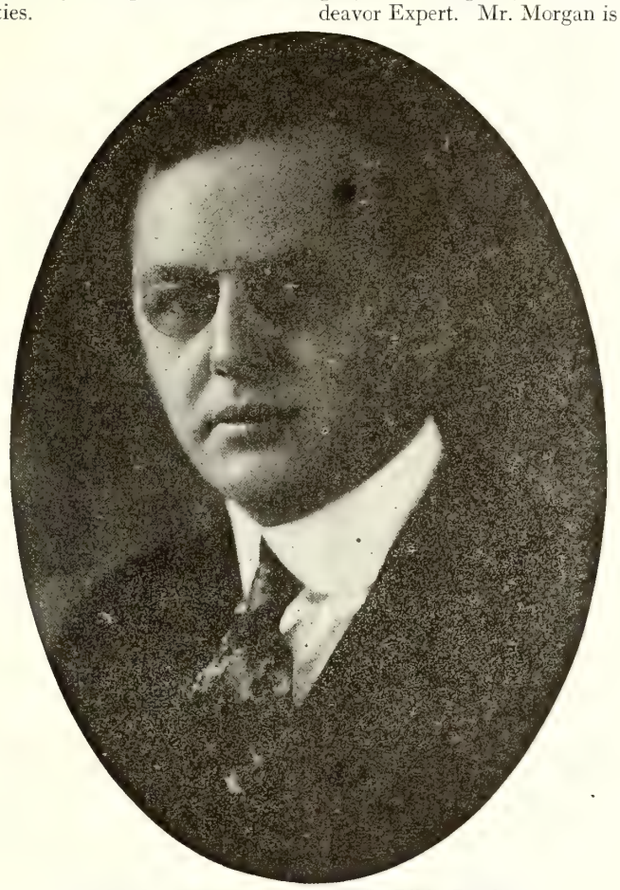
THE BOYS AND GIRLS AT ELON.

Nobody looks forward to the Elon Chautauqua and School of Methods with more eager delight than the boys and girls of Elon, and the boys and girls who may come with their parents to the gathering. They know that part of the program is planned just for them, and they are on hand to enjoy every minute of that time.

This year there will be a "J. O. Y." Club, which every boy and girl from nine to twelve years of age may join, and a "H. & S." Club which is for younger boys and girls. Come and find out all the things these clubs will do. There will also be special features for the kindergarten folks.

Each morning of Chautauqua week, beginning when the regular classes begin, Tuesday morning, and continuing through Saturday, there will be sessions for the boys and girls. Trained workers will be in charge, and the daily program includes worship, Bible, missionary stories, songs, handwork and games. And what boy or girl does not like to sing and play, to hear stories and make things?

The sessions for the boys and girls are planned with two main purposes in view. The first is to give the children a real share in the program of the week, which will bring them new truths and much joy. The second is to demonstrate to Church workers the possibilities of the daily vacation Bible school and of week-day religious instruction, and to lead many to begin such work in their own communities.



REV. STANLEY C. HARRELL, Bible Teacher.

Visiting boys and girls will enjoy becoming acquainted with Elon College, and counting up the years until they will be going there to school. They will all want to hear what Mrs. Hyatte will tell them about junior Christian Endeavor. They will enjoy the afternoons and the evenings on the campus, when everybody will sing together.

Fathers and mothers may come to Elon this summer assured of the fact that the program is planned, remembering the boys and girls, and that there is much there for them.

The boys and girls of Wadley and visitors will enjoy a like program at Bethlehem College from August 11th to 17th, for there the boys and girls will also meet every morning for the Bible stories and songs and games, and the other features which the Elon boys and girls will enjoy just a little earlier in the summer.

Dayton, Ohio. LUCY M. ELDREDGE.

C. E. AT CHAUTAUQUA.

The importance of Christian Endeavor is not to be overestimated. When the local society properly functions, the spiritual and social life of the Church with which it is connected constantly improves. Rightly organized, in charge of consecrated workers, it adds to the general efficiency of all branches of Church activities. It stimulates the religious life of the community, attracts young people and leads into the kingdom countless numbers.

But it must be a live organization, must be composed of young men and women with vision, must inform itself concerning the needs of the Church and the community. In other words, its members must be consecrated, alert, well-informed and tireless in their efforts for the cause of the Master and the good of humanity.

Among the many interesting subjects to be studied at the Elon Chautauqua of 1923, I found the Christian Endeavor to be most interesting. Each one in a class of fifteen taught by Mr. Morgan, from Virginia, received the Christian Endeavor Expert. Mr. Morgan is a wonderful teacher, and I sincerely hope that in the 1924 Chautauqua we may have even twice that number in the class.

MARY BAGWELL.

Raleigh, N. C.

OUR ANNUAL CHAUTAUQUA.

I am wondering if you have made your arrangements to attend our Summer School, or the Chautauqua, at Elon College, July 28th to August 3d! If not, don't you think it is high time that you were considering this matter seriously? Especially, if you really want to enjoy your vacation socially, spiritually, and financially.

Judging from the tentative program, a good time is awaiting all who attend. It is a good idea to have two or more from every Church to attend the entire session. I doubt if you could possibly make a better investment. Try it out, and I feel sure it will add to the building up of your Sunday School and Christian Endeavor Society as nothing else could do.

You pastors and superintendents want to get busy right now! Sign up; then line up for a great time at Elon.

C. H. STEPHENSON.

CONTRIBUTIONS

SUFFOLK LETTER.

Chautauqua is a small city on Lake Chautauqua, in the southwest extremity of New York State. It is a celebrated summer resort, made famous by the "Chautauqua Assembly" founded there by Bishop John H. Vincent and Lewis Miller, in 1874, fifty years ago. The assembly is now known as the "Chautauqua Institution," whose distinctive mission is "to direct the reading habits of people who have received the best training in the best institutons, and desire to pursue after-school courses; and for those who have not had collegiate training, but desire to get the college students' outlook upon the world and life. The system comprehends a four years' course of reading and study to be pursued under officers of the institution, and really leads up to a diploma. On the tenth anniversary of the circle's organization, 200,000 persons, scattered through all parts of the world, belonged to the association. It has developed into a wonderful institution.

The movement has led to the establishment of hundreds of "Chautauquas" throughout the country, to the establishment of summer schools in American universities and colleges, and correspondence schools. Fifty years of such a history has added greatly to the culture of the people, and that broader outlook so characteristic of American progress in the finer ideals and practices of twentieth-century life. The Chautauqua idea is no longer an experiment, but a success in all parts of our country. The founders of great institutions make contributions to human progress that cannot be measured in one generation.

Our Chautauqua will open at Elon College, N. C., on July 28th, and close on August 3, 1924; that is, it will open on Monday after the fourth Sunday in July and close on the first Sunday in August. When the program appears in THE CHRISTIAN SUN, all the members of the Church in the Southern Christian Convention should read it, consider the opportunity it offers to pastors, Sunday School officers and teachers, Christian Endeavor leaders, and all interested in the work of the kingdom and the efficiency of Church activities. The Chautauqua leaders will provide a worthwhile program; the college will provide ample accommodation at minimum cost, and the teachers will do their best without pay.

The atmosphere will be wholesome, recreational hours will be enjoyable, and the week will be inspiring along religious and educational lines. Every Church and Sunday School should be represented. It would even pay Churches and Sunday Schools to provide for the expenses of delegates chosen to attend, learn, and return with new willingness to serve, and increased information for service. We have been too backward in striving after thorough preparation for Church work. Remember July 28th—and be present.

W. W. STALEY.

ELON LETTER.

Herbert Spencer lived to ripe old age and produced until the end. He said the best vacation is a change of work and scene. In his case, the philosophy he advocated certainly worked.

The mind and body need what we call a vacation, a change of work and scene. Vacation time is not lost time. We always return to our routine work from a vacation, no matter how brief, renewed in mind and body. We soon accomplish more work than we would had we remained constantly at our post of duty.

It is customary for business houses and offices to give a week's vacation, oftentimes more, to their employees. They find it pays. When life was rural, with long stretches of rest and daily change of detail, vacations were not so necessary; but in the highly specialized social order of our time, the best results come from the practice.

One of the best and most helpful ways to spend a vacation is to attend the summer school of religious education of our Church at Elon or at Bethlehem. At Elon, the date this year is July 28th to August 3d, and at Bethlehem it is August 11th to 17th.

Our Chautauqua, or summer school, offers a complete change of environment and an enlarged field of interest. Comfortable physical surroundings, wholesome food, splendid fellowship, inspiring lectures and addresses, real classes for the serious and practical consideration of the best methods of work in local Churches, Christian sport and recreation, songs that touch the heart and inspire to noble achievement, the warm handclasp of old friends, and the equally warm handclasp of new friends—these are some of the real attractions of our summer schools.

And when we return to our homes, we come not much depleted in purse as is the case so frequently when we go to the resorts, where vacations are made possible by the desire for profit. A friend recently "vacated" in Florida. He laconically told me that Florida, as he saw it, was famous for two things—oranges and tourists, and that both of them got skinned. You won't find it that way at our summer schools. They are not conducted for material profit. They are maintained for physical, social, mental, and spiritual profit, the four characteristics of the full-rounded life, and in these directions they most admirably succeed.

Leadership training is fundamental in our needs as a Church. Our summer schools are a most fruitful source of such training. Daily vacation Bible schools are springing up all over our Church this summer, because last year our workers at Elon saw the good to be accomplished by such schools. The employment of all-time workers in the local Churches as directors of religious education was also strongly urged, and at least three Churches have recently added these really necessary pastoral assistants in the modern-day Church. Such achievements should lead a host of our young people as well as our present leaders, to these schools for leadership training and character development this summer.

W. A. HARPER.

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

I. THE START.

[*Foreword.*—Mr. Hermon Eldrege has been sent by the Christian Church as its representative to the World's Sunday School Convention in Glasgow, Scotland. He has chosen to add to that journey a "Pilgrimage to the Shrines of Religious Freedom" in Europe, and has joined an university extension tour party, under the leadership of Dr. Walter S. Athearn, of Boston University, and will visit the scenes of the lives and labors of the great pioneers of religious liberty in Europe, including the homes of Wycliff, the Wesleys, John Knox, Fox, Whitefield, Calvin, Zwingli, Cromwell, Robinson and the Pilgrim Fathers, and other leaders and the homes of the poets and writers who have contributed to Christian thought, such as Wordsworth, Milton, Gray, Erasmus and the Oxford, Cambridge and Edinburgh University leaders. Mr. Eldredge has agreed to write for THE SUN a weekly letter on his travels, of which the following is the first.—EDITOR.]

Our train was just entering Canada, near Montreal, where I was to sail on the S. S. Doric for Liverpool the next day. The Canadian customs officer had just examined our baggage contraband, and three of us were engaged in conversation which developed that one was a devout Catholic and was educated for a priest; one a free-thinker, and one a field secretary and editor of the Christian Church.

I had just made a remark about something that Drummond had written, and the young Catholic (who had been entertaining us with his escapades in a Catholic seminary) took it that I meant Drummond, a Canadian baseball writer. We had a good laugh at the mix-up, and since we had gotten to such good-fellowship, I suddenly turned to him and said: "I hope you will not be offended, but I would like to know how you square up your stories of "wine, women and song" with your devotion to your Church. You know, I am a Protestant and a Y. M. C. A. man, and you are a Catholic and have been extolling the K. of C.—how do you mix your fast living with your religion?"

He flew up in the air for a minute, but my free-thinker companion insisted that my question was a fair one, and that he too would like to hear its answer.

"Well," said the young almost-priest, "if a fellow goes to Church and to confession for his sins and takes the sacraments, he can have his 'fling' in the world if he wants it, and nobody is the worse for it."

This was my first lesson in religious liberty on a ten-thousand-mile search!

And coming into old Montreal, with its near-million population and its mixture of booze and intense religious life, I am inclined to believe that our young train friend is not alone in the conviction he expressed. I do not believe I ever saw so much "religion" and smelled and saw the effects of so much booze in a single twenty-four hours in my life as I have seen today. I have seen the religion because I have looked for it, but I have come in contact with the booze because it looked after me, it seemed.

I suppose, and I know, that first it strikes one in the face coming here from prohibition U. S. A. to beer-ridden Montreal. I actually smelled beer in the air within five minutes after I left the train. And then to see again the endless rows and signs of saloons, such as we used to have, and to have it served openly on the hotel dining-room table and a "wine list" pushed into my hands by a waiter—well, it was sickening, and one meal there was enough; and it was in the Queen's Hotel at that, one of the finest hotels in Canada. I know I never thanked God so heartily in my life for prohibition in the United States as I have today.

Religion.

But as to the religion of such a city!

Montreal is called the strongest Catholic city on the North American Continent. I was in one Catholic Church today (Notre Dame), which will seat over ten thousand people. My guide told me sixteen thousand, but I counted and figured out that his story was that of an overzealous adherent of the faith.

But it was by all odds the greatest Church edifice I ever saw, and I do not expect to see a greater until I cross the sea. Its decorations and images, and candles, and stations of the cross, and stained-glass windows were gorgeously wonderful (although somewhat aged and musty), and in

striking contrast with its plain, bare wood floor, which would hardly compare favorably with the average American kitchen floor, but it was worn and roughened with the feet and the knees of believers. One was forced to an attitude of combined admiration and pity at their reverential attitude and with a devout desire that such a spirit of reverence might be seen more in our Protestant Churches.

And then great St. James Cathedral and its worshiping thousands is one of the sights of this great Canadian metropolis. St. James is built a replica of St. Peter's, in Rome. I know little of St. Peter's, except from illustrations; but if it is St. James on a larger scale, it is surely a miracle of architecture. Worshiping crowds silently came and went here, too, paying absolutely no attention to each other, but all intent on their devotions or candles or prayers or confessions, and not recognizing and not even looking at a stranger within their gates, and turning not to the right hand nor to the left, and seemed to impress me with an atmosphere of "the King's business demands concentration."

There are many fine Protestant Churches in the city, but in size comparisons they are small indeed. But two things impressed me greatly about the contrast between Protestant Churches and Catholic, besides the difference in size. First, the Catholic Churches were open to worshipers all day long, and they still come and go as I write, while the Protestant Churches are practically closed up tight. One of them was open for prayer, but I saw no one enter or leave. And then another contrast was that the Protestant Churches are murh more luxuriously furnished in the pews (cushions, carpets, carvings, and the like), while the Catholic furnishings are around the altars and in the statuary and lights and decorations, while the pews for the worshipers and the floors seem bare indeed in comparison. I am only reciting a fact, and am not expressing an opinion, but I have something to think and wonder about, and maybe after I have seen more and studied more deeply I can answer my own questioning attitude in a better way.

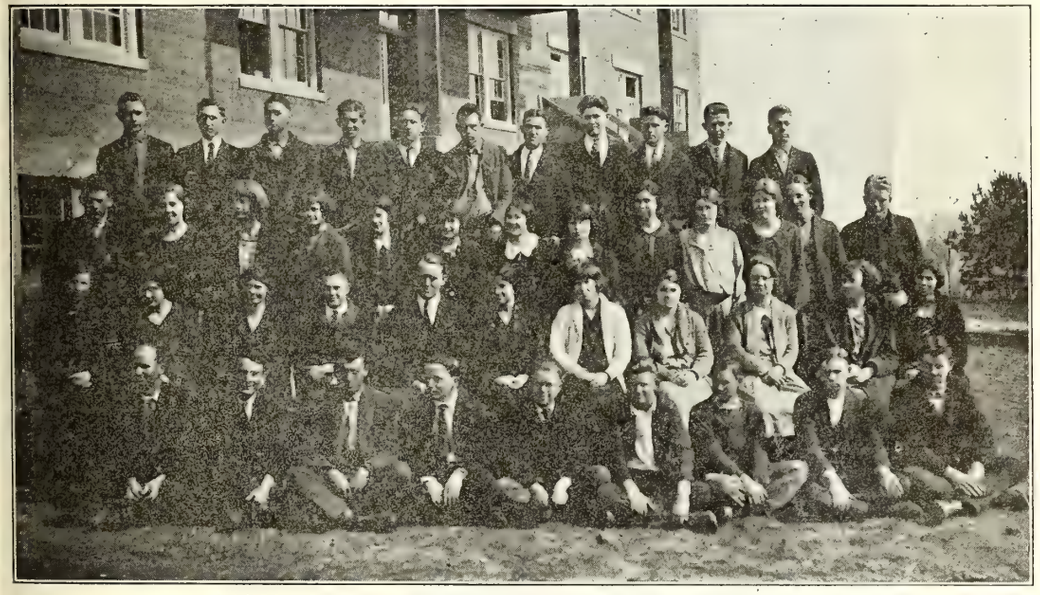
Montreal is largely a French city, and in large sections of it only French (a poor sort) is spoken. The French Catholic parochial schools foster this until the children do not learn the English as they do in our American public schools. In most of the city the tradesmen's signs and wares are advertised in both English and French, and one sees signs everywhere of this sort: "Chambries a Louer —Rooms to Let," or "Le Bieres and Porter—Beer and Porter," which is a sort of mongrel French, to say the best of it. But I can understand better now than ever before how the Canadian soldiers got along easier and more quickly in France than our boys. The language was not so foreign to them.

I went down into the French quarter this afternoon and walked the narrow, dirty streets and saw poor, unkept houses and yards so greatly in contrast with their magnificent Churches, and I wondered again at them as to how they are kept doing it. It is surely devotion to their Church, and cannot all be accounted for on the ground of fear and authority, which we so lightly answer the question with when put up to us. I saw hundreds, if not thousands, of children march from their parochial schools at 3 P. M. to their Churches. I watched them and studied their faces and attitudes, and they were just happy children, in spite of plain, and sometimes even ragged, clothes—seemingly just as happy as any equal bunch of Protestant children leaving public school, and they were adding their Church life to their student life. I am again not expressing opinions about it all, but I am telling facts as I see them.

But, after all, does it not prove to us again that the child is plastic in the hands of its leaders, and if we want a new America, and if we want the kingdom of God to come on earth, as our Master taught us to pray, we will have to remember the children?

It is near midnight as I close this first day of my pilgrimage. I sail at 10 A. M. tomorrow, and if God wills, I will send you my next letter from Liverpool.

Montreal, Canada.



BETHLEHEM COLLEGE.

THE APPEAL FOR MARKERS.

The Chautauqua and School of Methods is year by year growing in interest and enthusiasm. The sessions have stimulated faith and zeal for the work which the Churches, Sunday Schools and Christian Endeavor Societies have to perform—by arranging courses of study to meet the needs of the various departments, and by giving us teachers who have led, and will continue to lead, us into a knowledge which brings vision and feeds faith.

The appeal for trained workers is urgent, and we believe that our people will be responsive.

MRS. W. T. WALTERS.

CHAUTAUQUA
and
SCHOOL *of* METHODS
ELON COLLEGE, N. C.
July 28 - - - August 3

Bigger
Better
Broader

Courses.—Preaching, Bible-Story Telling, Young People's, Educational Task of the Church, Missions, Evangelism, Boy Scouts, Christian Music, Pageantry, Christian Endeavor.

:: :: ::

Information
Inspiration
Recreation

Faculty.—G. C. Enders, McD. Howsar, H. S. Hardcastle, S. C Harrell, C. Humphrey, W. W. Staley, Mrs. W. T. Walters, Mrs. T. G. Hyatte, J. O. Atkinson, J. H. Lightbourne, Mrs. M. T. Merrill, W. A. Harper, E. B. Flory.

:: :: ::

Study
Fellowship
Lectures

Lecturers.—Wade C. Smith, John G. Truitt, D. R. Fonville, W. W. Staley.

Junior Chautauqua every day, conducted by Miss Lucy Eldredge and competent assistants. Load up your automobile and come and spend the week with us.

:: :: ::

You owe it
To Yourself
To your Church
To your God

—To render the best service possible.

The *Chautauqua* will help *you.*

For further information, write the Secretary.

W. T. WALTERS, *President*
RICHMOND, VA.

MISS PATTIE COGHILL,
Secretary.

Miss Lucy Eldredge, Dayton, Ohio, is in charge of the program.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

Ingram, Va., $5; Wakefield, Va., $3.08; Turner's Chapel, Colon, N. C., $2; Wentworth, McCullers, N. C., $2; Liberty, Vance, N. C., $7.20; Elm Avenue, Portsmouth, Va., $10.11; Bethlehem, Timberville, Va., $4.76; Linville, Harrisonburg, Va., $6.64; Citizen's Bible Class, Elon College, N. C., $6 36; Mt. Auburn, Manson, N. C., $4.43; Ramseur, $3.48; High Point, N. C., $3.10; Third Avenue, Danville, Va., $8.93; Reidsville, N. C., $6.33; New Lebanon, Wentworth, N. C., $3.25; Rosemont, Berkley, Va., $21.79; Needham's Grove, Steeds, N. C., 50c; Timber Ridge, Trone, Va., $4.90; Roanoke, Ala., $2.10; First Christian S. S., Portsmouth, Va , $8.41; Philathea Class, Elon College, N. C., $1.90; Raleigh, N. C., $5; Durham, N. C., $25.53; Antioch, Harrisonburg, Va., $7 93; Palm Street, Greensboro, N. C., $6.68; Richland, Ga , $1.36; Beulah, Truett, Ala., $1.68; Leaksville, Luray, Va., $3.61; Fuller's Chapel, Henderson, N. C., $2; New Providence, Burlington, N. C., $1 58; Holland, Va., $10.75; Waverly, Va., $15.12; Pleasant Hill, Liberty, N. C., $1.82; South Norfolk, Va., $6.49; Berea, Nansemond, Driver, Va., $6; Wakefield, Va., $3 14; Union (Surry), Dendron, Va., $2.93; Dry Run, Seven Fountains, Va., $2 50; Zion, Moncure, N. C., $3.25; Dendron, Va., $5.87; Berea (Norfolk) Hickory, Va , $7; Portsmouth, First Church, $7.79; Christian Temple, Norfolk, $200.00; Burlington, N. C., $91.98. Total for month of June, 1924, $536.28.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

J. O. Atkinson, *Mission Secretary.*

THE RECREATIONAL SIDE OF THE ELON SUMMER SCHOOL.

By Rev. H. S. Hardcastle.

"All work and no play makes Jack a dull boy," and Jill a dull girl, even if Jack is a grown-up boy, or Jill a grown-up girl. And the same principle obtains if Jack is a preacher or Jill a teacher, in middle-life or old age. Play is one of God's ways of keeping His children from becoming dull, or old, before their time, and he who has not learned to play has not learned one of the great lessons of life. On the other hand, he who has learned to play has learned something that will pay large dividends in his own life and makes him a blessing to others. I might add that the preacher or teacher who can teach boys and girls to play in the finest sense has made a direct contribution to the character-development of that boy or girl. And the Church which is providing wholesome recreation facilities for its young people is helping to establish the kingdom of God in the hearts of men and women.

It was because the leaders of the summer school recognized the value of, and the necessity for, play that they have made provision for it in the schedule. According to that schedule, the afternoons will be given over to play and recreation. If the recreation is well organized, and if the members of the summer school enter into the spirit of the thing, this feature of the program can be made well worth while. It is my duty, as well as my privilege, to see that the former is done; it is the duty of the members to see that the latter is done. In other words, I am going to provide what I hope will be a program of wholesome recreation. But no program, however good or well planned, will mean anything unless the individual members of the group for which it is planned enter wholeheartedly into that program. I call upon all who come, then, to co-operate with me in this feature. I herewith suggest a few things which will help:

1. Lay aside any false dignity or formality before you come on the campus. Life for the most of us has enough of the serious in it. The week at the summer school ought to be a time when we get a little respite from the exacting demands of our lives. And except for the study periods in the morning, we ought to make the most of our opportunities to relax, and to re-create our bodies, minds, and spirits. Come, therefore, with the avowed purpose to enter whole-heartedly into the recreational features of the program.

2. Bring any athletic or sporting goods which you may have, such as baseball gloves, bats, etc., tennis rackets, bathing suits, hiking shoes—anything that can be used in games and recreation.

3. Write me freely and frankly about any special features which you would like to see embodied in the recreational program. I will appreciate any suggestion, and I will try to embody them in the program.

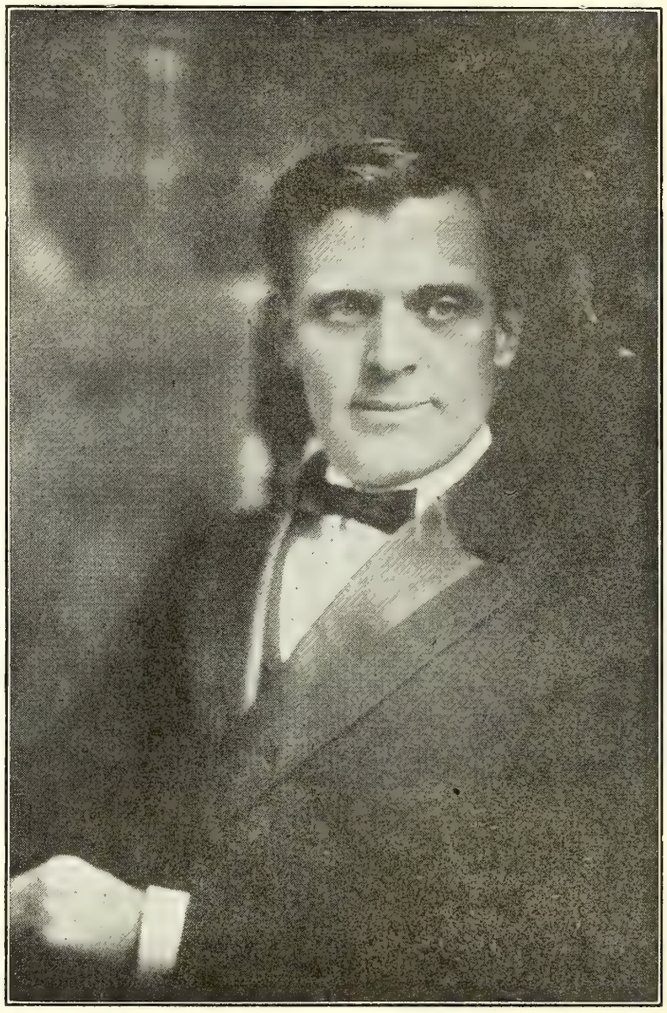
All together—let's go!

Suffolk, Va.

SEEING IS KNOWING.

We are delighted that the Chautauqua will be held at Elon College again this year. It is always a joy for the people of Elon to have meetings of this kind held here. It gives us the pleasure of mingling with our Church folks, and then, too, it gives the visitors an opportunty to see the progress our denomination is making in its college and in its Orphanage work. When our people visit these institutions, which are theirs, they see for themselves, and can better realize what our Church is doing.

Dr. Harper can go to a Church and tell people what the college is doing and the buildings that are under construction, but he cannot give the impression a visitor will get if he comes and beholds these magnificent buildings in all their grandeur and beauty. It is worth a trip to Elon to see the five beautiful buildings nearly completed.



DR. J. O. ATKINSON, Teacher.

"Uncle Charley" can visit Churches and tell our Church people about the Orphanage, its one hundred and five children, its two nice brick buildings, its modern barn, its nice herd of Holstein and Jersey cows, its pigs, chickens and many other things; but he cannot give you the impression you will get if you will visit the Orphanage and see the beautiful little children and all the other things we have here that will interest you.

Come to the Chautauqua, visit our institutions and see what you are doing as an individual and as a denomination. We want to extend to you a hearty welcome.

Chas. D. Johnston,
Superintendent.

Hawaii has the highest mountains of any islands in the world. Two peaks rise nearly 14,000 feet into perpetual ice and snow.

PROGRAM.

The following is the program of the Sunday School and Christian Endeavor Convention of the North Carolina Conference, New Elam, Merry Oaks, N. C., July 15-17, 1924:

Convention Officers.

President—C. H. Stephenson, Raleigh, N. C.
Vice-President—H. W. Johnson, Cardenas, N. C.
Recording Secretary—Miss Pattie Coghill, Elon College, N. C.
General Secretary—Rev. Stanley C. Harrell, Durham, N. C.
Treasurer—Prof. L. L. Vaughan, Raleigh, N. C.
Convention Theme: Reach, Teach and Save.
Convention Text: Train up a child in the way he should go, and when he is old, he will not depart from it.—Prov. 22:6.
Convention Song: "The Bible Way."
Devotional Theme: "Moments with the Master," Dr. N. G. Newman, leader.

Tuesday Evening.

8:00 Song Service—Mr. Geo. McCullers, leader.
8:10 Devotional—With the Master at the Parting of the Ways, Dr. Newman.
8:25 Address of Welcome—Rev. B. J. Howard.
8:35 Response—Mr. H. W. Johnson.
8:45 Business Session, Enrollment, Organization.
9:00 Address—"Sunday School Possibilities," Dr. C. H. Rowland.
9:30 Report of Entertainment Committee.
9:45 Adjournment.

Wednesday Morning.

9:30 Song Service—Mr. McCullers, leader.
9:45 Devotional—"With the Master on the Threshold of Life's Mission," Dr. Newman.
10:00 Business Session.
10:20 President's Annual Address.
10:50 Address—"Teaching Young People to Worship," Rev. A. H. Hook.
11:05 Address—"Reaching Young People with Song," Rev. R. L. Williamson.
11:20 Address—"How Shall We Interest Young People in Missions?" Rev. J. Lee Johnson.
11:35 Address—"The Pastor and His Young People," Rev. J. E. Franks.
11:50 Address—"Christian Social Activities for Young Folks," Mrs. W. A. Harper.
12:05 Address—"A Larger Vision of Service," Miss Lucy Eldredge.
12:30 General Discussion of Young People's Work Conducted by Miss Pattie Coghill.
12:45 Lunch.

Wednesday Afternoon.

2:00 Song Service—Mr. McCullers, leader.
2:15 Devotional—"With the Master in the Supreme Testing," Dr. Newman.
2:30 Senior Christian Endeavor Report—Rev. J. E. McCauley.
2:35 Junior Christian Endeavor Report—Miss Fleda Summers.
2:40 "Christian Endeavor's Opportunity in Country Churches," Rev. J. F. Johnson.
2:55 "What Our Christian Endeavor Accomplishes," Mr. H. M. Rhodes.
3:10 "Christian Endeavor's Influence on the Spiritual Life," Miss Lucille Mulholland.
3:25 "Christian Endeavor as Seen by a Field Worker," Miss Pattie Coghill.
3:40 General Discussion of C. E. Work.
4:00 Business Session.
4:15 Adjournment.

Wednesday Evening.

8:00 Thirty Minutes of Old-Time Singing, led by Mr. McCullers.
8:30 Address—"Evangelism in the Sunday School," Rev. S. L. Beougher.
9:00 Address—"Sunday Schools and the Mission Task," Dr. J. O. Atkinson.
9:40 Announcements.
9:45 Adjournment.

Thursday Morning.

9:30 Song Service—Mr. McCullers, leader.
9:45 Devotional—"With the Master in the Valley of Humiliation," Dr. Newman.
10:00 "A Sunday School at Work," Prof. L. L. Vaughan, Supt.; J. C. McAdams, Teacher.
11:15 Round-Table on Increasing Sunday School Attendance and Enrollment—Prof. Vaughan.
11:30 Departmental Reports:
Cradle Roll—Miss Mary Kent.
Primary and Beginners—Mrs. L. L. Vaughan.
Juniors—Mrs. W. H. Boone.
Intermediates—Miss Susie Riddick.
Adult—Rev. S. M. Lynam.
Home—Miss Lessie Pugh.
Teacher Training—Dr. W. D. Parry.
Music—Mr. George McCullers.
Literature—Mr. J. A. Kimball.
Missions—Mrs. W. C. Whittaker.
Organization and Expansion—Dr. N. G. Newman.
12:00 General Discussion of Reports.
12:10 Address—"Teacher Training," Dr. W. C. Wicker.
12:30 Business Session.
12:45 Lunch.

Thursday Afternoon.

2:00 Song Service—Mr. McCullers, leader.
2:15 Devotional—"With the Master Even Unto the End," Dr. Newman.
2:30 "Serving Christ Through the Children," Supt. Chas. D. Johnston.
2:50 "Importance of the Cradle Roll," Mrs. N. G. Newman.
3:05 Address—"Training for Definite Service," Dr. W. A. Harper.
3:35 Business Session. All Unfinished Business.
4:15 Adjournment.

SONG BOOKS ADOPTED.

The Music Committee of the N. C. S. S. & C. E. Convention met with the Sunday School and Church at New Elam a few Sundays ago. After discussing the matter of music for the coming Convention, it was decided to use as the Convention song book "The Shining Way," published by the Showalter Company, of Dalton, Ga. The book can be had of the Alfred Williams Company, Raleigh, N. C., at 35 cents per copy. As many singers as can do so are urged to attend the Convention and help in the music. By doing this, real favor will be conferred upon the Convention, as well as the local Sunday School. The Convention song will be No. 65 in the above-mentioned book.

GEORGE M. MCCULLERS.
McCuller's, N. C. *Chairman Music Committee.*

NOTICE.

All delegates and others expecting to attend the Sunday School Convention at New Elam Christian Church by automobile, and all coming by trains will please notify us what day they will arrive. Schedule of trains: "Shufly" leaves Raleigh going South about 8:30 A. M., and arrives Merry Oaks about 9:30 A. M.; No. 11 leaves Raleigh about 4 o'clock P. M., and arrives Merry Oaks about 5 P. M.; "Shufly" going North from Hamlet arrives Merry Oaks about 4 P. M.; train No. 12 going North from Hamlet arrives Merry Oaks 10:17 A. M.

All persons who expect to attend the Convention will please write me a card explaining which day and train they will arrive on.

New Hill, N. C. W. M. GOODWIN,
Chairman of Entertainment Committee.

OUR PLEDGES to Men and Millions are Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations—'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)—but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Every one who fails to do so not only produces paralysis in his own moral system, but to that extent paralyses the efforts and sacrifices that the faithful and the loyal make.

BEAR IN MIND MEN AND MILLIONS MEAN AND STAND FOR ALL THAT THE CHRISTIAN CHURCH MEANS AND STANDS FOR.

—REMEMBER—

that the fourth year ends April 30, 1924.

After that, we have only one more year in which to meet these obligations. Unless we put forth a mighty effort to pay some on these pledges during the last quarter of the fourth year, there is great danger that we will fail entirely, because of the bulk of our pledge looming up before us in a one-year period.

Paying SOMETHING by April 30, 1924, will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Pray without ceasing."—1 Thess. 5:17.

Prayer is the supreme law of the spiritual order. Man as an exponent of God by creation is endowed with a personality which is soul and which is that something about him which transcends the laws of nature; yea, the material universe. It is expressed in love, thought, ideals, sacrifices, hopes, faith, mercy, charity, courtesy, etc. And prayer functions in all these as a direct result of Christian consciousness. The moment one becomes conscious of God, he is impelled to pray. The soul goes out to its God and worships and longs for its God's blessings. In the material and godless world, there is no prayer; but in the spiritual world it is most natural. And it manifests itself like a child does to its mother. It runs to her with all its love, its ideals, its needs, all its desires. The mother listens and responds as her love dictates. "Except ye become as little children, ye shall in no wise enter the kingdom of heaven."

Prayer.—Our Father, help us to be like a child. Each day this week as we face the petty rounds of irritation, concerns and duties, help us to be true, and give us strength, courage, faith and trust complete. In Christ's name we ask it. *Amen.*

TUESDAY.

LIVE UP TO THE FAITH OF THE CHILDREN.

Lesson: Matt. 18:1-6 (read aloud).

"Whoso shall cause one of these little ones to stumble, it is profitable for him that a great millstone should be hung about his neck, and that he should be sunk in the debths of the sea."—Vs. 6.

One of the reasons why so many children are not more impressed with religion is that their parents, who may profess to be Christians, so frequently in their homes, violate the principles of Christianity.

It stands to reason that a child whose parents pretend to the world that they are Christians, and who quarrel and talk in a derogatory manner about their neighbors, say mean things about those they dislike, expressing that dislike frequently, and who fail to treat their children in a Christian manner, will have little faith in Christianity.

If a child loses faith in Christianity, in Christians in general, because of his parents who pretend to be what he can see they are not, it will take a great deal to make a Christian out of that little one.

Children make comparisons and are practically keen in judgment. Young children are prone to think that if their parents are not true to the standard they pretend to be loyal to, then none is true. It is a truly awful thing to destroy the faith of a little child. A man who turns his eyes to God in prayer and the next moment exclaims in anger at a noise which disturbs him, makes just the opposite impression from the one he seeks to put over. (Copyright, 1924, International Feature Service.)

Prayer.—Our Father, hear our prayer. Forgive us of all our sins. Send Thy spirit to make intercession for us and to endow our souls, so that our words, thoughts and actions may be a supreme example unto our children. May we live a tranquil and godly life. In His name we ask it. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH SORROW.

"Blessed are they that mourn, for they shall be comforted."—Matt. 5:4.

Sorrow may be the channel through which our greatest happiness may flow. Tears have a mission in the world. Sorrow prepares the heart, like a farmer prepares the field, that good seed may be sown. Sorrow is all right when God is driving the harrow. A life, like a field, must be prepared if it yields the ripe fruits of happiness. The difference between the joys of a saint and a sinner is illustrated in the difference of the quality of strawberries that grow wild and those grown in a well-kept garden. Sorrow is one of the plows among the farming tools of God. God is a farmer, and the heart is His field. As sugar is sweeter after we have tasted vinegar, so happiness is sweeter after we have tasted the sorrow. Those who have inherited great wealth cannot appreciate it as those can and do who accumulate riches through the blessings of work and poverty. So God prepares us to be happy through sorrow. That we may forever drink the cup of joy because of sins forgiven, He first gives us the bitter cup of repentance. The Church needs a baptism of sorrow for a lost world. If we had this, there would be fulfilled the saying that is written: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Prayer.—Our Father, we pray that sin may be seen to be sinful. Continue the Spirit until men shall mourn and repent. Let the Church see the world till she weeps and repents and loves. We pray in Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

TWICE BORN.

"So is every one that is born of the Spirit."—John 3:5-8.

A man I know was a skeptic, or at least he thought he was. When cornered in an argument, he would take refuge in: "Prove it now! Just give me a demonstration!" And in spite of all his doubts, he was one of the most lovable fellows who ever lived.

As we walked along, the old subject came up: "How can a man be born again?" My friend contended that it was not demonstrable, but "just a petty conceit of the mystics." There had been a great storm the night before, and a number of large trees were uprooted in the park. We stopped to look at a splendid giant oak we had often admired, but which had yielded to the blast. "I wonder what happened to him?" said I. "Happened!" cried my friend; "why it's easy to see what happened—last night's wind brought him to earth." "How do you know this?" I asked. And then he said: "Because no other agency could have produced this result."

We turned in at the factory gate. A fine-looking man, a little past middle life, was directing some men. As he smiled a welcome, my friend asked: "Who is that man?" I gave him the name of one who five years before had been the town drunkard, a wife-beater, and a man whose very breath was profane. My friend could hardly curb his astonishment. "Reformed!" said he. "No," I replied; *"reborn."* And then he used the same words he had used a few minutes before in the park: "No other agency could have produced this result." And as we walked along, he repeated, like one who was grasping a truth for the first time: "But canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—*Rev. I. D. Lyttle.*

Prayer.—(By one of the parents) That we may experience the change of heart which is the work of the Holy Spirit.

FRIDAY.

TRUE GREATNESS.

"He who would be greatest among you, let him be your servant."—Matt. 18:1-4. V. 23.

The mother of Zebedee's children went to the Saviour and asked for a position for her two boys, that they might be with Him in His kingdom. But the Saviour told her that there was a price to be paid for position, and that was service. That is the rule of life. If you want to be happy, help somebody.

One has said: "The secret of happiness is: memorize something beautiful every day; look for something beautiful every day, and help somebody every day."

Prayer.—Our Father, give us the true spirit of service. Help us to conquer our selfishness, and to reach out in helpfulness to others, even as we ourselves have been helped of Thee. In His name we ask it. *Amen.*

SATURDAY.

FOLKS WITH MERELY LAMPS.

"Our lamps are gone out."—Matt. 25:8-13. V. 8.

Who are these with merely lamps? Churchmen: having the form of godliness, but denying the power thereof; believing in the standard of Christian conduct, but their piety ends there; having no passion for the kingdom and for stainless souls; forgetting the function of consecration and spiritual culture, purity of motive and vital relations with the Father; trying to be good without God. They like justice, mercy, compassion and everything good, but in no way do they connect these things with God. Such a life does not plumb the depths of the soul, does not unveil the secrets of God, does not embrace worshipful feelings, does not even look up to God. It is an attractive lamp with the oil going out, its flame expiring at the solemn hour when Jesus comes.

Prayer.—Our Father, be with us lest we perish. Help us to touch the real powers of God and drink of the true fountains of life, and not miss the mark. In nothing let us live apart from Thee. *Amen.*

SUNDAY.

THE DAY OF THE CHURCH.

"THE SABBATH WAS MADE FOR MAN."—Mark 2:27.

Today is both God's and man's day. Let us lay aside our work and walk with our heavenly companion. Let us do this regularly, putting it down as an essential feature in our schedule and in our lives, and serve Him thus with cheerfulness and longings for His companionship.

Unless we do make it a regular thing in our plans, it will be a fight for us to do so, and if we have to fight ourselves into it, we shall lose, for no one is strong enough to survive an ordeal of that kind. A thing which is not done easily is in danger of not being done at all.

Let us once decide that going to Church deserves a fixed place in our schedule and the battle is won, and the habit will be actually a part of our lives. Let us not think of it as something extra; if so, it will become a burden, and voluntary burdens are sure to be discarded.

We go to our business whether we feel like it or not; because it is necessary, and we give that the right of way over everything else. Let us put Church down the same way, and all obstacles and difficulties will disappear.

Prayer.—Our Father, teach us Thy will and what Thou hast for us to do this day. Forgive us of what we have lacked in the past, and for all our mistakes. Sanctify us, our homes, our Sabbaths, our business and our all, and so let Thy heaven begin in us. For Jesus' sake. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

"KIDDIES' KORNER."

Dear Little Sunbeams:

Yes! This is the name of your new page! And, oh, my! it has certainly been hard to choose a name from this contest, since the contest has been just so very *good* that I could hardly decide which was *best.* But all of you are such dear children that I am sure you will be good loosers, and so I am not afraid to tell you that the winner of the contest is Dorothy Helfenstein, Dover, Del., and the name she sent was "Kiddies' Korner." Don't you like it? I knew you would, and I hope you will all think I have been fair.

Now, I'm sorry, but you can't get away without a little scolding. Some of the poems you sent in were copied. Just remember that the most interesting work is *your own work.* There! that's all the scolding you will get this time; I hope you don't mind much.

Your editor has a big surprise for you next week. Oh! just you wait till you see it. I'll tell you this much: it's about a *big contest*—but, sh-sh-sh, I'll let you wait and see, for it's a secret—something that you will like to take out under a big tree and—sh! I'm about to tell. Wait till next week.

Good-by, little Sunbeams, your contest has been *great!* The next one will be even better.

YOUR EDITOR.

THE LITTLE PIG.

Once there was a Little Pig.
He lived with his mother in a pen.
One day he saw his four little feet.
"Wee-wee, Mother," he said,
"See my four little feet;
What can I do with them?"
She said: "You can run with them."
The little Pig ran, and ran;
He ran 'round and 'round the pen.
One day he found his two little eyes.
"Wee-wee, Mother," he said,
"See my two little eyes;
What can I do with them?"
She said: "You can see with them."
The Little Pig looked, and looked—
He saw the Cow;
He saw the Sheep.
One day he found his two little ears.
"Wee-wee, Mother," he said,
"See my two little ears;
What can I do with them?"
She said: "You can hear with them."
He heard the Dog say "Bow-wow,"
He heard the Cat say "Mew-mew,"
He heard the Cow say "Moo-moo,"
He heard the Sheep say "Baa-baa."
One day he found his one little nose.
"Wee-wee, Mother," he said,
"See my one little nose?
What can I do with it?"
She said: "You can smell with it;
Can you smell your dinner?"
The Little Pig wanted his dinner.
He could not smell it.
"Wee-wee-wee," he said.
Soon he found his one little mouth.
"Wee-wee, Mother," he said,
"See my one little mouth?
What can I do with it?"
She said: "You can eat with it;
You can eat your dinner."
The Little Pig wanted his dinner.
He could not find it.
"Wee-wee-wee," he said.
Soon a girl came to the pen.
She had something for Piggy.
Can you guess what it was?
The girl said: "Come Piggy,
Come Piggy, come;
I have something for you.
It is something good to eat."
What did the Little Pig hear with his two little ears?
What did the Little Pig see with his two little eyes?
What did the Little Pig do with his four little feet?
What did the Little Pig smell with his one little nose?
Guess what the Little Pig did with his one little mouth!

THOUGHTS.

When a little child is naughty
And is cross with everything,
Then his thoughts are changed to hornets
That go flying off to sting.
When a little child is happy,
Then his loving thoughts, I think,
Are turned to floating butterflies,
All white, and gold, and pink.

—*Ethel Blair,* in *St. Nickolas.*

THE BOASTING BOY.

I knew a boy in our town, whose name was Billy Hood.
He had a sword all made of tin, a musket made of wood;
His drum would always let you know when Bill Hood was coming,
For all the neighbors used to say: "I wish he'd stop that drumming."

Now, very brave this Billy was—at least, so Billy thought;
And he was not afraid—not he—of anything that fought.
"With this good sword and gun," said he, "I'll fight until I die:
Let man or beast come on! Who fears? Not Billy Hood! Not I!"

But, ah! one day this Billy went where six old Geese were straying,
And on his noisy drum began somewhat too loudly playing.
An old Goose chased him from the field; and Billy screamed, ran
Till on the kitchen floor he sank—that valiant little man!

THE SECRET IN THE BAG.

"Ray," said Mrs. Coon to her son, "I wish you would take this basket of honey over to Farmer Bear's for me. I think that he will enjoy it."

"Yes, mother," said Ray.

"You must hurry, because I am afraid that the Fox children are playing in Farmer Bear's woods, and, if they see you, they will be sure to try to take the basket away from you."

"But I won't let them," said Ray in a very important manner.

He got to his feet, took the basket of honey, and started off briskly toward Farmer Bear's house. He had not gone far when he came on a sweet young apple lying in his path.

"Well," said Ray as he stooped to pick it up; "I certainly am in luck this morning." And he was so pleased at finding the apple that he forgot all about hurrying, and walked over to the brook to wash the apple.

It tasted even better than it had looked, and when Ray started on again, he was thoroughly happy. He was singing a gay little tune and dancing a merry little dance when he came to the bridge that led across the brook. There he stopped short, for at the other end of the bridge stood the two Fox boys.

"Hello!" said Rusty Fox; "what is that you have?"

"A basket," said Ray.

"What's in it?" asked Reddy Fox.

Ray Coon made no reply, but started to walk across the bridge.

"This is a toll bridge," said Rusty. "You can't cross it until you pay toll, and the toll is to tell us what is in your basket."

"If you won't tell," added Reddy, "let us look inside."

"No," answered Ray. But he did not know how he was going to get across the bridge if the Fox boys did not want him to, but he looked up and down the stream, and all at once he caught sight of a row of stones that formed little stepping-stones right across the brook.

Ray turned round and walked slowly along the side of the stream, looking neither to right nor left and trying to appear to have no definite plan in his mind. But the Fox boys were as quick as he, and they had eyes just as sharp as his. They too had seen the stepping-stones, and when Ray reached them there were Rusty and Reddy waiting for him.

"You have to pay toll here too!" they said, and laughed at poor Ray Coon's distress.

"What is all this noise about?" said a deep voice that came from behind the bushes. "I do not like to hear such a racket in my woods."

And out of the bushes stepped Farmer Bear, carrying a big bag in his hand.

The Fox boys began to whine.

Ray walked across the stepping-stones to Farmer Bear and held out his basket. "Here is some honey that my mother sent you, sir," he said.

"My!" cried Farmer Bear; "I have just been wishing for some nice fresh honey. I shall take it to the house at once. You come with me, Ray. You may ride upon my shoulder."

Reddy Fox and Rusty Fox looked sad indeed, but Farmer Bear smiled at them and said kindly: "I think that I shall leave this bag here for you to watch. It has a secret in it, so take care that no one looks inside until I get back."

"Yes, sir," said Reddy Fox. "Yes, sir," said Rusty Fox; "we will take care of it for you."

But no sooner had Farmer Bear and Ray Coon gone out of sight than the little Foxes began to wonder what the secret in the bag could be. They began to poke it and punch it on all sides, but they could not find out, and they were more curious than ever.

"O let's open it," said Reddy; "I'm not afraid."

"I'm not afraid either," said Rusty; "let's do it."

They lost no time in untying the string in the top of the bag and looking inside. And they lost no time in jerking their heads back either, for the secret was a wasp's nest, with about ten thousand buzzing, stinging wasps! They flew out of the bag in swarms and began to sting the Fox boys.

You should have seen Rusty and Reddy Fox hop about and squeal and jump into the brook and out again and run round as fast as they could and turn somersaults and stand on their heads. You might have thought that it was funny to see them. Some one certainly must have thought so, because some one laughed behind the bushes—first in a very deep voice and then in a little wee voice. It is not for me to say who that some one was, but I think that he must have known about the secret in the bag. The Fox boys knew too—but they did not think that it was funny—*G. H. Smith,* in *Youth's Companion.*

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

LESSON III—JULY 20, 1924.

Subject: "The Baptism of Jesus."

Golden Text: "Thou art my beloved Son, in Thee I am well pleased."—Mark 1:11.

Lesson: Mark 1:1-11.

Devotional Reading: Isa. 42:1-4.

Reference Material: Matt. 3:1-17; Luke 3:1-22; John 1:19-34.

A strange figure suddenly loomed across the horizon of Jewish life. It was the figure of a bronzed, rather spare and gaunt, man. He had come out of the deserts where he had been from the days of his early youth, and he was clad in the garb of a dweller of the waste-places. His garment was of camel-hair; his girdle of leather; his food, locusts and wild honey. He was an unknown man from an obscure place, and from the merely human point of view, his day and people had no justification for expecting anything of him. And yet in a short time this obscure, gaunt man had the people hanging on his words, and left his impression in an indelible way on the history of the world. For he was none other than John the Baptist, the one who made ready "the way of the Lord." There is only one way to account for it—he was "a man sent from God."

John came with a new message. He declared that a new world-order was about to be inaugurated, and he called upon the people of his day to "repent" or "to change their minds." Before ever they could enter into the new order, they would have to undergo a radical change in their thinking and in their conduct. It mattered not that they were the so-called religious leaders of their day, there must be a deep-rooted and fundamental change in their lives. And this change must find expression in outward conduct. They were "to bring forth works meet for repentance."

As a symbol of this inner change, John resorted to baptism. In fact, this rite loomed so large in John's methods that he was known as the "Baptizer" or the "Baptist." And yet it is not at all likely that John was the originator of the idea of baptism, for the Jews had long had the ideas and customs of washings and cleansings, which naturally found their expression in connection with water. But John did give new emphasis or rather new meaning to this rite, and since his day the rite of baptism has been intimately associated with the Christian religion and life.

John's appearance and his methods attracted a great deal of attention, and crowds resorted to him. His intense earnestness, deep convictions, and power made a deep and profound impression upon the people, and many of them were baptized by him. His movement grew in numbers and in significance.

And then another figure loomed up on the horizon. He, too, had come out of comparative obscurity. In fact, it had been some eighteen or twenty years since we have had any record of his public appearance. But these years had not been years of inactivity, and there had been growing and deepening in the mind of this young man (for he was a young man) the conviction that God had sent him into the world on a special mission. This young man had undoubtedly followed John's movement with a great deal of interest, and he saw in it the promise of the divine work to which he had been called. Here in germ, were the spiritual ideas and principles which God would have the world to know, and gradually and inevitably the conviction was deepened in that great heart that it was through him that this revelation was to be made.

Accordingly, he presented himself to John for baptism. He had, of course, no sin to repent of. But he did see in the movement sponsored by John an evidence of the manifestation of God's spirit, and he wanted to give his approval to that idea, and himself to it. In spite of John's remonstrances, Jesus insisted that he be baptized, and John acquiesced. Thus, in a definite and public way, Jesus committed himself to God's program. And he received God's approval and acceptance in a definite and convincing way. For Jesus at least, there came the consciousness of His Messiahship in a fuller, more vital way.

A Few Suggestions and Lessons.

1. A man with a real message always gets a hearing.
2. Fearless declaration of the gospel truth always finds its way into the hearts of men.
3. Plain living helps high thinking.
4. Baptism is but the outward symbol of an inner experience.
5. The primary thing in the Christian life is the baptism of the Holy Spirit.
6. The heavens are opened unto those who are fully consecrated to do God's will.
7. He who does God's will always has God's approbation.
8. Jesus came not to destroy the law, but to fulfill the law.
9. The minister of Jesus Christ should always recognize his true relation to Christ.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

July 20, 1924.

Thou Shalt Love Thy Neighbor as Thyself.

Topic: "Being a Good Neighbor."—Luke 10:30-37.

Daily Readings: July 14, Bad neighbors—Gen. 26:11-22. July 15, A good neighbor—Job 29:1-16. July 16, Sharing a vision—Acts 10:24-27. July 17, Elijah's neighbor—1 Kings 17:8-16. July 18, The law of neighborliness—Matt. 7-12. July 19, Christian neighborliness—Rom. 15:1-7.

"I'd like to be a neighbor in the good old-fashioned way,
Finding much to do for others, but not overmuch to say;
I like to read the papers, but I do not yearn to see
What the journal of the morning has been moved to say of me.
In the silence and shadows, I would live my life and die,
And depend for fond remembrance on some grateful passers-by.

"I guess I wasn't fashioned for the brilliant things of earth;
Wasn't gifted much with talent or designed for special worth,
But was just sent here to potter with life's little odds and ends
And keep a simple corner where the stirring highway bends—
And if folks should chance to linger, worn and weary, through the day,
To do some needed service and to cheer them on their way."

—*Edgar A. Gust,* in *The Neighborly Man.*

If the daily readings will be taken and studied carefully, an ideal meeting may be had. So many times we think of our neighbor the one who lives next-door to us, or the one whom we may desire to call our friend. Often the spirit of selfishness enters into people, and they forget every one except those who do them special favors.

Christ summed up the law, and gave us the Golden Rule which will always guide us right if we obey—"Love thy neighbor as thyself."

Our topic last Sunday—"Abolish War! How?"—may be very appropriately applied here by saying that real neighborly love does not promote war, but rather seeks always to have peace.

Jesus was the champion neighbor. Even those who hated Him and His race had to respect Him because of his neighborliness. The Samaritan woman brought others to Him after He gave her a lesson in neighborliness.

Questions for the Meeting. . . .

Who is our neighbor? What do we owe him?
Who gave us our strength? Money? Health?
How can we help our neighbor?
Why should the strong bear the burdens of the weak? How? When?
Had you rather be strong and help the weak, or be weak and be helped? Why?
Tell the story of the Good Samaritan?
Tell how Elijah helped the poor foreign widow.
How may we be good neighbors? Better? Best?

A great crowd of people gathered around a man one night as he lay hurt seriously by an automobile. Some one of the crowd said: "It's only a foreigner." The crowd began to scatter, leaving the helpless fellow for the ambulance. Was Christ in that crowd? Was there a good neighbor there?

Norfolk, Va.

WHAT THE CHAUTAUQUA MEANS TO US.

The Chautauqua means more to us than any other religious institute. It brings us in personal contact with the greatest and noblest leaders of our denomination. It broadens our views and trains our young people, as well as the older ones, for Christian leadership; and also gives us a greater missionary zeal which is so much needed among our young people.

Lillye Holland.

A slot-machine for changing dimes, quarters and half-dollars has been adopted by the New York City street car company to displace the twelve hundred persons now occupied in changing money at the entrances to New York's subways. Bad coins are held and no change dropped.

Christian Orphanage

DEAR FRIENDS:

I want to ask you two questions. First, have you made your will? Second, did you remember the Christian Orphanage?

I received a letter some time ago from a law firm in the State of New York, informing me that a good lady had recently died and had remembered the Christian Orphanage in her will to the amount of one thousand dollars. This good woman had heard of the Christian Orphanage, but had never visited this institution; but she had a love in her heart for the little children that prompted her to give a thousand dollars to help support them here. It was a kind and noble deed, and one which God will bless.

It is a mighty nice thing to do, when you sit down to write that important document, to remember your Orphanage at Elon College, N. C. If God has richly blessed you in this world's goods, why not give enough to build a building, and thereby build for yourself a lasting monument. I often think if I had money I would have lots of pleasure in giving it away. I would build buildings for little fatherless children and endow them so I would know for ages to come the little fatherless ones would come and be cared for and trained and educated to go out in life and be able to do the task that might be theirs.

Suppose you leave enough to build a building and endow it, and the building cares for fifty children at a time, just think in a few years from the time its doors are opened young boys and girls will finish their course and go out in the battle of life armored with the training you have given them to call you blessed. It would be a living monument and not a shaft of speechless stone. You would not be dead, but living, in the lives of the little children. If you can't leave enough for a building, leave the orphanage what you feel in your heart you want to leave it. If you would rather help us while living, that is a fine idea—then you have the pleasure of seeing the fruits of your giving in this life.

The truth is: we need another building to care for thirty-five children. This building will cost something like thirty thousand dollars completed and furnished. I would be very happy indeed to receive a letter some morning in my mail telling me to build; that the funds were on the way. That would be a happy day in our Orphanage work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 10, 1924.

Amount brought forward		$10,322.26
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Pleasant		1.50
Eastern Virginia Conference:		
Oakland	$ 3.33	
Suffolk	25.00	
Christian Temple	41.64	
		69.97
Georgia and Alabama Conference:		
Kite	$ 3.12	
Pisgah	4.00	
Wadley	2.83	
		9.95
Easter Offering.		
A. T. Holland, Suffolk, Va.		25.00
Special Offerings.		
Reidsville, birthday bank	$ 9.77	
Interest	2.50	
R. W. Thompson	30.00	
W. H. Thomas	25.00	
W. W. Brown	15.00	
Philathea Class, Elon, N. C.	.44	
		82.71
Grand total		$10,511.39

THE SUMMER SCHOOLS OF THE CHRISTIAN CHURCH.

The summer-school idea of education and inspiration is a great one in the Christian Church. It has spread so rapidly within the past few years that our summer schools are reaching our constituency from the extreme North through the Far South, and from the East to the West. The large number of people attending our summer schools this year should mean a greater and better work in the future. It should mean enlarged visions, more wholesome fellowship among the workers, more interest in every department of the Church, a greater determination to extend our cause, and a challenge to us as a Church. The Christian Church is comparatively small, and we are reaching for educational purposes, this year, a large number of that group which must certainly mean a Church better prepared to render service.

Our people need to draw apart from other activities for a week each year, and think in terms of the Church and its opportunities; they need the inspiration whch comes from such a gathering; they need the instruction and the rich fellowship. The leaders of our Church—those who have labored so hard to become experts in their various departments for the sake of service—will be the faculty members in our summer schools, and our people need to learn and grow from their rich experiences.

The Palmer School, Albany, Mo., May 28th to June 6th, was the first of the summer schools this year and was a success from the first day, when eighty people registered. The Defiance School for Pastors, July 8th to 17th, will mean a better-prepared, more enlightened and more interested ministry for the Conferences of our Central Convention.

When the large group at Elon, July 28th to August 3d, are enjoying such a delightful period of fellowship, study and recreation, the Christian Church folk of our Eastern Conference will be enjoying a similar school at Craigville, Mass. Craigville is planning this year for some distinctive young people's work, gving several days to a Young People's Conference in connection with the summer school.

The Church has done a big thing in adding two new schools this summer—Kirton Hall, Keswick, Ont., in the Far North, and Bethlehem, Wadley, Ala., in the Far South. Kirton Hall is doing a wonderful work for our Churches in Canada, and our Churches there have furnished and are furnishing a large number of ministers, both for the work there and the work in the States. Bethlehem College is the realization of a great dream of the Georgia and Alabama people, something toward which they have worked for a number of years. It has closed its first school session and is now offering to the entire membership of the Churches of the two Conferences the greatest opportunity it has ever had.

The Christian Church has much to be thankful for, and because of the great opportunity it has, it should "carry on," doing the best and biggest work of its history.

PATTIE COGHILL.

PROGRAM OF ELON CHAUTAUQUA AND RELIGIOUS SCHOOL OF METHODS.

July 28th—August 3d.

8:30 Morning Devotions—Dean Geo. C. Enders.
9:05 Psychology of Preaching—Dean Enders.
Bible Study (Young People)—Rev. H. S. Hardcastle.
Bible Study (Adults)—Rev. S. C. Harrell.
9:50 Courses for International Credit.
Children's Workers—Rev. E. B. Flory.
Young People—Rev. J. H. Lightbourne.
Administration—Dr. W. A. Harper.
10:35 Boy Scouts and the Church (including demonstration)—Mr. C. Humphrey.
Christian Music—Dr. Staley.
Pageantry—Mrs. W. T. Walters.
Christian Endeavor—Mrs. T. G. Hyatte.
11:20 Courses for International Credit (repeated).
12:05 Teaching Missions—Dr. J. O. Atkinson.
Women and Missions—Mrs. Alice V. Morrill.
Evangelism—Dr. McD. Howsare.
1:00 Lunch.
1:30 Rest and study.
3:00 Recreation (under direction of Rev. H. S. Hardcastle).
6:00 Supper.
7:00 Young People's Happy Hour (under direction of Pattie Coghill).

Night Sessions.

Monday Night: North Carolina Night—Mr. C. H. Stephenson, Raleigh, N. C., Presiding. Rev. Wade C. Smith, Greensboro, "The Little Jetts Telling Bible Stories.
Tuesday Night: Organ Recital—Address, D. R. Fonville.
Wednesday Night: Virginia Night—Dr. Staley.
Thursday Night: Young People's Night—Rev. J. G. Truitt.
Friday Night: Pageant.
Saturday Night: Stunt Night.
Sunday: Sunday School—Mr. C. M. Cannon in charge.
Church—Dr. N. G. Newman in charge; Dean Enders, Preacher.
Christian Endeavor—Junior and Senior.
Church.
Daily Vacation Bible School for Boys and Girls—Miss Lucy Eldredge in charge.
Pianist—Miss Mary Graham Lawrence.
Dietitian—Mrs. Janet Kirkland.

PATTIE COGHILL,
Secretary.

PROGRAM FOR BETHLEHEM CHAUTAUQUA.

August 11th to 17th.

Morning Devotions: Different Faculty Members.
Courses of Study: Bible (Young People)—Mrs. Alice V. Morrill.
Bible (Adults)—Dr. J. O. Atkinson.
Evangelism (Pastors)—Dr. McD. Howsare.
Sunday School Work—Mr. Hermon Eldredge.
Sunday School Work for Children—Lucy Eldredge and Pattie Coghill.
Christian Endeavor—Pattie Coghill.
Missions—Dr. J. O. Atkinson, Mrs. Alice V. Morrill.
Recreation—Rev. J. H. Dollar in charge.
Young People's Happy Hour—On Campus.
Night Meetings—Evangelistic, Dr. Howsare in charge.
Saturday and Sunday, August 16th and 17th: Alabama Sunday School and Christian Endeavor Convention—Rev. J. H. Hughes, President.
Daily Vacation Bible School for Boys and Girls Throughout the Week—Miss Lucy M. Eldredge in charge.

PATTIE COGHILL,
Secretary.

BETHLEHEM CHAUTAUQUA AND SCHOOL OF METHODS.

On Monday night, August 11th, the first session of the Bethlehem Chautauqua and School of Methods, Wadley, Ala., will be held. The Chautauqua will last through the following Sunday night, August 17th. It is very fitting that Bethlehem should hold such a session this year, following its first year as a college, and through the work of the week make a very fine contribution to the work of the whole Church in the Far South.

The Bethlehem Chautauqua offers a very fine opportunity for our people in Georgia and Alabama to become acquainted with the college and with the work of the Christian Church. All of the courses will be adapted to the needs of the pastors and Churches in this section. Workers from other parts of the South may well register for the Bethlehem Chautauqua, share in its beginning and know this institution which is to mean so much to the cause of Christ and the Christian Church in the Far South.

ing at a minimum cost to workers in Georgia and Alabama.

On August 16th and 17th, the Alabama Sunday School and Christian Endeavor Convention will meet at Wadley, in connection with the Chautauqua, and the various members of the faculty will be on the program.

There is much interest among the members of the Christian Church in the Far South in this gathering, and it promises to mean very much to the life of the Church, even as Elon does to the work in North Carolina and Virginia. It is time now to register for this first session and help to make it a great beginning.

Dayton, Ohio. MISS LUCY ELDREDGE.

OUR CHAUTAUQUA.

Bethlehem Chautauqua and School of Methods is a new enterprise for the Southern Christian Church. Our people have never had such an opportunity presented before, but we are interested

ren, and require him to come for your benefit as well as his.

Such teachers as Eldredge, Howsare, Atkinson, Mrs. Morrill, Miss Eldredge, Miss Coghill and perhaps others will discuss vital questions to the Church of the living God. I am profoundly grateful to Antioch Church for the feeling they are manifesting toward me as their pastor. Even in my absence they have discussed the question of my attendance at Chautauqua, and it is their revival meeting time, too. It will not be a time of idleness, but a time when all can study and enjoy themselves together.

Dear brethren of the Alabama and Georgia and Alabama Conferences, see to it that your pastor comes. Let all the ministry come; let the Sunday School teachers and officers come; let the laymen and the rank and file of the Church come; let whosoever will come and enjoy the rest and learn of Him who said I am meek and lowly in heart, for in all our duties we seek to glorify His name. G. D. HUNT.

MISS LUCY ELDREDGE, Children's Department Teacher.

MISS PATTIE COGHILL, General Secretary.

Each morning the program will open with morning devotions, led by different members of the faculty. There will be classes in Bible study for pastors and for laymen. Classes in Sunday School work, Christian Endeavor, and missionary society are attracting much interest. Each day there will be a lecture by some member of the faculty on the work of the whole Church, including missions, Christian education, evangelism, publications, and other phases of the work. There will be planned recreation and special sessions for the boys and girls. The meetings at night will be evangelistic, and will be under the direction of Rev. McD. Howsare, executive secretary of the department of evangelism of the Christian Church. Other members of the faculty will be Mr. Hermon Eldredge and Miss Lucy M. Eldredge, of Dayton, Ohio; Rev. Jesse Dollar, of Elon College; Mrs. M. T. Morrill, of Defiance College, Ohio; Miss Pattie L. Goghill, of Elon College, and possibly others.

Arrangements have been made for entertaining all who wish to stay at Wadley. The cost of board has been placed at $5.00, and the registration fee for the week is only 50 cents. This school is a real opportunity for Christian train-

in the movement and expect to make it go. First, it is one of the blessings that came to us with the college. We shall be brought face to face with some of the best religious teachers of the South, and also of our General Convention. Such subjects will be discussed and taught as we are the most directly interested in. It is a matter of education and of recreation—a period for rest and study. Surely every wide-awake pastor will desire to attend, and every licentiate will need to attend for the training and experience he will get. All our Sunday School superintendents and teachers will be sure to attend. You will need a bountiful supply of enthusiasm to help you get through the dull months, and here is the place to get it. I wish I could know just how much our dear old Church has lost in time past by having no plan, nothing definite to acquire. The time is at hand when we must feed the "flock over the which the Holy Ghost has made us overseers." If we do this we must have food.

Our Chautauqua will meet at Bethlehem College, Wadley, Ala., August 11, 1924, and continue in session until August 18th. Every Church should see that their pastor attends. It will not only pay the pastor, but it will pay the Church. Give your hard-worked pastor a week off, breth-

NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention will meet at Bethlehem Christian Church, three miles west of Suffolk, on the concrete road, July 22d and 23d. All delegates and visitors coming by public conveyance will come to Suffolk and take the bus from Nansemond Hotel block out to Bethlehem.

The Edgerton Bus Company will run buses to the Church on those days, and the Suffolk Courtland Bus Line passes the Church each trip and will take passengers. All delegates and visitors wishing entertainment for the night will please notify the entertainment committee at their earliest convenience or immediately upon arrival at the Church.

J. E. HARRIS, JR., *R. 3, Suffolk, Va.*
O. D. KING, *Suffolk, Va.*
S. L. MCCLENNY, *Myrtle, Va.*

Practically no taxes in China. The Chinese national debt amounts to about five American dollars per capita, while that of Great Britain is three hundred and thirty times as large.

EAVES.

On June 23, 1924, an angel visited the home of Bro. and Sister G. W. Eaves and plucked a beautiful flower, in the form of their youngest daughter, Maddy Clyde. She was born December 16, 1920, making her stay on earth three years, six months and seven days. She had a complication of diseases, ending with toxine meningetis. They had ten doctors to see her, and all was done that could be to restore her to health, but God saw best to call her home. Her suffering was more than can be expressed, and we are made to exclaim: if our God will allow the pure in heart to suffer like this, how will the ungodly and the wicked appear? All of her suffering was in this life, and she was unconscious of anything for the last five days. She did not speak or make any noise until just before the spirit departed, when she began to fight hard. This was a demonstration of God's mighty power, and we believe He had a great motive in causing this to come about.

May the little brown-eyed girl's suffering and death be the means of drawing us all nearer to God and His service. We are told that God takes the weak to confound the mighty, and if this weak little life gone out from us can be the means of winning some soul for the better life, all will be well. We are reminded of what Jesus said about little children—(Mark 10:14) "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Little Clyde leaves father, mother, two brothers, one sister, her grandparents and a large number of other relatives and friends to mourn their loss.

The funeral was conducted by Rev. J. E. Franks, and the little body was laid to rest in the cemetery at Liberty Vance. The floral offering was beautiful, and as she begged to go to her home where the little children and pretty flowers were, we are satisfied that she is there, free from all toil and care.

He whose own heart was broken knows how to heal broken hearts. His grace is sufficient for all the bereaved ones.

MRS. R. J. NEWTON.

ENGLISH.

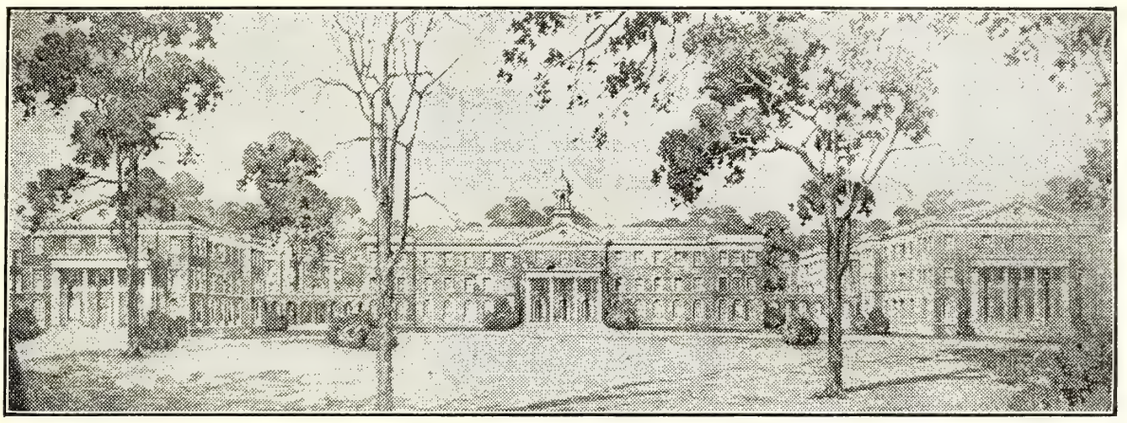
Floyd English, the little baby boy of John T. English and Josephine English, came to his death, on Thursday, June 26th, in a very unusual way. While out in the field with his mother, near where his father was at work, the dogs jumped a rabbit, the rabbit and the dogs running towards the child, frightening him to death. Floyd would have been five years old July 5th, but God saw fit to take him. Floyd was young in years, but had won his way to the heart of his father, mother, brothers, sisters and friends.

We cannot at this time understand this unusual death, but we know God is too loving to be unkind and too wise to make mistake, so we should bow in humble submission to His will, and resolve that where the child cannot come to us, we will, through Christ, go to him.

The pastor being away, the funeral service was conducted by Rev. Geo. Pankey, pastor of Beaver Dam Baptist Church. The father, mother and children have my sympathy and prayers.

ELISHA BRADSHAW.

Elon is Building for the Future



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Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display Rates quoted upon request.

PARKS.

Bro. T. W. Parks, of Hallison, N. C., died suddenly on June 25, 1924, at the age of 69. He had been a member since early in life of Parks Cross Roads Christian Church, at which place his body was laid to rest the 26th of June. The burial was conducted by Rev. Cleve Cummings, assisted by his pastor and Revs. Wright and Hill. He leaves to mourn their loss one son, Tracey Parks, of Hallison, and one daughter, Mrs. Powell Canada, of Carthage, children of his first wife, who was Maggie Green. After her decease, he was married to Miss Lydia Wordsworth, who still survives. He has also two sisters living, three grand-children, and many other relatives. He was active and faithful to his Church and its enterprises until death.

May the Lord comfort the bereaved hearts of his loved ones.

T. J. GREEN.

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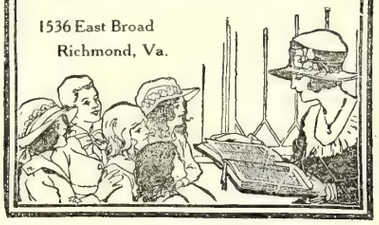

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JULY 17, 1924. | NUMBER 29.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Causes for Discontent.—

Statistics show that the things which the farmer must buy were, in 1923, 86 per cent higher than in 1914, and it is also shown that he receives only an increase of 31 per cent per acre more for his crops. This balanced means that the farmer is receiving only 71 per cent as much for his crops today as in 1914. These figures tell without further comment why the farmers of America are not content with things as they are. They are rightly demanding that the government do something to remedy this deplorable condition.

General Smuts Defeated.—

General Jan Christian Smuts, the Premier of the Union of South Africa, was defeated in the recent elections. He is the last of those who led during the war or at the Paris peace conference, with the single exception of President Masaryk. General Smuts has been much more prominent in the rest of the world than in his own country. He has shared the fate of Woodrow Wilson, and for much the same reasons. War makes heroes for an hour, but they are soon forgot. To achieve greatness in peace is much more difficult, but more permanent and far worthier.

Seeing Results.—

For a number of years, the Baptist Church of Wichita, Kansas, has supported a missionary in Porto Rico. Under the ministry of their missionary, a boy was converted some years ago. He decided to give himself to the ministry and was educated in the States. A few weeks ago, Francisco B. Colon, the converted boy, was ordained by the Wichita Church, and is now preaching to the fifteen hundred Mexicans of that city.

The Wichita people have seen visible results of their missionary efforts. It is not frequently that this is true, but the results come, nevertheless, and they are results which pay great dividends to the Church making the effort.

Labor Conscription.—

Bulgaria has adopted a system of conscription of labor. About twenty-three thousand men have been drafted for work on roads, bridges and railroads. It is always questionable when governments ignore the rights of common men, but it would be good if something could be done to give employment to the hundreds of thousands of men now walking the streets in our own land. The government must deal with the problem of the unemployed ultimately as much as the Church. A minimum wage, too, must be established, and this the Church will largely be instrumental in securing. Religion, to appeal, today must be intensely practical, and must deal with cold facts and figures, and not with platitudes.

The Far East Follows.—

On June 5th, the first electrocution of a prisoner in the Far East took place at Manila. In the matter of execution, the Far East follows the West. It is regrettable that we Westerners have not given those people something better than methods of death to imitate. The date of capital punishment must soon draw to a close. It is not the business of society to take vengeance on criminals. In a Christian society, it is the business of government to help and to reform; but it is the Christian's duty to make criminals an unknown element. If we could live such lives for those who will follow us to draw good from, then this would be indeed a happy world.

England Proves a Gentleman.—

By the pact of London made among England, France and Italy in 1915, England agreed to give Italy Jubaland in recompense for any German African territory which England might acquire as a result of the war. Following the treaty of Paris, Italy held the Dodecanese Islands, in the Aegean Sea, which England wished to go to Greece, and for that cause England refused to grant the demands of Italy made in accord with the London treaty. Mussolini insisted that the two things were separate and that the Dodecanese had nothing to do with Jubaland. Ramsay MacDonald, England's Labor Premier, believing that the Mussolini government was right, has given the Jubaland to Italy. It amounts to about fifty thousand miles square of territory.

In the keeping of its agreement, England has proved a gentleman. When international relations are put upon a foundation like that recognized by the English Premier, there will be little difficulty in keeping international good will alive in the world.

Thinking Toward Peace.—

At the annual student conference at Silver Bay, Lake George, N. Y., 85 per cent of those attending the conference voted for the entrance of the United States into the world court, 80 per cent for entrance into the League of Nations, 95 per cent signified that they favored international action to outlaw war, and 70 per cent voted that, in event of another war, those who were conscientiously opposed to fighting should be permitted publicly to declare their position. The conference was held under the auspices of the Y. M. C. A., and the votes were taken after a four-day deliberation on world affairs.

This means that the younger generation are thinking toward world peace, and if the Christian Church can keep the young people thinking toward peace it must inevitably be a reality. In event of the next war, there will be many who will refuse to fight, and the Church can make them in such a vast majority that no nation can afford to declare war. It is in the clarifying of the world's thinking that we have hope, and only a right perception of the Prince of Peace can clarify that thinking. He has laid down principles for world relations which must obtain if there is to be peace. When we have discovered and applied these principles of Jesus, then we will have peace.

Democrats Nominate Davis.—

The Democratic Convention came to a close on July 9th, after more than two weeks of stormy sailing in an effort to nominate a candidate for the presidency of the United States. At the close of the convention it nominated John W. Davis, of West Virginia for President, and Charles W. Bryan, of Nebraska, as Vice-President. McAdoo and Alfred E. Smith held out until the 103d ballot, but they realized earlier that the bosses had lost control of the convention. John W. Davis is indeed the convention's nominee, and not the choice of the political bosses. The Democratic Convention was a history-making meeting, and it shows that the sense of decency and fair play is still strong in the plain people. They refused longer to be tyrannized over by bosses, and spoke their minds. This revolution, for it was a revolution, speaks well for the nation, and it was the effort of the plain people of America to make themselves heard which carried the convention to a record-breaking balloting contest.

John W. Davis is one of the nation's most prominent lawyers. He was born in 1873. He is a member of the Episcopal Church. He was graduated from Washington and Lee University at the age of nineteen, and took his law degree three years later. The college called him to a law professorship, where he remained for one year. He then returned to the plac of his birth, Clarksburg, W. Va., and became the law partner of his father. He was chosen to represent his district in the House of Delegates for one term, and he refused to enter a political career. In 1910, he was sent to Congress, became, by appointment, Solicitor-General in 1913, was sent to Berne to negotiate the exchange of prisoners with Germany, and while there was appointed by President Wilson as successor to Walter Hines Page as ambassador to England. He was nominated at the Democratic Convention four years ago, but lost the nomination of his party. On his return home in 1921, he resumed his law practice in New York City. In his public and private life, there is nothing for which he may be censured, it is said, and the Democrats feel that his nomination presages success for the party. His running-mate, Charles W. Bryan, is at present Governor of Nebraska, and is a brother of William Jennings Bryan.

NOTES-PERSONALS

Dr. W. W. Staley and Rev. H. S. Hardcastle motored up from Suffolk to Richmond on Monday. We were glad to see them.

The Chautauqua affords a fine opportunity, at a small cost, to pastors, superintendents and teachers to get inspiration and preparation for larger and better service.

The outlook for the Chautauqua is very encouraging. From all reports, the attendance will be the largest in the history of the institution and will probably double that of last year.

Writes a member of Mount Olivet, Greene County, Va.: "We are well pleased with Bro. A. R. Flowers as our pastor. The longer he stays, the better we like him. He has reached more people than any one we have had for years."

It will be a grave pity if your Sunday School, Christian Endeavor Society, Missionary Society and Church are not represented in the Chautauqua at Elon College, July 28th to August 3d, or at Bethlehem College, Wadley, Ala., August 11th to 17th.

Rev. B. J. Earp, pastor of the Newport News Christian Church, has been attending the All-South Christian Endeavor Convention in Richmond. The members of the Richmond Church enjoyed a fine sermon from Bro. Earp on Sunday morning.

Misses Lucy M. Eldredge and Pattie L. Coghill, secretaries of the Christian Church, the former of Dayton, Ohio, and the latter of Elon College, N. C., made a visit to THE CHRISTIAN SUN office this week. They were delegates to the All-South Christian Endeavor Convention.

Dr. W. T. Walters, pastor of First Christian Church, Richmond, Va., is taking the summer course at the Union Theological Seminary in New York City. He also reports Dr. R. C. Helfenstein, pastor of the Dover Church (Del.), and Dr. L. E. Smith, pastor of Christian Temple, Norfolk, Va., in attendance.

At the All-South Christian Endeavor Convention, which was held in Richmond July 10-14, 1924, Mr. W. H. Baker was elected president of the Virginia State Christian Endeavor Union. Mr. Baker is an active worker in the Christian Endeavor and is a member of the Newport News Christian Church.

Dr. W. A. Harper was the speaker at the 11 o'clock service of the Raleigh Christian Church Sunday, July 6th, and reports a growing, hopeful, active congregation. His report is that the pastor, Dr. W. D. Parry, and his people are moving mightily and unitedly in the building of a house of worship that will be a credit to the capital city of this State as well as of the Christian denomination.

Long's Chapel, Alamance County, N. C., had a home-coming day and an all-day service Sunday, July 6th. This Church has recently been made over with material alterations, enlargement and paint and reseating, which make it really a new and beautiful house of worship. Rev. J. F. Apple, Elon College, N. C., is the happy and beloved pastor. Long's is now one of our most attractive country Churches.

The officers of the Virginia State Convention of Christian Endeavorers for the next year are W. H. Baker, of Newport News, president; Tracy Lloyd, of Roanoke, first vice-president; R. G. Burnet, of Charlottesville, second vice-president; Glenn Young, of Staunton, treasurer, and Mrs. L. Thayer, of Norfolk, secretary.

Rev. Roy C. Helfenstein, D. D., of Dover, Del., and Rev. McD. Howsare, of Dayton, Ohio, attended, as guests of the Federal Council of Churches of Christ in America, the Northfield, Mass., Conference on Evangelism, June 24-26. We note with pardonable pride that both were on the program, Dr. Helfenstein on the theme "The Pastor's Part in a Modern Program of Evangelism," and Dr. Howsare led the devotionals of Thursday's session. Our Church was fortunate and blessed in being so ably and well represented at this great Conference.

July is the final month of the quarter of payment of Men and Millions. All pastors and captains should announce the same in the Churches and ask all who can do so to make some payment this month on their pledge, and at the end of the month all payments should be sent in promptly to Executive Secretary C. D. Johnston, to be credited to the Churches, or sent to J. O. Atkinson, mission secretary, to be credited to the individual. It would be fine indeed if this announcement could be made in all Churches and it would certainly help a most worthy and meritorious cause.

Bro. H. B. Hall, the hustling pastor of Palm Street Church, Greensboro, writes June 27th: "Palm Street is beginning to wake up more than ever, and the situation is getting more encouraging all the time. This is a large field, full of opportunity and usefulness. The people are greatly interested in the renovation of the Church building, and, of their own free will, have cleaned the walls of the auditorium, after working all day in the mills in the heat of last week. I had not even mentioned it to them, and they were well started on their work before I knew it; they wanted to surprise me. I assure you that it was a sweet surprise. Now we are planning to take care of the windows, gutters, roof and plastering in the class-rooms.

Last Wednesday we, as a family, were most cordially invited to join the First Church in their annual picnic at the Guilford College grounds. We all had a fine time, a fine day, and all had enough and to spare. Dr. Rowland makes a splendid host and yoke-fellow in the Master's service. The more I see him and know of him, the more I am drawn to him. When we came home from the picnic our prayer meeting was in full swing and thirty-three were present. It was conducted by a young man aged twenty. The Lord is richly blessing."

Under date of July 8th, Rev. C. D. Hunt, Wadley, Ala., gives items of Church news in his activity as follows:

"Rev. H. M. Gray and I are in a revival of at least two weeks' duration at Langsdale, Ala. The outlook is hopeful.

"The Georgia and Alabama Sunday School Convention at Oak Grove, June 28th and 29th, was a great Convention and well attended.

"We are trying to finish our building at Bethlehem by the time our Chautauqua meets. We are looking forward to the Chautauqua with anticipations of great profit and benefit.

"We had a fine meeting in North Alabama the second Sunday in June. Evidently our Church has made a great investment in that country, and we have a work we are proud of. I wish our people could see and realize what we are doing there.

"The board of trustees of Bethlehem have elected me to continue as financial secretary for the college. This calls for a good part of my time and will necessitate my giving up a majority of my Churches. We must make some arrangements for our new and very promising work at Roanoke, Ala. This point should have a pastor giving much of his time to carrying it forward. The Church there must have more time, better service and some assistance from the outside in order to go forward and meet our opportunity there."

COMMITTEE MEETING.

The Committee on Education of the Eastern Virginia Christian Conference will meet on July 22, 1924, at Bethlehem Church, near Suffolk, during the Sunday School Convention. All candidates for the ministry and licentiates who have any business with the committee will please meet us at that time or write the chairman of the committee what their plans are for the future.

W. W. STALEY (*Chairman*).
I. W. JOHNSON.
J. L. FOSTER.

AUTOMOBILES—ROADS—CHAUTAUQUA.

With the large number of automobiles throughout the country and in practically every community, and with the splendid roads in North Carolina and many sections of Virginia, it is possible to get an automobile load from almost every Christian Church in those two States to attend the Chautauqua at Elon College, July 28th to August 3d. It would mean so much to our Sunday School work if the superintendent and three or four teachers from each school would make up a carload and go. The expense of the trip would be very little. Parents wishing to take their children in this way may do so, and if they will write the secretary in advance, large rooms will be reserved for them as far as possible.

W. T. WALTERS,
President Chautauqua.

MEMORIAL FUND.

Previously acknowledged	$ 9.00
J. F. Hilliard, Wise, N. C.	1.00
Total	$10.00

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

P. S.: Bro. Hilliard, in remitting, writes: "I fully agree with what Bro. T. J. Holland writes. We ought not to have any trouble in raising required amounts for a cause so worthy." All donations should be sent the treasurer, and will be acknowledged through THE SUN.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

FROM PALM STREET CHURCH.

On Monday evening, May 12th, we began our special meetings, assisted by Dr. C. H. Rowland, pastor of First Christian Church, Greensboro, N. C., who was with us for nearly two weeks. The rainy weather on several nights considerably lessened our congregations in numbers only, but not in interest, for every message was intensely practical, pointed, and convincing, and brought gratifying results.

There were six conversions, and others reconsecrated themselves to definite service. It was a time of uplift and blessing. Three have joined on confession, and others are expected soon to join, beside several transfers.

On the whole, the Church has been greatly benefited, interest has been quickened, and attendance increased, and the entire work has received an impetus which is very encouraging. The attendance at Sunday School on June 29th was 184, our highest mark so far, and we are hoping soon to reach the 200 mark, which is our aim.

Dr. Rowland is a real brother in the Lord, a fine yoke-fellow and comrade in service. May God abundantly bless him and his most loyal wife in their "work of faith, and labor and love" in the Master's vineyard. H. Briscoe Hall.

TO SEE OR NOT TO SEE.

As the opening date of the Chautauqua and School of Methods at Elon College approaches, we face the question, "To see or not to see?" It offers an opportunity to ministers and lay workers not offered elsewhere. It is a place to see visitors in their relations to the whole sphere of Christian activity.

Dr. Charles W. Eliot remarked the other day that there are more failures in the pulpit today than ever before, and pointed out that the cause was lack of education. It matters little how many degrees one holds, if one does not constantly grow one becomes uneducated. The Chautauqua is a place to grow.

"I make it a rule of my life to read some each day, to spend some time in the open with nature, and to rub elbows with my fellows eoch day," a prominent educator declares. We can have our books in our studies, we can meet God in nature everywhere; but no where else at once can we find the fellowship, the intimate contact with so many prominent figures of the Christian Church as at Chautauqua.

"To see or not to see," that is the question. Shall we seek the vision which Chautauqua has for us this year, and bring better messages to our people because of the fellowship and vision which we have found at Chautauqua?

Elon College, N. C. Sion M. Lynam.

OFFERS PRIZE FOR ESSAY.

A prize of one hundred dollars for the best article on the subject of the importance of federation and co-operation among the Churches is offered by Mr. E. H. Seward, a Virginia layman, who believes that the movement for Christian co-operation needs much wider popular interpretation throughout the rank and file of the Churches. This offer is made by Mr. Seward for the purpose of securing the best available statements for distribution concerning the reasons for larger unity.

The conditions of the contest, as announced by Mr. Seward, are as follows:

"In order to secure a symposium and a comprehensive compendium of the best reasons for federation and co-operation of the Churches, I will give the author of the best article on this subject a prize of one hundred dollars. The award is to be determined by a committee to be appointed by the Federal Council of the Churches. All articles must be submitted to the Federal Council of Churches, 105 East Twenty-second Street, New York, not later than December 1, 1924. The articles should not exceed 300 words in length.

"All articles submitted will be available for the use of the Federal Council, and a synopsis of the winning article is to be published in the Federal Council Bulletin."

DARDEN.

Miss Alice M. Darden, daughter of the late Dempsey L. Darden and Alice Skinner Darden, was born March 23, 1874, and died May 30, 1924, age 50 years 2 months and 6 days. She is survived by a stepmother, Mrs. E. S. Darden, Holland, Va.; three sisters—Mrs. E. L. Gray, Waverly, Va.; Mrs. J. K. Jones, Holland, Va.; Mrs. C. W. Parker, Portsmouth, Va.—and one brother, Mr. W. S. Darden, Arlington, Va.

Miss Alice professed faith in Christ at Holy Neck Christian Church, when she was about the age of 13, under the preaching of Evangelist Jones, and united with that Church, where she remained a true member until some eighteen years ago when she moved to Norfolk to live, transferring her Church membership to the Christian Memorial Temple. For the past twelve years she has made her home in Portsmouth, Va., and since her residence in Portsmouth, her Church membership has been with the First Christian Church of this city, and she was thus a member at the time of her death. Wherever she went to make her home, she carried her Church membership with her, a splendid example for others to follow.

For the past ten years she had been employed by the Seaboard Railway, and because of her accuracy and faithfulness in the discharge of her duty, she won the absolute confidence and high esteem of her employers and of those who worked by her side in the same office. Miss Alice lived a sacrificing life. She lievd for others. Some weeks ago she was granted a two weeks' vacation by her employers, but instead of going to some place of quiet, she went to the Sanatorium at Charlottesville, Va., to spend the time with her little nephew, James Wesley Parker, who is a patient in that institution.

A more devoted sister and aunt never lived than Miss Alice, and she was loved in the same way. She was the quiet, unassuming type of Chrsitian, kind, gentle and patient. The impress of her beautiful life will not soon fade away. It was her pastor's privilege to be with her when she breathed her last, and she died without a struggle, her spirit went home to God who gave it.

To the loved ones we extend our deepest sympathy, and commend them to Jesus who is touched with the feelings of our infirmities and who is able to cheer our sorrow-stricken hearts. He is "the resurrection of the life: he that believeth in me, though he were dead, yet shall he live."

The funeral was conducted by the writer, assisted by Revs. H. E. Rountree, James H. Lightbourne, and Dr. H. W. Dawding, in Holy Neck Church. Interment in the Church cemetery.

W. L. Wells.

NOTICE.

To the Christian Churches that are looking for a pastor:

I am leaving the Christian pastorate of Waverly, Va., after twelve years' service. The Conference year closes the last of October, 1924. I would be pleased to correspond with committees on supply or Church secretaries looking to pastoral relations. Very sincerely,

Waverly, Va. Jos. L. Foster.

OUR AFRO-CHRISTIAN CONVENTION.

[The following correspondence explains itself, and is exceedingly significant and interesting.—Editor.]

Newport News, Va., July 3, 1924.

Editor of The Christian Sun:

I am enclosing a copy of a letter and a set of resolutions coming from the president and secretary of what is known as the African Christian Conference, of Natal, South Africa. Will you kindly do us the favor to publish the letter and resolutions? I shall consider it a great favor to the Afro-Christian Convention, as we have no official organ. You will please send a copy of the paper to the president, Rev. F. Solani, and secretary, Rev. Solomon S. Zulu, P. O. Fascadale, via Izotosha, Natal, South Africa.

I discover that there is great future for our Christian Church in the "Dark Continent—Africa. I would be very pleased to have you make such editorial comment as you can afford in your next issue. Fraternally yours,

S. A. Howell.

African Christian Conference.

Whereas, the Christian Church of Africa was recognized by the Union Government of South Africa on account of the paper (credentials) of Idatywa, Cape Province, then, but now of Fascadale, in the district of Port Shepstane, in the province of Natal; and

Whereas, the work of the Christian Church in this country is progressing rapidly in the province of Natal, through the untiring efforts of our beloved brother, Rev. Solomon S. Zulu, of Edendale Picter Marilzlurg, who is the founder of the Christian Church in the province of Natal, and who united himself and the work organized by him with our Conference last year, known as the African Christian Conference, organized in 1916 by Rev. F. Solani; and

Whereas, the Rev. Zulu has reported to this session of our 1924 Conference seven ministers with 300 members; therefore, be it

Resolved, That our president, Rev. F. Solani, be empowered and authorized by the Conference to open correspondence with the officials of the Afro-Christian Convention (of the Christian denomination) of America with a view to ask the Afro-Christian Convention to accept the work we are doing in this country, as Christians, to be one of their mission fields; and that if the Afro-Christian Convention of America is willing to take or accept the work we are doing as Christians, as one of their mission fields, be asked to send at once one of their ministers to come over to South Africa as the superintendent of all Christians of this country.

Solomon S. Zulu,
President A. C. C.
F. Solani,
Secretary A. C. C.

Natal, South Africa, May 6, 1924.

Rev. S. A. Howell, 726 Nineteenth Street, Newport News, Va.:

Dear Brother,—During the discussion of our work, as Christians in this country, among the members of the Conference at the last session of the African Christian Conference, it was voted that a correspondence between our Conference and the officers of the Afro-Christian Convention of America be opened by the president of the African Christian Conference, with a view to unite the Christians of Africa and those of America. Therefore, as president, I write you and your Convention to consider the enclosed resolution as passed by our Conference.

Hoping to hear from you soon.

Your brother in Africa,

F. Solani.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BUILDING A COUNTRY SUNDAY SCHOOL.

That which should interest, and no doubt does deeply concern, very many CHRISTIAN SUN readers is how to build a country Sunday School. A very large per cent of our Sunday Schools are country Sunday Schools. More than this. A very large per cent of our pastors for the future, our missionaries, our leaders in Church activity, are now in these country Sunday Schools. Upon the character of the training of these future leaders very largely depend the kind and character of the Church of the future. On this account, if on no other, CHRISTIAN SUN readers ought to know how to build and conduct to greatest efficiency a country Sunday School.

But there is another and a greater reason. If the country Sunday School is to hold its own against the many other attractions of Sunday morning, particularly attractions produced with and by the automobile, then the country Sunday School has got to make the effort of its life. Just saying "Go to Sunday School," and then find haphazard, indifferent, any sort of methods, or no methods, when the pupil gets there, will not do any longer. If the young person of our day in the country is to be held in the Sunday School, then there must be something in that school of efficiency, of methods, of activity, of attraction to hold and keep him there. The country Sunday School, to live and grow and achieve, must be built—must be constructed and conducted on the right basis and according to proper proportions, plans and methods.

On this account, the writer rejoices exceedingly that a long-time friend who has given many active, consecrated years to work in the country Sunday School, has thought out and wrought out from his own observations and experience a volume entitled "Building a Country Sunday School." This volume is from the pen of E. L. Middleton, general secretary Sunday School department, Baptist State Convention of North Carolina. It is certainly a worth-while book. If we knew how to do it we would induce every Sunday School superintendent, and every Sunday School teacher who reads THE SUN to send for and read this book. It can be had in paper binding for 60 cents, or in cloth for $1.00, from the Fleming H. Revell Company, New York, or of the Baptist Book Store, Raleigh, N. C. The book is in no sense denominational, and is as well adapted to the needs of our Christian Sunday Schools as to Baptist schools. It has 159 pages, packed full of the very best, most practical and common-sense suggestions and methods for building and keeping built a country Sunday School that we have found anywhere. The book does not shoot over the heads of folks, but gets right down to practical business and suggestions, good for any Sunday School and such as any school will do well to put into practice. We trust many SUN readers who care for Sunday Schools will secure and read this splendid, helpful volume. A new and better day will dawn for many of our country Sunday Schools when their superintendents or teachers read this book carefully and seek to put into practice some of its splendid plans and suggestions.

A RECENT PENTECOSTAL SERMON.

On Pentecost Sunday, in his Baltimore pulpit, Dr. Peter Ainslie, perhaps the most influential member of the Disciples of Christ in our day, preached a great sermon on open baptism as completing the highway of Christian toleration leading to ultimate Christian union. This sermon is printed in full in the June 28th issue of *Christian Work*. Coming from the recognized apostle of Christian union of his Church, this sermon ought to be highly productive of good results.

Dr. Ainslie says: "There are many barriers to unity, but there are three ritualistic barries to full fellowship in Protestant Christianity. These are the closed pulpit, close Communion, and closed membership. Barton W. Stone was the prophet of the open pulpit, and consequently had to leave the Presbyterian Church of Kentucky, where the closed pulpit was practiced a hundred years ago. Thomas Campbell was the prophet of open Communion, and consequently had to leave the Seceder Presbyterian Church, which practiced close Communion. These two movements formed a partial union and became the Disciples of Christ. Therefore, historically and morally, the Disciples are committed to the removal of the third ritualistic barrier, which is closed membership; else the prophetic services of Barton W. Stone and Thos. Campbell are not only incomplete, but discounted by the present-day Disciples."

Members of the Christian Church, of which Barton W. Stone was one of the triumvirate of founders, will read this paragraph with wonder. The truth it contains only serves to cloud a matter that needs clear elucidation. Some years ago, representatives of the Disciples and the Christians agreed to investigate the facts as to Barton W. Stone, and it was conceded that he left the Campbell movement, returned to the fellowship of the Christian Church, and died in its ministry. He left it because it did not practice open baptism of membership. Stone is here coupled with Campbell as having erred in his insistence on baptism by immersion only as the door of admission to Church membership. The fact is that the blame attaches only to Campbell, and that Stone returned to the movement he himself had helped to initiate because that movement embodied a feasible platform of Christian union, for which his whole life was invested.

How easy it would have been for Dr. Ainslie to have stated that Stone returned to the Christian Church, which from its beginning a generation before the Campbell movement, had embodied the open pulpit, open Communion, and open baptism (Dr. Ainslie says membership, because his thought is that Disciple ministers and laymen will continue to baptize only by immersion, though accepting on letter of transfer persons baptized by other modes), including the right of private judgment in all matters! Our Church has stood on this platform for more than a hundred years, and, God helping her, will continue to stand there.

Despite the lack of full historical statement, THE CHRISTIAN SUN welcomes Dr. Ainslie's Pentecostal sermon heartily, and wishes him well in his crusade to divest the great Disciples Church of the one barrier that now separates them from our own movement, the original spiritual democracy of the American continent, the Christian Church, which we devoutly believe leads the way to Christian union, supplying the only platform on which Christianity of all faiths and orders can ever unitedly stand.

Dr. Ainslie's great sermon, preached on Pentecost, sounds strangely familiar to the ear of a member of the Christian Church. For more than a century its positions have been consistently held by our people. We have heard this doctrine all our days. We rejoice that others are proclaiming it, too, and may the number who do so greatly increase, till the whole earth shall be filled with it, and the prayer of our Lord for the oneness of His people shall be answered in a united Christendom. Amen!

HONOR ROLL CHURCHES.

Elsewhere in THE SUN is found a list of Churches, furnished by Executive Secretary C. D. Johnston, showing which ones have paid 25 per cent and up to 100 per cent on their Men and Millions quota. These are indeed Churches on the honor roll. Men and Millions stand for and represent all that the Christian Church is, or is trying to do, in the Convention and in the world. It is our effort to show our ability to move forward as a people. It is our attempt to prove to ourselves and to the world that we can do teamwork. And this is the strength, the power, the life of any organization, namely: the ability to do team-work, to unite individual effort into co-operative activity.

When one works alone, only that which one achieves counts. When one works with others, one's own results and achievements are multiplied. One cobbler working alone does well to make one pair of shoes per day. Ten cobblers, uniting their efforts, make not ten pair of shoes, but more likely twenty or thirty pairs per day. United effort has not made the labor or the toil of either harder, but lighter, and has more than doubled the achievements of each for the day. What is true of cobbling shoes is eminently true in kingdom service, in denominational activity. Brotherly co-operation produces results that multiply the achievements of each without even increasing the toil or burden of any.

The Churches on the honor roll bespeak a brotherly, a fraternal co-operation. The work always goes more abundant and satisfactory when there is team-work—when each does his or her part for the good of the whole.

When we Christians learn to pull together to achieve results, unite our prayers and plans and purposes in serving the Lord, we shall go forward with a new, quick step.

Bro. Pastor, Bro. Captain, how about uniting our efforts now to carry your Church high in the honor column, and thus add to the achievements, the results of each one who is laboring and longing to see our dear Christian Church go forward.

WHICH SHALL IT BE?

Not long since, Will Irwin published a book on "The Next War." His book had as its main purpose to impress upon its readers the horrors of future warfare so frightfully that there would be forthwith a popular revolt against the unchristian practice. Airplanes and poison gases and big Berthas, with submarines, would annihilate whole peoples over night, he showed. It was a horrible and ghastly picture that the famous war correspondent drew; but no revolt followed. We are headed undoubtedly to another, a most disastrous war. But the end is not yet.

For we are just this day informed that H. Grendell Matthews, an Englishman, has discovered a diabolical ray, most useful in warfare, and has sold the knowledge he has unearthed, or unskyed, or unseaed, as the case may be, to the English government. Dr. T. F. Wall, of the Sheffield University faculty, announces that he has discovered a death ray, a ray which he believes will destroy life, bring motor cars to a standstill, halt airplanes in their flight, and do other dastardly service in the cause of human slaughter. This death ray, the professor alleges, is, however, of unlimited possibilities also in the service of man, in surgical operations and medical treatment.

Dr. Charles Mayo is engaged in experiments which he believes will shortly demonstrate the curative power of the X-ray over cancer. Poison gas is now being used to cure colds and pulmonary infections. It is also being used to produce rare and delicate perfumes.

According to an ancient prophecy, men are to beat their swords into plowshares and their spears into pruning hooks. Brought down to date, this prophecy would read that diabolical and death rays are to be made agencies of prolonging life, and poison gas the means of death not to man, but to the bacteria that prey on his vitals and bring him before his due to the grave in sorrow.

But what is the guarantee that either the ancient or the modern version of the prophecy of universal peace will be realized? There is but one guarantee—that men and nations shall cease to hate, and learn to love each other, that they shall become Christians personally and socially. Mastery of the forces of nature may lead to man's undoing or to his blessing, according as hate or love is the dominating passion of his personal and social life.

Which shall it be?

The Church of God, speaking through you and me, shall answer. Forget it not—we shall answer.

CHRISTIAN LOYALTY.

Loyalty is devoted allegiance; and this may relate to many persons or institutions. Loyalty usually implies allegiance to the best and highest things. This is especially true of Christian loyalty, and it embraces at least three things. Loyalty to Christ is first in the Christian. As man was made in the image of God in original creation, even so the Christian is made in the image of Christ by regeneration, or re-creation. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The Christian's first obligation is to Christ, because he derives his life and his name from Him. In His call to men to become disciples, He said, "Follow me." That means more than leaving their fishing boats and going about the country with Him. It included following Him in thought, life, and work. His thought must become the Christian's thought; His life the Christian's life; His work the Christian's work. What was His work? "He went about doing good." His life was an example for others. His thought was of all men. Loyalty to Christ is the first and last thing for the Christian.

Loyalty to convictions. Every life is the subject of inner convictions on moral and religious subjects and obligations. To the unconverted, it is to awaken a consciousness of sin. Of the sinner, it may be said that he is convinced or convicted of sin. Under conviction, the sinner becomes penitent; faith embraces Jesus Christ, and the converted sinner becomes a Christian. This is a wonderful change of a human being, and results in a happy state of mind; and confession is made of the change in his life. But this does not end personal convictions; it is the beginning of convictions wrought within the Christian by the Spirit of God. Numerous questions arise on many subjects and the individual reaches definite conclusions within himself of his personal obligations. When such convictions are felt within, the Christian must be loyal to them. Outside of the authority of Jesus Christ and His Word, this conviction is the Christian's highest authority. Here is the second point of loyalty on the part of a Christian. The right of self-interpretation of Scripture and of self-determination in personal conduct is supreme in morals and religion. This implies convictions wrought in the life by the Word of God and His Spirit.

Loyalty to the Church is the third element in Christian loyalty. The Church is a divine institution organized for spiritual purposes, and composed of Christians. Its claims upon Christians are binding upon all the followers of Christ. Some of the things required are attendance, "not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Loyalty to the Church implies *attendance*. Contributions —"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Bearing the burdens of others—"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). To help weak Christians—"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). Loyalty to the Church requires the Christian to please others—"Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself" (Rom. 15:2-3). Loyalty to the Church means loyalty to the members, for they are the Church.

PAPINI AND THE CATHOLICS.

No doubt many other SUN readers besides the present editor were induced to read Papini's "Life of Christ." In that volume the author very skillfully (for financial reasons) kept his Catholicism obscured. It turns out that he is not only a Catholic, but dares to express his hatred of us Protestants with a candor and venor not often expressed, even in the Catholic press. Papini writes now:

"We protest, and we protest with greater vigor than all the other protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the medieval tyranny, as they say, of the Bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the Claws of Hus, the spittle of Zwingli, the blisters of Socinius, the blotches of Wesley, the corns of Fox, the catarrh of Spencer, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored St. Francis. Leave them their ignorance; it is the same as that of St. Peter, and the same as that recommended by the imitation of Christ and by the Fool of Christ, Jacopene. . . . Leave us under the tyranny of the Pope; it is the tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories and of books. We medievalists still hold the bull Unam Sanctam, which says, 'We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.' "

HE SAID HE COULDN'T; BUT HE DID.

By John Jeter Hurt.

It was an all-night meeting, or nearly so, back at my old home in the hills of Virginia. A visiting preacher, Dr. William E. Hatcher, started the discussion shortly after supper. Father upheld the negative, with reluctance and vehemence. He admitted that big brother should go to college that year, but said he simply could not send him. All the money crops had failed, business was down and the thing could not be done! To us, father's conclusions were like the laws of the Medes and Persians, but that visiting preacher did not take them so.

He spoke about the solemn responsibility of holding children in trust for God. He talked about a parent's obligation to develop in them the faculties which God Himself had implanted. He prophesied bitter memories in the future should that boy feel that father preferred lands and stock before the destiny of his own son. He talked about the glory of a young man's going when he was ready to go, the dew of the morning on his brow, the light of a new day upon his face, a warm heart urging him on. And then he grew bold with plainness of speech. That visiting preacher even dared—for God and a boy. He told my father that he should sell a horse, twenty acres of land—anything—to give his boy a chance. I was sent to bed before twelve o'clock.

But the meeting went on. Mother told us about it. Father broke down at last under the man of God's urging. He loved his children devotedly, but the farm was all about him, and it had always seemed bigger than the college until now. When the weeping and praying and planning were over, they sought rest. Then came morning and the breakfast table. I shall never forget that breakfast-table experience. The preacher announced to us that brother would enter college next month. He took a collection for him—calling on each one to pledge something. I promised twenty-five cents, my first love offering to Christian education. For nearly ten years I have been president of a board of education and have attended conferences innumerable, but that breakfast-table meeting was the greatest rally I ever saw. Mother cried, father choked up, brother grew serious and everybody was happy. That was the beginning. All good beginnings are hard.

The end of it was that, out of ten children, eight of us received college training. Of the eight boys, four of us entered the ministry. Three of the other boys have become deacons. More, the young men and maidens throughout all that community began to look beyond. My father's latter days were his happiest, for the center of his thoughts moved to the kingdom. And he always put in a good word for the college. He never referred to that night's struggle with the preacher, but he loved him like a brother to the end. They are together in heaven now.

And in the land of unclouded intellect, unborn generations will thank God for the visiting preacher who was faithful and for that night when the father of many children was converted educationally.—*Baptist Standard.*

CONTRIBUTIONS

SUFFOLK LETTER.

The ratio of human life is a fixed quantity. There are apparent differences in capacity, possessions, and station. Comparative estimates of men and women put some high and some low; and that is true in ordinary relations. We have the rich and the poor, the literate and the illiterate, the high and the low in position. But there is a deeper view of human life and human values. The race is a unit. The work of the world is a unit. Human service and human happiness may be counted as a unit. There are so many phases of human activities that the surface view of upper and lower workers will not give the true situation. It is difficult to determine who is the most useful, the most important, or the happiest.

The railroad, for example, is one of the most important institutions in the world's operation. To say who is the most important figure in the equation of railroad business would be as difficult as to determine the most important note in an anthem. In the working out of the equation, we read the result, and that is the important thing in the solution. It takes all to make the result, and the track man may be as important as the train dispatcher. The responsibility in one case may seem greater in the dispatcher, but a neglected rail or tie might wreck the train as well as a false order. The ratio of responsibility is the same in both cases, and the sense of obligation in the one is as important as the other. Envy often imagines the other happier than self; but that may be on both sides. The poor man imagines the rich man free from trouble; but death in the White House breaks the heart of parents as well as death in a cabin. "Man that is born of a woman is of few days, and full of trouble;" and trouble is in the heart, not in the house nor the station.

The Constitution of the United States declares "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." This declaration touches the heart of human institutions and human equalities. In the outward relations and individual endowments, it is not true that "all men are created equal;" but they are equal in their rights and obligations. It is this high plane upon which human equality is based and upon which there is equality of experience. The savage enjoys his crude meals and bed as much as the civilized man his elaborate dinner and soft mattress. The simple religious experience of the uneducated believer is as sweet to him in his worship of God as the worship of the most learned and intelligent believed's worship. This does not mean that men should be left in a state of ignorance of the highest and best in life, but it does mean that all men have the same chance to live and serve the God and Father of all. "God is no respecter of persons," and He cannot be as "all have sinned." Differences are human conceptions, and they have marred the beauty and worth of human relations. Human differences and distinctions can never rob men of inherent and divinely bestowed equalities and experiences. W. W. Staley.

ELON LETTER.

What Henry Drummond achieved for the scientific world when he published his book, "Natural Law in the Spiritual World," Roger W. Babson is achieving for business in our day. He is spiritualizing the every-day experiences of life, discovering their spiritual essence.

About the dryest thing in the world to the average mind is an array of statistics, and Babson is a professional statistician. He is far from dry, however. He is warm and sympathetic. He makes cold facts vibrant with life, because he can unearth their spiritual qualities and significances. In his books, as well as in his special letters to his constituents from time to time, he is wielding a marvelous influence for righteous living. A couple of years ago he came out with the statement that the world's need is not more railroads or battleships, but more Christian education. He believes and ever teaches that righteousness pays the best dividends, and that religion is necessary to the highest achievement, personal as well as social and national. It is exilarating to read his pronouncements. It does the heart good.

He has just sent out another splendid special letter under date of July 1st. It is so sensible that I wish to quote it in full as follows: "Recently my family physician here in town passed away; that is, his body was buried, but his name and work will live forever. His memory is very dear to me because he took care of me when I had tuberculosis twenty years ago. This is especially so because he was then ridiculed for giving me the outdoor treatment in rainy New England; but he stuck by his guns and won. He was quite a philosopher, and among his favorite quotations was the following:

> "A centipede was happy quite
> Until the toad, for fun, said:
> 'Pray, which leg goes after which?'
> Which wrought his soul to such a pitch
> He lay distracted in the ditch,
> Considering how to run."

"The point of this is, of course, that we often would be better off to let nature take its course, and quit worrying. It is useless to buck either the tides of ocean or the tides of business. Our job is to be contented, whichever way the tide is running, and use this flow to the fullest extent whichever the direction may be.

"We have just had the season of graduation addresses. Our youth have been told to be good, and they'll be happy. Health, friends, and certain other worthy aims are held up to them as a goal. Yet they are likewise told that they must struggle and fight to "get on." Yes, that's the real goal today, namely: to get on. But what is getting on? In the minds of 99 per cent of these graduates, 'getting on' means getting money. Success and money are synonymous in the thoughts of most people, even though, like the poor centipede, they are worrying themselves to death. To the extent that money relieves one of worry, we know it is real wealth; but as soon as our property reaches a figure when it becomes a care, we know it no longer is real wealth. Instead of helping us truly to get on, that money is then setting us back and retarding, instead of increasing, our growth along worth-while lines.

"Those of us who are 'getting on' in age know this only too well. We realize that unless health, friends, pleasures, etc., give us contentment instead of worry, then something very important is lacking. Of course, contentment in itself is very dangerous. It is like water or any other good thing—too much of it will drown us. Nevertheless, we feel that contentment certainly should be mentioned among the other goals which were talked about last week at every school and college graduation. Moreover, it should be made clear that contentment cannot be purchased any more than can love and friendship. Contentment is the reaction of a proper mixture of work, play, friends, and the other ingredients which go to make up life. Furthermore, like many chemical products, to secure this contentment, the ingredients must be mixed in exactly the right proportion. Too little work is as dangerous as too much. Too much play is as harmful as too little. Too many friends are as questionable as too few.

"But how does this apply to us chaps who graduated from school or college nearly thirty years ago? Frankly, should we apply this doctrine to our business and investments? Let us remember that contentment is not coming from erecting a bigger building; nor from showing greater gross earnings, nor from expanding indefinitely. A balloon is not contented when overinflated—rather, it is very much worried. There is often more real contentment in giving the other fellow a chance than in putting him out of business.

"We blame our wives for wanting more houses, European trips, and new fur coats in their attempt to 'keep up with the Joneses.' We blame our children for wanting automobiles at their call with the result that they are forgetting how to use their legs. But are they really any more foolish than their father, who is winning the whole world but losing his own soul; who is worrying because of tides of business over which he has no control, are preventing him from getting all the things he desires—a new factory, bigger sales, additional financing, etc.? Really, is there not a suggestion for us hard-boiled fathers in this graduation Thought?" W. A. Harper.

BETHLEHEM LETTER.

In our fancy, we often turn back the leaves of time and reflect on those experiences which have left the most lasting and treasured impressions. Perhaps none will hold more endearing or enduring recollections than those days spent in the all-pervading atmosphere of Bethlehem College, during the first year's work, laboring under severe difficulties.

The Christian spirit of this college and its tender appeal to our youth to acquire an education, both secular and religious, has already gone far beyond the confines of the campus, farther than to the members who have obtained invaluable lessons within its sacred precincts, and has come to be recognized by our people of the great South and the entire Church as an important asset in our educational work.

Despite the handicap through limited facilities for doing college work, Bethlehem College has made a wonderful record already, and we feel quite sure that in the years to come the Southern Christian Convention will see that it made no mistake when it located the college at Wadley, Ala.

The faculty has been increased and the curriculum extended in keeping with the demands made upon the people of the State and with the requirements for a first-grade junior college.

We have now the last two years of academic work and the first two of college work, the department of music and the commercial department. We feel quite sure of all the students we can accommodate this year, but what we need is money and books. We are appealing now to the generosity and big-heartedness of the people who have the means and who have made an entire consecration of themselves and their money.

This is a Christian institution; we cannot draw money to support it from the State. It must come from folks who believe in missionary education. This is a needy field, and I know of no other which will bring larger returns in the cultivation of the possibilities in the boys and girls who may

attend college; the emancipation from their surroundings and environments, to larger possibilities and usefulness.

Aristotle said: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth." This is our own college, and our youth are safe while attending school here. We congratulate our people on their spirit of loyalty, and would give them due credit for all progress made up to date, but as president of Bethlehem College, I would say to the Church that upon you and yours rests very largely the glorious responsibility of extending to the coming generations those educational advantages and opportunities which Bethlehem College offers to the youth of our glorious South. The building is not yet complete, but we are at work on it now and expect to have it finished in about two weeks, but we have not enough money to complete the job, and that is why we are appealing for money at this time; and we need books for the library, a list of the kind we need is given in THE CHRISTIAN SUN. Then the rooms of the girls' dormitory need to be furnished. More than half of the rooms have no furnishings at all. It is estimated that $50 will furnish a room, and all who do so will have their name or names put above the door of the room they furnish. May not we hope that the Church will come to our rescue at once?

Wadley, Ala. S. L. BEOUGHER, *President.*

A MESSAGE FROM MILTON.

History teaches us that God has always delivered His great prophetic truths to the seer or the nation best prepared to receive it, and to express it to their less fortunate brothers. Witness God's early revelation to the Jews. From time to time, luminous stars have arisen in the ranks of the clairvoyants and a prophet has caught a glimpse of God's will and purpose with us. Such a person in our day is Roger Babson, who, in his writing, is giving deep, spiritual significance to the every-day affairs of life. Milton was just such a person. Listen to what he says of himself: "All my mind was set serious to learn and know, and thence to do what might be public good; myself I thought born to that end—born to promote all truth and righteous things. What a divine calling! It was thus that Milton described his childhood, as a poet with a great mission to accomplish and a mighty message for his brethermen. How fitting that he should spend his best years in preparation!

Milton was like Christ, in that from the very beginning he was evidently a boy of promise, and in that he spent the best years of his life in preparation for his life-work. How serious this study was may be seen from his own statement: "From the twelfth year of my age I scarce ever went to bed before midnight." It was probably from such intense study that he later lost his eyesight. We can better understand the magnificent spirit of the man by what he says in this regard, after having been warned in later life that he was straining his sight and that his only hope lay in giving up his writing; yet with Spartan courage he says: "The choice lay before me between dereliction of a supreme duty and loss of eyesight. In such a case, I could not listen to the physician, not if Esculapius himself had spoken from his sanctuary. I could not but obey that inward monitor, I know not what, that spake to me from heaven. . . . I thereupon concluded to employ the little remaining eyesight I was to enjoy in doing this, the greatest service to the common weal it was in my power to render." Oh! what a man this Milton was, and what a steadfast, unmovable faith he possessed, and what a determination to do his duty for God and his fellowmen was his! A few men like Milton, and the kingdom would be here.

Many hardships beset the poet's way in later years. The death of his wife, the ungratefulness and lack of devotion of his daughters, and, greatest of all, the loss of eyesight. Yet he was able to sing with Shakespeare, "Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in his head." Though all looked dark for him, these years of severe discipline had given him the mature judgment, the deepened understanding, and passion that he needed in writing his immortal poem, "Paradise Lost!" He had suffered, and he could feel more keenly. He had been the victim of unscrupulous plottings, and vile ways. Thus he could picture in his poem God and man, devils and angels, heaven and earth with great power. Sweet were the hardships to Milton, perhaps they will be to us also in God's tomorrow, when we shall understand our trials and sorrows.

The greatness of Milton is demonstrated in his submission to the divine will that had left him in darkness. The following lines are sufficient to make us cover our faces and shrink away in shame because of our proneness to find fault when our petty plans go awry:

". . . These eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light, their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman. Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward. What supports me, dost thou ask?
The conscience, friend, to have lost them overplied
in Liberty's defense."

Milton's last days were spent in peace and happiness, and it may be said of him, as of another: "He being dead yet speaketh." In his steadfastness of purpose, in his submission to divine will, in his willingness to burn himself out for his fellowman, and in the beauty of his character, Milton has a message for today. Let us remember that in our present troubles we may be only passing from the chrysalis stage to a glorious and beautiful tomorrow, keeping in mind that "He who putteth his hand to the plow and then looketh back is not worthy of the service of the kingdom." W. S. WEATHERS.

Elon College, N. C.

THE O'KELLY MONUMENT.

DEAR BRO. EDITOR:

Your good letter in THE SUN in regard to Rev. James O'Kelly. I would suggest that you and your committee build the monument at Elon College and have his body moved there. We are all aware that Elon College is the gateway of the Southern Christian Convention and the Christian Church I feel like we can build a monument that should be a credit to Bro. O'Kelly. If you will allow a suggestion, I think we should build only one monument, but I think on this monument should be stated the beginning of the Christians in Virginia. I want to see a monument at Elon that will be a credit to the name of O'Kelly and the Christians. I expect to visit Elon some day soon, and when I do I would be glad to see this monument erected, so I could tell my people all about it when I get back.

Hope you all great success in this worthy undertaking. Sincerely and fraternally,

Ambrose, Ga. J. T. HOLLAND.

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W. T. WALTERS, *President*
RICHMOND, VA.

MISS PATTIE COGHILL,
Secretary.

Miss Lucy Eldredge, Dayton, Ohio, is in charge of the program.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS COLLECTIONS DURING MONTH OF JUNE, 1924.

North Carolina Conference.

Mt. Auburn	$ 25.00	
Providence	87.00	
Sanford	100.00	
Big Oak	1.20	
Elon	60.00	
Pleasant Hill	1.40	
Danville, Va.	5.00	
Pleasant Grove	6.00	
Happy Home	45.00	
Mt. Gilead	25.00	
Shallow Well	5.00	
Shallow Ford	10.00	
Union, N. C.	10.00	
Wake Chapel	1.00	
Union, Va.	15.00	
		$ 396.60

Eastern Virginia Conference.

Berea, Norfolk	$ 14.50	
First Church, Norfolk	25.00	
Holy Neck	74.00	
People's Church, Del.	10.00	
Newport News	10.00	
Johnson's Grove	15.00	
First Church, Washington, D. C.	9.00	
Union, Surry	49.00	
		206.50

Valley of Virginia Conference.

Mt. Olivet	$ 15.00	
Palmyra	.50	
Timber Ridge	1.00	
Joppa	1.50	
Leaksville	38.50	
Newport	2.00	
Bethlehem	5.00	
Mayland	2.00	
		65.50

Georgia and Alabama Conference.

Rose Hill	$ 5.00	
Rock Springs	20.00	
		25.00
Total for month		$ 693.60

The above was placed in the hands of C. D. Johnston, executive secretary, Elon College, N. C., and proper receipts were given to all paying. July is the last month of the quarter, and extra efforts should be made to collect all dues for the quarter and send in promptly to Bro. Johnston.

Respectfully,

J. O. ATKINSON,
Mission Secretary.

SERVICE FOR GRADUATES.

A most unique and interesting service was held at People's Christian Church Sunday morning, it being in the nature of a "recognition service," possibly the first of its kind ever held in Dover, and planned by the pastor, Dr. R. C. Helfenstein.

The service was in recognition of nine members of People's Christian Church and Sunday School (seven members of the Church and two of the Sunday School) who graduated from Dover High School last week. Also in honor and recognition of three additional members of the Church who graduated this year from the University of Delaware, at Newark.

That some of the graduates might assist in the morning service, Dr. Helfenstein gave over the entire opening services of the morning to four of the graduates—Miss Esther Ruston, a graduate of University of Delaware, led in the responsive reading; Zebulon C. Hopkins, valedictorian of the high school class, read the scripture lesson, while Robert Ruston, the third highest in the graduating class of Dover High School, led in prayer. Alson Helm, another Dover High School graduate, who is a musician of considerable ability, rendered a violin solo during the offertory. The innovation was most favorably received by the audience of People's Church, who gave expression to their appreciation of having such a class of young people as members.

Dr. Helfenstein, the pastor, preached a most appropriate sermon in recognition of the honors conferred upon the twelve college and high school graduates, his subject being "The Open Door of Opportunity."—*Dover Index.*

FROM MOUNT OLIVET.

We are still growing at Mount Olivet. There is a steady increase in our Church attendance, and the different departments of our Sunday School and our Christian Endeavor are making splendid progress. The home department of our Sunday School, which is under the supervision of Bro. Herbert Morris, has added more than twenty members to its roll. Our teacher-training course, which is under the direction of our pastor, Prof. Flowers, is creating sufficient interest to bring in such men as Prof. A. S. Bowlinger, superintendent of the Brethren's Industrial School, with Rev. Driver and Rev. Knight. Also we have the hearty co-operation of the faculty of the Blue Ridge Industrial School, all of which we fully appreciate and by which we feel much encouraged.

Our pastor is a very unassuming man, but a steady worker and a sound thinker. He has introduced a course along the line of religious education into our Sunday School for the benefit of our young people. He has also introduced a course along industrial lines into our Young People's Christian Endeavor, and of the fourteen different varieties of things—most of which have not previously been grown here—that are being tried out, we are successful with thirteen so far. Prof. Flowers contends that such a course is very essential for our young people during their summer vacation because it would be very profitable in dollars and cents, and besides it will be a good training for our boys and girls in lessons of thrift, and we feel that he is correct in his views, and he is receiving the co-operation of the people; and just here I would like to add the statement that no pastor, Sunday School superintendent or teacher can succeed without the support of the people. Too many people seem not to be aware of the necessity of using what they have to best advantage in the "now."

Another thing I wish to mention with reference to the work at Mount Olivet is the Christian fellowship that characterizes the work. Of more than twenty officers and teachers in our Sunday School, about 40 per cent of them are members of other Churches. So, regardless of your denominational affiliation, you will be cordially received in our Sunday School and Christian Endeavor and given a place to work.

Our program for "Educational Day" has been completed, and with the co-operation of the other Churches and the faculty of both the industrial schools, we are hoping to make that day a very interesting occasion. MRS. B. G. SNOW.

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

II. OVERSEAS—EASTBOUND.

"All ashore going ashore!" and the gang-plank went in and we were off for far-away England. A thousand good-bys, amid laughter and tears, depending on whether the parting began a holiday or a more permanent breaking of family or friendly ties. Boisterous boys and blushing brides, girls who could not hide their tears, and stolid women of a foreign build who made no attempt to do so; men who tried to look indifferent and smoke, and men who tried to hide their feelings by shoutings and hat-wavings far down the river until the "Royal Mountain City" of Montreal was lost to view and the wharf crowd had gone their hundred ways to shops and mills and to homes which seemed strangely silent and lonely.

But it is ever so that—

> "Those who go are happier
> Than those they leave behind."

And a thousand cabin and third-class passengers found themselves busy adjusting themselves to new and strange surroundings in which they were to live for a week together. Cozy little eight-by-ten staterooms, built for four or less, were to be the nearest to privacy the average passenger would find, but the decks and the "lounge" and the drawing-room and the open cabin spaces afforded every convenience for social intercourse.

After getting settled with my cabin companions, consisting of a Kansas Disciple preacher of good-fellowship, and a fine young English engineer, I moved about the decks to see if I could discover a familiar face, as I thought that, in the number going to the Glasgow World's Sunday School Convention, I might find some acquaintances in the Sunday School world. Of course, I knew that the American delegations had sailed from New York and Philadelphia, and that I must expect a less-familiar Canadian contingent on this Canadian steamer, but I knew, too, that some from the States had extended the Glasgow trip to the pilgrimage to the shrines of freedom, and were planning along the lines of my own pilgrimage. Dr. Albertus Perry, of St. Louis, the director of our tour, advised me that there were fifty-one of our party on board, and in looking over the list I discovered two Missouri Sunday School workers with whom I served last summer on the faculty of our Palmer College Summer School—Miss Beard and Mrs McWilliams, of St. Louis. They brought me the welcome news that Palmer had started its school this summer with over double the enrollment of last summer. I was honored by being assigned to the same table in the dining-room with Dr. Perry, as all other tables had six—an assignment which may have barred me from the social enjoyment of a larger group, but which permitted me to monopolize Dr. Perry and to dig out of him the many things that a tenderfoot in Europe needs to know. Dr. Perry proved to be a veteran European traveler and a mine of information on Great Britain and the continent.

Our good ship "Doric," of the White Star Line, is one of the newer and modern one-cabin boats of sixteen thousand tons, and while its capacity and dimensions are a wonder to one as uninitiated as I, yet I know that the new great New York-Liverpool liners are two and even three times larger than the "Doric," and outspeed it by days in the trip across, and that they have luxuries which far outshine this new little sister-ship as the mansions on the avenue outshine our more modest home. But in spite of that knowledge, I am impressed with an ocean home like this which has a length of over a city block and a capacity

of carrying a thousand passengers with comfort, besides as much as four hundred carloads of freight, over its three thousand mile shore-to-shore journey.

There are advantages and some disadvantages (principally a liquor license) in going to the old world via Montreal and Canada. Montreal and the province of Quebec is almost a bit of the old world to begin with. While Toronto and the province of Ontario are overwhelmingly English and Protestant, Montreal and the province of Quebec are overwhelmingly French and Roman Catholic. Four-fifths of its inhabitants are French, and you are surrounded by its foreign language and foreign shop signs and newspapers and architecture and ways until you feel the truth of the saying that the province is a bit of the old world in the new.

If all I do not know could be written in books, it would take more than a Carnegie to buy the books and to house them in any adequate library. I am getting to know this more and more as the days go, and especially has this trip opened my eyes to it.

For instance, I had no conception of the fact that Montreal was a full two days' sail of an ocean vessel from the open sea. But such it proves to be, and our journey began along the quiet waters of the St. Lawrence River, bordered for hundreds of miles with hills, beautiful farm country and little French villages, with a group of houses around the inevitable stately French Catholic Church and all so nearly alike that they might have been cast in the same mold. These zealous Catholic devotees have something to teach us along the line of Church building, and this first lap on my Christian education pilgrimage tells me this. Stately Catholic Churches and parochial schools in connection tell us without words of both the sacrifice of these common people for the Church, and their appreciation (in their parochial schools) of the fact that if they lose their children their Church is doomed. An American Catholic priest said to me fully fifteen years ago: "If the Catholic Church in America should treat its children for one generation as the Protestant people treat their children, there would be no Catholic Church in America in the next generation." I believed him then (making some allowance for exageration of statement), and I believe him more now than I did when I heard him say it. Thank God, the Protestant Church is awakening to its sense of responsibility to childhood and the future of the kingdom! But, oh how slow we are, and how much there is to do!

It was twilight as we passed under the great bridge span at Quebec, and there arose on our left the rugged Heights of Abraham, recalling Wolf and Montcalm and the fierce days when French and English and Indians struggled for mastery on a new continent. The old fortress still frowns from the heights, although it could make but little resistance to modern implements and campaigns of war.

But the most prominent landmark in this old city in a new world is towering Chateau Frontenac, built in exact duplicate of the French chateau from which it takes its name. It stands far and above everything on the heights and is the first great sight of the city which the European traveler sees and the last thing on the city landscape as he leaves it again for his old-world home. Particularly impressive it was in the deepening twilight with its background of a black, cloudy, sky and its growing line and banks of lights as the darkness deepened and we made our way down the river.

Now, to our bunks and to good sleep, which is all too soon over with the cry of a child in an adjoining cabin screaming, "Don't try to climb down, Mamma; you'll fall." And then the voice of a mother telling her strange woman cabin-mate that she has had ten children and of the one who was not. And then a rattle at the cabin door, and a decidedly English voice (all the crew are English) calling: "Your 'bawth' is ready, sir," and a plunge of salt, followed by a shower of fresh water, gives a feeling of virtue which makes a man ready to face the world.

It is Sunday, but there is no change in the 7:30 breakfast hour, and not only the day, but the rain and cold and impossible conditions on deck drove the company to the sheltered portions of the ship and closer together. In the lounge-room, after breakfast, a Missouri minister starts the singing of old gospel songs, and almost all joined heartily; but Father Dugan and a few whose religion you could easily guess quietly withdrew to other parts of the ship. We sang "Jesus, Lover of My Soul" and "Rock of Ages," and when we were singing "Blessed Assurance" a stately old English lady sitting near me said to her companion: "They must be Methodists," to which her companion replied with the same charming accent: "Yes, I am sure they must be; I wish they would sing 'Fight the Good Fight with all Thy Might." And then the Roman Catholic mass in the drawing-room, with Father O'Brien, and the Protestant service in the dining-room, with Rev. Dr. Jacoby, of somewhere in the Middle West, and the evening service with President Kurtz of McPherson College, Kansas, giving a sermon-lecture on "The Symphony of Life," using Peter's eight notes of the Christian scale—faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love.

And now the day is over, but the storm and fog and sea have only just begun. We may well draw a veil over much of the experience of the next few days and save the feelings of many of our friends who have been too sorely racked already. And so without any personalities (except to say that your humble servant did not miss a meal), we will say that fogs on the banks of Newfundland, the fog whistle every minute, the cold Northeast wind, with rough seas up to this last day of the voyage, were depressing enough to make a weary pilgrim who longed in vain for a square foot of solid ground on which to plant his two feet.

But the sea was grand indeed to one whose inner nature did not revolt. Every day we braved the storm on decks, and at night stood in silence before the vast tumbling expanse of sea and foam as it dashed itself in fury against our wonderful craft. A little company of us huddled in the storm, and clinging to the rail, sang:

"While the billows near me roll,
While the tempest still is high";

and

"Jesus Saviour, Pilot me
Over life's tempestous sea";

and thanked God for the privilege and the inspiration of it. And then to cabin-bunk, and literally

"Rocked in the cradle of the deep,
I lay me down in peace to sleep."

And still there were those who sat and played cards in the smoke-room and complained to one another about the storm and wind and rain, and had not the vision of Jacob, when he said: "Surely God is in this place, and I knew it not."

But today is fine, and we are off the north Irish coast, steering for Liverpool, where we land tomorrow, and then "on the Glasgow," by way of Liverpool, Furness Abbey and the English Lakes.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

LIEUT.-GOV. J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"After this manner, therefore, pray ye, 'Our Father, which art in heaven . . .'."—Matt. 6:6-9.

How familiar these words! The salutation of our every prayer; the finest, simplest and best relationship our Saviour could find by which He could interpret to His followers the relationship of man to God, was that of a father and children.

When parents and children realize such a relationship, both are apt to be more diligent toward one another, and as children of our Heavenly Father, we shall better enjoy our privileges and discharge our obligations.

Were Christ to come in the flesh to our home today and behold the relationship which exists between our children and us, would He still hold that this relationship of father and children approaches more nearly the divine than anything else? Would He still teach us to pray "Our Father?"

Prayer.—Dear Lord, who dost add to all human worship Thy divine presence, be with us now, and add to our earthly weaknesses Thine own heavenly power, and to Thee we will ascribe all the glory. *Amen.*

TUESDAY.

BE COURTEOUS TO THE YOUNG MAN WHO CALLS ON YOUR DAUGHTER.

"As ye would that men should do unto you, do ye even so unto them."—Luke 6:31.

Parents, when a young man calls on your daughter, do not make him uncomfortable by the way you act toward him.

He is doing nothing wrong coming to see your daughter, and if he is the right sort of a young fellow and she enjoys his company, why should he not call?

He is entitled to courteous treatment from you as long as he proves he is worthy of it, and is it not a compliment to your daughter that he prefers her company to that of other girls?

It should be your aim to get acquainted with every young man who calls on your daughter.

With your mature judgment, you will be better able to decide what sort of a man he is really than your daughter could with her rather limited experience, and you should get fully acquainted with him.

The young man who comes to your home is a far different sort than the one who tries to meet your daughter outside and is reluctant to meet you.

The one who avoids you is the one to oppose, not the one who comes into the light and shows himself. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Most gracious God, the fountain of our blessing, Thou hast opened Thy hand to fill us with so many good things, keeping us in the shadow of Thy wings, providing as a father, loving as a friend, may we never forget our obligations in the common courtesies to all. As Thy children, may we be unto others as Thou wouldst have us be. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH MERCY.

"Blessed are the merciful, for they shall obtain mercy."—Math. 5:17.

Mercy is both an export and an import of the soul. It first goes out from the heart to others, outward, and then returns from above to the heart within, inward. It makes us twice happy: We are happy as it goes out, and we are happy when it comes in. It moves like an ever-increasing circle, rejoicing our friends, pittying the poor, forgiving our enemies, and having compassion on the heathen. It blesses not only mankind, but also birds and beasts are inclined, for "The merciful man regardeth the life of his beast." It is something obtained, and we obtain it by giving. Our capacity for receiving it is limited only by our willingness to bestow it. As we increase the measure of it to others, God enlarges the measure of it back to us. We empty it out; God empties it in. It is always fresh. The heart is not a depository to store it, but a channel through which we may pass it on to others. Undertake to hoard it, and it dies. We lose it by holding, and we hold it by losing. Mercy! Happiness! They go and increase together, and are within the reach of all. How poor and miserable is that heart that knows no pity and in mercy will not forgive another's wrong!

Prayer.—Dear Father, we pray for a heart to feel another's woe, to forgive those who have wronged us, and to pity the lost. Teach us that unless we forgive, we cannot be forgiven; and that the mercy we crave for ourselves we must show to others. In His name we ask it. *Amen.*—*T. E. White.*

THURSDAY.

THE PROPHET'S CHAMBER AND GOD'S HOME.

"Let us set for him there a bed, and a table, and a stool, and a candlestick."—2 Kings 4:8-13.

The story of how a simple invitation to the passing prophet to eat with this childless couple developed into great hospitality and spiritual fellowship, and at last saved that home from the tragedy of death, reminds one of the story of Bethany, where Jesus performed a similar miracle for His friends.

One of the canons of the Anglican Church once wrote a service of dedication for the furniture of a new house, adapting it to every room. It was a novel idea. The home plays a large part in our lives. We spend more time there than in the Church. True religion has always lifted the common things of life into spiritual meaning.

Let us today resolve to sanctify, by Christian hospitality, the things in our homes. Happy is the home that knows the coming of the prophet; the home on whose threshold the steps of the pastor are heard and recognized. Let us bless God for the bed where the tired head can find rest, for the table where the friend can meet friend, and for the chair and even the little lamp. Blessed is that home which, in the day of darkness and bereavement, can still recognize the prophet's footfall. Such a home shall not be without hope when Elijah comes.—*Rev. A. E. Gregory.*

Prayer.—Our Father in heaven, let us not lose ourselves among earthly thoughts and delights. May all that we have and are be dedicated to Thee. *Amen.*

FRIDAY.

LAMPS WITHOUT OIL.

"Ye are the light of the world."—Matt. 5:14.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

What about your lamp? What light do you possess? What are you doing with it? How are you letting it shine?

An endless procession of folks who are careless with what they do and say and the influence they exert is continually passing before us. They fill our age with incoherence, neglect and folly. No apologies can cover the destitution of men and women who have let life slip away without doing their best, and like the five foolish virgins, they are not ready for the demands that will come upon them tomorrow.

The yellow diamond, no one wants. The real one every one wants. So live that God will say in the last day, "These are mine."

Prayer.—O Lord Jesus, and our God, we pray Thee to forgive us of our sins and grant that all we possess may be turned into good works. May we lay hold on eternal life and let it shine for Thee forever. *Amen.*

SATURDAY.

CHRIST AND NATURE AND PREACHING.

"Consider the lilies how they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these."—Matt. 6:28.

Jesus was always close to nature's heart. In open air, on the hillside, under the clear blue dome of the sky, by the fields, amidst God's flowers and birds, trees and clouds with the fresh air blowing through his nostrils. His texts were the lilies of the fields, His choir was the skylarks. His language and speech was with the eloquence of nature, empowered with divine and eternal truth. In the sunset and the stars of the night, in the sparrow and the grass of the fields, in the trees and the animals of the forest, He found the perfection of the kingdom and perfect obedience to His will. His congregation always left Him feeling that a mystery had been unveiled, that their sufferings had been relieved, and that their desires had been fulfilled.

Prayer.—Dear Father, we love Thee, we magnify Thee, and we worship Thee. All day long be our comrade, and our strength. So grant us that we may live so close to Thee that we may enter into Thy kingdom. In His name we ask it. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN."—Mark 2:27.

"I was in the spirit on the Lord's Day."—Rev. 1:10.

To observe any day in a worthy sense, one must enter into its spirit. The true worth of Sunday to us lies in its opportunity and hope of rising above this world's things and touching the eternal. Whatever may be our place and work in life, if Sunday is to mean more to us and we are to have the most permanent good and joy in it, we must use it to learn more of our duty, our needs, our joys, His will, His ways, His mercy and His justice.

Prayer.—Our Father, teach us now and always to understand that blessed is the man who keepeth the Lord's day unto holy ends. Make us fruitful in good works, and work in us that which is acceptable in Thy sight. Sanctify us throughout and keep our whole spirit, soul and body faultless until the coming of the dear Saviour. And unto Thee shall be all praise. *Amen.*

HOME-COMING AT DAMASCUS.

On the third Sunday in August, 1924, there will be a home-coming at Damascus Christian Church. This is the first home-coming in the history of the Church. All members, former members, both of our denomination and those who are now members of other Churches, are requested to be present. It is the desire of the Church that all former pastors, as well as those who are and have been members of the Church, be with us.

The program will be announced in THE SUN later. It is the beginning of a series of meetings, however, and we hope as many will plan to stay throughout the week as possibly can. Let us all pray for a great day and revival.

JOSEPH E. MCCAULEY.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

LITTLE STORY CONTEST.

Take your time, and the first sentence in the paragraph, and write a story for your own page. Here is the block for the story:

Alittle Girl wanted—to go home; to play in the sand; to play with stars.

She went out to find them, and came to a—park; to a pond; to a city.

She could not find any stars, so she—went home; walked on; sat and cried.

She came to a—big tree; brook in the woods.

She found no stars there, so she—went home; she went on; she wept.

Soon she met—some friends; some fairies; some men.

They told her to—dry her clothes; do some work; dance with them.

She still did not find—her way home; the fairies; one star.

Then the fairies told her—to go home; to come again; just what to do.

Soon she found—four friends; a star; a horse.

Then she came to a river—edge of the sea; a big city.

"No feet" was—a flower; a fish.

He carried her to—the town; the stairs without steps.

He carried her to—climb; take the stars home.

All of a sudden—she saw; the stars; she let go.

Bang! She found herself—in the water; in her own bed; slipping.

She had been—far away; dreaming.

THE STORY OF JACOB'S LADDER.

Jacob was a boy who lived even longer ago than did Moses. Jacob lived so long ago that he never saw or heard of an automobile or train or street car. No one had ever dreamed of airplanes. When Jacob wanted to visit his aunts and uncles and cousins he had to walk or ride on a donkey or camel.

When Jacob became a young man, his mother wanted him to go and visit her brother Laban, Jacob's uncle. He would enjoy the vist, for Uncle Laban had beautiful young daughters, who would play and sing and laugh and have parties and good times for him. Jacob was glad to visit his Uncle Laban.

Lovingly he said good-by to his mother, who loved him so dearly, and to his old blind father. With staff in hand, he started to walk to his Uncle Laban's. Perhaps he patted his father's sheep and cattle good-by as he walked past. Perhaps he nodded good-by to the trees and the grass among which he had played.

Soon he came to a country that was strange and new. As he trudged along perhaps he grew lonely. Perhaps he thought of his mother at home who loved him so dearly, and of his old blind father. Perhaps he wished he were already at his Uncle Laban's, it was such a long walk and he was so lonely.

For miles and miles he walked. Then the sun went down. It was dark. Jacob stopped. How still it was, and how lonely. Nothing but earth and sky—no people, no house, no bed; not even a pillow to lay his head on. Choosing one of the hard stones, he lay down with his head on it. He was so tired that perhaps he went to sleep right away.

Presently he had a dream. It reached from the earth clear up to heaven. Angels, in glistening white garments, were ascending and descending. And at the top stood God, saying: "I am Jehovah, the God of thy father; and behold, I am with thee, and will keep thee whithersoever thou goest."

Then Jacob awoke. The ladder and angels were gone. "Surely Jehovah is in this place; and I knew it not," he said. Early in the morning he arose and took the stone that he had under his head and set it up as an altar to Jehovah. He started again on his journey, but he wasn't lonely any more. Who could be lonely after God had said: "I am with thee, and will keep thee whithersoever thou goest?"

No one need ever be afraid when God is with him—no little boy or little girl; in the daytime or night-time—because God has said: "I am with thee, and will keep thee whithersoever thou goest." The Bible story: Gen. 28.

THE STORY OF THE GLAD LITTLE RABBIT.

Once upon a time, on the edge of a deep, dark forest, there lived a sad little rabbit. His brother called him "Doleful Dumps," for he was so very sad that he was doleful.

One day when his brothers had gone off to nibble in that nice clover patch, the sad little rabbit hunched himself up under the big dead pine and moped.

Suddenly a lovely little silver-winged fairy flew toward him and lighted on his head. The sad little rabbit sat as still as a mouse. (He was so astonished that he really couldn't do anything else.)

"You poor little bunny," said the fairy gently; "I'm so sorry for you that I'm going to tell you a wonder—, wonderful secret that will make you the gladdest little rabbit in all the world." Little Doleful Dumps only gave a cross little hunch. He was too deep down in those terrible old dumps to care about anything.

"It's a Glad Hunt game," said the fairy. "Just begin saying 'I'm glad, I'm glad, I'm glad,' and pretty soon you'll think of something to be glad of."

So the little rabbit began, "I'm glad, I'm glad, I'm glad, I'm glad," he sighed. The reason the charm couldn't work was that he didn't use the right voice, for one thing. To make the charm work quickly, you must use a glad, brisk voice, and think very, very hard.

"Go on," urged the fairy; "it'll come. The forty-'leventh is the magic time—it always comes by then." Sure enough, the forty-'leventh time the poor little rabbit got it.

"I'm glad, I'm glad, I'm glad I have four legs," he said at last. For he thought of his cousin, poor little lame Three Legs, who had once been caught in a trap, and now must always limp on three legs.

And all of a sudden, as the little rabbit said the magic words, such a lovely, warm, happy feeling ran all over the little bunny from the very tip-top of his little ears to the very tip ends of his soft little paws. For now he was the Glad Little Rabbit.

"Oh! oh! oh!" Squealed the Glad Little Rabbit happily. "I just must tell somebody else; it's too lovely to keep."

"Good!" said the fairy, "that's part of the secret. You must share it."

So off started the Glad Little Rabbit to spread the beautiful secret of joy.

First he went to the farmer's house and called on old Rover. Rover was feeling very cross and growly. He had buried, a few days before, a perfectly good big bone in a hole behind the yellow rose bush. And when Farmer Smith's dog had called on Rover this morning, Rover had been shut up in the shed and couldn't get out to greet Waggles. And Waggles, waiting around, had found that hole and dug up that nice bone, and gone off with it.

"Never mind," comforted the Glad Little Rabbit when Rover had growled out his troubles. "I'll show you how to play the loveliest game you ever heard of." Rover only sniffed and looked far away.

"It's a hunt." Rover waved his tail with a little more interest at that magic word. "Hunting what?" he growled.

"Hunting the glad things." And the Glad Little Rabbit told all about it. So Rover began.

"I'm glad, glad, glad—. At first he couldn't think of anything but his dear lost bone, but at the twenty-fifth "glad," he thought all of a sudden of his nice home here at Farmer Brown's. "I'm glad I have such a kind master. He gives me meat every day. So it doesn't matter if I do lose a bone now and then. Besides, it wasn't such a very big bone, after all."

The Glad Little Rabbit clapped his paws in delight. "You're doing finely," he said; "why I had to go clear to the forty-'leventh time. Mine was a sad case."

"I'll start right off and tell all the dogs I know," said the pleased Rover.

"That's right," agreed the Glad Little Rabbit. And he went on to the barnyard where he had a number of friends.

"Cluck! cluck!" cried old Mother Plymouth Rock angrily. "Come here at once! Why don't you mind; you dreadful chicks? Dear, what a lot of trouble chickens are!"

"But aren't you glad you have your chickens?" asked the Glad Little Rabbit, as he plumped down beside the mother hen.

So he taught her the magic charm. And Mrs. Plymouth Rock did even better than Rover. She was glad she had such a big family. Mrs. White Hen had lost every one of her little chickens. A weasel had killed them all, she told the Glad Little Rabbit, at only the tenth "glad."

And the Glad Little Rabbit praised Mrs. Plymouth Rock for being such a fine hunter as to get her game so quickly as that. And he left Mrs. Hen as happy as could be.

"Why, Mrs. Pussy," what is the matter?" he asked the cat who sat in the barn door.

Mrs. Pussy growled, and bristled her tail in anger. "That wretched, horrid, miserable rat," she growled; "I've been watching that hole for two hours and have never seen even the tip of his tail."

So the Glad Little Rabbit told her about the wonderful secret. Mrs. Pussy was so mad that she couldn't find her "glad" until the thirty-eighth time. Then she owned that she was glad that she had a nice home, where the people gave her rich milk and plates of nice food three times a day, without her having to ask for it even; besides a warm, soft cushion to sleep on every night. "I'm glad I don't have to hunt rats for a living. I only do it for pastime," she owned at last. And she promised to teach every one of her seven kittens and her ten grandchildren and her twenty great-grandchildren this wonderful game, and to make Glad Little Kittens of them all.

And here is the best of this lovely secret. The more folks the Glad Little Rabbit taught the secret to, the gladder he grew himself. And when he went home that night there wasn't a happier little bunny in all the wide world than this same Glad Little Rabbit. JEAN HALIFAX.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

North Carolina Sunday School and Christian Endeavor Convention, at New Elam Church, July 15, 16, 17.

Eastern Virginia Sunday School and Christian Endeavor Convention, at Bethlehem Church, July 22, 23.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL CREDIT AT ELON.

There will be three classes at the Elon Chautauqua this year which will present the opportunity for workers to win international credit on a diploma in the International Standard Training Course, the course in leadership training promoted by the International Council of Religious Education and adopted by the Christian Church. This course is a three-year course, and twelve units entitle one to the diploma. It will be possible to win one of these units at the Elon Summer School this year.

These three classes will hold two sessions each day, giving the required ten sessions, and assignments and work will be given by the instructors to provide for the necessary study before International recognition can be secured.

These three courses include:

A course for workers with children, probably in "Story Telling," under the leadership of Mrs. Fred E. Bullock, field secretary of children's work of the Board of Christian Education of the Christian Church. Mrs. Bullock's study of the work, her wide experience and ability as a teacher will make this an attractive course for all who wish to become more expert in children's work.

The course for young people, and leaders of young people, will be conducted by Rev. James H. Lightbourne, of Holland, Va., who may be well termed "a young folk's pastor." There will be a textbook used which will present the needs of youth, and the relation of the Church School to these needs. Lucy M. Eldredge.

AN ENVIABLE RECORD.

Dear Mr. Editor:

Do you know of any one who can beat the record of our Mr. Cash? For twenty-four years he has maintained a record of perfect attendance at Sunday School. Mr. J. L. Cash has been a member of the Sunday School of the Main Street Christian Church of Durham, N. C., for more than twenty-four years, and for twenty-four years he has not missed being in attendance a single Sunday. And though no record of tardiness has been kept, no one remembers his having been late. Mr. Cash tells of one occasion when a sister, who, according to his account, was approaching the "old-mail class," that decided to marry on Sunday morning at the Sunday School hour. When she asked him to come to the wedding, he told her that she had been waiting all that long time to marry, and that she could either change the hour or get married the best she could without his help, as he had to go to Sunday School. The sister married, and Bro. Cash went to Sunday School. Mr. Cash says that he would not miss Sunday School to attend his own wedding.

On June 26th, the Baraca and Philathea classes of the Sunday School met in joint session to celebrate Mr. Cash's twenty-fourth anniversary in the Sunday School. Mr. Dolph Long, of Graham, N. C., was the speaker of the evening. After the address, the Philathea Class presented Mr. Cash with a beautiful birthday cake, covered with twenty-four candles. While the Baraca Class presented him with a handsome silver loving cup, bearing an appropriate inscription of appreciation of his faithfulness. If Bro. Cash keeps his health and bachelorhood, we are confidently expecting him to more than double his present record. Now, Mr. Editor, did you ever hear of a more remarkable record? Stanley C. Harrell.

Durham, N. C.

DO WE WANT CHRISTIAN EDUCATION?

By W. A. Harper, ..

Secretary of Christian Education.

July, August, September, and October are designated as the period for Christian education. During these four months we are to emphasize the claims of our colleges on the lives of our young people and lay out the plans of our local educational work for the next twelve months. We are at the close of the period to make our offering for the support of our Board of Christian Education.

The Sunday School year begins with the first Sunday in October. From now till then we should plan earnestly and prayerfully for the future. The *Journal of Christian Education* for September is given over entirely to the practical discussion of ways and means of doing this. Study it carefully, adapt it to your needs, and plan your work for the year. It will pay a handsome dividend in spiritual achievement.

During July and August the Young People's Department workers should concentrate on influencing the decisions of our young people to enroll in our colleges. The hope of our future leadership lies in these institutions of higher learning of our Church. We cannot neglect them and expect progress. We cannot neglect them and live. They are the power-houses of our growth. They are the seminaries of our progress. They are the cap-stone of the arch of our denominational greatness. In them are the issues of our denominational life or death. As go our colleges, so goes our Church, the Church we love, the Church bequeathed to us by our forefathers, great in vision and potential in power for the redemption of the world. We must man and support our colleges.

Do we really wish Christian education? Then we must support both our local work, our colleges, and our general Board of Christian Education. We have four all-time workers now, and need a full-time general secretary. No finer field secretaries man the cause of any Church than our own Hermon Eldredge, W. P. Fletcher, Mrs. F. E. Bullock and Lucy M. Eldredge. They are the peers of any. We must support and utilize them. Call on the Board of Christian Education for these workers whenever you need them. They are yours to serve. The Churches that have felt their uplifting service will never cease praising them for their splendid work.

This year we are to have but one offering for Christian education. It is to represent our Sunday Schools, our Christian Endeavor Societies, and our Churches. The date set for the offering is the first Sunday in November, which is the second day. We are asked to give $40,000 on that day for Christian education. We are well able to do it. We will give it, and more, if we really want to promote a program of Christian education in the Christian Church. Surely we want to do it!

WOMEN LEADERS ON PROGRAM AT ELON.

A glance at the program for the Elon Chautauqua program this year shows a number of capable women as instructors and leaders.

Mrs. M. T. Morrill will come to represent the foreign mission department and to lead women in missionary societies further in their study of missions. The women of the Christian Church will study Porto Rico, and our work there, in their foreign study next year. This is very appropriate, as 1925 will be the twenty-fifth year of our work on that island, and the story is an interesting one, and one which will inspire us to go forward in the great work that is being done. Mrs. Morrill was so popular at Elon last year, and on other visits to the South, that many women will wish to attend her classes again this year.

Mrs. W. T. Walters, of Richmond, will be the leader of a class in dramatization to show how this great field may be utilized in Christian education. Mrs. Walters has put on some very successful pageants in the Richmond Church recently, and is making special study and experiment in this field.

Mrs. T. G. Hyatte, of Newport News, comes to the Chautauqua at Elon for the first time this year. She is a most successful Christian Endeavor worker—"The best intermediate superintendent in the country," one of her own intermediate girls declared recently. She will have the Christian Endeavor work on the program this year, with special emphasis on the junior and intermediate work. Lucy M. Eldredge.

FIRST CHRISTIAN CHURCH, NORFOLK.

Children in our Church have been enjoying for the past three weeks a daily vacation Bible school. This is the first time our Church here has tried such a school, and everybody is greatly delighted with it. At first it was thought we would limit it to forty pupils, as that number would take all the children in our Church from the ages of four to twelve, inclusive; but we have been almost forced to enroll ten others. Our total enrollment, therefore, has been fifty, and we have averaged thirty-seven.

The pastor has been general director of the school, and he has been assisted by Mrs. J. G. Truitt. The other teachers and assistants were Mrs. Archer V. Allen, Mrs. S. K. Beaser, Mrs. H. J. Grube, Miss Emma Morgan, Miss Ray Hall and Miss Margaret Howell. Each of these has rendered fine service, and received last night a vote of thanks and commendation by the official board. We have learned through actual experience that the usual testimonies concerning the value of the daily vacation Bible school are quite true. John G. Truitt.

Before his acceptance of a Cabinet position, Curtis D. Wilbur was president of the Los Angeles County Christian Endeavor Union. He sent a message to the union a few days ago, which was read before more than three thousand Endeavorers. Secretary Wilbur is neither too great nor too busy to remember that he is still an Endeavorer. The nation needs more men like him in high places. We would then not be hedged about with so much scandal.

Christian Orphanage

DEAR FRIENDS:

DEAR FRIENDS:

It continues to rain, and the farm boys have not been able to get in the cornfield for two weeks. It has been an unfavorable year to farm. We did a wise thing in planting sixty bushels of soy beans and peas. They are looking fine and are a promising crop right at this time. If we could have a few clear days to dry off the grounds, so we could get our corn worked out and kill out the grass, we would have a promising crop of corn this year. We have had quite a time in getting our crop planted on account of the continued rains. We have three acres of corn to plant yet. We want to call your attention to the abundance of fruit this year and ask that you can some for the Orphanage. We will be glad to furnish empty cans if you do not live too far away. Write us how many cans you can use and we will be glad to ship you whatever amount you need. The good ladies have been kind to us, and have always remembered us in the canning season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 17, 1924.

Sunday School Monthly Offerings.

North Carolina Conference:		
Amount brought forward		$10,511.39
Sanford	$ 7.23	
Turner's Chapel	1.94	
Franklinton	1.06	
Providence	2.27	
Amelia	3.00	
Pleasant Hill (A)	2.40	
Reidsville	1.00	
Catawba Springs	21.00	
Mt. Carmel	5.31	
Class No. 6	1.25	
		46.46
Eastern Virginia Conference:		
Johnson Grove	$ 2.30	
Franklin	20.00	
Winchester	5.84	
		28.14
Valley Virginia Conference:		
Lineville	$ 5.25	
Dry Run	3.23	
		8.48
Georgia and Alabama Conference:		
Mt. Zion	$ 1.50	
Rock Stand	1.45	
		2.95
Easter Offerings.		
Elm Avenue, Portsmouth	$ 10.00	
N. Clayton	2.37	
		12.37
Special Offerings.		
Jr. Philathea Class, Suffolk	$ 2.50	
Home Mission Department	15.66	
		18.16
Grand total		$10,627.95

PROGRAM OF ELON CHAUTAUQUA AND RELIGIOUS SCHOOL OF METHODS.

July 28th—August 3d.

8:30 Morning Devotions—Dean Geo. C. Enders.
9:05 Psychology of Preaching—Dean Enders.
Bible Study (Young People)—Rev. H. S. Hardcastle.
Bible Study (Adults)—Rev. S. C. Harrell.
9:50 Courses for International Credit.
Children's Workers—Rev. E. B. Flory.
Young People—Rev. J. H. Lightbourne.
Administration—Dr. W. A. Harper.
10:35 Boy Scouts and the Church (including demonstration)—Mr. C. Humphrey.
Christian Music—Dr. Staley.
Pageantry—Mrs. W. T. Walters.
Christian Endeavor—Mrs. T. G. Hyatte.
11:20 Courses for International Credit (repeated).
12:05 Teaching Missions—Dr. J. O. Atkinson.
Women and Missions—Mrs. Alice V. Morrill.
Evangelism—Dr. McD. Howsare.
1:00 Lunch.
1:30 Rest and study.
3:00 Recreation (under direction of Rev. H. S. Hardcastle).
6:00 Supper.
7:00 Young People's Happy Hour (under direction of Pattie Coghill).

Night Sessions.

Monday Night: North Carolina Night—Mr. C. H. Stephenson, Raleigh, N. C., Presiding. Rev. Wade C. Smith, Greensboro, "The Little Jetts Telling Bible Stories.
Tuesday Night: Organ Recital—Address, D. R. Fonville.
Wednesday Night: Virginia Night—Dr. Staley.
Thursday Night: Young People's Night—Rev. J. G. Truitt.
Friday Night: Pageant.
Saturday Night: Stunt Night.
Sunday: Sunday School—Mr. C. M. Cannon in charge.
Church—Dr. N. G. Newman in charge; Dean Enders, Preacher.
Christian Endeavor—Junior and Senior.
Church.
Daily Vacation Bible School for Boys and Girls—Miss Lucy Eldredge in charge.
Pianist—Miss Mary Graham Lawrence.
Dietitian—Mrs. Janet Kirkland.

PATTIE COGHILL,
Elon College, N. C. Secretary.

PROGRAM OF FIRST SESSION OF BETHLEHEM CHAUTAUQUA AND SCHOOL OF METHODS WADLEY, ALA., August 11-17, 1924.

Daily, Tuesday Through Friday.

8:00 Morning Worship.
8:30 Bible Study:
Pastors—Rev. S. L. Beougher, Teacher.
Young People—Mrs. Alice V. Morrill, Teacher.
9:00 Sunday School Hour:
Pastors and Officers—Hermon Eldredge.
Young People's Division—Lucy M. Eldredge.
9:45 Mission Hour: Leaders—Mrs. M. T. Morrill, Dr. J. O. Atkinson.
10:25 Recess in Charge of Rev. Jesse Dollar.
10:45 Evangelism—Rev. McD. Howsare.
Christian Endeavor—Pattie Coghill.
11:30 Lectures (40 minutes):
Tuesday—"Winning Others in the Christian Church," Rev. McD. Howsare.
Wednesday—"Our Missionary Program," Dr. J. O. Atkinson.
Thursday—"The Church Program of Christian Education," Hermon Eldredge.
Friday—"Our Own College," Rev. S. L. Beougher.
1:00 Rest, Study and Personal Conferences.
3:00 Conference Discussion Hour:
Tuesday—"Sunday School," J. W. Payne, Hermon Eldredge.
Wednesday—"Christian Endeavor," Rev. J. H. Hughes, Joe French.
Thursday—"Woman's Mission Work," Miss Siddie Latham, Mrs. M. T. Morrill.
Friday—"Work in Georgia and Alabama," Jesse Dollar, Rev. G. D. Hunt.
4:00 Recreation, under Direction of Jesse Dollar.
7:00 Vesper Hour, with Song and Story—Jesse Dollar, Leader.
7:45 Evening Service:
Monday—Hermon Eldredge.
Tuesday—Rev. McD. Howsare.
Wednesday—Rev. H. W. Elder.
Thursday—Rev. S. L. Beougher.
Friday—Rev. J. D. Dollar.

Program for Saturday.

Alabama Sunday School and Christian Endeavor Convention—Rev. J. H. Hughes, President.
Sessions: Morning, Afternoon and Evening.

Sessions for Boys and Girls.

Tuesday, through Saturday—Special Sessions for Boys and Girls, under the Direction of Lucy M. Eldredge.
Bible Study, Mission Stories, Songs and Games.

Program for Sunday.

Sunday School—In charge of the Wadley Christian Church Superintendent.
Church Service—In charge of Rev. E. M. Carter. Sermon—Dr. J. O. Atkinson.
Christian Endeavor—Henry Lee Swint, Leader.
Closing Fellowship Service—Led by Hermon Eldredge, of Dayton, Ohio.

Faculty.

Rev. McD. Howsare, Dayton, Ohio, Executive Secretary of the Department of Evangelism and Life Service of the Christian Church.
Mrs. M. T. Morrill, Defiance, Ohio, Field Secretary of Woman's Mission Board of the Christian Church.
Mr. Hermon Eldredge, Dayton, Ohio, Field Secretary Department of Christian Education of the Christian Church.
Rev. S. L. Beougher, Wadley, Ala., President Bethlehem College.
Miss Pattie Coghill, Elon College, N. C., Field Secretary Board of Religious Education Southern Christian Convention.
Rev. Jesse Dollar, Elon College, N. C., Christian Minister.
Miss Lucy M. Eldredge, Field Secretary of Young People's Work.
Dr. J. O. Atkinson, Elon College, N. C., Field Secretary of Missions.

Remember:

Register—Fee, 50c for the entire week.
Board and Room for Visitors, $5.00 for the week.

The program is planned for pastors, young people, Christian workers in Sunday School, Christian Endeavor Society, Missionary Society and all organizations of the Church in the Georgia and Alabama Conferences. Opening session will be Monday night, August 11th, and the school will close Sunday night, August 17th. Come and spend a week. Special features will be added to this program. For any details or information, write to

MISS PATTIE COGHILL,

MISSIONARY CRADLE ROLL.

The Newport News Christian Church had its missionary cradle roll party on the 12th of June, with 38 present, including mothers and children. Printed invitations with pictures of babies pasted thereupon were mailed a week in advance.

The program given in the May *Christian Missionary* was used. The mite-box offerings amounted to $12.32. Five new members were added to the roll, making a total of 30.

Following the program, ice cream, wafers and animal crackers were served.

MRS. W. H. BAKER, *Supt.*

It would be a fine thing if every one would check up on himself looking for what is lacking. "If thou wouldst be perfect," said the Lord, "go sell what thou hast and give to the poor." Check up on yourself. Fill in the gaps. Make the weak places strong.

PROGRAM OF THE SEVENTY-SIXTH SESSION OF VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE, TO BE HELD WITH ANTIOCH CHRISTIAN CHURCH, AUGUST 13-15, 1924—REV. R. P. CRUMPLER, PASTOR, LINVILLE.

Wednesday—Morning Session.

10:00 Call to Order.
Devotional Service—Rev. J. F. Morgan.
10:35 Enrollment.
10:45 Welcome Address—W. C. Wampler.
10:55 Response—Rev. W. M. Clem.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 Talks on Building Up Our Membership—The Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—J. E. Foster.
2:05 Annual Address—Dr. W. T. Walters.
2:40 Report of Committee on Religious Literature.
2:50 Address—"The Outlook for The Christian Sun," Prof. P. J. Kernodle, Richmond, Va.
3:20 "How I Manage the Financial End of My Work"—The Ministers.
4:00 Miscellaneous Business and Adjournment.

Night Session.

8:00 Stereopticon Lecture—Dr. W. P. Minton, of Dayton, Ohio.

Thursday—Morning Session.

9:30 Devotional Service—Rev. D. B. Seal.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Moral Reform.
10:35 The Christian Orphanage—C. D. Johnston, Superintendent, Elon College, N. C.
11:05 Report of Committee on Education.
11:20 Address on Education—Dr. W. A. Harper, President of Elon College.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. J. W. Henderson.
2:05 Report of Committee on Foreign Missions.
2:20 Address—"Experiences in Japan," Dr. W. P. Minton.
3:00 Conference Missionary Association.
3:30 Miscellaneous Business.
4:00 Adjournment.

Night Session.

8:00 Woman's Home and Foreign Mission Board. (Program to be prepared by the Board).

Friday—Morning Session.

9:30 Devotional Service—Rev. A. R. Flowers.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—"The Teaching Work of the Church," Dr. W. A. Harper.
11:15 Address—"Experiences in Porto Rico," Dr. W. P. Minton.
11:55 Report of Treasurer.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. L. R. Townsend.
2:05 Report of Committee on Home Missions.
2:30 Round-table on Church Problems, conducted by Dr. W. P. Minton.
3:00 Report of Committee on Apportionments.
3:05 Miscellaneous Business.
4:00 Adjournment.

Rev. J. F. Morgan will have charge of the music during the Conference.

PROGRAM OF THE CONVENTION OF SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Bethlehem Church, Nansemond County, Va., Tuesday, July 22, 1924.

9:30 Call to Order—President E. E. Holland.
9:30 Song Service—Mr. W. H. Baker.
9:40 Invocation.
9:45 Presentation of Program.
Appointment of Committees.
Treasurer's Report—Mr. J. W. Folk.
10:00 Address of Welcome, "The Bethlehem Sunday School"—Superintendent W. E. White.
10:15 Response to Welcome, "The Convention"—Rev. B. J. Earp.
10:30 Devotions—Rev. J. G. Truitt.
10:55 "For Dear Old Elon"—Rev. W. T. Scott.
11:10 "Boy Scouts"—Rev. H. S. Hardcastle.
11:30 Conferences:
1. Leadership Training (Main Auditorium)—Dr. W. A. Harper.
2. Boy Scouts (Room No. 1)—Rev. H. S. Hardcastle.
3. Cradle Roll (Room No. 4)—Mrs. I. W. Johnson.
4. D. V. B. Schools (Room No. 2)—Miss Lucy Eldredge, Miss Pattie Coghill.
5. Superintendents and Department Secretaries (Room No. 5)—Rev. J. H. Lightbourne.

2:00 Song Service.
2:10 Invocation.
2:15 Recording Secretary's Report—Rev. B. J. Earp.
2:30 Devotions—Rev. J. G. Truitt.
2:45 Department Reports:
Cradle Roll—Miss Susie Rabie.
Primary—Mrs. H. H. Drewery.
Junior—Mrs. C. C. Rawls.
Intermediate—Mrs. J. E. Harris.
Senior—Mrs. J. M. Rabie.
Young People—Mrs. Herbert Harrell.
Missions—Mrs. M. L. Bryant.
Discussion.
3:50 Songs—Franklin Willing Workers.
4:00 "On Attending Our Summer Schools"—Dr. W. T. Walters.
4:25 Business and Adjournment.

Tuesday Night.

8:00 Christian Endeavor Service.
Song Service.
Invocation.
Christian Endeavor Pageant—Suffolk Society.
Address—Mr. W. H. Baker, Vice-President Virginia Christian Endeavor Union.

Wednesday, July 23, 1924.

9:00 Song Service.
9:10 Invocation.
9:15 Department Reports:
Church Literature—Prof. P. J. Kernodle.
Leadership Training—Rev. T. E. White.
Adult—Mr. C. C. Beale.
Home—Mrs. J. L. Foster.
Discussion.
9:50 "One Sunday a Month for Missions"—Dr. J. O. Atkinson.
10:15 Devotions—Rev. J. G. Truitt.
10:35 Christian Endeavor Report—Mr. W. H. Baker.
10:50 Camp Fire Girls—Miss Lucy Eldredge.
11:05 Business.
11:30 Conferences:
1. Missions (Main Auditorium)—Dr. J. O. Atkinson.
2. Camp Fire Girls (Room No. 1)—Miss Lucy Eldredge.
3. Senior Endeavor (Room No. 2)—Mr. W. H. Baker.
4. Intermediate Endeavor (Room No. 3)—Mrs. T. G. Hyatte.
5. Junior Endeavor (Room No. 4)—Miss Pattie Coghill.
6. Secretaries (Room No. 6)—Rev. B. J. Earp.
7. Superintendents and Department Secretaries (Room No. 5)—Rev. J. H. Lightbourne.

2:00 Song Service.
2:10 Invocation.
2:15 The Christian Orphanage—Mr. Charles Johnston.
2:35 Department of Christian Education—Miss Lucy Eldredge.
2:50 Board of Religious Education—Dr. W. T. Walters.
3:05 Model C. E. Prayer Meeting, Supervision of—Mrs. T. G. Hyatte.
3:35 Daily Vacation Bible Schools—Miss Pattie Coghill.
3:50 Devotions—Rev. J. G. Truitt.
4:05 Final Business.
Reading of Minutes.
Adjournment.

Mrs. W. V. Leathers will conduct an exhibit of Willing Workers' missionary material (Room No. 4).

Rev. W. M. Scott will conduct an exhibit in behalf of Elon College.

Mr. W. H. Baker will conduct the singing throughout the Convention.

Bell will be rung ten minutes and five minutes befor each session.

Church doors will be closed during the invocation and devotion periods.

EASTERN VIRGINIA CONVENTION.

The 1924 session of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference will be held at Bethlehem Christian Church, four miles west of Suffolk, on the Suffolk-Franklin Highway, July 22d and 23d.

Every Sunday School and Christian Endeavor Society of the Conference should be represented by a full delegation.

Every Sunday School superintendent and every Christian Endeavor president should plan to be there.

Watch for the program. You will discover that it is not a program of addresses, but a program of education, with opportunities for all to take part.

We call attention to the action of the last Convention in lowering the assessment. The dues this year are 15 cents per Sunday School scholar and senior Endeavor member, 10 cents per intermediate Endeavor member, and 5 cents per junior Endeavor member. According to these requirements, the Convention should receive approximately $1,100.00.

Bethlehem Church has recently been remodeled, and is now a great rural Church, and we are not doing our part unless we give them a great Convention. Will you do your part?

J. H. Lightbourne, *Executive Secretary.*

Gaston Doumergue, the new President of France, is the first Protestant ever to hold that position. The new President is a member of the Huguenot Church. There were four Catholic priests in the Parliament which voted for M. Doumergue. It is hopeful that France has chosen a Protestant to head its government, and so freed itself from more or less papal control. It is also a great honor which has come to M. Doumergue, but he confronts a gigantic task as he seeks to lead France out of the mesh of entanglements into which others have led her.

MORRIS.

Mrs. Mary A. Morris, wife of the late John Morris, of Free Union, Va., departed this life July 2, 1924, at the old homestead, where they had lived for many years. She was a splendid woman, possessing many fine qualities, loved by all who knew her. Up to the time of her death, she seemed in good health, assisting with the housework, which was always her pleasure. She retired Tuesday night as well as usual, but in the night was taken ill, called her son, Ellis, who immediately hurried to summon a physician, who came in a short while, but too late. She died in a few moments after the doctor arrived.

She leaves to mourn their loss ten boys and girls, all of whom are married and reside as follows: Ellis Morris, on the homeplace; James Morris, Harrisonburg; Arthur Morris, Clint Morris and Alex Morris, all of Sparrows Point, Md., and Hosea Morris, residing at Morgantown, W. Va.; Mrs. Cora Jolliett, of Sparrows Point, Md.; Mrs. Nora Davis, Crozet, Va.; Mrs. Mabel Via, Free Union, and Mrs. Virginia Herring, of Boonesville, Va.

She was a faithful and life-long member of the Christian Church, always true to the Church of her choice. She and her husband reared a splendid family, who are a credit to both of them, all married and doing well, and all of whom were present at her burial, besides a host of grandchildren, relatives and friends.

She was a faithful and devoted wife, a kind and loving mother, a good neighbor and a loyal member of the Church. She will be greatly missed by all, but more especially by her children, who have for years been spending their vacation at home with mother. The many kind deeds she rendered will be remembered, and this memory will be the guardian angel to lead her children home.

She was tenderly laid to rest in the cemetery at Gentry's Chapel, the funeral services being conducted by Rev. E. M. Ramsey, of Earleysville, in the presence of a large congregation. The floral decorations were beautiful.

Geer, Va. W. A. CRAWFORD.

WHITE.

At Sarah Leigh Hospital, Norfolk, Va., June 11, 1924, Joseph Henry White, infant son of E. Carl and Annie L. White, passed to his early and final resting-place. The many friends and kindred extend their deepest sympathy to this young father and mother. Sister white had been very sick and under hospital treatment.

The mortal part of this beautiful babe was placed in the family plot at Spring Hill Christian Church. May the great Physician speedily restore the mother to her health, and bless each parent in this hour of loss. JOS. L. FOSTER.

DEMENT.

Luther Dement, born 1851; died June 27, 1924. His wife died in 1895. They left two sons and two daughters. He united with the Christian Church at Mt. Carmel in 1895. His funeral service took place from the same Church on June 29, 1924. D. A. L.

Elon is Building for the Future

Library Building Auditorium — Alamance Hall. (Administration Building.) — Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

A Denominational College is the Training School for Church Leaders.

Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

To this end, an entire building and a new Department of Christian Education are being added this next fall to the equipment for efficiently training Church Leaders for the future.

Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

ROAN MOUNTAIN INN

ROAN MOUNTAIN, TENNESSEE.

A modern Summer Resort on the crest of the Blue Ridge, just at the North Carolina line—just 50 miles due north of Asheville, and 1,000 feet higher. On the railroad; telegraph and telephone connection; modern conveniences; electric lights; natatorium, fishing, horseback riding, and all sorts of amusements. Fine table fare, plenty of fruits and vegetables, milk and poultry. Visit these magnificent mountains, where you will be extremely cool and where the scenery is as wonderful as is found in the new world. Board, $10.00 per week.

T. L. TRAWICK, - - ROAN MOUNTAIN, TENN.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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HOWELL.

Whereas, on the 4th day of April, 1924, God, in His infinite wisdom, saw fit to remove from our midst our beloved brother and deacon, Jet H. Howell, one who was always loyal to every enterprise of the Church and a faithful worker in all of its organizations—we, the deacons and members of Holy Neck Christian Church, realizing our great loss, offer the following resolutions:

First, That we bow in humble submission to the divine will, knowing that He doeth all things well.

Second, That we extend to his bereaved family our heartfelt sympathy, while our hearts are made to bleed in the loss of a good husband, a faithful deacon, neighbor and friend.

Third, That a copy of these resolutions be sent the bereaved family, a copy to The Christian Sun for publication, and a copy be placed in the Church records of Holy Neck Christian Church.

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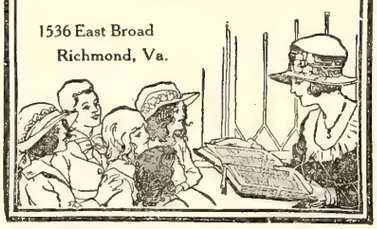

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JULY 24, 1924. | NUMBER 30.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Education and religion ought to be inseparably bound together. Religion without education is in danger of fanaticism, and education without religion only makes one expert to do evil.

Great Building Planned.—

The finest religious education building in the world is now planned and has been authorized by the Calvary Baptist Church, Washington, D. C. The building is to be eight stories in height, and will cost approximately five hundred thousand dollars. Every where the world is waking up to the task of religious education, and the Church, like the Christ, is setting the child in the midst.

Wilson School Opened.—

A Woodrow Wilson school for the training of three thousand Armenian and Greek orphans is soon to be opened on the Greek island of Syra, according to an announcement of the Near East Relief. The school will consist of twenty buildings, and will cover about two hundred acres. As America educates the orphans of Europe, she is forging bonds of friendship. This is our chance to build love into the hearts of boys and girls. Woodrow Wilson lived and died for an ideal, but in the school which bears his name it can be made a reality. Dreams do come true and the world can be a glad place in which to live.

Great Britain Thinking Prohibition.—

The Bishop of Oxford has sponsored a local-option bill in the House of Lords. It is of a mild variety, only giving certain areas the right to limit the liquor traffic, but it and other defeated measures show that the temperance movement in Great Britain is growing. Liquor must ultimately go Let us hope and pray on for the success of our mother country in freeing herself from it.

It is interesting to remember that the first temperance society in the world was organized at Pleasant Hill Christian Church, Alamance County, N. C. The Christian Church has ever dared to pioneer and to lead. It must not fail now in leadership.

Presbyterians Refuse Women Admission.—

A petition signed by Mrs. Charles A. Blinn and others was turned down by the General Council of the Presbyterian Church. The petition asked that women be admitted to the General Assembly of the Church. The ground for refusal was that the presbyteries had defeated an overture designed to make women eligible for ordination to the ministry, and the law of the Church states that only ordained ministers and elders are eligible to the General Assembly.

It is a great thing to reflect that the Christian Church has recognized women from the earliest days, and it is significant that the Presbyterian Church is still ultraconservative in this liberal age of ours. Women are an asset elsewhere, and we are persuaded that they are in the Church.

German President Grateful.—

The President of the German republic entertained a number of members of the Friends' relief mission at a garden party. At the gathering, both President Ebert and Foreign Minister Stresemann expressed their gratitude for the relief given to the starving children of Germany by America. In the campaign, five million dollars was collected and fifty-eight thousand tons of food shipped to Germany. This was distributed by the Friends' relief commission.

Such acts of kindness as the feeding of the starving German children and the recognition of it by heads of the government of Germany does bring men closer together and make for brotherhood. Out of such things is welded a chain of love which will bind men together more inseparably than can treaties or leagues drawn by diplomats, however wise they be.

Continued Service.—

In continuance of service, the Episcopal Church of the Holy Cross, of Troy, N. Y., offers this excellent record: In its history of seventy-nine years, the Church has had but two rectors—Rev. John I. Tucker and the present incumbent, Rev. Edward W. Babcock. In fifty-two years it has had but two organists—W. W. Rosseau, and his son, W. W. Rosseau, Jr. In sixty-one years there have been only two vergers—W. F. Wagstaff, and his son, J. W. Wagstaff. This is a fine record, but it seems to us that the long service of Dr. W. W. Staley at the Suffolk Christian Church compares favorably. Dr. Staley served the Suffolk Church for forty-one years, and is still connected with it on salary as pastor-emeritus. His is a record of which he and the Christian Church may justly be proud. A man lives himself into the hearts of his people with such a service.

Men and Money Lacking.—

The Religious Education Association has adopted temporary policies due to the fact that neither men nor money are available to carry out the permanent program of the association. Dr. Clifford Manshardt, a graduate of University of Chicago Teachers' College and Union Theological Seminary, is to serve as assistant general secretary, and to have charge of the office of the association. Dr. Theodore G. Soares and Dr. Geo. A. Coe will be associated with the work.

Both these men are connected with the University of Chicago and are prominent in the field of religious education. The bi-monthly publication of the association will be continued. Dr. Henry F. Cope, who served as general secretary of the organization and editor of *Religious Education* for many years, died several month ago, and the filling of his place has so far been impossible.

Lutherans Begin Work in China.—

It is announced that the Lutheran Church will begin work in the Shantung province, China. A third of the desired budget is already in hand, and the rest of the money is expected without delay.

Such announcements make us remember that the Christian Church has a Chinese province assigned to it, and we wonder still why we, as Christian men and women, are not thinking and giving, looking to its occupation. Men and women continue to live in darkness, and they need the light which we can and must give them. What the Christian Church needs, what every Church needs, as for that matter, is an adequate financial program. By adequate financial program, we mean systematic giving among our people. As a Church, we must have stewardship taught and lived. If our people tithed, there would be enough money in the Lord's treasury to begin our work in China and to see that all its needs were met as well as those in our other fields. Will you be one to pledge yourself to tithe?

Dunker's Stand Against War.—

Resolutions condemning war were passed by the Church of the Brethren (Dunker's) at its recent conference held at Hershey, Pa., June 4th to 11th. The resolution against war provides that the Church join the Friends, Mennonites and other peace bodies, such as the National Council for the Prevention of War, in promoting constructive education for peace; that it join with other Christian bodies in the observance of world co-operation days; that it protest to the War Department against "mobilization Day" as a provocation of unfriendliness of other nations and a cultivation of the same militaristic sprit in our country that we condemned in the German government; that it urge the President and Congress to join the world court and the League of Nations; and that the welfare board of the Church urge the brethren of military age to register on "Mobilization Day" as conscientious objectors to war.

This advanced stand against war, taken by the Church of the Brethren (Dunker), and the stand taken by the Augustana Lutherans are hopeful signs. Every religious body should protest strenuously against "Mobilization Day," and should join in promoting constructive education for peace. The hope of ridding the world of the stalking monster, war, lies in the Church to whom Jesus gave His peace. We must set ourselves to the accomplishment of the task as followers of His. War must be destroyed.

NOTES-PERSONALS

Dr. P. H. Fleming, Burlington, N. C., is attending the summer institute of public welfare at the University of North Carolina, and is greatly enjoying the same. On Thursday, July 17th, Dr. Fleming addressed the institute on "Inter-County Welfare Work and Problems."

"People who will not work unless they are in the lead always make poor leaders. You can always tell how genuine a person's interest is by the way he works when some one else is leading. It is a serious reflection on a man's sincerity when he does less out of office than when in office."

The revival services at Union Church, Union Ridge, N. C., will begin, writes Dr. P. H. Fleming, pastor, on the fourth Sunday in July, with two services each day, one at 11 A. M. and another at 2 P. M. The pastor is to be assisted by his son, Rev. Hamilton Jennings Fleming, of Portland, Maine.

The loyal members at Sanford have lost no time in replacing a house of worship on the site where theirs was burned some months ago. The reopening services in the new building were held Sunday, July 13th, President W. A. Harper, of Elon, being the speaker at the 11 o'clock hour. The rebuilt house is similar to, but an improvement on, the former house.

Rev. F. C. Lester, who graduated recently from the Yale Divinity School, has closed his pastorate with the Christian Church at Schultzville, N. Y. Bro. Lester has accepted the pastorate of our Franklin, Va., Church as the successor to Dr. C. H. Rowland. We wish for him and the Franklin people a most happy and prosperous relationship in their work for the growth of the kingdom.

"My Church and I: It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of any affections, and the foretaste of heaven. It claims the first place in my heart, the highest place in my activities and its unity, peace and progress concern my life in this world and in that which is to come. I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul."

It will be a great pity for a pastor in North Carolina or Virginia to have to conduct evangelistic meetings in the week of July 28th to August 3d. This is Chautauqua week at Elon, and all our pastors should avail themselves of this great opportunity of further preparing themselves for the pastorate and for preaching the gospel. The Churches should send their pastors to the Chautauqua. Here is hoping that many will be found there for the great program and exercises to be given!

The North Carolina Tuberculosis Association has been fortunate in securing the services of Miss Theresa Dansdill for North Carolina. Miss Dansdill was formerly assistant director of the modern health crusade division of the National Tuberculosis Association, and did some most valuable work in this capacity. Among other things, she prepared much of the modern health crusade and nutrition crusade literature in connection with the director, Mr. Charles M. de Forest, and she is the author of a book entitled "Health Training in Schools," which she prepared for the National Tuberculosis Association and which is on sale by them through State tuberculosis associations. The North Carolina Tuberculosis Association considers itself fortunate in being able to offer her services to the people of the State.

R. B. Moffitt has been appointed assistant soliciting freight and passenger agent of the Atlantic and Yadkin Railroad, and will devote most of his time to Greensboro, A. L. Thompson, traffic manager, announced yesterday.

Mr. Moffitt has been with the A. & Y. for some time. His father is agent at Ramseur. Continued interest in the A. & Y. is being shown by other railroads, Mr. Thompson said. Representatives of the Illinois Central, the Richmond, Fredericksburg and Potomac, the Baltimore and Ohio and other lines have been in the city during the past few days.

The mission secretary had the privilege of being in the service with the pastor, Rev. H. Brisco Hall, at Palm Street, Greensboro, Sunday, July 13th. Bro. Hall had a class-room full of men deeply interested in the Sunday School lesson. The Sunday School is having wonderful growth. The Church has decided to improve its house of worship very materially by installing new windows, putting in new gutters and spouting, repairing the roof, plastering class-rooms, installing a new lighting system, painting the building without and within, decorating the interior of the building, and have cement steps and sidewalks in front of the Church. The Church needs this improvement, and under the energetic leadership of Bro. Hall we have no doubt but that the work will be accomplished at an early date.

If we could see the heathen, and all their gross and unspeakable superstitions; their blinding fatalism, it would affect the heart and move the purse. We would soon be enthusiastic for missionary enterprise if we saw. What Livingstone saw in Africa affected his heart until it kept him there in sacrifice. If the American tourists will stand outside one of the London prisons and see over a thousand drunken women confined there, they will not doubt the right and wrong of prohibition. It was the sight of the evils of the American saloon that eventually put it out. To see Jesus also affects the heart and it changes men. Zaccheus saw Him, and it affected his heart, and because his heart, his business, his public life and his home. See Jesus, it will change you!—*Rev. A. E. Gregory.*

THE DANVILLE MEETING.

We began this meeting June 29th, and continued till July 13th—two weeks. The members had held a week's prayer meeting just before and since the close of the two weeks of revival. Rev. H. W. Peck is following the meeting up with a week of Bible instruction. He is said to be a great teacher. The evangelist who did the preaching was Rev. H. C. Caviness; his sermons were strong, definite, and forceful, and he is one of the most zealous and untiring preachers we have ever had with us. We also had Prof. J. C. Yelton, an evangelist-singer, and in some respects was the best we have ever heard, and especially as a soloist; he seemed to have the singers completely under his control—the singing was fine! And I want to say, we have one of the finest pianists of her age we have ever met—Miss Collins. We will never know the amount of good accomplished in this meeting till eternity reveals it.

So far as we know, there were something near a hundred reclaimations and professions of faith together. Many of them were of other congregations. A good number united with our Church, and others will soon. There were several professed sanctification, and more than one hundred offered themselves in a consecration service to God for any work that He could use them in. The workers (members) did faithful work during the meeting. To God be all praise and honor for all the good that was accomplished. These evangelists did not allow any public collections taken. Just had a box placed at the door into which the people put their offering as they came in and went out. So you can see these evangelists are not commercializing their work. God bless them in their work in soul winning.

P. J. KLAPP.

SPECIAL APPEAL TO YOUNG PEOPLE.

Each year an increasing number of the young people of the Southern Convention are coming to share and take part in the activities of Chautauqua week at Elon. Many will this year be interested in seeing the new college buildings, and a large number of young people is expected.

A number of courses are planned especially for them, including one in Bible study, with Rev. H. S. Hardcastle; young people's work, with Rev. J. H. Lightbourne; Christian Endeavor course, a course in pageantry and missions, and other helpful courses.

The afternoons will be devoted to recreation, under the leadership of Rev. H. S. Hardcastle, who has had experience in this kind of work in summer camps, as well as in his Church work. The "young people's happy hour" for songs and stories and stunts on the campus each evening at 7 o'clock has been one of the happiest times of past Chautauquas, and old and young enjoy its fellowship.

If you want the young people of your Church to know more about the Christian Church and its work, to become acquainted with Elon College and all it has to offer youth, to be trained in their Church work, and to be strengthened in their own Christian lives, see that they come to Elon College July 28th to August 3d, for the program promises all that, and more, to the young people who are to be there.

MEMORIAL FUND.

Previously acknowledged	$ 9.00
J. F. Hilliard, Wise, N. C.	1.00
Total	$10.00

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

P. S.: Bro. Hilliard, in remitting, writes: "I fully agree with what Bro. T. J. Holland writes. We ought not to have any trouble in raising required amounts for a cause so worthy." All donations should be sent the treasurer, and will be acknowledged through THE SUN.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

POWER OF THE HIGHEST.

In his "Ring In the New," Dr. Robert E. Speer drew attention to the recurrence of the word "power" in the Scriptures. We might do well to recall how that same word has come ringing down the years in the prayers and hymns of the Church. Our impotence is impressively painful, and we need to look away to the source of our strength. The following quotation from Dr. Speer should be helpful:

"One great outstanding word of the New Testament is the word 'power.' It is useful to count up in a concordance the number of times 'power' is used as compared with 'love' and 'hope' and 'prayer.' The word 'power' occurs nearly three times as often as either the word 'hope' or the word 'prayer,' and twice as often as the noun 'love.' The great note of Christ's work in the world, the great note of his perpetual immanence in humanity, is the note of power, the power of His resurrection. It was by His rising again from the dead that He was declared to be 'the Son of God with power.'

"We need in this day as much as anything else that larger view of Christ that will not abridge or limit His power. We need His power of fearless and penetrating diagnosis of our moral need. That is where all our schemes go wrong at the very beginning, from their superficial and frivolous interpretation of what the problem is that needs to be solved. How many times during the years that have just gone by as we felt the thrill of the great impulses that were moving across the nation and the world did men say to one another, 'We shall never be the same again!' No, we shall never be the same again, but it may be that we shall be less and worse than we were before. An experience of destruction such as we passed through will not necessarily remold and remake the character of mankind. Too often it cuts only into the structural problems of humanity, not deep down where the great streams of organic life are flowing. What we need is Christ's power of diagnosis of what the real need is, that moral and spiritual need which lies deeper than all the little nostrums of our day can reach.

"And we need that power released upon our life in larger volume to break the shackles of our old habitudes, our habit of acceptance of what is practicable, our habit of acquiescence in inadequate moral achievement in life, our habit of surrender to defeat and short-comings and more delinquency and to tame postponement of the kingdom of God.

"There are no limitations around the power of God except the resistance of human wills. God, who was able to conquer death by the resurrection of His Son, is able today to slay any foe that needs to be slain, to do any work that needs to be done, and to build in our own generation the walls of the kingdom of God upon the earth. We want a larger thought of Christ's power as unhindered, as able both to reveal the real need of modern humanity and to accomplish the work that our day needs."

Unless the Church leans heavily on the arm of the Almighty, there is little hope, no hope, of meeting the unprecedented obligations and measuring up to the tremendous opportunities of this age. Only the power of the highest can equip our Christian forces sufficiently. Not less of organization, but more of divine energy is our need. —*Christian Advocate.*

AGRICULTURAL NOTES.

In Virginia, all farm work is reported by the agricultural statistician as being three or four weeks later than usual. Considerable corn-planting was done during the second week in June, but not more than 75 per cent of the intended acreage has been planted, and some farmers have been unable to get all their land plowed. The condition of the corn crop is rather poor, stands being bad and necessitating much replanting. Many fields are becoming grassy. Wheat in Virginia has improved considerably, and heads appear large, but rain in many sections while wheat was in bloom will probably result in poorly filled heads. Cutting has begun in the Southern counties. Tobacco transplanting has progressed rapidly where farmers were able to prepare the land, and approximately 75 per cent of the crop has been planted. The stand is generally very good, although there is some cut-worm damage. Hay crops have made splendid growth, and the condition is unusually good, but the weather has been most unfavorable for curing the early crops and considerable quantities of hay have been lost. The digging of early Irish potatoes is under way in the Norfolk section, but yields have been smaller than expected and the general condition of the crop is lower than on the first of June. Sweet potatoes are making good progress. The fruit prospects are quite promising in most sections, and the Southwest expects the best crop for many years, but in the northern part of the State the York Imperial, the most important commercial apple, has set poorly. The weather has delayed spraying. The peach crop will be larger than usual in all sections of the State.

The planting of peanuts has been delayed by wet weather. Generally, the stand is fairly good, but growth is backward and fields are becoming grassy. The cotton crop has made very poor progress. The stand is bad, the plants are small, and fields need cultivation. Owing to unfavorable weather, replanting could not be finished in time for the crop to mature, so some cotton fields will be planted in other crops. Hot, dry weather is badly needed. Virginia lovestock is in good condition. Lambs are ready for market, and some shipments have been made. Sheep-shearing has been completed.

The agricultural statistician of North Carolina states that the farm outlook in his State is generally good, notwithstanding the belated season caused by cool weather and frequent rains. Tobacco is late, but stands are reported as unusually good. The plants are coming out rapidly and a good crop is expected. Cotton is later than for many years, and in some sections stands are irregular and some replanting has been done. Chopping is progressing rapidly. In the southeastern counties, grassiness is an important factor. The cotton acreage is larger than last year. Corn is late, but stands are generally good. The crop is grassy, especially in cotton sections, where all available labor has been used in cleaning the cotton fields.

Small grains average from fairly good to good. Some damage from rust is reported, but farmers in the principal wheat counties are optimistic on the whole, the expected yield of wheat being about up to average. Spring oats are unusually good, though winter oats are short. The fruit outlook is good, splendid to bumper crops being reported from many sections. Early peaches are already glutting small markets. Apples are generally good, but blight is seriously affecting apples and pears. Truck is fair to good, though somewhat late. Early Irish potatoes are moving rapidly from eastern counties, 1,734 cars having been shipped prior to June 14th. The Irish potato crop is expected to be much larger than last year, when a total of 3,500 cars were shipped from North Carolina. More fertilizer has been used under all crops in North Carolina this year, and a larger proportion than usual was of high grade. Live stock is generally in good condition.

WONDERFUL RESULTS.

Announcements recently made by the Southern Methodist Church show that during the Centenary Missionary Campaign in that denomination, four out of the five years being now completed, there have been larger advances in work overseas than during the previous twenty years. In 1919, when this campaign was launched, the denomination had not sent out an additional new missionary in ten years. Since that date, 274 new missionaries have been sent out, which is within two dozen of doubling the entire missionary force.

The number of mission fields occupied has grown from seven to twelve. Ten thousand converts have been added to the Church membership, and four orphanages, two hospitals and six schools founded in countries where the Church was not even represented five years ago. There are now as many schools and colleges of the Southern Methodist Church outside as within the United States, and more hospitals.

Fifty schools and a dozen hospitals have been built or rebuilt on mission fields during this period. The largest Southern Methodist educational institution is now located in Japan, and one of the largest Churches in the denomination is in Czecho-Slovakia. Among other additions, the authorities list the finest mission Church in the world, located at Havana; the best mission building in Belgium, located at Brussels; the largest mission center in Poland, situated in Warsaw; and at Prague the finest mission enterprise in Czecho-Slovakia. Three hundred new Churches and one hundred new sites have been added during this period.

These are fine results for the Southern Methodist movement. It would be such a wonderful thing if all those who pledged to Men and Millions in our own Church would rally to the support of the Church and pay, thus making possible such a report from our own loved brotherhood.

THE FOG SHALL LIFT.

By the deep sea lands I silently muse as I list to the ocean's roar,
And mark the delicate rim of lace-foam curling on the shore.
Beyond are the valleys and crested peaks of a boundless, billowy sea,
Though at my feet falls a vale of mist that hides them from me;
But the mists will drift, and the clouds will rift,
And the curtain of fleecy fog will lift.

Ah! wondrous fair are the castles we build, as we stand on the threshold of life,
And little think we of the cares of the world, with its sorrows, its toils and its strife;
Of its valleys to cross; of its mountains to climb; of the perils that often befall:
'Tis well that a hand all wise has let down a curtain concealing them all;
But the mists will drift, and the clouds will rift,
And the curtain of fleecy fog will lift.

Ah! a time will come, for come it must, when each shall be standing alone
With trembling hand and faltering foot by the shore of a land unknown;
From the ken of man concealed, there lies a region beyond the skies,
And soon shall break that light divine on my wondering, raptured eyes;
For the mists shall drift, and the clouds shall rift,
And the curtain of fleecy fog will lift.

—*Selected.*

Why not attend one of the Chautauquas being put on by the Board of Religious Education? It will be sure to help you.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A GREAT CONVENTION.

The Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference met in annual session at New Elam, Merry Oaks, N. C., on the evening of July 15th, and adjourned, after an exceedingly busy and profitable session, on the afternoon of July 17th. Bro. C. H. Stephenson, of Raleigh, N. C., is the president, and one feels like saying also the marker of this Convention. He is an official who considers it worth while to be interested in his Convention the whole year around. He carries the Convention on his heart and boosts it the whole year through, gets up a great program for its annual session, carries the program out on time, and with a jolly good spirit, and delivers an annual address that is a classic. His annual addresses are in no way perfunctory, but reveal the spirit of progress and growth and need of the Sunday Schools of the Convention. Being a great Sunday School worker himself he knows how to inspire others and to conduct a Convention that is up-to-date in every particular and profitable to all who attend. His address at New Elam on "The Four Pillars of Sunday School Success" was practical, pointed and powerful. He claims that the four pillars of the Sunday School are prayer, program, perseverance, progress. He treated each of these in a very masterly manner. Next week's SUN will carry full notes of this splendid address.

Another outstanding feature of this Convention was a very striking and helpful devotional period Rev. N. G. Newman, D. D., of Elon College, N. C., conducted at the opening of each session. The following themes were treated: "Moments With the Master," "With the Master at the Parting of the Ways," "With the Master on the Threshold of Life's Mission," "With the Master in the Supreme Test," "With the Master in the Valley of Humiliation," and "With the Master even Unto the End."

The Convention was very greatly edified by these spiritual and uplifting devotional periods, and voted unanimously that Dr. Newman furnish, as far as possible, his manuscripts for publication in THE CHRISTIAN SUN. It is greatly to be hoped that he will do so, as they should have a wider hearing than the Convention was able to afford, and many who attended the Convention would be glad indeed to have them for future study. .

Among the very worthy and notable addresses and papers before the body were: "Sunday School Possibilities," by Dr. C. H. Rowland; "Teaching Young People to Worship," by Rev. A. H. Hook; "How Shall we Interest Young People in Missions," by Rev. J. Lee Johnson; "Christian Social Activities for Young Folks," by Mrs. W. A. Harper; "A Larger Vision of Service," Miss Lucy Eldredge; "Christian Endeavor as Seen by a Field Worker," by Miss Pattie Coghill; "Christian Endeavor's Influence on the Spiritual Life," by Miss Lucille Mulholland; "Christian Service," by Superintendent C. D. Johnston; "Teacher Training," by Dr. W. C. Wicker, and "Training for Definite Service," by Dr. W. A. Harper.

Rev. J. E. McCauley presented the report on senior Christian Endeavor; Miss Fleta Summers, that on junior Christian Endeavor; Rev. J. F. Johnson, of "Christian Endeavor's Opportunity in Country Churches"; Mr. H. M. Rhodes, on "What Our Christian Endeavor Accomplishes," and Mrs. L. L. Vaughan, a departmental report on "Primary and Beginners in Sunday School"; Miss Susie Riddick, on "Intermediates"; Mr. Geo. McCullers, on "Music"; Mr. J. A. Kimball, on "Literature"; Mrs. W. C. Whitaker, on "Missions," and Dr. N. G. Newman, on "Organization and Expansion."

On Thursday morning, Mr. L. L. Vaughan, superintendent of our Raleigh School, presented to the Convention a model program for the Sunday School, and then conducted a model Sunday School according to the program. It was an interesting period that the delegates present will not forget. Bro. J. C. McAdams, teacher of the Citizens' Bible Class, Elon College, N. C., undertook the difficult task of teaching the model Sunday School and was pronounced by many who heard him as very eminently successful. The Convention certainly profited by Bro. McAdams' teaching. Here is a teacher who thinks that some of the time belongs to him in which to explain points in the lesson and bring out the main theme in the lesson, but is not selfish or egotistic enough to think that the whole thirty minutes allotted the lesson period should be monopolized by him. Bro. McAdams does not believe in paralyzing a class by preaching at them thirty minutes. He leaves that for the preacher to do, and is content to confine his efforts to the work of teaching, and not that of so-called lecturing or preaching at the class. Scores of our Sunday Schools would certainly be better off if they follow the fine examples of this successful teacher, and give the class a chance as well as the teacher.

The song service was very fine indeed and helpful, under the efficient leadership of Bro. Geo. M. McCullers, assisted by the splendid class of singers at New Elam, and on Wednesday evening by a very large class from Wake Chapel.

The service of song was exceedingly inspirational and helpful to the Convention throughout. This body is fortunate indeed in having a song leader who is deeply interested in Sunday School music and wishes that the service of song shall be a feature in every Sunday School and in every Christian Endeavor Society.

The attendance at the Convention was fine. The representatives from the Churches was good and enthusiasm an high fom the beginning. The last session of the N. C. S. S. and Chistian Endeavor Convention was certainly a most helpful and inspiring one. Of course, the pastor, Rev. B. J. Howard, and his good people of New Elam did everything necessary for the entertainment of the Convention. Hospitality was unbounded, and the feast of good things and fine fellowship obtained throughout. The Convention theme was "Reach, Teach and Save," and one who attended and gave earnest heed to the missions was compelled to feel that the theme was emphasized and made prominent throughout. There were very many brief talks by the brethren and sisters on practical topics, and reports which were certainly worth while and manifested a very deep interest of the people of this Convention in their Sunday Schools and Christian Endeavor Societies. It was an intellectual and spiritual feast to be at this Convention. One feels that great and lasting good was accomplished through it for our Sunday School and Christian Endeavor Societies, and, through these, in building up the kingdom of our Lord.

THE GENIUS OF EFFICIENT COMMITTEES.

I.

The purpose of a committee is to function—to do the task committed to its charge. Most of the world's work is done by committees, by specially designated individuals who are to represent the group. This is true in affairs of the State as well as of the Church. The twelve disciples were in fact the Master's committee. The twelve men chosen by Moses to spy out the promised land of Canaan were in fact a committee. And thus the tasks of human service and progress have been committed to committees for their deliberations and recommendations.

And a committee can either put the organization it represents on the way to progress, or it can block the way of progress. A place on any Church committee is a sacred trust. And the fact is, no one has a right to accept a place on any committee if he is not sufficiently interested in the purpose of the same to give it his time and sympathetic attention.

The story of Moses' committee of twelve men sent out to make a survey of the promised land offers most wonderful suggestions relative to the importance attached to the province of a committee, and the care that should be exercised in selecting a committee.

Moses had led the children of Israel out from under the bondage of Egyptian servitude, and had led them to the very border of the promised land. The enthusiasm of the crowd was running high. With eager hearts they anticipated the experiences awaiting them in the promised land—the object of their hopes, the destiny of their search. And Moses appointed twelve men to make a survey of the situation—to see what advantages and what disadvantages the people might expect when they entered in.

The committee of twelve went together to spy out the land, and though they were with each other, and though they saw the same things, yet they did not agree on the validity of the promises of their promised land.

And the attitude of ten of the men reveals the tragedy of having on any committee people who have no vision and no faith. It is always perilously fatal to entrust any responsibility to men and women who do not have faith in the proposition under consideration or who are not interested in its realization; dangerous to entrust responsibility to people who are satisfied with what is easiest to get, instead of laying claim to what is best to have.

The committee of twelve men appointed by

Moses held in their hands the destiny of Israel for forty years. It was a tremendous responsibility. No personal interest or personal fears should have influenced them in their report. And yet ten of the men allowed their personal prejudices to influence their report, and as a result the children of Israel had to wander aimlessly in the wilderness of disappointment for forty years.

Two of the men, Caleb and Joshua, had the interest of the people at heart, and the faith of God in their souls, and wanted to enter in and possess the land at once. But there were ten men on the committee who were against them, and the majority ruled. The people took the opinion of the ten men who were faint-hearted and without faith, instead of the opinion of the two young men of courage and faith and vision. But they paid the price in having to wander in the wilderness for forty years. What a tragedy that a whole nation had thus to suffer because of the lack of faith and of vision of ten men! The chance of a whole generation was sacrificed. How often the same has been experienced by schools, by Churches, by communities and by nations—a whole generation has had to pay the price for the lack of faith and of vision of men and women to whom the responsibility of progress had been entrusted. "Where there is no vision, the people perish."

Caleb and Joshua were the only men of the twelve who were qualified for a place on such an important committee. They were the only men of the twelve who had vision, and faith in God and in the future. They wanted to lay claim to the best. Young Caleb wanted quick action. He said, "Let us go up at once and possess it; for we are well able to overcome it." Caleb and Joshua had iron in their blood and faith in their heart.

But the other men belonged to the species "It can't be done," and they "brought up an evil report of the land which they had spied out," and as it was a case of ten to two, the people voted with the ten, and ignored the two. No doubt, the two young men who wanted to enter in and claim the promises of God were dubbed as visionary and impracticable—dreamers—and were thought to be intoxicated with the enthusiasm of inexperience. But if the people had followed the advice of the two young men, Joshua and Caleb, they would have saved Israel the forty years of wandering in the wilderness, and all would have been permitted to see the promised land. But because Moses and the people listened to the men who had no vision and no faith, the record shows that none of the ten nor any of those who shared sympathy with their faithless attitude were permitted ever to see the promised land. Even Moses himself, because he was influenced by the opinion of the ten, or because he permitted their report to thwart his holy purpose, was denied the privilege of entering into the Canaan of his hopes. Only Joshua and Caleb were permitted to enter in with the next generation. What a pity that they had to wait forty years for the privilege; that they had to wait for the generation of reactionaries to die off before they could enter into the land which God had promised them and which he would have given them forty years before!

If the majority of the members of any committee do not have vision and faith, they can block the progress of a Church or of any organization sometimes for more than forty years—at least until after they are dead and their position of authority passes into the hands of those who are committed to progress.

The ten men on Moses' committee wanted the promised land, but they were afraid of the difficulties in the way. It was a question of the giants *vs.* the Lord. They saw only the giants. They were frightened by the difficulties. Caleb and Joshua saw the same giants also, but they also saw God, who would help them overcome the giants. They, too, saw the difficulties that were in the way, but they also saw the advantages that were theirs if they overcame the difficulties.

People who are committed to progress do not ignore or belittle the difficulties that lie in the way to progress. They recognize them all. But they see beyond themselves to the God who says, "According to your faith." Such people do not consult only their own prejudices and weakness, but they consult God's will and His strength, believing that His promises are true and never failing—"In all thy ways acknowledge Him, and He will direct thy paths"; "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

WHY A VACATION SCHOOL!

The vacation school is the answer to a great need. Statesmen, educators, journalists and Church leaders have lately combined to express an almost unanimous sentiment that, in order to strengthen the moral forces of the nation, it is necessary to begin with the generation just ahead. If the races move forward on the feet of little children, anything which might be done today to bring about the dawning of a better tomorrow, must be instituted through the school children, who will be the citizens of that better day. If we are to continue as a nation and a democracy to enjoy the fruits of our forefathers' beliefs, we must retain those beliefs. This is the way the situation was summed up. But in order that those beliefs be retained, it was necessary that a regular system of Christian training and education be brought into being, for at the present time systematic Christian instruction has been confined in most cases to one hour a week, and that boon was vouchsafed only to forty per cent of the nation's childhood.

Here it was that the vacation school found its opportunity. It is a real educational enterprise, and its primary purpose is the development of Christian character. It takes advantage of the fact that it is the use of the leisure time, the play time, which determines the character of the growing individual. Into this leisure time, the vacation Bible school brings a skillfully constructed program, designed to touch the child's life, naturally and effectively, at every point. Its devotional period satisfied the child's instinct to worship. Its music provides the necessary elements of rhythm and harmony, even while it stores the child's mind with priceless melodies. The habit talks give the child safe conduct in the real problems he is constantly being called upon to solve. Bible stories provide the inspiration and instruction, and the handicraft becomes the child's expression of the new impressions being received. He begins to live in a community—a Christian community—of his equals, and his life needs of inspiration, instruction and service are coherently provided for.

Specifically, this means that the child is not only taught the Bible stories and asked to memorize the verses, but that, in contact with his playmates who hear the same stories and learn the same verses, he is given opportunity to put those principles into practice in his playwork. He is given practice in living in a Christian community.

"That which a child is taught systematically and day by day will in the child's mind stand as the embodiment of all that is really important. This day-by-day instruction, the consecutive lesson periods, forms the foundation upon which the whole program of the vacation school rests. Christianity and Christian motives become to the child, not only "the embodiment of all that is really important," but matters of every-day life in work and play. The exercise of the highest powers, mentally, socially and spiritually, for the good of all mankind, becomes the guiding principle of the child's life, as a result of this day-by-day participation in the program of the vacation school.

Naturally, the child cannot be conscious of all this—he only knows that when he joins Jimmie and Johnnie in making a bench for the littler ones to use in Sunday School, he's having a fine time. And Mary doesn't realize that the scrapbook she is making for the poor children in the hospital is an "expression" of a well-planned "impression," but she does know the Bible verse that led her to do it. And when Richard steps out of the intermediate class to ward off a fight between two juniors, he has no technical term to apply to it—it comes as a result of something which will continue to have greater and greater effect as Richard's powers of doing increase. For the practice in Christian living which the children gain in the vacation school lays the foundations of Christian character in the individuals—and upon Christian characters rests the welfare of a Christian nation. (This article was furnished by the International Association of Daily Vacation Bible Schools, auxiliary to the International Council of Religious Education.)

THRIFT COMMITTEE REPORTS PROGRESS.

The work of the Committee on Thrift Education of the National Education Association is intimately concerned not only with the saving of money, the elimination of waste, and the teaching of these in the public schools, but with the making of a higher type of citizen. Character forms the basis of all citizenship; the better characters are those who have a wise forethought for the future, which is the end and aim of all thrift-teaching.

Arthur M. Chamberlain, chairman of the committee, says: "To integrate the thrift activities and projects with the regular school subjects is to give vitality and meaning to lessons which may seem, under the old system of teaching, to bear no relation to the life of the individual. As we have tried out the system in Oakland, Calif., the work in English is enriched and made to function in all school studies; the arithmetic is practicalized and carried over into every-day activities; the social studies, civics, citizenship, Americanization, biography, take on meaning and significance. Students are led into—not away from—a desire to save and spend wisely, to evaluate time, and to husband the resources of nature for the benefit of future generations.

"It is the desire of the thrift committee to develop further courses of study in a number of outstanding school systems throughout the country."

In the "little red schoolhouse" days of education, thrift was taught, if taught at all, only in its home economic aspects. That is, the farmer's daughter was instructed that it was "sinful" to waste food, and that only that should go to the pig-pen which was not fit for human consumption. The boy was taught that "thrift" consisted in the saving of money, rather than of effort; with money scarce, it, of course, became the great object of saving.

Thrift, as taught today, means economy of effort, of resource, of time, as well as of money. Public school teaching of thrift today is a citizenship builder, not a maker of misers. That the committee in charge of the work is so well able to spread the teaching is a source of the greatest satisfaction to all who have the cause of real character-building education at heart.

CONTRIBUTIONS

ELON LETTER.

I handed the conductor my ticket, on which was named, as my destination, Elon College. He smiled as he punched the ticket, and said: "You live in the best town in North Carolina. I have been passing your place for twenty-seven years. I have yet to see anything of an improper character around your station. The people there who board my train always treat me and my force with courtesy, and your boys and girls impress me with their good behaviour."

I was tired—fatigued, in fact—when he began his speech. But that tired feeling departed, to return no more, and some hours later when the faithful Southern landed me at Elon College, I was so full of energy that I actually tripped from the train to the car that was waiting to take me home.

We who represent our Church in places of responsibility and touch the young life of our generation at close quarters, sometimes get discouraged and wonder if it is really worth while. To have such a speech delivered to you as this honest-hearted conductor made to me, all unsought, puts new ozone in the lungs and new vitamines in the blood.

On that same trip, two men whom I did not know sat behind me. They were discussing topics of the day—the Democratic Convention, good roads, the crop outlook, the Churches, education, etc. One asked the other in the midst of his conversation relative to higher education in the State if he had ever been to Elon College. "I have never stopped there, but I pass there frequently," he replied. The first man then said: "Well, they have given us the biggest surprise at all in North Carolina. When they burned up, I felt they would never rebuild. It is marvelous what that little denomination behind Elon is doing there."

Again my feelings rose high, and despite the downpour of rain outside, all seemed bright and cheery within. This gentleman did not know the sacrifice our people have made to rebuild Elon, nor the sacrifice that is yet to be made to finish what we have so well begun. He did not know the heartache, the anxious prayers, the endless anxiety that lies behind it all; but his words of appreciation and their evident sincerity gave hope and courage to go forward.

Dr. Atkinson's great editorial a week or two ago did not state the case too strongly. We cannot support Elon and fail to grow. We can patronize other schools, just as good, no doubt, and our denomination will not prosper. The individual member of our Church who fails to do his duty is the person responsible for the future, just as he who does his duty is to be credited with the progress such loyalty insures. These summer days are telling mightily in this matter.

I am glad I met the conductor and overheard two strangers talk. W. A. HARPER.

OUR MOUNTAIN WORK.

DEAR DR. ATKINSON:

In writing you, it gives me great pleasure to state a few interesting facts about our Rocky Ford people. We began our revival on the first Sunday afternoon in June. At this first gathering the house was entirely too small for our congregation. I suggested that we secure some one else to do the preaching. But our dear people would not hear to it. Finding I was to do all the preaching, I immediately saw the need of more room. Mr. Strickland and myself began to search for a tent, but were unable to find anything but a cover, which proved to be of much help. I might say that, through the kindness of the father of the pastor, we had this tent donated to the work for the summer, after which it was to be returned to him, and we are to receive fifty dollars on our Rocky Ford building in place of the tent cover.

The meeting continued twenty-two days, having services every night and three on Sundays. The pastor was assisted in the work by Mr. C. Strickland, Bro. McCrary, Bro. Walter Edwards, Bro. Alford Pain, Bro. Willie Pain and his helpers. I might say here, while the Pain brothers are members of the Progressive Brethren, they showed no selfishness in their efforts to assist us. They worked for God like men filled with the Holy Spirit. We are thankful to have had the opportunity of having such dear God-loving and serving people in our midst. May the good Lord bless them in their efforts to lead men and women to Christ. Sister Morey gave two talks for me while I was away on other business. The people were carried away with her splendid talks. I may say here that she is doing a wonderful work here, and her faith is unmovable.

Bro. M. C. Sorrell gave us one very interesting talk and preached a powerful sermon on "Making Use of Every Opportunity." Bro. Willie Pain pictured the agony of Pilate and the willingness of Christ to give His life a ransom for us, and how our people today were taking the things of the world instead of Christ. His appeal to the lost was one that nothing but the hardest of hearts could resist. The people expressed their appreciation of these people by their large attendance and talking much about the messages that had been delivered to them. While our people seem to enjoy the preaching, yet they surely enjoyed the music. The music was extra for our section. The above-mentioned are all leaders in music in their respective fields of labor. Bro. Noah Combs and Bro. King had charge of the campaign, and they did splendid work.

We had a good meeting, the congregations were above an average from the beginning, varying from 100 to 500. The spirit of God was with us, and we received a great blessing. During the meetings, more than eighty took a stand for Christ, and while we are not certain about the number that will unite with the Church, we believe as many as fifty of this number will unite with the Church immediately. We had a called meeting the third Sunday morning. The Church voted unanimously that we put on a $500 campaign to help build a Church. This was to be for the mountain people; also in this motion it was included that we work strictly in accordance with the Home Mission Board, Dr. Atkinson and Dr. Thomas being our representatives and the ones that we were to work under in this effort to build a Church. Miss Morey was appointed secretary and treasurer of this campaign. It was also asked that the pastor assist Miss Morey. I may say that we are expecting to go over the top by fifty or seventy-five dollars, as we have already about four hundred dollars pledged.

We are also going to ask our good people out of the mountain to help us raise twenty-five hundred dollars for this work by buying one or more shares. If we can get twenty-five hundred people to give just one dollar, no one will miss it and we will have a place of worship for our dear and faithful people at Rocky Ford. One of our Catawba Springs, Wake County, members bought fifty shares in this Church. People already have given from one to fifty dollars in this effort to build the Church.

We want to insist on as many as will to send us one dollar to help us in this campaign. I am sure, could every one see how faithful and loyal the people are, and where we have to worship, it would be only a pleasure to give one dollar. All contributions should be sent to Miss Margaret Morey, Fancy Gap, Va. She will keep in touch with Dr. Atkinson and Dr. Thomas and make a report from time to time and keep strictly in accordance with their desire in this campaign.

The History of This Community.

About three years ago, Miss Clemer and Miss Gladys Lankford began teaching school and organized the first Sunday School that was ever held in this community as far as we know. One year later, the writer had the privilege of preaching in the home of Bro. Rigney, where services have continued ever since. In this home, people from the age of eight to seventy-three took a very definite stand for Christ, and from the very beginning the Church has shown great possibilities. Sunday School and prayer meeting are kept up all the year, regardless of the bad weather and the conditions under which the people have had to labor. I have been informed that just a few years before our work began here, and even up until the time of the organization of the first Sunday School, the morals of the community were very low. Now it is one of the best religious communities in Carroll County. It now has the best attendance of any rural Church in the county. They are living that life in which others can see Christ, and Christ only living in them. In sunshine or rain, heat or cold, Rocky Ford goes on. Others may flourish for a while and then die, but Rocky Ford will go on and on forever.

It is a real joy to work with such God-loving and God-fearing people. A place where you get one hundred per cent co-operation. No one can help loving these dear people—a people that have set the hillsides on fire with the blood of Christ; a people that hold the name of Christ above all other names, and a place that the old-time religion is good enough for them; a place where the people take a joy in voicing the alleluiah praises of God; a place where religion is real, and a place where the people are on fire for God. I do not feel like enough can be said about these people for their loyalty, progress and development.

The writer had a good time in this series of meetings. One person said, "We could not afford to call the place Rocky Ford any longer; but 'Happy Land.'" He fully expressed the spirit of the place and the people in these few words,

We are deeply in need of a Church building, and need it badly. May God lay this need upon the hearts of our good people. Will you help us start this building by the 1st of August?

In the blessed hope.

Fancy Gap, Va. M. T. SORRELL.

WAS THE BIRTHPLACE OF CHRISTIANITY UNFORTUNATE?

BY BISHOP WARREN A. CANDLER.

In a recent number of the *Homiletic Review,* a clergyman publishes an article which displays both a remarkable ignorance of history and an amazing misapprehension of Christianity.

He assumes that the Christian Church is justly open to the charge of theological narrowness, and then seeks to extenuate the offense by attributing it to the blank and barren soil in which the Christian religion had its origin. He seems to think if Greece, instead of Galilee, had been the birthplace of Christianity, the Church might have escaped the narrowness with which he imagines

it is blemished, and inherited the love of art and beauty which characterized the Greeks. He conceives that this defect, or deformity, of the Church reflects Galilee's barrenness of beauty.

By "Galilee," he probably means the Jewish people of all the Holy Land; for he must know that in the strictest sense Galilee was not the birthplace of Christianity. Christ was born in Bethlehem and crucified in Jerusalem, both places being in Judea. At Jerusalem was achieved the first great triumph of the Christian religion on the Day of Pentecost; and for many years the most influential of all the Christian Churches was that of Jerusalem. No Church in Galilee was conspicuous in those days, and no Galilean Church ever attained to the prominence and influence of any of the Grecian Churches.

The writer of this article seems to be striving to find something to say worthy of the columns of the periodical for which he is writing, rather than to be in possession of any important truth which constrained him to utter it. He goes on to say:

"The critic charges the Church today with being circumscribed and narrow. Does he pause to realize that the Christian Church had its origin aomng a people circumscribed and narrow as perhaps no other nation ever was—a people with a gipsy heritage of laborious wanderings, with a peon's heritage of unrequited and servile toil, with a vassal's heritage of conquest and suppression? Where were the joyous interludes in the history of Israel—a history composed of Nomadic excursions, of captivity, of a generation in the wilderness, of hard and doubtful fighting, of civil war, of further captivity and transportation, of return to a devastated home, of revolt, of subjugation and tyranny? How could the heirs of such travail be the purveyors to the world of a gospel of brightness and love? If the Church has been joyless and narrow, there was excuse enough in its fiber and sinew."

He thus foolishly admits an unfounded charge of which the Church is accused, and brings a false accusation against the Jewish nation, while pretending to summarize its history and set forth its characteristics.

It is true that the Jews did not cultivate the arts of painting and sculpture. Nor did they excel in architecture, although many noble structures adorned Jerusalem in both the days of Solomon and the time of Jesus. But Jewish literature, all of which was religious, was more joyous than that of any contemporary nation. Where is anything in Grecian literature in which there is so much joy and beauty as in the Hebrew Psalms?

The Jewish religion was more pure and joyous than the religions of any neighboring nations. This contrast is quite marked between the gloomy and bloody Baalism, which Jezebel brought into Israel in the days of Ahab, and the noble faith which sings in the fervent compositions of David and soars in the lofty periods of Isaiah. The contrast is scarcely less striking when Hebraism is compared with pagan Hellenism.

The Grecian gods were conceived with a certain sensuous beauty and gladness, but there was about them nothing akin "to the beauty of holiness." They were represented as practicing the foulest crimes and indulging the most repulsive vices. Some of the Grecian sculpture, which has survived until our day, represents them in forms suggesting the merely physical and embodying their sensuous indulgences. Would such things have given to the Christian religion an added charm, or would they have imparted repulsive characteristics? Which?

The Christian art of Michael Angelo, Raphael, Rubens, Murillo, and a host of other masters, is as far above the art of ancient Greece as the blue sky is above a polluted cesspool. And Christian architecture is not less superior to the noblest buildings of Athens. What structures had the Greeks more impressive than St. Peter's in Rome, or St. Paul's in London, or the inspiring cathedral of Cologne?

The following is a most astonishing passage found in this article of amazing nonsense:

"We worship, to a large extent, in most unlovely buildings. The world is beautiful, and the world is many-colored and very much alive. But the somberness of our Churches has annulled the beauty, the artificial atmosphere of devotion has stilled the activity, and the dead level of mediocrity has caused the coloring to pale; and we have essayed a dull and uninspired task. In the name of religion! In the name of God! We are afraid that His voice cannot be heard above the babel, or the perfume of His presence rival the rose!

"If our services are dreary, if our places of worship are ugly and uncomfortable, it is not fitting that this generation should shoulder all the blame. Again we are heirs of all that went before, even to the dark rituals of the historical synagogue."

Doubtless, among the millions of houses of worship in Christendom there are many "unlovely buildings"; but not all the shrines of ancient Greece were beautiful. Some Grecian places of worship were scarcely less than hideous. Not one place of worship in all ancient Greece approached the beauty and majesty of the best specimens of Christian architecture. Where in the entire extent of Hellas was found anything comparable to the best examples of "the pointed-Gothic" Churches which are found all over the Christian world? Why did this foolish contributor to the *Homiletic Review* ignore or depreciate all the forms of beauty which have sprung from Christianity? Is he ignorant of them, or does he have a bias against the Christian religion in favor of Grecian paganism? Does he value art above religion?

It should not be forgotten that purity of life is the chief product of Christianity, and that beauty of art is one of its by-products.

It is well for mankind that this is true. If holiness had not been the chief end of the Jewish religion, as well as the prime object of Christianity, mankind would be now in a hopeless condition. The human race cannot be saved by art. In the times and places in which art has been most flourishing, foulest immorality has been frequently most prevalent. In a fastidious aestheticism, men have never found any purifying power. It did not save the artistic Athenians. Their Commonwealth perished when their art was most glorious. It was utterly ineffectual to save either the Grecian people or itself. It has passed away as a beautiful dream vanishes.

St. Paul, the great apostle to the Gentiles, did not appraise very highly Grecianism as a force by which Christianity might have been improved. He says the gospel of a crucified Christ was "unto the Greeks foolishness" (1 Cor. 1:23). Perhaps that which the anti-Christian Greeks called "foolishness," some modern minds call "narrowness."

The mistake which lies at the center of the misleading article in the *Homiletic Review* is that Christianity is a product of naturalism colored by climate and affected by soil. This is a capital blunder. Christianity is a revelation from God, and works its redeeming results with equal power in all lands and among all peoples, being to them, who believe, "both Jews and Greeks, the power of God and the wisdom of God." It is the fulfillment of the Messianic hope of Israel, which was not a conception suggested by the soil of Galilee or the climate of any land. From this "Christ idea," Christianity derives its name, and the religion of the Christ could not have originated with any other people than the Jews of Palestine.

Upon this point, Rev. Stanley Leathes, D. D., speaks most aptly and forcibly:

"The birth of Christianity would have been impossible in any other land than Palestine. Not only can we not imagine it springing into existence among the mountains of Greece or the plains of Rome; but it would have been a moral impossibility for it to have arisen there. Why? Because the very soil had not been prepared. There was nothing there for it to support itself upon, to lay hold of, or to spring from. Palestine was the natural birthplace of this religion, and it could have originated nowhere else. Why not? Because nowhere else was there the definite and fixed conception of a Christ. We too often regard the name of Christ as a personal appellation; it is not so; it is strictly and solely an official title. When we say that Christ was born in the reign of Augustus, we mean that a person was then born who was the Christ. But the personal name of Him who was so born was Jesus, and not Christ. That this Jesus was the Christ, that He had the right to fulfill the office which that name implied, was the earliest assertion of the religion which was afterwards named for Him, but that assertion would have been unmeaning where the name was not known and not understood. And yet so completely has this assertion been found and felt to be true, or at all events characteristic, that after an experience of eighteen centuries we still call the religion of Jesus Christianity—a name derived from the office He fulfilled, and do not call it by any name derived from His personal appellation. But the very name Christ alone and of itself is a witness to a mass of thought and fact, of idea and anticipation, without which it could have taken no hold and would have made no way. There was in the mind of the Jewish nation the conception of a Christ, which was the very basis and foundation that the religion so called was to rest upon, and without which it not only would not have stood for a day, but also could not even have come into existence."

If the writer of the ill-considered article in the *Homiletic Review* will think on these things he will come to see perhaps that Christianity could not have been improved by a birthplace in Greece. It could not have been born there at all. Its birthplace determined its nature, and its nature fixed its birthplace. Jesus was bound to be born in Bethlehem, and not in Athens. One might as well to propose to change the name of our blessed Redeemer to Jove or Apollo as to change the birthplace of Christianity to Greece and modify its essential character into Hellanism.

At last what the apostles of naturalism intend by all their proposed amendments to the Christian religion is to denature it. But this can never be done. They may corrupt Christianity or reject it altogether, but its character is too fixed for them, or any one else, to change it. An angel is not qualified to amend it. So Paul wrote to the Galatians: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." (Gal. 1:8.)

Christianity is the final religion. Neither its facts nor its principles can be changed in this or any future age. It is the last and best hope of the world. "Christ no after age shall e'er outgrow."

Bethlehem and Calvary must ever remain the dearest spots on earth to the children of men. In the beginning of the year 1924, Christianity is the same it was in the first century when Paul preached at Athens and Corinth and Philippi. It is what it ever must remain—"the power of God unto salvation." Neither literature nor art can substitute or supersede it.—*Christian Advocate.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THIRD QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Woman's Societies.

Antioch	$ 8.90	
Berea	7.50	
Bethlehem	18.20	
Christian Temple	35.95	
Cypress Chapel	24.80	
Damascus	20.20	
Dendron	6.90	
Driver	11.20	
Elm Avenue, Portsmouth	5.00	
Eure	4.10	
First, Norfolk	4.75	
Franklin	13.75	
Holy Neck	11.20	
Isle of Wight	4.50	
Ivor	4.90	
Liberty Springs	5.00	
Newport News	4.25	
Oakland	5.30	
Rosemont	26.20	
Richmond (2 quarters)	11.10	
Suffolk	73.10	
Windsor	11.30	
		$ 318.10

Young People's Societies.

Berea	$ 3.80	
Bethlehem	25.00	
Christian Temple	31.00	
Cypress Chapel	27.00	
Dendron	8.05	
First, Norfolk (Aux. & S. S.)	54.21	
Liberty Spring	15.70	
New Lebanon	5.03	
Richmond (2 quarters)	13.75	
Suffolk	6.70	
Union	3.80	
		194.09

Willing Workers.

Berea	$ 3.00	
Christian Temple (2 quarters)	5.05	
Damascus	4.01	
Holy Neck	8.59	
Mt. Carmel (2 reports)	4.65	
Rosemont	2.75	
Suffolk	10.00	
First, Norfolk	21.71	
		59.76

Cradle Roll.

Rosemont	12.16

MRS. ELIZABETH P. BRYANT,
Norfolk, Va. Treasurer.

WILL YOUR CHURCH BE REPRESENTED?

Many Churches have already decided and their representatives are getting ready for an early Monday morning start. We hope your Church is in that list. Only a few days are left, but that is time enough to arouse an interest and get some one to go from your Church.

For the sake of your Church, the work of your Sunday School, and the obligation you owe your young people, I hope you will not let this opportunity pass without having some one there to get the information, the inspiration, and the enlarged vision and take it back to your Church and people. And may I say to you who read these lines, why not represent your Church yourself? A glad welcome and hearty greeting awaits you at the Chautauqua, Elon College, N. C., July 28th at 8 P. M. W. T. WALTERS, *President.*

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

III. ENGLAND AND SCOTLAND.

Liverpool and land were welcome sights after a week on the water, and after the customs officers asked us if we had any wine, cigarettes or liquor concealed about our baggage and acted as if they did not believe our answers, but searched diligently for hidden contraband and then allowed us to land and go to our hotel.

And now again that old smell of a beer-soaked atmosphere, although the ale and porter they drink here is said to be much heavier than mere beer. At least it smelt heavy enough, and I thanked God again for America's stand.

One of the strange feelings that comes to one here is that of turning back the wheels of time about fifteen years and seeing where we were in America about that time. Today in Liverpoor and Glasgow is a reproduction of those liquor days before the temperance wave reached its height in the United States. Saloons are occupying the prominent corners, and even Sunday is not free from its inroads. There is a fight here (an uncertain one) by the temperance people for local option, with little success, and the whole situation hardly strong enough to frighten the politicians—just about our pace a dozen or fifteen years ago, and against it the little fighting band of women and men who are called fanatics," and some temperance societies, in cluding the old Good Templars. And with it all I would venture the prophecy, judging by our experience, that England will adopt prohibition within ten years, as much as she seems to belittle it now.

I picked up a Liverpool paper the other day, in which it gave the experience of Lord Birkenhead in an American tour. His lordship states that, although he visited America with an open mind, that *he could scarcely find a person in America any where who was in favor of prohibition.* One can easily imagine what kind of company Lord Birkenhead traveled with in the States, and where his company led him, and what they permitted him to see. One correspondent who seems to know his lordship right well suggested that he went to America not only with an open mind, but with an open mouth as well.

Since my pilgrimage will have mostly a view of religious and social matters, I will have to skip what might be pages of description of our entrance into Liverpoor via the Irish Sea and the North Channel, and also much that one might write of the strange city of Liverpoor, with its teeming industrial and shipping life, reaching the ends of the earth.

However, I need to say at least that Sunday in Liverpoor, with open saloons, was not a pleasant introduction to England.

Last Monday, we journeyed out to the middle west coast of England to Old Furness Abbey, one of the largest and best-preserved ruins of an old monastery. The scenery along the way was a joy and a delight. Old England's homes and hedges and fields and stone walls are beautiful and satisfying beyond description. Surrounded on all sides by the ocean, and watered with rain and mist and dew continually, the freshness of vegetation, the wondrous deep and rich shades of green in the grass and shrubs and hedges and trees form a background of surpassing richness. And then where there is added quaint old stone houses and barns and outhouses (there are practically no frame houses), and flocks of sheep and herds of cows and villagers and countrymen in their different costumes, and all seemingly framed by the stone walls and green hedges, it is a picture, or a series of moving pictures—a sort of a glorified New England scene—adding to New England's beauty and quaintness and a solidity of the stone houses, older hedges and general atmosphere of age.

Furness Abbey was founded in 1127 A. D.—almost eight hundred years ago—and covered seventy acres of ground, surrounded by a stone wall and filled with buildings, the result of centuries of labor and which our millions would scarcely attempt to reproduce today. The monks who came here, poor and almost starving, finally became so rich in four centuries that they were feared by the king, who confiscated their property in 1539. The ruins of the central building is in a good state of preservation, except the roof which is gone. This building was 276 feet long and 136 feet wide, and was only one of a score of magnificent buildings on this site. Men only lived here, and no women were allowed within the sacred precincts. The men were divided into two groups, consisting of the "choir monks" and the "lay monks," and these two groups were kept apart in their eating and sleeping and worship and in their living quarters. The choir monks were the masters, and conducted all the services and prayers, and the lay monks were the servants and did all the work. A lay monk was not allowed to learn to read or to acquire any sort of an education.

What a shameful thing this all was—and then to be called Christianity! There were no services and no service rendered to the community round about them, but only service for and of themselves (although they were originally very simple). and the end of it was all for two things: prayers for the dead and personal salvation—not a word or a service or a thought for any one else.

I was impressed—greatly impressed—in wandering over the ruins of old Furness Abbey, and I was oppressed and stifled, as well as impressed, as the old guide reviewed to us the life of these monks who lived here a living death in the name of Christianity.

It was like a breath of heaven's pure air to get from the material ruins and spiritual death of Furness Abbey over to Dove Cottage, on the English Lakes, and get in touch with the great spirit of Wordsworth. If we had seen beauty in England before, we now saw it doubly beautiful. I have seen the beauties of Florida and the South, and of New Hampshire and the East, and the mountains and rivers and lakes between, but I have never seen anything surpassingly beautiful as this fifty-mile drive and twenty-mile boat ride through the English Lake region. And here again, if I were describing scenery, I would fill the pages, and must only say that we sailed up from beautiful Windmere to old England Hotel, with its stone towers covered with a mass of ivy on every inch outside of doors and windows, and from here by auto through a narrow, winding road bordered with stone walls on either side, leaving hardly more than fifteen to twenty feet between the walls, and no by-path or sidewalks, save the open road for pedestrians. A hedge generally crowns these walls, or at least vegetation grew rankly on them and around them, and back of them were vistas and glimpses and then fuller sights of the most beautiful gardens of flowers with magnificent rhododendrons in full bloom every where. Every open field clear to the grass-green mountain-top was walled and used for pasture land on which thousands of sheep and cattle and occasional goats and geese added color and quality to the picture.

In the midst of this most beautiful countryside

of the world, as it is called, is the little town of Grassmere, where is located Dove Cottage, where Wordsworth 's best and most lasting work was done. As one goes through the narrow, winding street path, and enters Dove Cottage and its wonderful little garden plot, one does not so much wonder that a poet lived here, for it is hard to see how one could think in any but poetic terms with such an environment.

Here amid the hills and lakes and garden hedges, Wordsworth lived close to God and wrote some of our most beautiful poems and hymns. We went over to his old Church and pew and bowed at the grave of a great soul, made greater by his devoted sister, who understood when others jeered and stood for him where others blamed him.

Dove Cottage seems also a doll-house, so tiny it is. Its rooms are so small and its ceilings so low that I stooped as I entered and as I went out the back door to the garden in the rear. But we must hasten if we get to Glasgow in this writing.

I can only mention old Carlisle, the most northerly great city in England, where we stopped for the night and gazed on the ruins of its old Roman wall, dating back over a thousand and five hundred years, and its old cathedral, which is one of the sights of England. But a word must be said in passing that this was the home of Woodrow Wilson's grandfather, and he was for some time pastor of the Congregational Church of Carlisle. President Wilson, when in Europe, made what he termed a "heart pilgrimage" to this old city.

But we are on our way to bonnie Scotland and to the "bank of the Ayer" and the birthplace of "Bobbie Burns," as Scotchmen affectionately call him. For, while the Scotch are proud of John Knox and glory in giving Walter Scott to the world, yet it is neither of these, but the plowman of Ayeshire, who has their hearts and whose songs they sing.

But the Ayer of today is no longer a country town, and Tam-o-Shanter's Inn and "Twa Brigs" are in the heart of a bustling Scotch city of probably 30,000 people. But, praise be! the little cottage where "wee Bobbie" lived and the old "Kirk Alloway" where Tam-o-Shanter surprised the witches at dance, and the "banks and braes o' Bonnie Doon" are still out in God's open country and worth a long journey to see.

Here again I stoop as I enter the lowly door of the cottage where this farmer boy first saw the light of day. Only four rooms in this whitewashed stone house. The "barn," the "byer," the "ben" and the "butt," the barn for feed and general use, the byer with stalls for the cows, the ben or the living-room and the butt, which was kitchen, pantry and the bedroom combined. All these four rooms are side by side under one roof. If Wordsworth's surroundings tended to poetry, the surroundings of Burns' early life must have been of prosaic stuff indeed. Heavy one-story, thick-stone walls, whitewashed without and within, thatched roof of a full foot deep of straw, stone floors, in ben and butt, as well as in barn and byer, the only difference being that the cattle and cobble-stone floors, while the family had flagstone, but both sufficiently hard and uninviting.

But if there were hard lines at the old Burns cottage, there was beauty and poetry all around. Burns drew his poetry from real life, and it is a joy to go about and look on the common things which he glorified forever with the magic of his verse. "Bonnie Doon" is bonnie indeed, and its low banks and green, overhanging trees, and the lovers' lane by a path and the "auld brig" is all could desire to see. A crippled soldier played us "Bonnie Doon" at the old bridge, and another read us "Tam-o-Shanter's Ride" in the old Kirk Alloway Church-yard.

But too much crowds into my fountain pen, and I can hear the editor yell "Enough!" and I must save "On to Glasgow" for another day.

There are a hundred little things which I might write, but it is enough to say that I feel repaid already for the long journey here, and it has only just begun.

WAKEFIELD NEWS.

DEAR DR. ATKINSON:

Please give me space in THE SUN to tell about the work and good people of the Wakefield pastorate. We have at last arrived on the field, and have in some measure got settled. We shipped our furniture June 7th, and while it was coming we spent a few days with our relatives and friends. Tuesday afternoon, June 17th, we came as far as Elon and spent the night with our friend, Bro. Apple, and Wednesday morning, June 18th, we started for Wakefield, reaching here about 5 o'clock in the afternoon, where we found warm and welcome hearts to receive us. We had a very pleasant trip coming, with only one exception, and that being a storm of wind, rain and hail; but our old Ford served us faithfully. We did not have to stop for it, although it was bad traveling. We closed ourselves in and continued to drive.

This has been our dream for six long years, when we could be located in the midst of our work and when we could be fully engaged in the Master's business. We look back over our college days, and thank our loving Lord for good and faithful friends, and for His many favors which added so much joy and sunshine to us during our trying days while preparing ourselves for so great a work. Many days did we become discouraged, but going into the class-room of our dear beloved friend, Dr. John U. Newman, his messages of love and cheer, and words of encouragement would cause us, as the Apostle Paul said, "to take courage."

I shall always look back to those days with great joy and pride in my heart, thanking my dear Lord for the privilege of having been permitted to sit at the feet of such a man of God and listen as he poured his soul into the messages that he would bring to us from the holy work, which to him was his joy and delight. May the dear Master add many days to his life of service, so that he may inspire many young lives for a larger and more effective service in our dear Church.

Friday, June 20th, our furniture reached here, and we set ourselves to work making ready for housekeeping, and, as all know, those were days when the thermometer registered very high; but in spite of the heat Friday and Saturday, we worked hard, so as to be able to stay at home through Sunday. This we were able to do, with the assistance of many kind friends. As the day was coming to a close, after we had got our furniture set up, we looked, and who could be coming but our brother and sister, L. B. Faison, with a number of other friends, bringing to us gifts great and small, such as hams, sugar, lard, flour, and the like, and as the days passed they continued to come, not only the good people of Wakefield, but Burton's Grove and Barrett's, and within one week's time they had presented us with one hundred pounds of flour, eight hams, seventy pounds of sugar, ten pounds of lard, and canned fruit of all kinds. They have continued to furnish our table every day with vegetables of all kinds. For all of these things, we are grateful to our Lord and Master, and to the good people of our Wakefield charge. We ask the brotherhood to remember us to Him who is able to keep us from falling, and that we may be kept close to Him.

G. C. CRUTCHFIELD.

OUR PLEDGES
Men and Millions
Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE FRIENDSHIP OF JESUS.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."—Matt. 7:8.

H. C. Trumdell tells an experience of his when a widowed woman comes to him in grief about her prodigal boy, who was once such a good boy, but now he had left her and he was so wicked.

Dr. Trumdell asked: "On whom did you trust when your boy was good and doing his best?" She replied: "Why, I always trusted God."

"Has God changed?" he asked.

"Of Course not, Dr. Trumdell."

"Then, why has your faith changed?" he asked.

"Because my boy failed."

"Then, you are looking at your boy," he said, "and trusting him instead of God. Have faith in God. Look to Him, not the boy, while you pray."

Our failures are often our faults. We look to and trust in material things. These fail, and then we think God has failed. Our prayers are weak or strong only as we trust God, and though things go wrong, He will right them.

Prayer.—Our Father, give us strength to trust Thee all the way, and, when the day is dark, to look to Thee all the more. And when we pray, may we not think of ourselves alone, but others, friends that have been forgotten, companions without Christ, those who are sick, unfortunate, and any we may keep in Thy name. For Christ sake. *Amen.*

TUESDAY.

CIVIL TO EVERY ONE.

"As we have, therefore, opportunity, let us do good to all men."—Gal. 6:10.

Mr. City Man, when you first landed in a large city, far from the little town you called your home, you longed for some one to talk to.

It was hard for you to understand how the man next-door could come out on his porch and smoke, and alohtugh only a few feet away from you, he did not speak to you.

Since then it is many years and you find that you pay very little attention to the people living around you, who are, perhaps, persons from smaller places and just as anxious as you were, once on a time, to have some one to talk to.

Of course, you may have had your "eye teeth cut" by becoming friendly with some man who was not what he should have been, but such cases are the exception among men who are located in your neighborhood.

You do not run much chance when you are friendly with a man who goes to work regularly every morning and returns at about the same time every day. The regular worker is apt to be a pretty good sort of fellow.

If your reputation in your neighborhood is secure because of the reputation that you bear, you do not have to worry about being civil to a man who may not be just right, and you might do him good.

But if your own reputation is not known or is shaky, don't take a chance. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Dear Lord, give us a clear understanding of our every-day duty to all others, and help us to bear the Christian's spirit towards every one. For Christ sake. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH PURITY.

"Blessed are the pure in heart, for they shall see God."—Math. 5:8.

Purity is the goal of the soul, and that quality of heart that imparts spiritual vision so that we may see God. It is a heart completely emptied of sin and selfishness, and just as completely filled with all the Christian graces. It is the life which Paul describes as being "hid with Christ in God." It is not characterized by noise and boasting, but by the deepest humility, the greatest love for the brethren, tenderness in forgiviing, great piety for the lost, and clearness in spiritual perception. It rejoices in the truth, believes that Jesus is the truth, and that to see Jesus is to see the Father.

The pure in heart live in the world, but they are not of the world. Their thoughts are pure. They think about "whatsoever things are true, honest, just, pure, lovely and of good report." They feed on "these things" until their opposites disappear from their thinking, and from the abundance "these things" in the heart they talk of them, rejoice in them, and live them. They are "these things." They are pure in thought, in speech, and in action. They are enabled to see God and are indescribably happy.

Prayer.—Our Father, help us to pray the psalmist's prayer: "Create in me a clean heart, O God, and renew a right spirit within me." Wash us thoroughly in the blood of the Lamb. Purify us and make us clean. Fill us with the Holy Spirit, that our thoughts may be pure. We want to see Jesus, and without purity we know that we cannot see the Lord. In His dear name, we ask it. *Amen.—T. E. White.*

THURSDAY.

LIFE'S BEST HOURS.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here."—Matt. 17:4.

Human life is not a constant, but a variable, quantity. Chemical processes are constant. But human life varies. Under the same conditions, sometimes different results ensue. That is because life is a vital thing, and not merely chemical or mechanical. Matter is subject to the laws of matter. Atoms obey the laws of their being. There is in life a power to defy law. The human will can ignore, disobey, or defy the will of God. When we say life is variable, we mean we are not always at our best.

Speaking broadly, our best hours are when we are most conscious that God is dealing with us. God was dealing with Augustine in the garden when he heard the angelic voice saying, "Take and read." God was dealing with Luther when he saw the text, "The just shall live by faith."

How many influences, cleansing and saving, can be traced back to moments like these? More particularly, our best hours are those in which the faculty of belief is most active. It is the divine within us which calls to the divine about us. It is our yearning after God which gives us authentic tidings of God. Among our life's best hours are those in which we rise to deliberate self-surrender.—*Rev. Chas. C. Albertson.*

FRIDAY.

OUR BUSINESS.

"My meat is to do the will of Him that sent me, and to finish His work."—John 4:35-37.

Faith manifested in good works for the relief of the suffering, to spread the gospel, to make others more nearly what they should be, to save the world—that is our business; every Christian is under that commission. Like the apostles, we are "sent" to make the world a better place to live in.

Prayer.—Our Father, we pray that the members of our household may each learn to know the joy of service, and that we may be the means of winning precious souls to the kingdom. *Amen.*

SATURDAY.

JESUS SATISFIES.

"Then took he him up in his arms, and blessed God."—Luke 2:25-32.

There is something intensely satisfying in having a child in our arms. Many a woman's arms ache for this lovely burden. Next to the hunger for God, child-hunger is great in the human heart.

This beautiful picture of the Bible shows the old man ready to pass out of this world, waiting to receive the child that comes in; watching the great silent gates that open one way for birth, the other for death. Now his eyes have seen, and as the mother comes into the temple, he takes the little one into his aged arms, and lifting up the infant Jesus, sees the hope of the future.

He is satisfied, happy with the deep emotions of a Jewish patriarch. His last wish granted, Simeon is now ready to sleep and depart, and sings that immortal swan-song, "Lord, now lettest Thou Thy servant depart in peace." Satisfied because of Jesus. Happy indeed is old age when it finds its last satisfactions on earth in association with Jesus, with the spiritual beauty of child life.—*Rev. A. E. Gregory.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

WHERE OUR STRENGTH LIES.

"In quietness and confidence shall be your strength."—Isa. 3:15-18.

So many people are distrustful of themselves, of the goodness of God. They are restless, dissatisfied, and not able to impart confidence in others.

How different the one who has the strength! He is marked by a calm, quiet spirit and confidence, and he is unassailable.

We need this strength. Let us seek for and possess God's strength, and in the midst of life's contentions, strifes, and changing scenes, stand firm and quietly confident, fully in the realm of the powerful; and then we will be able to make a more powerful impact upon society for the conviction that God is using us for something for Him. "Blessed are all they that wait for Him."

Prayer.—Our Father, give us faith and strength to stand firm, trusting in Thee for peace and harmony among ourselves, among the people, and in the Church of God. In Jesus' name we ask it. *Amen.*

WELL-KNOWN PASTORS AT ELON.

The faculty for the Elon Chautauqua and School of Methods this summer, July 28th to August 3rd, will include a number of the Virginia and North Carolina pastors as teachers for the classes of the morning hours. Rev. H. S. Hardcastle, pastor of the Suffolk Church, and Rev. Stanley C. Harrell, pastor of the Durham Church, have both consented to teach classes in Bible study the first hour of the morning. Rev. W. W. Staley, D. D., pastor-emeritus of the Suffolk Church, will teach a class on Christian music, showing the part music has played and may play in the work of the Christian Church. Based upon his wide experience and observation, this course by Dr. Staley promises much. Dr. Atkinson will have a class in teaching missions at the mission hour on the program. Rev. J. H. Lightbourne, of Holland, will have the young people's work.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR SUNSHINE BABIES:

Here we go on to a brand-new contest. I want you to read this queer story, and see how funny it is. Do you find anything interesting about it? Sure! Well, it's just this way: You are to use the first sentence in every paragraph, then use the suggestions that follow to make your story. I hear you say, "Make a story?" Do you know, I have never heard of so many good, *really good* names as you sent in for the last contest, and I am sure the stories you will write for me will be even better.

Do we all understand? The three *best* stories will be published in THE SUN, and on your own page, too! Now, listen, dears; don't try to write too long a story, but make it as interesting as you can. And—oh, yes! it doesn't matter how old or how young you are—let's all try this little story contest. All right, are we all ready? We have until the first of August to send your story. I hope I'll be all covered up in 'em. May have to be dug out!

Good-by, Sunbeams; don't dare get drowned while you are in swimming this week.

Your page editor,

MADGE FLEMING MOFFITT.

LITTLE STORY CONTEST.

Take your time, and the first sentence in the paragraph, and write a story for your own page. Here is the block for the story:

A little Girl wanted—to go home; to play in the sand; to play with stars.

She went out to find them, and came to a—park; to a pond; to a city.

She could not find any stars, so she—went home; walked on; sat and cried.

She came to a—big tree; brook in the woods.

She found no stars there, so she—went home; she went on; she wept.

Soon she met—some friends; some fairies; some men.

They told her to—dry her clothes; do some work; dance with them.

She still did not find—her way home; the fairies; one star.

Then the fairies told her—to go home; to come again; just what to do.

Soon she found—four friends; a star; a horse.

Then she came to a river—edge of the sea; a big city.

"No feet" was—a flower; a fish.

He carried her to—the town; the stairs without steps.

He carried her to—climb; take the stars home.

All of a sudden—she saw; the stars; she let go.

Bang! She found herself—in the water; in her own bed; slipping.

She had been—far away; dreaming.

ORIGINAL WORK.

One bright Sunday morning, a little boy went to Sunday School. His name was Ben. There were boys and girls in the class lots larger than he was. "What is our lesson about today?" asked Miss Alice, the teacher. "It is about Jesus," answered little Ben. The boys on the back seat laughed heartily. "There's no use laughing; we all make mistakes," said Miss Alice. "It's better to make a mistake than not try at all. No; it's about Elijah, isn't it, my boy."

Miss Alice proceeded to ask the questions. Ben answered most of them as best he knew. His good mother had taught him lots of the Bible.

Every Sunday for a long time Ben was the only one in the class that knew the lesson. The teacher had noticed, too, how polite he was to the other children.

The sweet little lad's parents were so poor they could not afford a birthday present for him. One day his mother said: "Tomorrow is your birthday, Ben." "Oh, is it, mother?" he cried.

The next morning the postmaster came in. He handed Ben a small package. His own name was on it. He opened it, and what do you suppose he found? It was a gold watch, with small words on it. The words were: "For the little boy that was not ashamed to answer the questions in Sunday School. Your teacher, Miss Alice."

This was a pleasant surprise for Ben. And he tried to learn the lesson still better.—*Zula Buchanan.*

ABOUT ONE OF OUR BABY ORPHANS.

Not long ago—just a month, in fact—a Sunday School class in the Burlington Church adopted one of our own orphan babies. To be frank, the little girl belongs now to a whole Sunday School class—the class is her "mother." And you want to know her name? It is Lillie Mae Hunter, and she is six years old.

Lillie Mae was the happiest little girl you can imagine when one of her kind "mothers" came riding up to the Orphanage home she loves and said, "Go home with me to Burlington and spend the week-end." Of course, Lillie Mae put down her mud-pies and her dolly and away she rode as fast as could be, 'cause her "mother" wanted to show her something that *all* her other "mothers" had ready for her—a great surprise it was, too—beautiful little dresses for playing outdoors and going to Sunday School and going on the train to visit an aunty whom she loves. Oh! just think how happy Lillie Mae was!

Well, she stayed a whole week-end, and she only visited one "mother" this time; maybe next time she will try out another one, but she is so happy to have a whole Sunday School class full of wonderful mothers to come to see and love.

When she grows up and goes to high school, won't they be proud of Lillie Mae? And won't Lillie Mae be the happiest orphan? Of course she will! Don't we wish *our* Sunday School class would adopt one of Lillie Mae's sister-orphans and make her as happy as Lillie Mae?

WALTER'S DISAPPOINTMENT.

"Here is the last white rose in my garden," said Laura to her brother, Walter; "and you shall have it if you will be a good boy."

"I don't want a white rose," said Walter; "and if I can't go with Jim Bacon and the other fellows on the pond, I'll not be a good boy; I'll make myself as disagreeable as I can."

"Why, Walter—what a threat!" said Laura, laughing; "but you are a good deal like the minister's dog Bunkum, who barks terribly, but never bites."

"See what I get for being a good boy," replied Walter. "The first time a chance for a little fun comes along, then it's 'O Walter! you and the other boys are too young to be trusted alone on the water.' "

Hardly had Walter given utterance to these words when there were cries from the roadside nearby, and men and women were seen running towards the pond. What could be the matter?

It soon was made known what the matter was. The little fellows in the boat had upset it, and five of them were floundering about in the water. Fortunately, no life was lost. All were saved, but not until all were wet through to the skin.

"Now, Walter," said Laura, "are you going to fret and make yourself disagreeable because you did not get a ducking with the other boys?"

"Sister," said Walter, with a smile, "I think I will accept that beautiful white rose you offered me just now."

MR. SANDMAN INTERFERES.

Now, listen, Mr. Sandman, don't come so early every night, for all our "Kiddies' Korner" children want to write a story for the "Korner"—they want to think, and think, and think; and then they want to write, and write, and rewrite the story, so it can win first prize and have it published on our own page.

Another thing, Mr. Sandman, will you please remember to let our little children's eyes alone until they say their evening prayers each night! Don't flip the sand in quite so early, Mr. Sandman—it makes 'em all so happy and feel so good next day, and sleep so good that night, if you will please keep the sand out till they have told Jesus "Thank you" for all the day's fun, and good things to eat, and pretty clothes they wear, and all the blessings they have. Don't forget it, Mr. Sandman; you're such a good fellow to help us remember. Thank you a lot. So long now.

GRANDPA AND MOUSE.

Grandpa Crane went into the city every morning. He had to go so far, and it was so late when he came home to dinner, he thought he would like to have something to eat while he was away.

So every day, when he was ready to go to the cars, Aunt Emmie gave him a little basket with a pretty round cover on it.

Inside she put cookies or gingerbread, or plum-cake, with ever so many plums in it. Grandpa liked the plum-cake best of all the little basket carried.

The office he sat in was down on a wharf, where the water comes, and the wind blows, just as if it were out at sea.

When he had been there a long while, he would get his basket and eat what Aunt Emmie had put in it. As he was old, his hand would shake and let bits of cake fall on the floor.

Now, a little gray Mouse lived in a hole in that very floor, way up in a corner. His bright eyes peeped out at Grandpa Crane when he was eating; and he looked as though he would like to get those good bits if he could muster courage to do it.

One day, Mousie was so hungry that he made bold to run at a crumb which had fallen a good way from Grandpa's feet. He picked it up as quick as he could, and scampered back with it to his safe little hole.

Finding that Grandpa did him no hurt, Mousie tried it another day. After a while, he came out every time he saw Grandpa open the little basket, and picked up all the crumbs that fell down.

One day Grandpa was very tired, and fell fast asleep after he had eaten his cake. Pretty soon he felt a pull at his soft white hair. He put up his hand, and down ran Mousie.

Not getting as much to eat that day as he wanted, Mousie had just walked up Grandpa's side to his shoulder, and then up on his head. Wasn't that a queer place for a mouse to try to find something to eat?

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Elon Chautauqua, July 28 to August 3.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

July 27, 1924.

Subject: "The Temptation of Jesus."

Golden Text: "In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:18.

Lesson: Matt. 4:1-11.

Devotional Reading: Psa. 124.

Reference Material: Mark 1:12-13; Luke 4:1-13.

The story of the temptation of Jesus is a window through which we can look into His soul. It is an X-ray photograph which reveals His inner life.

It came immediately after His baptism. He had just received the Father's commendation, and in some measure at least the consciousness of His Messianic mission. And then came the temptation. It is always thus—the hour of exaltation is followed by the hour of temptation. He who determines to live a great life and render great service must be prepared to fight the "tempter."

The account of the temptation came, in all probability, from Jesus Himself. No one else was present at the time. It is quite likely that He told His disciples later in His ministry, and perhaps after He had openly declared His Messiahship, and by way of justifying His action which seemed to be contrary to what the long-expected Messiah should pursue. The temptation probably embodies in epitome what took place in Jesus' life throughout His ministry. It is not to be supposed that the devil tempted him only this once. That is not the devil's way. He departed "for a season," but we may be sure that he was on the job throughout Jesus' life.

We need not believe that the tempter appeared in person. The temptation was, rather, an inner and spiritual experience. Out there in the solitude of the wilderness, in the full light of God's plan for His life, the Master fought out the issues of life and decided once and for all the principles that should guide Him in His ministry to men. It was a real bitter struggle, and shows the Master in one of His most heroic poses.

The tempter appeared to Him after He had fasted for forty days and nights—a long time. The Master was hungry, and the tempter, true to form, attacked Him at the weakest point. He always does. He insinuated that unless the Master ate, he would starve, and inasmuch as He was the Son of God, there could be no harm in turning some of the stones that lay nearby into bread. "If Thou be the Son of God"—the brazenness of the thing! It was the temptation to use one's powers for selfish ends, and the Master would have none of it. He would feed starving people, but He would not abuse the power God had given Him. And He promptly told the tempter that it is not by bread alone that man lives, but by the great spiritual truths that come from God.

Beaten in the first engagement, the tempter attacks from another quarter. He took Him—not in person, but in imagination—to the holy city and setteth Him on the pinnacle of the temple. He then suggested that inasmuch as He was the Son of God, or if He were, it might be well enough to prove it. "Why not cast yourself down from this dizzy height? He has promised to give His angels charge over Thee?" said the tempter. It was the temptation to resort to the miraculous. If the Master had done such things, He could have had as large a following as He pleased. It is also significant that the scene was laid at the temple, the rallying-place of the scribes and Pharisees and priests, who repeatedly insisted upon "a sign," and who later put Jesus to death, because He did not meet with their ideas of how a Messiah should act. But here again the Master saw the subtle implications of the suggestion, and He answered the devil with Scripture, to the effect that one should not tempt the Lord his God. Even the Son of God had no right to expect immunity from the dangers and sufferings that were involved in the fulfillment of His mission.

As a last resort, the tempter played his "trump card." He showed the Master the kingdoms of the world, and the glory of them, and told Him that He could have all of them if He would fall down and worship his Satanic majesty. The challenge was as daring as the statement was untrue. But it was in keeping with the tempter's way with men. In Jesus' case, it was the temptation to gain His desired end by a compromise of His ideals. The devil told him in short that if He (the Master) would adopt the ways of the world, He could win the world. But the Master would have none of it. Jesus felt sure that His cause would triumph. But no matter what might be the outcome, He was never going to go contrary to God's will and purpose. He was going to obey God rather than men.

And then the devil left Him for a season. He withdrew to consider some new strategy, and left Jesus Master of the field of battle. And angels came and ministered unto Him. He who overcomes temptation, always has new strength. The very powers of heaven minister unto them.

The temptation of Jesus has vital significance for us. If He, the Son of God, was not immune to temptation, surely we will not be. But in that He was tempted in all points like as we are tempted. Therefore, let us come boldly unto the throne of grace, that we may find mercy and grace to help in time of trouble.

Some Truths from the Temptation Story.

1. He who would live a godly life must endure temptation.

2. The tempter usually attacks at the most vulnerable point.

3. The tempter has many "ifs."

4. To misquote Scripture is not half so dangerous as to misuse it.

5. One of the best safeguards against temptation is the knowledge and use of the Scripture.

6. Victory over temptation gives strength of character.

7. He who would overcome temptation must have divine help.

8. He who tries to overcome temptation has divine help.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

July 27, 1924.

"The Zeal of Thine House Hath Eaten Me Up."

Topic: "Zeal—Getting it, Guiding it, Guarding it."—Isa. 6:7-9; John 2:17; Rev. 3:14-16.

Daily Readings: Monday, July 21—Psa. 39: 1-3, Zeal through meditation. Tuesday, July 22—1 Thess. 2:9-13, Zeal in service. Wednesday, July 23—1 Kings 18:25-29, Misguided zeal. Thursday, July 24—Col. 4:12-13, Sanctified zeal. Friday, July 25—Matt. 24:3-14, Watch the heart-fires. Saturday, July 26—Rom. 8:31-39, Guarded by love.

Enthusiasm is the thing that puts across a thing in fine style, and the question of our need of God-controlled enthusiasm is a vital one for us to consider as Christian Endeavorers.

All Endeavorers seek the right kind of zeal for their lives, and the place to get that zeal is in silent thought and talking with God. "The quiet hour" C. E. stronghold is the one advocated, and if it is closely followed, no society will lack zeal and the right kind. Isaiah got zeal in talking to God, and with that zeal he did real service for God. Jesus got zeal for His task from a close walk and talk with His Father.

Unless our zeal is used, it will soon die. "Zeal is a divine glow of earnestness that should come from God's altar of sacrifice." Like Isaiah, who used his zeal for God, when we are inspired to do service, we too should answer, "Here am I Lord, send me."

Zeal is strengthened by informing ourselves of the need that faces the kingdom's workers. Information creates inspiration, and inspiration compels expression.

Our zeal to be made to count for the most must be controlled. Christ is our example of controlled enthusiasm. Zeal must be sanctified and guarded by love. Sanctified to the praise and glory of God, and guarded day by day by a genuine love to God and man.

Questions for the Meeting.

What is zeal? What is the connection between zeal and love? Can the one be successful without the other? How may we get zeal? How may we increase it? What sanctifies our zeal? What is the necessity of a sanctified zeal? How may we keep our zeal active and alive? What is the difference between zeal and "pep?" Why are we responsible if our zeal dies out? How shall we show our zeal for the kingdom?

Ask some one to sight the story of Paul's zeal before his conversion. How his life is an example of misguided zeal.

CO-WORKERS WITH GOD.

By Susan Coolidge.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves, and of being alone:
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm,
And the work that we count so hard to do,
He makes it easy, for He works, too;
And the days that seem long to live are His—
A bit of His bright eternities;
And close to our need His helping is.

Christian Orphanage

DEAR FRIENDS:

Are you concerned as to the success or failure of the Christian Orphanage? Do you ever worry over its failure to serve, or rejoice in its success. Do you want to see it grow, and glow, and go? Do you want to help make it so? Do you ever remember it in your prayers? Do you ask God to give you an opportunity to serve? Do you feel interested in the little boys and girls now in its care, and want to see them grow up to be useful in life? Do you feel any concern as to the many who are knocking at our doors for admittance and are turned away on account of crowded conditions? Do you wish to see the work grow into a larger plant and care for several hundred children at one time? Do you ever lose a minute's sleep in thinking about the widows in distress and the fatherless ones? Do they give you any concern at all? Do you ever ask God to fill your heart with sympathy and help you to serve Him through these little ones? Do you ever think of those who are pouring out their lives daily in carrying on this work for the Church of which you are a part? Do you ever, in your prayer at eventide, ask God to give them strength? Have you ever said an encouraging word to those who serve? Have you ever contributed of your means, that the little ones may have bread to eat? Have you ever thought of the bright boys and girls who have been reared in your institution and gone out to be of service to humanity? Have you had a part in giving them this opportunity? Are you really concerned or worried about the work of your Church at all? If you have been worried and concerned about your Orphanage and the little children in its care, then you have helped its support? I know if you are concerned you are anxious to see the work succeed. You will help to make it succeed?

Do you ever feel concerned about our home and foreign mission work? Do you ever pray for its success and pray for Dr. Atkinson, who is giving his life, his energy, and his strength for its success that God's cause may be built up in the higher field and the message of the gospel sent to the heathen who live in darkness and don't even know of Jesus. Do you ever pray for those who have left home, friends and everything dear to them and have gone to foreign fields to carry the message of Jesus to a living people? Do you contribute a penny that they may have a few of the comforts of life? Do you realize they have gone and you have stayed at home? God gives you an opportunity to serve Him through them. Will you serve?

Do you feel concerned about the success of your college? Do you ever give Dr. Harper, who is carrying the burden for you in the heat of the day, a thought? Did you ever think that he is carrying this for the sake of his Church and for you? Do you ever ask God to give him strength to carry the load and loyal helpers to assist him? Are you concerned? Are you worried in the least? If you have not been worried or concerned about any of these, won't you begin to worry a little for the sake of your Church and the Master's cause?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 24, 1924.

Amount brought forward		$10,627.95
Sunday School Monthly Offerings.		
North Carolina Conference:		
New Lebanon	$ 2.00	
Mt. Zion	2.25	
Shiloh	1.00	
Piney Plains	3.53	
Sanford	20.00	
Shallow Well	2.00	
Wentworth	1.30	
High Point	1.69	
Haw River	6.12	
Randleman	1.60	
Henderson	6.59	
Zion	2.00	
Ramseur	4.77	
		58.85
Eastern Virginia Conference:		
Spring Hill	$ 3.00	
Berea (Nans.)	10.00	
Liberty Springs	16.00	
Berea, Norfolk	5.00	
First, Norfolk	5.00	
Isle of Wight	2.50	
Mt. Zion	2.21	
		33.71
Valley of Virginia Conference:		
Leaksville	$ 2.90	
Timber Ridge	2.94	
Bethlehem	1.96	
		7.80
Georgia and Alabama Conference:		
Richland		1.00
Northern Church:		
Huntington, Ind.		6.94
Special Offerings.		
Citizens' Bible Class, Elon, N. C.	$ 2.20	
A Friend, Durham, N. C.	15.00	
Irene Reiber, Pleasant Hill, Ohio	15.00	
G. L. Gwinn	10.00	
		42.20
Grand total		$10,784.45

PROGRAM OF ELON CHAUTAUQUA AND RELIGIOUS SCHOOL OF METHODS.

July 28th—August 3d.

8:30 Morning Devotions—Dean Geo. C. Enders.
9:05 Psychology of Preaching—Dean Enders.
Bible Study (Young People)—Rev. H. S. Hardcastle.
Bible Study (Adults)—Rev. S. C. Harrell.
9:50 Courses for International Credit.
Children's Workers—Rev. E. B. Flory.
Young People—Rev. J. H. Lightbourne.
Administration—Dr. W. A. Harper.
10:35 Boy Scouts and the Church (including demonstration)—Mr. C. Humphrey.
Christian Music—Dr. Staley.
Pageantry—Mrs. W. T. Walters.
Christian Endeavor—Mrs. T. G. Hyatte.
11:20 Courses for International Credit (repeated).
12:05 Teaching Missions—Dr. J. O. Atkinson.
Women and Missions—Mrs. Alice V. Morrill.
Evangelism—Dr. McD. Howsare.
1:00 Lunch.
1:30 Rest and study.
3:00 Recreation (under direction of Rev. H. S. Hardcastle).
6:00 Supper.
7:00 Young People's Happy Hour (under direction of Pattie Coghill).

Night Sessions.

Monday Night: North Carolina Night—Mr. C. H. Stephenson, Raleigh, N. C., Presiding. Rev. Wade C. Smith, Greensboro, "The Little Jetts Telling Bible Stories.
Tuesday Night: Organ Recital—Address, D. R. Fonville.
Wednesday Night: Virginia Night—Dr. Staley.
Thursday Night: Young People's Night—Rev. J. G. Truitt.
Friday Night: Pageant.
Saturday Night: Stunt Night.
Sunday: Sunday School—Mr. C. M. Cannon in charge.
Church—Dr. N. G. Newman in charge; Dean Enders, Preacher.
Christian Endeavor—Junior and Senior.
Church.
Daily Vacation Bible School for Boys and Girls—Miss Lucy Eldredge in charge.
Pianist—Miss Mary Graham Lawrence.
Dietitian—Mrs. Janet Kirkland.

PATTIE COGHILL,
Elon College, N. C. Secretary.

THE SEVENTH HOUSE OF ISRAEL AND IMMORTALITY.

One wonders if the reader has ever heard of the "Seventh House of Israel." Last week, while walking down one of the principal streets of Raleigh with my father, I noticed that quite a crowd had gathered on a corner just in front of us. The people seemed to be strangely attracted by some one in their midst, and were eagerly pressing close so as not to miss a word that was said.

As my father and I drew near, we saw that the center of attraction was an unusual-looking woman, who held in her hands a pamphlet, on which was printed quotations from the Bible which she had selected for her particular purpose. She was quoting from the little pamphlet to prove the correctness of her assertions.

There is nothing new in the doctrine of the immortality of the soul. We who are members of the Christian Church have heard it all our lives. What struck me so forcibly was the fact that this representative of the "Seventh House of Israel" also believed in the immortality of the body. It is impossible to say where she got her authority for this belief, because nowhere in the Scriptures can we find the statement that the body will last forever. All experience is to the contrary, and biblically there are many confirmations of the fact that the body is a temporary and ephemeral thing.

What a sublime thought that this is not true of the soul, and, spiritually speaking, we can live forever. This inspiring idea is beautifully sung by the poet—

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

It is uplifting to think that "our soul has had elsewhere its setting and cometh from afar," and that we come from and return to God, who is our home. Will we not make our lives count for the most possible good, as the smallest return that we can make for this divine heritage? There is work in the kingdom for each of us. The Lord's vineyard is large enough for all. The laymen and the laywomen, as well as the ecclesiastics, have a great task—one that will require the best co-operative effort and leadership in both. The laity has been the vanguard of many progressive movements—Sunday School, missionary, Salvation Army, and many others. Now, these "simple" people have put their shoulders to the task of establishing a united kingdom. If history counts for anything, and if experience is any teacher, then this presages the realization of our Master's prayer for the oneness of His people. Let's find our part in this great work and carry itt hrough.

Elon College, N. C. W. S. WEATHERS.

A man is invincible when he meets life with a smile and a conviction.

If one would put the gospel into the heart of another, he must first have it in his own heart.

THE CHILDREN'S OWN CHURCH.

By Ruth Woolley Laws.

What was your favorite pastime when a child? Mine was "playing lady." Dressed in a trailing skirt of my mother's and a hat of such original design as to defy Paris, I would spend long hours imitating my mother and her friends, in a way that no doubt amused them as much as it did me. I have reason to be grateful to a man who was able to use this universal trait of childhood, imitation, in such a manner as to bring the children of his Church to him in life-long devotion and loving service.

This man, the late Rev. T. B. Ford, was the pastor of what was then a small suburban Church in Portland, Oreg., and the plan which he used with such success was that of a children's Church. Once a month, at 3 o'clock on Sunday afternoon, the children would gather for their "very own" Church service. The youthful members were ushered to their pews by juvenile ushers—boys of ten or twelve who were instructed in their duties by the pastor.

The regular order of service as prescribed in the hymnal for morning worship was faithfully followed. The children in the choir had been trained by the pastor's daughter, and they not only sang the hymns but special anthems. The organist, a girl of fourteen, was so delighted at being chosen to play the big organ, that she was with difficulty persuaded to save some of her special numbers for the next service! I happen to know about her because I was that enthusiastic child! Every detail of the service is written on my memory—the ushers, as, with bowed heads, they received the blessing; the pastor, as he so earnestly preached, not over our heads, but to our hearts. I never knew the congregation to be other than reverent and attentive, and the audience was usually large. Sometimes grown folk grew curious and slipped quietly into a side pew; they always remained to congratulate the pastor. The sermons which reached the children seemed to touch the elders, too.

The result of these services was that the Church was filled with children—children in the prayer meeting, children in the morning service, and of course in the Sunday School. Not only were they present, but they took part with a true understanding when the Lord's Prayer and the Apostle's Creed were recited. It was not at all unusual for the children to repeat some interesting Scripture reading or song at an adult meeting. The parents liked to hear them, and the children felt at home in the Church.

All this happened a number of years ago, and in the meantime there has developed the "Junior Church Movement." In many Eastern and coast cities full-fledged junior Churches are being conducted with great success.

These Churches are fully organized, with official boards, committees and other departments of the Church. In some of the larger Churches where two services can be held without conflicting, the children's service is conducted at the regular hour of morning worship. At Wenatche, Wash., the junior Church has become so popular that the seats have had to be reserved for the young people only.

How the young folk do respond when given responsibility! They need but the chance to give, not only their young loyalty, but youthful leadership and enthusiastic vision to the Church. If your Church gives your child no definite duties, but uses him only at Christmas time and then only to "speak a piece," it robs itself of very precious privileges. What lost opportunities for the pastor to really know the caliber of his budding Church membership!

Do not be discouraged if you have neither the equipment nor time to establish the more elaborate junior Church. Plan to start with the simpler monthly meetings described, then as it grows make provision for a more elaborate organization. It will be all the more successful if, like Topsy, it "jest grows."

Try the children's Church. Let it be to the children of your parish what it was to me, not only a sweet memory of Sabbath hours well spent, but an anchor of habit in the years to come—the habit of regular Church attendance.—*Christian Herald.*

PHARAOH'S GATE.

The great portal, or pylon, of the palace of Merenptah, thought to be the Pharaoh of the Exodus, has been brought to this country from Egypt and will be erected in the new Egyptian Hall of the University of Pennsylvania, in Philadelphia. The work of putting into place the massive five-ton and eight-ton blocks of limestone, dug out of the mud on the site of ancient Memphis, where they had lain for centuries, has been begun under the direction of Dr. George Byron Gordon, director of the museum. Many Egyptologists hold that Merenptah was the pharaoh who refused to let the children of Israel go, in spite of the pleadings and threats of Moses and Aaron. He built a five-acre palace, with throne-room, bathroom, reception room, State apartments, colonnades and courtyards. In this palace Moses and Aaron threw down the rod that was transformed into a serpent, and warned the obdurate monarch of the plagues that would visit Egypt if the children of Israel were not released. And from that palace Merenptah rushed forth to place himself at the head of the war chariots and pursue the Hebrews until his army perished in the Red Sea. It seems certain, therefore, that Moses and Aaron passed through this great gateway many times in their visitations to pharaoh. There are 142 tons of limestone which belong to the mighty portal which, when finally put in place, will consist of six huge pillars twenty-eight feet in height, and two massive columns twenty-two feet in height. These columns, weighing thirty tons each, flanked the entrance on the outside. Dr. Gordon says that Merenptah's palace was the greatest in Egypt. It will be an interesting exhibit, of great historic value, even if it is not absolutely certain that this king was the Pharaoh of the Exodus. We have had so many of them of late that we are getting a little uncertain about the matter.

("And Moses and Aaron went in unto Pharaoh."—Ex. 7:10.)—*Methodist Protestant.*

BOOK DIVINE.

O yes, my old Bible, I'll get you rebound,
Although you are tattered, your pages all browned;
My life-long companion, my friend of all friends,
I'll travel with you until life's journey ends.

In childhood's young days, how I listened with care
To wonderful tales from your page white and fair,
As dear Mother told them, I cherish them still,
Each story so sweet! how my heart they would thrill!

Yes, my old Bible, you have not failed me!
My solace and comfort o'er life's troubled sea.
In sunshine or shadow, in poverty's vale,
Through you I had strength to weather the gale.

And when through the valley of shadows I go,
The Rod and the Staff will go with me, I know.
So, trusting your word I'll journey along,
And cross the deep water with joy and a song.

Norfolk, Va. Mrs. E. E. Lewis.

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JOHNSON.

On June 6th, Mrs. Alice Johnson left the "earthly house of this tabernacle to be clothed upon with the house which is from heaven" at the age of 64. She had for several months been a great sufferer, and death came as a sweet relief. Though for several weeks she had been unable to speak, she left abundant evidence of her readiness to depart and be with Jesus." The bereaved include C. H., Kenneth, and M. M. Ferell; one daughter, Mrs. J. L. Womble, besides several brothers and sisters. She had long been a consistent member of the M. E. Church. Funeral was conducted by her pastor, Rev. L. B. Jones, assisted by the writer. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

BRAY.

Luisa Vandilla Bray was born January 6, 1844; died July 3, 1924; age, 80 years, 5 months and 28 days. She was married to William Bray on February 18, 1866, and to this union was born eight children—five boys and three girls. Her husband preceded her to the grave nearly twenty years. Three of her children have gone on before. She has twenty-seven grandchildren, twelve great-grandchildren. She was laid to rest in Pleasant Ridge Cemetery. There was a good-size congregation at the funeral.

May the richest blessings rest upon the children and friends. Her grave was covered with beautiful flowers as a token of esteem. Burial was conducted by the writer. J. M. ALLRED.

RENN.

On July 6, 1924, after a stay of 72 years, 4 months and 22 days, God saw fit to call from our Church and community the spirit of Sister Sarah Jane Hoyle Renn. She had a stroke of paralysis some years ago, and never fully recovered. A few days before she died, she grew rapidly worse, suffering another stroke, from which she did not rally.

Sister Renn was a good woman and very loyal to her Church and to the sick as long as her health would allow. She bore her suffering patiently and kept her faith in her Saviour. She had been married about fifty-five years, and her husband preceded her to the other home many years ago. We trust they are happily united, to part no more. She was a member of Liberty (Vance) Christian Church.

May her life and good council to children and grandchildren be the means of bringing them all home to God. Her granddaughters carried flowers, and her grandsons were pallbearers. The floral offerings were beautiful, and bore testimony of the high esteem in which she was held.

As, one by one, the aged are being taken from us and our Church, may others be inspired, through faith in Christ Jesus, to give themselves fully into His service. May we be prepared in heart to fill the needed places and keep the banner of Christ waving high in our Church. MRS. R. J. NEWTON.

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Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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SALYARDS—CORBIN.

On June 16th, Mr. Galen Salyards and Miss Rebecca Corbin came to my home and, in the presence of a few intimate friends, were quietly united in matrimony. They are from the neighborhood of Concord Church, though the groom has been working in Washington for several years. May their wedded lives be useful and happy. A. W. ANDES.

KING—JONES.

Mr. Jesse King and Miss Lettie Jones were united in marriage at the home of our mountain pastor on June 8th. We wish them well. M. T. SORRELL.

Fancy Gap, Va.

OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, by sending me $1.00 advance yearly subscription, or at least 25c, for three months? (No Stamps).

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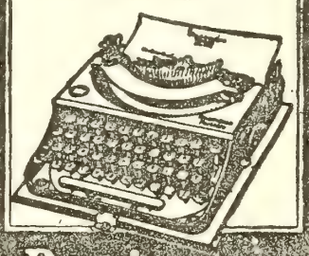

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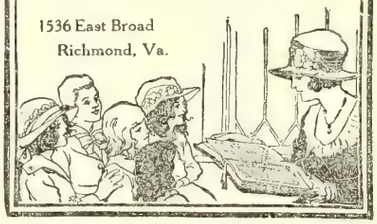

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, JULY 31, 1924. | NUMBER 31.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Real Honor.—

A real honor came to Arkansas when its Legislature ratified the proposed constitutional amendment to control child labor by national, instead of State, laws. It is the first State to ratify the proposed amendment. Such an amendment is much needed, in view of the facts cited on this page a few weeks ago. The children of America must be saved and given a square deal, or America cannot lead in the world of tomorrow.

50,000 Enrolled in D. V. B. S.—

Two hundred Churches, representing thirty Protestant communions, are conducting daily vacation Bible schools in New York City this summer. About fifty thousand children have been enrolled. Five thousand teachers are carrying on the classes, of whom 1,400 are on a salary basis, the others being volunteers. This is an increase of about ten thousand in enrollment over last year.

The movement toward daily vacation Bible schools is constantly gaining momentum. The Protestant Churches of America are waking to the fact that they must educate their children religiously if they are to go forward with the work of the kingdom. It would be a great thing if more Churches in our own brotherhood would set themselves to the task of holding daily vacation Bible schools, and to the conducting of week-day schools of religion during the school term. We must extend the educational work of the Church in order to cope with the rapidly increasing emphasis being placed upon public State education.

English Methodists Think Union.—

All around the world it seems that the Methodist Church is thinking union. The Northern and Southern Methodists are working toward it earnestly, while in England the Wesleyan, Primitive, and United Free Methodists are doing the same thing. At their New Castle meeting, the Primitive Methodists passed favorably on the measure, and turned it over to their quarterly conferences for confirmation. All the other branches seem to favor the movement.

A prominent Methodist bishop expressed the hope some days ago that the whole of Methodism would soon be united. It seems that this may be realized at a not far distant day. It is a great time when the various Churches are beginning actively to consider union, and are ceasing to discuss theological trifles.

We wonder where the project for union between our own brotherhood and the Free Will Baptist Church has gone! It seems that there should be no difficulty in our getting together. We are sincerely hopeful that it, too, shall come as a reality very soon.

For Better Pictures.—

A movement for higher standards of moving pictures has developed within the industry itself. Christian people have long insisted on a strict censorship of pictures, but it has been indifferently successful. Now it is a hopeful sign that the work has begun within. The *Moving Picture World,* writing of the "Yale Chromicles of America," remarks: "The school superintendent who has made a vigorous effort to secure the attendance of his pupils and teachers at the local showing of the Yale films, has come away a bit miffed, when he finds that he has also aided the success of a jäzz picture of the most hectic type. He feels that he has been bilked. His enthusiasm for co-operation on the latter subjects of the series is considerably dampened, and one of the most admirable opportunities the industry has ever had of theatre and community linking is endangered." The *Motion Picture News* and the *Exhibitors' Herald* expressed themselves similarly in recent editorials. These expressions mean much to Church endeavors.

Every parent has a right to insist that, when his child comes away from the movies, there should be the same feeling of clean pleasure and uplift which he experiences when he has read "John Halifax" or Tennyson's "Idyls of the King." He has a right to demand this, and he should let his local theater manager understand this. Good pictures, like good books, are a genuine asset, and no one should be cheated by them. The tastes of the American people must be raised, it is true; but this can be done with educational measures. We are glad that the decent people of America are making themselves felt, and that the industry is feeling the need of a cleansing and a raising of picture standards.

Chinese Bandits at Work.—

Chinese bandits have been very active during the last year. Very recently, the Rev. Geo. Douglas Byers, a Presbyterian missionary, was murdered. On May 19th last, Edwin C. Hawley, an American business man, in the employ of an English company, was killed by the Junkmen. The British government, with the aid of a gunboat, forced the Chinese to walk in the funeral procession, and compelled the execution of the leaders of the Junkmen publicly. This retaliation caused a cessation of outrages near Wanhsien where the murder of Mr. Hawley occurred. The bandits have attacked a boat belonging to the Baptist mission and plundered it. They also abducted and held for ransom two Roman Catholic priests in a back province. A hospital was robbed, and two employees killed and one woman held for ransom. These are but a few of the outrages committed by the Chinese bandits, and the depleted condition of the national and local treasuries make the keeping of order impossible.

Before forming our judgment of the Chinese, however, it might be well to remember that probably many more Chinese have perished at the hands of American mobs than have foreigners at the hands of Chinese mobs. It is a marvelous tribute to the Christianity of our young people to know that, in spite of the Chinese outrages against missionaries, hundreds of young men and women are in the ranks of student volunteers, anxiously awaiting an opportunity to go to China. They feel that because of present conditions they are needed more. Even in our own age, Christ does not lack for men who are willing even to die for Him if need be. It is a blessed thought for which every Christian heart should give thanks.

Attempt Third Party.—

Two attempts to organize a third party have been made by the Progressives. A convention has been held at St. Paul, Minn., and another is to be held at Cleveland, Ohio, on July 4th. The St. Paul Convention was that of the Farmer-Labor party. It admitted communists, and thereby received the denouncement of Senator La Follette. The Cleveland Convention will refuse admission to communists. The St. Paul Convention tentatively nominated Duncan MacDonald, of Illinois, for President, and William Bouch, of Washington, as his running-mate. Though communists were admitted, the platform of the St. Paul Convention is not communistic. It does demand, however, the nationalization of mines, superpower plants, railroads, banks, grain exchanges, telephone and telegraph services, and all monopolized industries, with the workers sharing in the management. It advocated loans to farmers by the government without interest. It would have the government guarantee employment at a minimum wage, and suggests the use of public works for the unemployed. It would use the police and soldiers in time of strikes on the side of the strikers, and it recognized the "particularly vicious oppression and exploitation of the negro race."

Many other similar planks found their way into the platform of the Farmer-Labor party. There is nothing to be feared from them now. Some of the things which they suggest, however, must and should ultimately come. It is significant that while a third party has never been successful, they have been responsible for initiating almost every worth-while reform in government. Some of the things in the present third-party platform merit consideration from those who are seeking justice and equity in government for all men alike.

NOTES-PERSONALS

Milton's eyes were blind, but he saw more than any man of his time. Sometimes our afflictions are our blessings.

Bro. Layman, will you see that your pastor reads THE CHRISTIAN SUN? If he does not, see that it is sent to him.

Dr. D. A. Long has been re-elected pastor at Mt. Auburn Church. He has served this Church to great acceptance many years and is happy in that relationship.

"Building a Country Sunday School"—read both the editorial and the advertisement. This will be good for officers and teachers, but especially superintendents.

Miss Pattie Coghill, secretary of the Board of Religious Education, reports 138 registrations for the Elon Chautauqua up to the time of going to press. This is fine. Hurrah for the Chautauqua!

Some people we know would make poor angels. We have heard them sing "I Shall Have Wings Some Day." If they could not walk in the ways of the Lord here, they would break their necks trying to fly.

Hon. E. E. Holland, Suffolk, Va., presided at the session of the Eastern Virginia S. S. & C. E. Convention at Bethlehem Church last week with great grace and graciousness. He is a capable and very efficient presiding officer.

Rev. G. C. Crutchfield and Mr. Spivey, of the Wakefield charge, motored to Richmond and called to see us. They report that a parsonage has been purchased. This charge is composed of Barrett's, Burton's Grove, Ivor, and Wakefield field Churches.

Rev. W. D. Harward, D. D., pastor of our Elm Avenue Church, Portsmouth, Va., has made it known to his people that he will close his work there with the present Conference year. Any of our Churches on the lookout for a pastor will do well to correspond with Dr. Harward. He is an able man, as well as a devoted and consecrated pastor.

Rev. J. F. Apple, pastor, closed a very successful revival at Bethlehem Church, Alamance County, N. C., Thursday, July 24th. He was assisted by Rev. J. A. Ledbetter, of Reidsville. Large audiences attended throughout, and Bro. Ledbetter's messages were of weight and power, the pastor reports. Some twenty or more have already united with the Church, and the Church was greatly revived.

Rev. Jas. H. Lightbourne, Holland, Va., the executive secretary, was untiring in his zeal and efforts to make the S. S. & C. E. Convention at Bethlehem last week a great success, and his zeal and efforts bore fruit in delightful abundance. He is the right man in the right place, and the people in Eastern Virginia need have no fears as to the success and achievements of this Convention while Secretary Lightbourne remains on the job. He plans his work well and then works his plans with skill and wisdom.

NOTICE.

All who expect to attend the seventy-sixth session of the Virginia Valley Christian Conference, to be held with Antioch Christian Church, August 13-15, 1924, are requested to notify at once Mr. B. C. Deavers, Harrisonburg, Va., Route 4, chairman of entertainment committee; or Mr. W. C. Wampler, Harrisonburg, Va. Those coming by rail will be met at Harrisonburg. Be sure to notify Mr. W. C. Wampler, Harrisonburg, Va., when to expect you. Those coming by automobile will come to Harrisonburg, take the Mt. Clinton Pike, and turn to the right about two miles from Harrisonburg. The Church is about four miles from Harrisonburg.

R. P. CRUMPLER, *Pastor.*

LETTER FROM DR. D. A. LONG.

I preached here yesterday, and was elected pastor for 1924 and 1925. The local Churches of the Methodist Episcopal, Baptist and Christian denominations will begin a protracted meeting at the Baptist Church next Sunday. I cannot attend Elon Chautauqua on account of the protracted meeting.

The only child of Mr. and Mrs. Joseph Hight, two years of age, of Franklinton, N. C., was buried today, being killed by the kick of a horse tied in the yard. Hope hangs a star above every cradle, and faith above every grave.

Mrs. Patterson, who resides at the home of Mr. and Mrs. Henry Pearce, of Franklinton, N. C., has been quite feeble for two weeks, but is slowly improving now.

The weeds and grass, aided by copious showers, are giving the farmers a tight race for the mastery of the fields. I'm ashamed to show folks the spot I call "my garden!"

Mt. Auburn, N. C. D. A. LONG.

TRIBUTE TO MEMORY OF DR. BARRETT.

In the death of Bro. J. P. Barrett, I lost, outside of my blood connections, the best friend I ever had. We had an unbroken fellowship for more than thirty-five years. To me this fellowship was sweet and strong, and nothing but death could break it. I miss him more and more. I sometimes imagine I can see his gentle smile, hear his mellow voice, and sometimes feel his hearty and affectionate hand-shake. Sometimes when I am looking for the deep things in God's Word, I feel like he is near, for he led me to see the second work of grace as taught in God's Word, and it was under his ministry at Damascus Christian Church, near Chapel Hill, N. C., in August, 1898, I obtained the blessed experience of sanctification. I shall always thank God for what Bro. Barrett was to me. Just before he went to the hospital, he and I entered into a covenant to pray for a great intellectual character to become a spiritual-minded man, but death has broken the union of our vow; but I will still pray. Dr. Barrett was a good editor, and always stood for what he thought to be right, and he was a strong advocate of missions. The memory of Bro. Barrett is an inspiration to my life. P. T. KLAPP.

Do not be discouraged if you have neither the equipment nor time to establish the more elaborate junior Church. Plan to start with the simpler monthly meetings described, then as it grows make provision for a more elaborate organization. It will be all the more successful if, like Topsy, it "jest grows."

Try the children's Church. Let it be to the children of your parish what it was to me, not only a sweet memory of Sabbath hours well spent, but an anchor of habit in the years to come—the habit of regular Church attendance.—*Christian Herald.*

MEMORIAL FUND.

Previously acknowledged	$10.00
A. D. Gerringer, Brown Summitt, N. C.....	1.00
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The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN. One liberal and good-hearted friend says if $900 is contributed to the Old Lebanon Monument, he will add a gift of $100, so as to mark this spot, now one of the most conspicuous on a Virginia State highway, in a manner that will reflect credit and honor upon those who wear the nade Christian. That is fine! The way is now open for contributors. The Christians must do this good thing right, now that we have made a beginning.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

BETHLEHEM CHAUTAUQUA.

The Bethlehem Chautauqua is an effort on the part of the Board of Religious Education to put the Chautauqua program within the reach of all our Southern Churches. The Churches in the Far South have been deprived of some of the privileges enjoyed by the Churches in North Carolina and Virginia. We have tried to remedy this in our Sunday School and Christian Endeavor work through the field secretaries, and the response has been most gratifying. While this first Chautauqua is somewhat of an experiment, from reports already received, we feel the interest is going to justify the continuance of the institution. The program arranged is practical and will be found helpful to all classes of Church workers. The growth of the Church depends largely upon the service rendered—the better preparation we make, the better the service rendered.

Go to the Chautauqua!

W. T. WALTERS,
Chairman Board of Religious Education.

UNION GROVE.

The third Sunday in July was "Children's Day" at Union Grove. There was Sunday School at 10 o'clock, then preaching, which was well attended, and then dinner. At 2 o'clock the children's service began with a march. The little children started the speaking. It was wonderful how bravely they spoke. Then the larger ones spoke some wonderful pieces—all did well. There was not a blunder made in the service. The people who trained those children did a great work. If, when our meeting begins, the third Sunday in August, we do as well as the children have done, we will have a great meeting. Let us work and pray that it may be so. "He that winneth souls is wise." J. M. ALLRED.

PROGRAM OF FIRST SESSION OF BETHLEHEM CHAUTAUQUA AND SCHOOL OF METHODS WADLEY, ALA., August 11-17, 1924.

Daily, Tuesday Through Friday.

8:00 Morning Worship.
8:30 Bible Study:
Pastors—Rev. S. L. Beougher, Teacher.
Young People—Mrs. Alice V. Morrill, Teacher.
9:00 Sunday School Hour:
Pastors and Officers—Hermon Eldredge.
Young People's Division—Lucy M. Eldredge.
9:45 Mission Hour: Leaders—Mrs. M. T. Morrill, Dr. J. O. Atkinson.
10:25 Recess in Charge of Rev. Jesse Dollar.
10:45 Evangelism—Rev. McD. Howsare.
Christian Endeavor—Pattie Coghill.
11:30 Lectures (40 minutes):
Tuesday—"Winning Others in the Christian Church," Rev. McD. Howsare.
Wednesday—"Our Missionary Program," Dr. J. O. Atkinson.
Thursday—"The Church Program of Christian Education," Hermon Eldredge.
Friday—"Our Own College," Rev. S. L. Beougher.
1:00 Rest, Study and Personal Conferences.
3:00 Conference Discussion Hour:
Tuesday—"Sunday School," J. W. Payne, Hermon Eldredge.
Wednesday—"Christian Endeavor," Rev. J. H. Hughes, Joe French.
Thursday—"Woman's Mission Work," Miss Siddie Latham, Mrs. M. T. Morrill.
Friday—"Work in Georgia and Alabama," Jesse Dollar, Rev. G. D. Hunt.
4:00 Recreation, under Direction of Jesse Dollar.
7:00 Vesper Hour, with Song and Story—Jesse Dollar, Leader.
7:45 Evening Service:
Monday—Hermon Eldredge.
Tuesday—Rev. McD. Howsare.
Wednesday—Rev. H. W. Elder.
Thursday—Rev. S. L. Beougher.
Friday—Rev. J. D. Dollar.

Program for Saturday.

Alabama Sunday School and Christian Endeavor Convention—Rev. J. H. Hughes, President.
Sessions: Morning, Afternoon and Evening.

Sessions for Boys and Girls.

Tuesday, through Saturday—Special Sessions for Boys and Girls, under the Direction of Lucy M. Eldredge.
Bible Study, Mission Stories, Songs and Games.

Program for Sunday.

Sunday School—In charge of the Wadley Christian Church Superintendent.
Church Service—In charge of Rev. E. M. Carter. Sermon—Dr. J. O. Atkinson.
Christian Endeavor—Henry Lee Swint, Leader.
Closing Fellowship Service—Led by Hermon Eldredge, of Dayton, Ohio.

Faculty.

Rev. McD. Howsare, Dayton, Ohio, Executive Secretary of the Department of Evangelism and Life Service of the Christian Church.
Mrs. M. T. Morrill, Defiance, Ohio, Field Secretary of Woman's Mission Board of the Christian Church.
Mr. Hermon Eldredge, Dayton, Ohio, Field Secretary Department of Christian Education of the Christian Church.
Rev. S. L. Beougher, Wadley, Ala., President Bethlehem College.
Miss Pattie Coghill, Elon College, N. C., Field Secretary Board of Religious Education Southern Christian Convention.
Rev. Jesse Dollar, Elon College, N. C., Christian Minister.
Miss Lucy M. Eldredge, Field Secretary of Young People's Work.
Dr. J. O. Atkinson, Elon College, N. C., Field Secretary of Missions.

AFRO-CHRISTIAN CONVENTION.

The General Convention of the Afro-Christian Church recently closed, in the city of Baltimore, its twenty-ninth biennial session, which occasion also marks the 125th anniversary of the life of the Christian Church, which began under James O'Kelly, a minister of the Methodist Episcopal Church, also in the city of Baltimore. Dr. S. A. Howell, of Newport News, president, and Rev. J. L. Collins, of Newark, N. J., vice-president, presided alternately. One hundred and fifty delegates from all parts of the South, from New York, New Jersey, Pennsylvania represented the activity of the Christian Church. Rev. Frank Wilkins was present, representing a mission work which became affiliated with the Christian Church at its last biennial session and which is operating in the Canal Zone, Central America. The Woman's Home and Foreign Missionary Society met jointly with the General Convention. The session was held in the People's Christian Church, North Bond Street, Rev. C. Edward Brown, pastor. The Church building is very beautiful and commodious, fully equipped for progressive religious training, and carries an active membership of several hundred.

The Hon. Wm. G. Powers, representing the City Council, made the welcome address in behalf of Mayor Jackson, at the formal opening. Response was ably made by Rev. J. T. Tomlinson, of New York. The Revs. W. N. Edwards, G. F. Bragg, C. L. Briggs represented the local clergy in welcome addresses, and Lawyer McMechen and Dr. E. M. Boyle the professions. Responses were made by our own Revs. C. T. Utley, J. J. Faulk, J. D. Jones and Messrs. G. L. Walsh and James Clark. Each local speaker paid glowing tribute to Rev. Brown, pastor, for his industry, honesty and righteousness. The gist of each address was that the influence of the Christian Church and ministry plays the greatest part in service to humanity; that the brotherhood of man and the Fatherhood of God is essential in the practice of Christianity as taught by our Lord and Master; that eternity is the one thing worth while.

Distinguished visitors were Rev. Dr. Staley, of Suffolk, Va.; ex-President of the Southern Christian Convention, who bore fraternal greetings from that Convention, and who spoke with great interest and force on the subject of "Faith." He made very earnest appeal for the payment of all pledges, and for greater sacrifice in the support of of school and Church interests; Dr. J. F. Burnett, of Dayton, Ohio, spoke on the subject, "Our Denominational Interests." We were made to see that the spirit of sacrifice is the most tender thing in Christianity, and that "interest" is something that comes as the result of previous investment; that in Christian work you draw to just the extent that you make sacrifice for the furtherance of the kingdom of God. Responses were made by Mrs. J. L. Collins, Prof. James Clark, of Howard University, and Prof. J. A. Henderson, president of Franklinton Christian College, and were full of thoughtful interest and fact, which doubled the interest already made.

The Rev. J. T. Hall delivered the doctrinal sermon; Dr. W. S. Matthews, the evangelistic sermon; Prof. J. A. Henderson, the educational sermon; Rev. F. A. Gargett, the missionary sermon; Mrs. J. L. Collins represented the Women's Home and Foreign Missionary Society in a gospel message. The educational sermon by Prof. Henderson seemed to climax them all, his subject being "Christian Preparedness—the Importance of Making the Right Choice."

Three well-organized Churches became a part of the Christian Church under the leadership of Rev. Watson, a delegate from the South.

The Woman's Home and Foreign Missionary Society added to its usual history in the carrying on of its business for God. Perfect peace and harmony prevailed throughout its entire session. Between the periods of routine business, real Pentecostal showers fell, and the members of the General Convention wre glad to come into their meeting for a breath of spiritual fresh air. Their work and its results showed a growing interest in every section and in every department.

The reports of the various committees showed careful preparation and a forward step. The discussions which followed each showed thoughtful interest. The educational report gave concisely the broadness, scope and vital importance of Christian education and set forth the accomplishments and needs of Franklinton. A forty thousand dollar dormitory for girls is under construction, and it is planned for occupancy in November. The present dormitory is to be refurnished and a laboratory fully equipped for the teaching of science. A thoroughly organized theological department is needed, and 300 chickens for the poultry farm. The committee made an earnest appeal for greater support and greater sacrifice on the part of every member of the Chistian Church, that Franklinton may stand on par with other denominational schools in preparing her boys and girls for Christian citizenship.

The committee on ways and means set forth the fact very emphatically that the Church does not need new laws, or more laws, or more boards, but more functioning of the laws and boards already existing. They recommend that the present financial system be continued and be controlled by the different boards. They recommend that each Church hold an Easter Day program, the funds from which will be sent to the missionary department as a supplement to the mission fund; that the second sunday in June (Children's Day) be used to supplement the educational fund; that one dollar per quarter from every Church be continued for foreign missions; that the Forward Movement plan be continued and given a greater push in the program of every Church and pastor.

The committee on missions made a splendid report, setting forth the history of missionary activity in foreign fields by the various denominations, telling the needs of the mission field which is operating under the banner of the Chrstian Church. The work in Panama City, the Canal Zone, started by Rev. G. N. Tylerbest, which became a part of the Christian Church at its last biennial session, and now under the leadership of Rev. John H. O'Neal, was thoroughly reported. Within two years, without any financial assistance from the Church, they have been able to secure a fine Church building at the cost of $1,300, with a present indebtedness of $800. Have a membership of seventy and a Sunday School membership of 238. Rev. Frank Wilkins, whose work was publicly received at the same time , made a splendid verbal report of his activity in the Canal Zone and an earnest appeal for more support and more interest in the mission field. He told of the splendid opportunity for Christian service in the Canal Zone and in the British West Indies.

Two delegates and alternates were elected to visit the foreign field during this Convention year.

The W. H. & F. M. Society reported eight hundred dollars, appropriating $250 for Franklinton, $100 for foreign missions, and $100 for the gospel tent now being purchased. Over fourteen hundred dollars was raised by the Convention.

The election resulted in the same corps of officers, with the exception of Rev. C. E. Brown, who became assistant secretary, and F. A. Hargett, secretary of missions.

RECORDING SECRETARY.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DOING RIGHT IN THE WRONG WAY.

In a notable sermon at Elon College a while ago, the pastor, Rev. N. G. Newman, D. D., emphasized the truth that there was a wrong way to do even a right thing. One may advocate the truth, the right, the noble and the good; but one may employ wrong methods in doing so. The end in view in no sense justifies means to attain that end, if those means are wrong, however righteous the cause.

With such a beginning, one's mind may go in a hundred different directions for proof—if proof were needed—or for consequences of such conduct. One can easily think, in such connection, of our Christian Church, its history, its progress and its status today. Here is a people, a denomination, a Church divinely named, properly planted, founded, in fact, on none other than the Son of God, and fashioned after His life, teachings, practices and precepts. The Christian denomination has the right on its side, in so far as principles, polity, position, plans and purposes go. But one can easily question if it has maintained the right, upheld the right, propagated the right in the right way. The point is, have we, as a denomination, let our light shine out to the world, or have we kept this glorious light of life, love and liberty hid under a bushel? One wonders!

The Disciples of Christ had a beginning in history since our beginning as a distinct people. Today they have Churches, many of them magnificent temples of worship in leading cities, all the way from California to Maine and Florida. Their growth has been marked and marvelous. The Disciples of Christ got hold of one great principle—that of Church union—and have flung it with unstinted zeal, and with tremendous co-operative effort, to the four winds. And the four winds have been their great emissaries. Their lines have been carried out into all the earth, and their missionaries are to be found in the manifold tongues, continents and colors of the world.

We Christians have not only this same principle of union and brotherly love, but we have it based on the personality and promise of our Lord, and the whole inspired Book which treats of Him and His.

We have had, we now have, the right at the very heart and center of our being and our history as a people. But are we going at making that right known to the world in the right way? There is indeed a wrong, a deplorable, a tragic way to go about a right thing. We have failed to make our right polity, position and principles known in the centers, in cities, and in the uttermost parts. God begins to release His saving power among a people only when He finds men and women who are ready and willing to go about His right and righteous work in the right and righteous way.

He said through His Son, "Go ye into all the world . . . and lo I am with you unto the end." We want and expect Him with us without being willing to fulfill the conditions laid down—go into all the world.

We shall do the right in the right way only when we obey our Lord's most emphatic command. Not large enough to obey that command? Any denomination is as large as, and no larger than, its faith. "As is thy faith, so be it unto thee." We are as large, and no larger than the faith we, as a people, exercise in God and in the promises of God.

BEAUTIFUL INDIVIDUALITY.

Every one is striving for marked individuality. No one is satisfied to be exactly like his fellows. We want to do something, or be something, or possess something that will make us stand out above our fellows. This is a perfectly legitimate ambition, and is responsible for many of the fine achievements of life. Sometimes it leads people to select some very unique ambitions. Sometimes it causes men to make themselves ridiculous. It is a pity that, in selecting a mark of individuality, all of us do not choose that which is really worth while.

Not long ago I had occasion to visit a home located in a section of the city belonging to a big manufacturing company. As is frequently the custom, all of the houses in the block were built exactly alike, and the houses were not numbered. I had been in the home some months before, but I did not remember the exact number of houses between the place I was seeking and the corner. The only distinguishing feature I remembered about the house was that it and the yard around it was a little cleaner when I had visited it before than were the homes around it. So I went down the block looking for the cleanest-looking place in the block, and when I had selected it, there, sure enough, were the people I was seeking.

Could there be a mark of individuality more to be prized than that? It looked like a very poor chance to achieve individuality. Living in a section where all the streets were very much alike, and where all the houses were exactly alike, who could hope to achieve distinction? And yet here was a house that stood out as clearly from its fellows as if it had been designed by an architect with a view of giving it individuality. And, like virtue, it was its own reward.

So many of us are strving for mental individuality. We are anxious to have a mind that is different from the mind of our fellows. Yet most of us are not endowed with outstanding mentality. But, my! what a chance there is in our day to achieve distinction by having a mind that is remarkable for its cleanness. Here is an opportunity for the fellow who has realized that he can never outstrip his fellows in the race for mental acumen. There is nothing in the world to prevent him winning renown for a mind that is remarkable for its freedom from the unclean. And it is really a thing for more individual credit. Keen mentality depends to a marked degree upon natural endowments. But mental purity is dependent upon personal taste, diligent guarding, selection of wholesome surroundings, and the feeding upon the chaste, the wholesome and the beautiful things of this world.

In fact, here is an opportunity that applies to all of life. There is no realm of man's activity where this ambition for cleanliness could not be pursued with equal success. And the achievement would entitle the winner to just as great distinction. All of us would love to be gifted in speech. We wish that we might inspire men with the eloquence of our speech. But we might be able to give them a finer inspiration if every word that falls from our lips should be clean and pure. When the record of our life is to be written and its achievements summarized, what finer mark of individuality could be stamped upon them than that they were all absolutely clean? And what are the marks of such individuality going to bring to us in the way of rewards? "Blessed are the pure in heart, for they shall see God."

THE BUSINESS OF MISSIONS.

Dr. Cornelius H. Patton, of the American Mission Board, has written a book of which the *Missionary Review of the World* says:

"Dr. Patton takes his title for this book from the same conception as that voiced by William Carey when he said, 'My business is to serve the Lord, and I cobble shoes to pay expenses.' Carey also put into practice this dominant idea in his mission to India, where he for years supported his missionary operations by raising indigo as a by-product. Both men learned their lesson from the Great Teacher who, at the age of twelve, said: 'I must be about my Father's business.'

"But, 'big business' though the missionary enterprise undoubtedly is, Dr. Patton carefully differentiates his purpose from any suggestion that the Church's world-wide emprise depends for justification on the ground that it promotes commerce. That is all very well in a 'Babson Report,' but it has no place in any Church publication. This book is, instead, a clarion call to the higher levels of a purely altruistic loyalty to the Lord who gave His life a ransom for the sins of the whole world. And yet it is all intensely practical; it is 'business.'

"It is a moving picture indeed which passes in swift succession before the reader of these pages sweeping the world in statesman-like perspective. Taking China as a cross-section of the world, it focuses attention upon this biggest segment of a world encircling advance of Christ's army with banners in such wise as to confirm hope of the ultimate victory 'unto the uttermost.' For, while the population of China is shown to be over rather than under four hundred millions, and the Christians among so many are as yet only one to a thousand, the rate of their increase—and this is admittedly the decisive factor—is such as to give promise that 'one shall chase a thousand' ere long, and two shall win ten thousand.

"For, is it not immensely heartening to find, that whereas Morrison single-handed besieged the gates of Canton for seven years before he won his first convert in 1814, and thirty-two years passed before that number increased to six, when in 1842 the treaty of Tientsin was signed, by 1914 the number of Christians reached 235,303, and in 1920, 366,524, multiplying fourfold in the last two decades. The penetration of this colossal

field by some six thousand missionaries with manifold activities is an inspiring story, which Dr. Patton has told in a masterly way that will richly reward the reading of the business man and of all who 'mean business' for Christ.'

AUTOMOBILES AND CHRISTIAN CHARACTER.

On a recent Sunday I drove through the heart of North Carolina's Piedmont section, going to one of our Churches, returning that afternoon. We left at 7 o'clock in the morning and reached home at 6:30 o'clock that evening. The roads were improved, part hard surface and the remainder sand-clay. Backwoodsmen do not live along such roads, and do not drive automobiles over them. We saw not a half-dozen vehicles other than automobiles in our drive of one hundred and sixty miles that day.

On our going and return trips, by slightly different routes, we saw many rural Churches with automobiles filling the groves, far in excess of the horse-drawn vehicles that a generation ago bore the rural people to their places of worship. Automobiles carry more people to public worship in the country than ever horses and buggies or wagons or carriages did. There is no doubt in my mind that attendance on the Church and Sunday School in the country has perceptibly increased in these latter years. I have no quarrel with the automobile along that line, and have no quarrel with the automobile on any score. I do not know how I would have gotten along these latter years, with multiplying duties and calls, but for the three faithful Fords I have worn out and the two other cars I have had as mute servants of a busy life, one of which has already gone to its last resting-place, the junk-shop, and the other is now in its prime, responding like a thing with life and conscience to every flow of gas and oil and turn of the wheel. The man who invented the automobile—Haynes I believe his name was—is certainly entitled to be ranked as a personal friend of mine, and I am sure, too, he is esteemed His servant by the Most High.

But I am outraged by the use to which some people put the automobile. Being completely under the control of its driver, it has no manner of protest. It will haul blockade liquor for bootleggers just as readily as it will haul ministers with sermons. It will work at night as well as in the day. It will serve either God or mammon, character building or the opposite, and it has no choice in the matter.

Some of the things I saw in the broad open daylight on the public highway on the Lord's Day referred to indicate that the automobile is undermining the character of young people. If I saw one instance I saw a hundred during the day in which young people of the opposite sex were riding in each other's embrace. When we met them or tried to pass them, we had to drive out of the road. Nor did they in a single instance desist from their public "love-making"(?) even under our most intense gaze. Things have come to a sorry pass when conduct of this character takes place, and I am reliably informed that, in the daytime, but particularly at night, contiguous to every town or city, there are trysting-places, just off the beaten paths of travel, where nameless orgies are indulged. *O tempora! O mores!* Another generation of vipers is breeding.

THE CHRISTIAN SUN enters its solemn protest to parents who are primarily responsible for such conditions. The writer knows what your son or daughter will say—that all the other young people are allowed to ride in cars unchaperoned, both day and night. Then, take my advice, and be one family that will array itself against what everybody else is doing. You cannot restore modesty, not to say virtue, when it is gone. Once lost, these priceless character requisites are gone forever. Act before it is too late.

And young women of the Christian Church, your Church paper loves young people. It especially regards itself as the guardian of young womanhood. Listen prayerfully to this. Never ride in an automobile, day or night, with a young man alone, unless he be your brother. We call upon the noble young manhood of our Church not to embarrass the young women of their acquaintance or association by suggesting automobile rides with them alone. Young men will, we fear, embrace young women in automobiles or elsewhere if they are permitted, and brag about it. But such young women are not selected by these same young men as life partners. The public highways will have to be patrolled by a State constabulary in the interest of public morals and private character, unless parents and young people put an end to such nefarious practices.

Against these, THE CHRISTIAN SUN speaks this word of warning and solemn protest. We were riding through a country where Churches of our denomination are numerous. We may have passed many young people of our Christian homes compromising themselves in the manner described. Be that as it may, these young people are disgracing their parents and undermining their character by their silly disregard of the proprieties and modesties of life. They must stop it or the State must take a hand. A generation of such vamps (girls were sometimes embracing the boys, rather than vice versa) and mashers will set this Christian nation back a hundred years. It must stop!

BUILDING A COUNTRY SUNDAY SCHOOL.

That which should interest, and no doubt does deeply concern, very many CHRISTIAN SUN readers is how to build a country Sunday School. A very large per cent of our Sunday Schools are country Sunday Schools. More than this. A very large per cent of our pastors for the future, our missionaries, our leaders in Church activity, are now in these country Sunday Schools. Upon the character of the training of these future leaders very largely depend the kind and character of the Church of the future. On this account, if on no other, CHRISTIAN SUN readers ought to know how to build and conduct to greatest efficiency a country Sunday School.

But there is another and a greater reason. If the country Sunday School is to hold its own against the many other attractions of Sunday morning, particularly attractions produced with and by the automobile, then the country Sunday School has got to make the effort of its life. Just saying "Go to Sunday School," and then find haphazard, indifferent, any sort of methods, or no methods, when the pupil gets there, will not do any longer. If the young person of our day in the country is to be held in the Sunday School, then there must be something in that school of efficiency, of methods, of activity, of attraction to hold and keep him there. The country Sunday School, to live and grow and achieve, must be built—must be constructed and conducted on the right basis and according to proper proportions, plans and methods.

On this account, the writer rejoices exceedingly that a long-time friend who has given many active, consecrated years to work in the country Sunday School, has thought out and wrought out from his own observations and experience a volume entitled "Building a Country Sunday School." This volume is from the pen of E. L. Middleton, general secretary Sunday School department, Baptist State Convention of North Carolina. It is certainly a worth-while book. If we knew how to do it we would induce every Sunday School superintendent, and every Sunday School teacher who reads THE SUN to send for and read this book. It can be had in paper binding for 60 cents, or in cloth for $1.25, from the Fleming H. Revell Company, New York, or of the Baptist Book Store, Raleigh, N. C. The book is in no sense denominational, and is as well adapted to the needs of our Christian Sunday Schools as to Baptist schools. It has 159 pages, packed full of the very best, most practical and common-sense suggestions and methods for building and keeping built a country Sunday School that we have found anywhere. The book does not shoot over the heads of folks, but gets right down to practical business and suggestions, good for any Sunday School and such as any school will do well to put into practice. We trust many SUN readers who care for Sunday Schools will secure and read this splendid, helpful volume. A new and better day will dawn for many of our country Sunday Schools when their superintendents or teachers read this book carefully and seek to put into practice some of its splendid plans and suggestions.

MONEY FOR LUXURIES.

A striking contrast between life in India and in the United States is drawn by the *King's Business,* which quotes figures that show first, that 40,000,000 of India's people never knew what it means to be satisfied with food, and a large proportion of the families are maintained on an income not exceeding five dollars per month, many large families existing on a much smaller amount; and second, the expenditures of the American people for luxuries in 1919. For cigars and cigarettes, $1,310,000,000 was spent, and $150,000,000 for cosmetics and perfume. The outlay for automobiles amounted to $2,000,000,000, and $250,000,000 for phonographs and pianos. (Statistics available elsewhere, based on the 1921 tax receipts, show larger figures for all these items.) The article concludes: "It is decidedly against God's plan that one nation squander billions in luxuries, while millions of people a few thousand miles away, go to bed every night hungry for the lack of a little of the coarsest food. He who notices the fall of the sparrows also has a record of every misspent dollar."—*Missionary Review.*

HIS BUSINESS.

William Carey said: "My business is to serve the Lord, and I cobble shoes to pay expenses." No wonder this man came to be, as a competent historian declares, "one of the greatest men that ever crossed the pages of time." Cobbling shoes to pay expenses for the support of himself and invalid wife, and children, he came to be, in serving the Lord, a great preacher, a profound thinker, an eminent scholar, and one of the greatest translators of the Bible of all time. Through this one life, millions have been blessed and made better.

Carey's name will be honored and sung to the glory of mankind when millions who put business first, and serving the Lord second, will have been forgotten. God honors those who put Him first.

MEDITATIONS FROM A PARSON'S DIARY.

"I have always noticed that when a disgruntled Church member lets the devil make him think that if he withdraws from the Church it will die, that instead of the Church dying, he himself does —spiritually."

CONTRIBUTIONS

SUFFOLK LETTER.

The two-day session of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference was held as the guest of Bethlehem Christian Church, on the concrete road, three miles from Suffolk, on July 22d and 23d.

The weather was ideal for July—clear and hot—but the greatly improved Church building, the graded grounds, and the original oaks furnished ample room and conditions suited to a great Convention which this fifty-fifth session proved to be. With Rev. J. H. Lightbourne as executive secretary to plan the program, Col. E. E. Holland as president in the chair, Rev. B. J. Earp at the table with his pen as secretary, and W. H. Baker, president of Virginia Christian Endeavor Union, to lead the song-service, the Convention was well equipped to carry the business through on time and in a manner that satisfied all.

All department secretaries, committees, and individuals who had special matters in charge came in with reports on time and well prepared. This, of course, facilitated business, filled out a good program schedule and kept the Convention awake and interested in what was done.

There was an increase in work done during the year in the money sent up to the Convention, and a brighter future loomed large in the mind of those who lead.

Suffolk Christian Endeavor Society rendered a pageant on Tuesday night, Newport News Society rendered one on Wednesday afternoon, and the Franklin Willing Workers rendered special songs on Tuesday afternoon. These all showed real work in the local Churches.

The exhibits by Mr. W. V. Leathers of Willing Workers' missionary material, of Rev. W. M. Scott, of Elon College, and daily vacation Bible school by Miss Pattie Coghill, showed splendid work done in local Churches and attracted attention during the Convention.

There were three outstanding features that deserve mention. The liberal hospitality of the Bethlehem congregation; Rev. T. E. White and his people revived the "old time" welcome, and provision for the "dinner hour." They fed at least two thousand people in the two days. Tables were arranged in cafeteria style, and the throng passed in, received plates of bread, ham, beef, chicken, pickles, cakes, iced tea, and on to tables or the shade to enjoy the meal. The abundance of country and the style of town united in the serving of the dinner to the throng. It was really a rest, a social, and refreshment recess, and the people returned well for the afternoon session.

The large delegation, the large congregation from far and near was another of the three outstanding features of the Convention. This was great, not only during the day, but also at the night session. Not only the attendance was great, but the attention was great, too. It was more of a working Convention than long addresses. Everything was brief, to the point, practical—a real Conference school.

The devotionals at each session conducted by Rev. J. G. Truitt, pastor of First Church, Norfolk, was the third outstanding feature of the Convention. The Scriptures read, the comments made, and prayers offerred gripped the mind of the congregation and put them in a spiritual condition sweet and deep. Very impressive.

W. W. Staley.

ELON LETTER.

In February this year our recently remodeled and greatly improved Church at Sanford was burned. Five thousand dollars had just been expended on the building. The stroke was a severe one, and for the moment staggered our faithful band of workers, but only for the moment.

Early in March, the work of rebuilding began, and on July 13th, the reconstructed plant was opened for worship and service. It is rebuilt exactly as before it was burned, except for the changes about the pulpit, in the interest of a larger service and greater convenience.

I do not think I ever looked into the faces of a happier congregation than that which greeted me on Sunday morning at the 11 o'clock hour, following a Sunday School session at which more than 200 had been present. Arriving too late to get in a class, we sat in the Church auditorium near the Men's Bible Class. More than thirty splendid men were present, and they had a good lesson. With evident fervor and conviction, the teacher said that the greatest thing in Sanford for him was the Church and Sunday School, even as it was for the boy Jesus about whom they were studying.

Superintendent J. U. Gunter was in charge of the morning program. Following a song service, led by Mrs. Sam Davis, with Bro. Davis at the piano, Miss Wiley Stout brought words of greeting. Then Bro. Gunter gave a message on behalf of the school. Miss Mary Addie White, Prof. P. V. Parks, Miss Ruth Gunter, and Bro. Joe W. Stout made excellent addresses on "Sunday School Music," "Young Men and the Sunday School," "The Social Life and the Sunday School," and "Our Sunday School," respectively. These addresses revealed an insight into the great problems of the Christian world and work of the day, an unyielding devotion in the service, and presaged a growing usefulness on the part of our cause in Sanford, as it also explained the rapid recovery from misfortune which the elegent new structure in which we met evidenced to us all.

At night, the reopening service continued, with the Davises in charge of the music and addresses by Miss Jennie Gunter, Bro. K. B. Way, W. H. Wicker, A. H. McIver, J. U. Gunter, J. W. Stout, and F. W. Burkeholder, Mrs. T. E. White, Misses Emma Hart and Janete Stout, with a sermon by the pastor, Rev. R. L. Williamson. The evening service was from the standpoint of the Church. The morning service was from the Sunday School standpoint.

All the week following, the Men's Evangelistic Club, of Sanford, was to conduct a series of meetings, with the Davises in charge of the music. I do not see how anything could be more appropriate than this series of meetings conducted by laymen, following the major achievement on their part of rebuilding their Church in this splendid fashion. And I shall hope and pray for the best results from their efforts.

July 13th was a great day for our people in Sanford and for all of us who were privileged to attend.

W. A. Harper.

BE STILL, MY SOUL.

Be still, my soul—Jehovah loveth thee;
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot.
He ever loves; then trust Him, trust Him still—
Let all thy care be this, the doing of His will.

ADDRESS OF PRESIDENT STEPHENSON.

(The following is the annual address of President C. H. Stephenson, of the North Carolina Sunday School and Christian Endeavor Convention, held at New Elam Christian Church, Merry Oaks, N. C., July 16, 1924.)

Never was the Sunday School in a more strategic position in the progress of the world and our civilization than today.

In this good year 1925, attacked on the one side by those who profess not to believe in the Church, and on the other by religious fanatics who carry their creeds too far, it finds a real challenge which will require all the planning, energy and effort that those in the Sunday School can give to realize the high standards which I have, during my administration as your president, placed before this Convention in my annual messages.

Those of you who have been associated with, and attended, the past saveral Conventions of this Conference will remember that in 1915 I addressed you on the topic "Work," and emphasized the importance of work in building up the strong right arm of the Church.

At the following Convention, I called your attention to the three great "S's" in the Sunday School, namely: system, service, success.

In 1921 I endeavored to answer the tremendous question "Why the Sunday School?" by recommending it as the unifying agency for the countless conflicting desires, and inclinations, which make up our complex natures.

Last year we discussed together "The Ideal Sunday School," emphasizing individual responsibility and loyalty to the great cause we are privileged to serve.

This year I propose to carry that thought further, and apply it to the situation in our State, and particularly in our Conferences, as it exists at this time.

I said that the position of the Sunday School today is unique, and that it finds a great challenge, because of the conditions that have arisen out of our peculiar age.

In the last hundred years, science has revolutionized the earth, and in this scientific revolution America has had first place. Within the brief space of a century, we have learned to talk three thousand miles over a small copper wire; to hurl sounds through space, and to transport men and supplies through the air.

With the myriad improvements which have come to speed up our life, we have tended to get away from the fundamental truths which gave rise to the Sunday School and the Christian Endeavor Society, and on which the Church is built.

Especially after the war was our State and nation swept with a feeling of restlessness and dissatisfaction with old and settled principles; but two years ago a period of deflation set in, and the tendency since that time has been to get back to sound doctrines, but we have not yet recovered to the point where the Sunday School can feel that it has achieved the victory to which it is entitled.

To answer this challenge, we have assembled in this Convention, and as a keynote or theme for our consideration, I suggest an answer to this challenge which finds expression in four tremendous words, beginning with the letter "P."

Indeed, I call them the four "P's" or "pillars" of Sunday School success, or the great "square" by which we may hope to accomplish big things during the coming Sunday School and Christian Endeavor year.

The first of these is "prayer." I realize that prayer is stressed in the Church and all its aux-

iliary departments, but I feel there is an exceptional application for this thought to our particular situation.

Throughout the world there is sadness in the hearts of many Sunday School workers, because of the death of Dr. Marion Lawrence, which occurred in Portland, Oreg., on the 1st day of May. May I call your attention to his last message, which so fully exemplifies his life and character:

"I wish to express my love for my associates and friends, and pray for them God's richest blessings. We shall meet again. He that liveth and believeth on me shall never die. Jesus said it. I believe it."

It has not been long since I heard this prince of Sunday School workers, in a most powerful address on the subject of "Prayer and Humility," or "Emphasize the great importance of prayer in our Sunday School work, especially at a time when the world is money-mad and motor-mad."

Today, as never before, men in every walk of life are admitting the genuine benefits of prayer. To the Churchman, prayer is an established fact, and the non-Churchman will admit that continuous consecrated desire for any good thing inevitably is always the first step toward acquiring it, especially in a time when we need to withdraw momentarily from the rush and glamor of a restless, complex civilization, and meditate on the finer things of life, for which the Sunday School and the Christian Endeavor Society stand.

Prayer is the foundation-pillar of all Christian vitality; and on this the Sunday School and the Christian Endeavor Society must be built for the future; for without prayer, our efforts have no spiritual value, and our self-communion is empty and bare.

The psalmist has wisely said, "He that dwelleth in the secret place of the Most High, shall lodge under the shadow of the Almighty."

Try it as a practical thing, not as a theoretical, perfunctory gesture, as some people, even in the Sunday School and Christian Endeavor Society, would make it; but make a genuine attempt to incorporate prayer into your daily life, and you will soon realize just what an impelling factor it will come to be in your success.

Having instilled the sincerity and mental serenity, which go with prayer, into your schools, my second "P," or "pillar," is "program."

Without program, any Sunday School will be continually in confusion. Aims will never be reached by aimless methods. Then you ask, "What are the aims of the Sunday School?" I would say they are three. First, to enroll every member of your community in the school. Second, to win every member of the school to Christ. Third, to train them for intelligent and effective Christian service.

To realize these ends, you must have a well-defined program. The program should be built around the pupil and not around your organization, or any theory. Dr. Henry F. Cope, a celebrated authority on the Sunday School, says, "Some schools have been conducted on a plan; others meander and often get lost." In which category is your school?

In executing your individual program, I would suggest that you first create expectation on the part of the whole school. This begets interest, and interest begets participation in the program.

Always begin and stop on time. I admire the courage of a young man superintendent in our Convention who invariably opens his school on the minute, regardless of the number present; and then sets his alarm clock for the closing hour, and when the alarm sounds, announces to the school that the session is over, so far as he is concerned. While this plan is rather literal and emphatic, and possibly may not appeal to some of us who are inclined to the haphazard way of doing things; but the idea is splendid. Promptness on the part of leadership is constructive. It gives health and tone to the entire Sunday School.

Then again, I would recommend that you avoid too many outside interests. Many a session has been harmed by its numerous announcements, or by religious travelers presenting their sundry drives and campaigns to raise money, or by unnecessary reports, which rob teachers and pupils of their period of instruction.

And, finally, in putting your program into effect, I say work for results—results in the lives of your pupils; in their personal growth; in their decision for Christ; in their anxiety to express what they learn and feel; in active service.

Three other phases of Sunday School program, which may seem incidental, I consider important.

First, the Sunday School records. It has been said that records are inanimate, but have a terrific amount of energy stored up in them when properly kept and managed.

In the Sunday Schools of the South, I think our scanty and inadequate records constitute one of our outstanding weaknesses. Their importance in building up the school has not yet been discovered. In the business world, they are essential. Why not more essential in an organization which has as its purpose the promotion of Christian service on earth?

The pupil is the center around which the school revolves. How important that he be properly enrolled and classified; and that a careful record of his daily, weekly, and monthly standing be made. Such records have a stimulating effect, both on the pupil and visitors; and tends to establish the Sunday School as a practical and effective organization. They tend to relate the school to the home and the community, and give a basis by which constructive accomplishments are made.

Second, I want to call to your attention for the first time your Sunday School finances.

This phase of the Sunday School is more vital to religious life and growth than is evidenced at first glance. No organization can get along without funds, and especially one with a large educational program. For this reason, there must be a well-considered plan of financing the Sunday School in an orderly, accurate, and business-like way, which give a spiritual grace to giving, without emphasizing the material side of wealth.

This phase of your work should be magnified also on a biblical basis. The Scripture is full of appeals to help build temples and perpetuate the Word of God on the earth.

The tiniest tot and the poorest pupil, along with the oldest and most wealthy member, should be made to feel that his giving is a part of the program of religious living. Dr. George Trull says, "We eat systematically, sleep systematically, work systematically; why should we not give systematically?"

Third, I desire to place particular emphasis on this third and last phase of Sunday School program.

Music. To most of you here, I need not stress music, because the fine singing which we have heard during this and former sessions of the Convention, is more eloquent testimony than I could give; but there still persists in some of our Sunday Schools the feeling that music, and especially instrumental music, has no place in the House of God, and it is to them that I want to carry my message, that children in the Sunday School are born with emotional natures.

Music is one of the strongest avenues known through which the emotions can express themselves and motivate the life of the individual, or group; to conduce that is high and noble. When rightly used, it has an impelling and elevating force next to that of the Word of God itself.

With prayer, and a comprehensive program in effect in your schools and societies, we are ready for my third "P," or pillar, supporting a successful Sunday School.

"Perseverance." Perseverance is an absolute necessity, if we are to accomplish anything worth while in the work of the Church, the Sunday School or the Christian Endeavor. We may pray, plan a program of activities with the utmost patience; but our prayers, planning, and program must be backed by perseverance, for only the prayers of those who persevere and earnestly strive are ever answered.

Our sentiments may be beautiful, our ideals high, but unless they crystalize into action they accomplish nothing. Too many of our well-ordered plans go by default, because of the lack of determined, persistent effort.

If Abraham Lincoln had a middle name, it would have been "Perseverance." He did not jump from the log house to the White House in Washington because he was a brilliant lawyer, or an able statesman. It was that constant, everlasting perseverance that fired his ambition. From splitting rails to determining the destiny of a republic, perseverance was the fundamental principle of Lincoln's efforts.

In the work of the Church, Sunday School, and Christian Endeavor Society, we are to ever keep in mind the goal towards which we are striving; and, like Lincoln, we must not trifle by the way, but diligently press on—we must not grow weary in well doing, but remember that "in due season we shall reap if we faint not."

There will, of course, be setbacks and discouragements. No where do we find them more frequently than in Church work. Those who are at ease in Zion will fail to lend a helping hand; pessimistic souls will assure us it cannot be done, many for whom we most earnestly pray will continue indifferent to our prayers and exortations.

Yet, in spite of it all, we are to labor untiringly on, refusing to falter or retreat, remembering that "all things are possible to him that believeth and persevereth."

In a manufacturing town in England some years ago, a young lady applied to the superintendent of a Sunday School for a class. He told her that he had no vacancies, but that he would be glad to have her get a class of boys together. She acted upon his suggestion, and proceeded to gather a class from the slums of the town. They were a ragged and dirty lot, and the superintendent, seeing their need, purchased each a new suit. The worst in the lot, both in appearance and conduct, was a lad named Bob. After attending for a couple of Sundays, he remained away. The teacher sought him out, and found him in but little better state than when she first persuaded him to come to her class. Yielding to her invitation, he returned again to the Sunday School, but he did not long remain—the impulse to go back to the old path was a little too strong. Discouraged, the teacher told the superintendent that it was no use to further bother with the boy. He, however, persuaded her to try again, saying that he would purchase a third suit if needed. She brought the boy back for the third time, and becoming interested, he remained. Later he united with the Church, and proved himself a valuable worker. He studied for the ministry and became a missionary.

This dirty, ragged, wayward boy was none other than the Rev. Robert Morrison, D. D., one of the greatest of all missionaries. He rendered

(Continued on Page 13.)

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

A COMPARISON.

In The Christian Sun of March 20, 1924, there was published a list of Churches that had paid 25 per cent and over on total quotas. In the issue of July 17, 1924, a similar list was published. No Church has been added to the list except Chapel Hill, in the North Carolina Conference. I congratulate Chapel Hill on this forward step. Rosemont and Windsor, in Eastern Virginia Conference, have advanced from 25 per cent to 33 1-3 per cent. I congratulate them on this splendid showing.

Many Churches oversubscribed quotas, and many did not subscribe quotas. The Churches on the list have not necessarily paid the published per cent of pledges, but of quotas. The collections have dragged so that we rejoice whenever a Church pays its quota. Those paying quotas should be inspired to push forward and pay all pledges in full by May, 1925.

Let every reader of The Sun study the list of Churches in the issue of July 17th, and then tell us, through The Sun, why these Churches have done as well as they have and why others have not paid 25 per cent of quotas. If the active Churches were confined to one section or county, I would think it was local prosperity, but when I study the list in Eastern Virginia Conference, I am forced to the conclusion that it is, in part, indifference and lack of interest.

Which Church will be the seventh to go 100 per cent, the second 75 per cent, the third 50 per cent, and fifth 33 1-3 per cent?

J. E. West, *Chairman.*

WHY NOT?

Twice in our history we have had a donomination-wide missionary conference. To those privileged to attend these conferences came visions and purposes which have, doubtless, gone a long way toward making possible some of our subsequent achievements along missionary lines.

Though our visions have not yet all been translated into fact, we have made real progress. May it not, therefore, be wise to revive and perpetuate these gatherings? In order to stabilize them, let us at least tentatively consider the following suggestions:

A missionary council should be formed, composed of such only as have shown in some effective way their interest in the greatest enterprise of the Church. Such a council might be made up of several classes of memberships. For example, a Church, or other organization, or an individual might be allowed to become a life member by the payment of $1,000. This, it may be supposed, would carry with it authority to send a representative entitled to vote in every meeting of the council. It would also carry with it a perpetual right to ten paid-up subscriptions to the *Christian Missionary.* This class of membership might be called a "founder's membership." A donor's membership should be acknowledged by the payment of $100 a year. This should include ten subscriptions to the magazine and ten votes in the council, carrying proxy rights. A sustaining membership at $50, carrying the same proportionate privileges as the donor's. A contributing membership at $10, with like provision in proportion.

This council should meet quadrennially, alternating with the General Convention every two years. A quadrennial apportionment of $10 per membership on all classes of memberships should be made, so that travel expense might be peeled, thus giving equality of opportunity for attendance. In consideration of the fact that there would probably be many proxies from far-away delegates, the $10 quadrennial fee would go a long way toward meeting necessary travel expense. If found inadequate, it could be increased later.

Funds collected through such a plan of memberships should be equally divided between home and foreign departments. If a Church, individual, or any organization continued taking ten consecutive donor's memberships, such should, at the expiration of the ten-year period, become a founder's membership, and any subsequent donation of $100 a year carry with it an additional donor's membership.

It would seem only fair to those whose constant interest manifested itself in paying regularly every year after their initial payment, that lapsed payments should forfeit membership with voting power until at least two annual payments had been resumed consecutively. Perhaps initial payments of but one year might wisely carry with them full rights of membership. Possibly, too, it would be wise to allow sustaining and contributing memberships on an equitable basis. These matters would, of course, all have to be worked out by a careful committee. Would it, or would it not, be wise to delegate to such a council the election of our mission boards?

It should be understood that this whole plan is to be considered as supplementing, rather than substituting, present contributions to missionary purposes. The initial payments in every case should carry with them a statement that it is an excess contribution over what was given the previous year. With this provision, would it not be safe, sane, and practical to lay aside 75 per cent of these net contributions to be used as an endowment fund? The remaining 25 per cent, I would suggest, be used exclusively as a loan fund for constructive work, such as procuring real estate. This loan fund to be loaned without interest except as a penalty for lapsed return payments. A much larger constructive program could thus be entered upon almost immediately.

A free discussion of these suggestions may possibly result in our mission boards, at their next annual session, formulating a better program to be studied between now and the meeting of our next General Convention.

Unless we shall take a long look ahead, and plan for the years whose fruitage many of us may never live to see in the flesh, coming generations may have graver problems to face than those which cause us painful reflections. P. S. S.

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermon Eldredge.

IV. THE WORLD IN GLASGOW.

"Oh! Lord, let Glasgow prosper by the preaching of the Word," is the motto of this second city of the British empire, with a population of over one and a quarter millions of people and a history which reaches back to the days when Rome was in her glory. As in the earlier days, it was the point of the gathering and the fierce warfare of the clan. So in later years it was a center of religious revival and missionary extension. From Glasgow, David Livingstone went to his far African home quest, and the one-room home in Blantyre is still shown where this great Christian statesman was born and lived his boyhood days.

We arrived in Glasgow the day before the opening of the World's Convention, and Secretary Landes, of the World's Association, had a job for me before the first meal was over. It was a great privilege to have personal and friendly acquaintance with the leaders of this great world movement. But I find there are disadvantages as well, for this personal fellowship gained through these years of association in the State field work of Pennsylvania makes me available as a "pinch hitter," and while I came here to see and hear and learn and to give one address, I find that I now have three addresses to give and am to act on two world committees, all of which takes time out of an easy convention-going.

But compensation comes with such duties as well as honors, and so I find myself with a platform ticket to all sessions and admittance and exit by private entrance with the lords and ladies, and quartered at the Grand Hotel (which is more grand in name than in reality), with the officers of the World's Association, which, with its intimate contact, is an education in itself. I am listed on the program as "representative of the Board of Christian Education of the Christian Church," and that appendage has brought me much questioning and much opportunity to explain regarding both the Christian Church and our new plan of Christian education, which I am informed on my landing at Liverpool has now been adopted by the Methodist Episcopal Church in its quadrennial general conference at Springfield, Mass.

But the Convention is on! Fifty-one nations are represented in St. Andrew's great auditorium as Lord Pentland, of London, president of the British Sunday School Council, announces the opening hymn to be led by the Scottish choir of 500 voices and backed by 4,000 delegates. And what could be more appropriate than the words of that opening hymn to the tune of "Old Hundred."

"All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forthtell,
Come ye before Him and rejoice."

And as the old hymn's cadence and melody rose and fell with those slow, sustained notes, which are peculiar to the Scottish solemn rendering of hymns, there was many a delegate who was compelled to hide his emotions and to adjust his throat conditions before joining in the next verse.

Then a prayer by the dean of the Glasgow Cathedral, rich in its content and deep in its spiritual longing, followed by a selection from "The Messiah" by the great choir, and the Convention was open for business.

We had been received as the World's Executive Committee and as denominational leaders, in a private reception by Lord and Lady Aberdeen, and now the marquis formally greets the whole Convention, and our response to his typically Scottish welcome is voiced by Sir Harold Mackintosh, of Halifax (England), and Mr. Paul Sturtevant, of America.

And now the opening sessions close with a great spiritual uplift in the sermon of Dr. P. G. Thompson, of the United Free Church of Scotland, on the "Uplift of Christ," which at once exalted and humbled us and sent us to our Scottish quarters with stirred, but quiet, hearts.

We were astonished to find as we left the fully lighted hall at 9 P. M. that it was broad daylight on the street, and that the sun was shining over the housetops. We then began to inquire and to study our maps and to find that we are far north in the last of June and in the longest days in the year. At 11 o'clock at night you can read your

fine-print New Testament on the streets of Glasgow, and at 12 you are in a deep twilight, which only lasts three or four hours. And then comes the dawn and the light of another day. It is strange to see children on the playground between 10 and 11 o'clock at night playing in full daylight, as I saw them the other night. The street lights are not put on here until 11 P. M. this time of the year. I studied up the world map and latitude and found, to my great surprise, that in matter of latitude, that Glasgow was on a line with the Hudson Bay and British Columbia, and was as far oorth of the city of Toronto, Canada as Toronto is north of the Gulf of Mexico. This means long, light summer days and night, and long, dark winters. But at least it gives us a strange feeling as we go to bed at 10 or 11 o'clock by daylight and get up at 7 with the sun hours high in the heaven. I stayed on the streets one night until after midnight to get a touch of this "twilight night," and a London paper publishes photos of Northern Scotland (north of Glasgow) taken in the open field and towns at midnight, and they are clear and distinct illustrations.

We are up and at it again, and join the throngs on the street, pressing toward the mecca of St. Andrew's Hall, for hundreds could not secure entrance last night. Delegates have the right of way, but some sections of the hall are most desirable for seeing and hearing, and the crowd learns that and comes early.

Rev. A. S. Inch, D. D., moderator of the General Assembly of the United Free Church of Scotland, with his wide, flowing lace cuffs and knee breeches and showy garters, and his portly dimensions and genial personality, is the presiding officer of the session, and introduces my friend, Dr. Robert MacGowan, of Pittsburgh, who conducts the devotions in an inspirational way. Some of my friends in the Church at home will remember Dr. MacGowan as the Scotch Presbyterian minister who served with me in Camp Upton and tried to give a "Bobbie Burns Night" to the motley group of East Side New York boys of a score of nationalities. We met again here and laughed, and almost cried, as we went over some of those days again. Although now an American, Scotland is his native soil.

But we are a real "Christian League of Nations" as we sit here in St. Andrew's this morning and listen to greetings from the King of England and the Prime Minister of Japan, and the President of the United States and the King of Norway, and a long list of names less known, and then after a magnificent address by Rev. Robert Hopkins, of St. Louis, on "Christian Education the Hope of Civilization," the roll call of the nations begins, with ten minutes for each response. Burma, Ceylon and India reply at this session, and then the greatest address of the Convention (to my mind) was delivered by Dr. W. C. Poole, minister of Christ Church, London, and successor to Dr. F. B. Meyer, so well known and loved in America as well as in England. I do not dare to begin to even outline this address, but have been promised a copy of it, and I am sure it is bound to sift through my thought and address in our Church in the coming days, and I shall try to have it published. It is a call to the Church to lay a new emphasis on holding children instead of the emphasis of hunting adults and to claim life at its beginning instead of attempting to reclaim it at its end. The emphasis has been on hunting lost sheep, and we have neglected to tend the lambs. We must continue to seek the lost to the limit, but our great task is to make the fold secure and keep the flock from straying.

But I must not attempt more. Even this may misrepresent, rather than present, the thought of this great world preacher. Dr. Poole was born in Australia, moved to Ameica, and became a naturalized citizen, preached in Oakland, Calif., some years before his call and removal to this great London pulpit. He is an American citizen, minister of a London Church, and was yesterday elected the new president of the World's Sunday School Association, to succeed Justice MacLarren, of Toronto, Canada.

Thursday afternoon was filled with departmental conferences in four great Churches, and in the evening the delegates were given a reception in the great fine art galleries by the Lord Provost (Mayor) of Glasgow and his retinue of office bearers.

The lord provost, in his gorgeous robes, accompanied by lords and ladies and ministers and educators, were a grand procession to behold. The civic welcome was given by the lord provost, the Church welcome by Dr. John White, of the Baron Parish Church, of Scotland; the educational welcome by Sir Donald MacAlister, principal of the University of Glasgow, and then we were most delightfully entertained with "high tea," consisting of tea and a hundred "knick-knacks," and then by a most exquisite rendering of Scotch songs by a chorus of fifty voices. It was a formal and pretentious and awe-inspiring sight to begin with, but a very informal and delightful hour and a half following. The Scotch are good entertainers, and their music is really beyond praise. "The Banks and Braes of Bonnie Doon," "Highland Laddie" and a score of selections, ending with "Auld Lang Syne," will ever be sweeter and richer to thousands from all the world who meet here, and the stately psalms and tunes in the Churches on the Sabbath Day have an appeal and a satisfaction which our more "peppy" singing can never even approach. We may criticize as we will the slow-going Scotch, and wish we could move them out of their ease sometimes, but it has only taken me a week among them to feel that they seem to be getting more out of life and living than we do, and much of our fancied advancement may be fancied indeed—who can tell?

But I find myself at the limit of the amount of "copy" I should send for this installment, and the Convention has only fairly opened. I must boil down in my next—the subject is too great and alluring, and leads one on to unexpected and unintentional lengths.

May I only say that I have had many letters from our Church on my departure. I would like to write in detail to many, but I am busier than I expected to be, and hope these articles will be considered as personal messages to friends in all sections of the Church whose faces I can see and whose friendship and fellowship I value most highly.

Glasgow, Scotland.

On June 30th, Dr. Chas. E. Edmunds was installed as provost of Johns Hopkins University. For fifteen years, Dr. Edmunds was president of Canton Christian College, Canton, China. He has also been prominent in famine relief and prevention. It means much to the educational world when great Christian leaders come to the directorship of our universities. It means that those institutions will have the Christian spirit emanating from their head and saving education from itself. Men educated in the Christian way are the hope of the world. The Christian college mothered education. Today it faces a new task. It must save the child it mothered from itself. Parents should prayerfully consider when selecting a college for their children.

When a man commits his secrets to the radio he has the wide world for an audience.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE AWAKENING OF THE SOUL WITH THE WEEK.

"Put on the new man."—Eph. 4:20-26.

Read the story of St. Augustine and note how strangely he became a Christian. He had been brought up in a Christian home, but later was swept away in unbelief. He forsook the gospel and became an infidel. But still he was dissatisfied. He could not get away from his mother's prayers, and the grace of God still followed him.

In the summer of the year of 39, as he was walking in a garden at Milan, he found an old Bible lying on a rustic seat. He sat down, picked up the Book and read. His eyes fell upon these words: "It is high time to awake out of sleep." He read on these words, "Let us walk honestly . . ." "and not in rioting and drunkenness, not in chambering and wantonness, not in strife and in envying." He was leading a dissipated life. Something rebuked him and seemer to say: "Put ye on the Lord Jesus Christ!" These words followed him, haunted him, until he came back to God; and what a man of God he was!

Let us check up on ourselves this morning and see if we are "short" anywhere, unfaithful in anything, if there is not some voice calling unto us to awake to newness of life.

Prayer.—Our Father, we give Thee thanks, out of the joy of our hearts, that we are not only in the hollow of Thy hands, but in the bend of Thy arm. Oh, help us to fear Thee, trust Thee, and awaken us to the fullness of Thy grace and all our opportunities in Thee concern.

TUESDAY.

LET PAST EXPERIENCES TEACH US WHAT TO AVOID.

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal."—Phil. 3:13-14.

Why worry about the past?

You have made mistakes, you call yourself a fool, and constantly you are thinking what would have been the result if you had not done thus and so. You think so much about what is past and gone that you think too little of the future, which is more important. You cannot do anything with the past, so why not forget it and save for the good lessons it has taught you, and by which you should profit, look ahead.

Every mistake you made in the past reduces the number possible for you to make in the future. Therefore, you are better prepared to meet the future than you would have been having no mistakes to teach you.

This is one of the thoughts which should give you the greatest courage. You know of your vulnerable points, so pick up and buck up. The man who has had smooth sailing with some one to push him into the right port every time he starts out on a period of effort, knows nothing of the pitfalls, the rocks or the varying winds which may send him astray.

It is a blessing to know and understand what to avoid and thus make a straighter path for the top. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Father, forgive us and accept us in Thy grace. Give us courage to forget the mistakes of the past, save to profit by them, and let Thy light guide us unto a perfect day. In His name. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH PEACE.

"Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

The entrance of Jesus in the life brings peace to the soul. It is His gift as He salutes the newborn soul with "My peace I give unto you." And as quickly as His voice is heard and the gife received, there springs up within the heart happiness. Envy, jealousy, hatred, war, all pass out when peace comes in. Happiness through peace is an individual matter. It begins in our own hearts, but it does not stop there. It takes in those nearest us, and finally reaches the uttermost parts of the earth. The Jews were taught to pray for the peace of Jerusalem. Jesus taught us to pray, "Thy kingdom come." And His kingdom is one of peace. One of the greatest needs of the world today is peace, and the smallest saint can at best pray for it. Thus the way to happiness is open to all. All Christians have had some experience in making peace. There was the peace we had with God when we were justified by faith; or when we tried to reconcile two offended brothers, or when we helped a soul to make peace with God. We remember, too, that happiness always followed. Sometimes when we try to make peace between offended parties they are so stubborn we often fail. It is always easier when one member is anxious for peace. In the great conflict between God and lost souls, one member of the party wishes peace; for "He willeth not the death of any." Here is our opportunity for service and happiness.

Prayer.—Our Father, grant unto us the peace that passeth understanding and help us to labor and pray for the peace of the world. *Amen.*—*J. E. White.*

THURSDAY.

THE SPIRIT OF LOVE AND FORGIVENESS.

"If thine enemy hunger, feed him." "Forgive and ye shall be forgiven."—Luke 6:37.

Life is to be shared with others. What we possess is to be shared with them, and only as we do this do we realize the meaning of service, the true joys of life, and what real Christianity is.

From our bounty, we are to remember our friends, the outcast, the homeless, and orphaned, and make ours a channel of fellowship. And don't forget the enemy. We are to share our bread with him. Love is to take its revenge by kindness. Retaliation will never overcome nor win. We all—yes, the world—needs to learn this lesson. Let us slay our hates with tenderness and tears.

Prayer.—Our Father, direct us in our thought of others, that we may never do an injustice to any one, and that we may have love and fellow-feeling for those whose lot is harder than our own. Teach us to be humble, loving and forgiving towards all, especially our enemies. In Christ's name we ask it. *Amen.*

FRIDAY.

THE HIGHEST TYPES OF SOUL-SAVING.

"Andrew . . . first findeth his own brother Simon." "He brought him to Jesus."—Jon. 1:40-42.

Very little do we know about Andrew. He is mentioned a few times, but almost without exception in connection with his brother. He is known and loved and revered for one thing. He brought his brother, Simon Peter, to the feet of Jesus. He was the first Christian missionary.

The incident has been the basis of innumerable sermons. The wisdom of men has never been able to improve on the method employed by Andrew. He still stands as the exponent of the best and highest type of evangelism. It is the quiet work of the Church's Andrews that brings the kingdom nearer. True converts have been made by sermons preached with power, but the most satisfactory work has been done by men who went out quietly and touched their fellows and brought them to Jesus.

Few of us may be like Simon Peter, whose words bring the multitudes. Most of us are the Church's Andrews. We are destined to live quiet and secluded lives. It should be our hope that we may do our work well, and that, as Andrew led Simon, so we may lead those with powers and abilities which we ourselves have not, to the feet of our Lord. If we do this, we shall be called blessed.—*Rev. John A. McAfee.*

Prayer.—By one of the parents, asking that we, too, may be inspired by love and loyalty to Christ, and may be the means of leading others to accept Him. In His name. *Amen.*

SATURDAY.

THE CHRISTIAN'S SUPREME TEST.

"By their fruits ye shall know them."—Matt. 7:15-20.

Earnest Christian people have been divided on this test of Christian life. Some think that feeling, emotions and religious thrills are the test. This often leads to despair because feelings are not always exultant, and when not so, these think their religion has fallen from them. We have no warrant to judge our religion by our feelings.

Some think that belief in a creed is the supreme test. This also is false. There is bitter controversy in creed and over theological subjects. Such run the grave risk of losing the spirit and urging the letter of the law. The Master positively disclaims such a view, saying: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." The test is simple. Keep His commandments. All else will be added. He who keeps His commandments shall abide in His love.

Prayer.—Our Father, we pray Thee to consecrate our lives, by every practical means within our reach, to the enlargement of Christ's kingdom in our hearts and in the world. In His name we ask it. *Amen.*

SUNDAY.

THE SOBER MIND.

"But to think soberly."—Rom. 12:1-5.

America, by the grace of God, is on the way to become a sober nation, and is physically cleaner and stronger than at any time in her history. Christianity calls men to be sober in mind as well as in body. Paul reminds the Christians at Rome that they must not allow the mind to become intoxicated with egotism and pride. It is a fitting message for our time.

There are drunken thinkers as well as drunken drinkers. The world is passing through an aftermath of drunken thinking and brutal action. The nations have been drinking the wine of lust, of power and place, which had turned the world into a shambles. We need the sober mind in international affairs. Kipling warned his own nation against the intoxicated mind when he wrote in his "Recessional":

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

Let the Church, too, think soberly. The world needs it. We must not be drunk with emotionalism or intellectualism. Let us be sound in all things, yet broad and balanced, having the mind of Christ which is the mind of sacrifice, brotherhood and peace.—*Rev. A. E. Gregory.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

When you try for the contest, will you remember to write on your letter and on your envelope you send it in "Story Contest" and your age and name. Some of you say: "This is the first time I have written." Well, gracious me! Don't be afraid to write to me, if that is the reason you haven't written, for I am not a green-eyed monster or a Hallowe'en witch, or any of those "scarey" things that you should be afraid of. So, dears, if you do not quite understand the contest, just sit down now and ask me a million questions if you need to ask that many.

Oh! but just listen! One day during the last contest, I got twelve—yes, twelve—letters from my "Kiddies." Wasn't that fine? And now, on this new contest, I want you each one to write a beautiful story—and, what? Yes, you can, dears. Don't dare say you can't. There! I knew you would try; and trying is half the battle.

Gee! but it's good to know it's a whole month till we have to—oh! that's right! I forgot that you just can't hardly wait till school begins. I like to go to school, too; but aren't we glad we can play, and swim, and work on this new contest for another month? Are you glad? Tell me in a little letter real soon.

Good-by now, Sunshine Kiddies.

YOUR EDITOR.

LITTLE STORY CONTEST.

Take your time, and the first sentence in the paragraph, and write a story for your own page. Here is the block for the story:

A little Girl wanted—to go home; to play in the sand; to play with stars.

She went out to find them, and came to a—park; to a pond; to a city.

She could not find any stars, so she—went home; walked on; sat and cried.

She came to a—big tree; brook in the woods.

She found no stars there, so she—went home; she went on; she wept.

Soon she met—some friends; some fairies; some men.

They told her to—dry her clothes; do some work; dance with them.

She still did not find—her way home; the fairies; one star.

Then the fairies told her—to go home; to come again; just what to do.

Soon she found—four friends; a star; a horse.

Then she came to a river—edge of the sea; a big city.

"No feet" was—a flower; a fish.

He carried her to—the town; the stairs without steps.

He carried her to—climb; take the stars home.

All of a sudden—she saw; the stars; she let go.

Bang! She found herself—in the water; in her own bed; slipping.

She had been—far away; dreaming.

HAROLD'S PRESENT.

Harold was a little boy who liked to have his own way. He found it very hard to obey.

It was mother's birthday. On her plate at the breakfast table she found several presents. She said that the nicest one was the present that Harold gave her. This was just a slip of paper. On it was written: "Dear Mother, I love you. I am going to mind you, just as soon as you speak to me, all the year."

It was a lovely sunny day. Harold was playing by the brook. He was trying to catch some of the little fish. "Harold!" He heard his mother call. "Oh! dear, I will pretend I don't hear," he thought. Then, "I said I would mind right off, and I will," he said. He ran quickly to the house. "Here I am, Mother," he called.

"Harold," said his mother, "there is smoke down by the railroad track. Run and see if there's any one there. I am sorry your father is away. Be careful, Harold."

The little boy ran down to the track. No one was in sight. The long wooden bridge was burning. It was almost time for a train. The bridge was burning under the track. It was a covered bridge. Perhaps the men on the train would not see the fire.

The nearest house was two miles away. It was too late to go for help. Harold would not have time to tell his mother. He could hear the train coming. He must flag the train himself. He took off his little red sweater. He ran along the track toward the train. He held his red sweater up as high as he could and waved it.

The engineer saw him and whistled for him to get off the track. But Harold stood still and waved his red sweater. Then the engineer knew that something was the matter. He stopped the train. The train men hurried to Harold. He told them the bridge was on fire. Some of the passengers got off to see what was the matter.

One of these was Harold's father. The bridge was so badly burned that it was not safe to cross. The men put the fire out. They thanked Harold for stopping the train, and gave him enough money to buy a nice watch.

"I am so glad that I minded Mother right off," Harold told his Father as they went home after the fire was out.

"A good many lives might have been lost if you hadn't minded quickly," Father answered.

GRACE HATHAWAY.

THE KITE THAT WENT TO SUNDAY SCHOOL.

The kite was just like any other kite. One would never have thought, to look at its neat frame made by grandfather, the newspaper pasted on the frame by Bruce, and the tail made by Little Sister, that it was going to have such a great adventure. But the adventure started with the kite's tail, and all because Bruce let Little Sister make it. She was able to find small bits of paper to tie into the string, but she was not old enough to weigh the tail properly.

When the two took the kite out to the top of the hill one windy day and Bruce held it high to catch the wind, off it sailed. But what did the kite do but tangle in a tree? There it was, tied fast by its tail to a branch, which was too high for Bruce to reach.

"Never mind," he said to Little Sister; "tomorrow will be the Sunday when you are going with me for the first time to Sunday School. You will have colored crayons and sand and a nice time singing."

The kite stayed there in the tree until Tom came along. Tom was taller than Bruce and lived on the other side of the hill. When he saw the kite, he climbed part of the way up the tree and untied it carefully. As he brought it down, he looked at the tail and then seemed surprised.

"All right, I will!" Tom said out loud, just as if the kite had spoken to him, which, of course, it had not.

Then Tom raised the kite high and was going to fly it, but the kite had plans of its own. It tugged itself out of Tom's hands and went over the hill and down toward town.

The kite flew on and on, until it came to the corner of Main Street, where Andy sold newspapers. The kite stopped on the top of the lamppost beside Andy's paperstand and trailed its long tail down over the newspapers. Andy looked at it; then he stood up on a box and took it down.

"I think I can. I'd like to, anyway," he exclaimed, just as if the kite had said something to him.

Then, because he so seldom had time for play, Andy ran a little way up Main Street flying the kite. But the kite still had other plans. It pulled itself out of Andy's hands and flew on, and on, toward the park.

The kite flew on, and on, until it came to where Pauline was feeding the squirrels in the park. Pauline was a new girl in the town, and did not know Bruce or Little Sister, or Tom or Andy. The kite stopped in a bush beside her, and she was so glad to see it. She took it carefully out of the bush and looked at its nice, long tail.

"I will, dear kite!" she said, just as if the kite had said something to her, which, of course, it had not. "And, until then, will you stay with me and play a little while?"

Pauline took the kite's string in her hand and ran up and down the path in the park with it, but a gust of wind took the kite away from her. This time it was only a speck in the sky, and did not come low enough for any one to catch it all the rest of the day.

The next morning, Bruce took Little Sister to Sunday School. At the door of the Sunday School room were several new pupils whom no one knew. They were Tom and Andy and Pauline.

Just before the last bell rang, something happened. The Church sexton brought in a very torn and muddy kite, which he had just taken off the Church-yard wall. He was going to throw it away, but Little Sister held out her hands.

"That's our kite!" she said.

Tom and Andy and Pauline also exclaimed, when they saw it, "That's the kite with the Sunday School tail!"

This was very, very odd! They all looked at the poor, draggled kite, and then they saw that Little Sister, not being able to read, had tied her Sunday School invitation to the very end of the kite's tail. It was a colored card with a picture of a child on his way to Sunday School. Under the picture it said:

"We want you, too. Won't you come with me?"

Tom had read this, Andy had read it, and Pauline had read it. Each had thought that it was a Sunday School kite, flying to invite them to attend. And as none of them were enrolled, they had decided to come to Sunday School.

It was a joke! But it was splendid to have Little Sister and Tom and Andy and Pauline as new members. The kite was put away in the Sunday School treasure-box with honor, because of what it had done.—*Little Learners' Paper.*

Taking Life Easy.

"I suppose Henry is still taking life easy?" said the woman in the wagon.

"Yes," answered her neighbor on the road, who was carrying an armful of wood; "Henry has only two regrets in life. One is that he has to wake up to eat, and the other that he has to quit eating to sleep."

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

COMING EVENTS.

Bethlehem Chautauqua and School of Methods, Wadley, Ala., August 11 to 17.

Alabama Sunday School and Christian Endeavor Convention, Wadley, Ala., August 16, 17.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

August 3, 1924.

Subject: "The First Disciples of Jesus."

Golden Text: "Jesus saith unto them, Follow me."

Lesson: John 1:35-51.

Devotional Reading: Proverbs 3:13-18.

Reference Material: Matt. 4:18-22, 9:9; Mark 1:14-20; Luke 5:1-11.

The Master was beginning to attract attention. Although he had not begun His public ministry in the real sense, and in spite of the fact that He deliberately tried to avoid detracting from John's work, a few of the more thoughtful and earnest men of His day were beginning to see in Him something that they did not see even in John the Baptist. It seemed to be that indefinable something called unconscious influence, for it says that John looked upon Jesus as "He walked" and saw in Him the Lamb of God which taketh away the sin of the world. How often men are attracted or repelled by the way we walk; that is, by our manner of life among them!

There was with John two of His disciples, one of them Andrew by name. These disciples felt an irresistible attraction for Jesus, and they followed Him—perhaps they knew not why. But Jesus, with that response to life which always characterized His ministry, turned to them and asked them, perhaps pointedly, and yet most assuredly friendly, what they sought. The fact of the matter was that they did not know what they did seek, and they simply asked Him where He abode. Perhaps they wanted to know where to find Him in case they felt disposed to learn more of Him later.

Jesus' answer is suggestive. He simply said, "Come, and ye shall see." He simply invited these two men, earnest seekers, to come and see, to learn for themselves. He was willing to stake His ministry on His ability to meet the needs of these and all other men, and in a first-hand way. When will the Church and the ministry learn that if Christ be lifted up, He will draw all men unto Himself?

The men came and abode with Him that day. We do not know what Jesus said or did. But it must have been good to be there. It is quite likely that He told them something of His mission and His plans, and awakened them to some of the finer things of life. But we do not know. We do know this, however: He made such a profound impression on them that they remembered even the hour of that wonderful season with the Master. It is always a memorable hour when a man meets the Master.

One of the two which heard John speak and followed Jesus was Andrew. He immediately set out to find his brother, Simon Peter. Andrew was not only the first disciple; he was an ideal disciple. Having found in Jesus that which satisfied his own deeper spiritual needs, he went out to tell others. And he started at the place where he was. He did not have a sudden, wild desire to do something for a man on the other side of the world; he wanted to win the man next to him first. And he brought his brother Simon Peter to Jesus. What a day's work that was! One almost wonders what would have been the course of Christianity if Andrew had fallen down on his job like so many of us fall down on our jobs. For be it remembered that winning others to Christ is not the business of the minister or the evangelist alone; it is the business of every professing Christian. And the Church of Christ will never make much progress in evangelizing the world until it develops on the part of the members a sense of responsibility for this great work.

When Jesus went forth on the morrow, he found Philip, and invited him to follow Him. Jesus did not require men to subscribe to a creed in order to become His disciples; He simply required devotion to Him. When will we learn that the heart of Christianity is loyalty or devotion to Christ? And Philip, having found in Christ that which he needed most, went out to find some one else. He found Nathaniel, who was, perhaps, Bartholomew, and told him that they had found the Christ. Nathaniel was a little skeptical, especially when Philip told him that this Christ had come out of Nazareth. But Philip did not argue the matter. He knew what so many people have never learned—folks cannot be argued into the kingdom. He simply invited Nathaniel to "come and see" Here again this early disciple felt that Jesus Christ was His own greatest argument. And when Nathaniel came and saw, he was conquered.

Some Teaching Points.

1. Devotion to Christ is the primary thing in discipleship.
2. Jesus Christ is the chief argument for Christianity.
3. Jesus honors the honest seeker.
4. Jesus Christ deserves the title, "Master of Men."
5. Personal work in winning others to Christ is most effective evangelism.
6. Professing Christians are responsible for winning others.
7. People usually remember the hour when they meet Jesus Christ on life's highway.
8. The place to begin evangelism is the place where you are.
9. Jesus sees the finer possibilities of those who are brought to Him.
10. Not argument, but sympathy and love, are irresistible.
11. He who seeks in sincerity shall find.
12. The soul on fire ignites other souls.

CHRISTIAN ENDEAVOR.

By William T. Scott.

Sunday, August 3, 1924.

HOW JESUS TREATED ENEMIES.

Topic: "In His Steps. How Jesus Treated Enemies."

Scripture Lesson: Luke 23:34; Matt. 5:43-48.

(Consecration Meeting.)

Daily Readings: Mon., July 28, Old laws and new.—Matt. 5:38-42. Tues., July 29, Rebukes to foes.—Matt. 23:13-39. Wed., July 30, Keeping out of snares.—Matt. 16:1-4. Tues., July 31, Forgiving His foes.—Luke 23:32-38. Fri., Aug. 1, Patient in tribulation.—Luke 23: 1-25. Sat., Aug. 2, Blessing for foes.—Acts 3:19-26.

Love is the greatest avenger of wrong that can be used. Jesus distinctly divided the lines of sinners and followers of Him when He preached to the people the great Sermon on the Mount. He gave them a new version of the law. "For if you love those that love you, what reward have you? Do not even the publicans (sinners) the same?" His followers took this message and made a dividing issue between Christian and sinner. That line of division still exists today, and that message is ringing in the hearts of millions. "Love your enemies, bless them that curse you, that you may be called the children of your Father in heaven," He told the multitudes, and those who follow in His steps today believe that gospel and live it. What more is required of the Christian than of the sinner? Sinners love those that do good unto them, their friends, but the requirement of the Christian is that he should love not only his friends, but to love his enemies also. It is not necessary for Christians to love the deeds of the sinners, neither their pleasures; but they should love the person, the man or woman whom God gives light and life. Very few people are in perfect harmony with all people. Neither was Jesus. He lived His life trying to help the people who opposed Him, and when they had nailed Him to the cross, He prayed for them—His enemies: "Father, forgive them, for they know not what they do." Paul, to the Romans, said: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, you will heap coals of fire upon his head." Was this a good gospel? Is it practical in your experience? Ask others to try it, and they will be following in Jesus' footsteps.

HOW NATIVE CHRISTIANS GIVE.

Replying to the question sometimes asked by those not familiar with actual conditions on the mission field, "Isn't it time the natives gave something themselves?" the American Board of Commissioners for Foreign Missions makes the following statement about the native Congregational Churches in the countries where it is at work:

"More than one-third of India's people earn only 1 cent a day. Grown men say, 'I wouldn't care if I could get one good meal in two days.' A 'good meal' means only a quantity of black, coarse bread, yet the native Christians in our fields there gave $37,000 last year. Native Christians in China contributed $57,000, where labor averages twenty-five cents a day. Japanese Christians associated with us gave $180,000. The members of the Church in Kusaie, one of the Caroline Island group, sent the board $400 last August. Their missionaries, the Baldwin sisters, brought to their attention the acute need of the board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, 'Some of our dear girls said to me as they put their small offering into my hand, "It is all that I have." ' "—*Missionary Review.*

Man: "Is New York the next stop?"
Porter: "Yes, sah; brush you off, sah?"
Man: "No, I'll get off myself."—*Western Christian Advocate.*

Christian Orphanage

ORPHANAGE REPORT FOR JULY 31, 1924.

Amount brought forward		$10,784.45
Sunday School Monthly Offerings.		
North Carolina Conference:		
Burlington	$ 67.74	
Wake Chapel	6.76	
Wentworth	9.42	
New Elam	1.56	
Mebane	1.00	
Needham's Grove	.60	
Bethlehem	3.00	
Pleasant Ridge (G.)	10.00	
Third Avenue, Danville	5.00	
Christian Light	10.00	
Ingram, Va.	10.00	
Palm Street, Greensboro	5.35	
Pleasant Grove	3.00	
		133.43
Eastern Virginia Conference:		
Bethlehem, Nansemond Co.	$ 1.96	
Elm Avenue, Portsmouth	3.60	
Suffolk	26.00	
Holy Neck	24.00	
		54.56
Valley of Virginia Conference:		
Wood's Chapel		1.00
Georgia and Alabama Conference:		
Wadley	$ 1.53	
Rock Spring	.76	
Pisgah	1.62	
		3.91
Northern Church:		
Pleasant Hill, Ohio		7.25
Special Offerings.		
Philathea Cl., Edgemont Baptist	$ 14.00	
Interest	26.17	
S. S. & C. E. Con., Moneure, N. C.	28.21	
Lawrence S. Holt, endowment	150.00	
		218.38
Grand total		$11,202.98

CHAS. D. JOHNSTON,
Superintendent.

HAPPY HOME.

The revival began here July 13th and closed July 18th. Rev. J. S. Carden, of Durham, was with us at the beginning and did excellent preaching. He is a good preacher. His messages were plain, instructive and inspiring Christians and inviting to the unsaved. Bro. Carden renewed his friendships from last year's visit and made many new friends. May the Lord bless his labors of love elsewhere.

Miss Fleta Cox, a daughter of the late lamented Rev. L. I. Cox, rendered valuable music during the meeting, all of which we greatly appreciate. She made many friends during her brief stay.

The farmers were busy in their fields, but the congregation grew from day to day. The interest was very manifest from the first to the end. We had the co-operation of other denominations, which was very pleasant. It was the most spiritual meeting I have been in for quite a while.

There were eleven professions, including reclamations, six additions to the local Church, and the Church membership was greatly strengthened spiritually. Thank the good Lord for all that was accomplished. L. L. WYRICK,

Elon College, N. C. *Pastor.*

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(Continued from Page 7.)

a great service to the cause of Christianity by his translation of the Bible into the Chinese language. What a splendid reward!

Had this superintendent and his faithful teacher lacked perseverance, Dr. Morrison might have been lost to the cause of missions.

I am confident that if those of us who are engaged in religious work, whether in the Sunday School or the Christian Endeavor, were as determined to realize our objective as men in the business and professional world are to realize theirs, the result would be different. Now, if we have only thought and dreamed, and perhaps been spiritually refreshed at this Convention, nothing will result therefrom.

If, on the contrary, we have not only caught a vision of a greater, better and a more efficient Sunday School and Christian Endeavor, within the bounds of our Conference; but have consecrated our lives anew to the work of the Master, determined to persevere in the same as never before, and to heed the admonition of the Apostle Paul to "Watch ye, stand fast, be strong; press on to perfection," our next Convention, though three in number, will be a time of great rejoicing. We will come up to our respective Conventions as victors, bearing the trophies of conquest. Shall it not be so?

With these three substantial pillars—prayer, program and perseverance—firmly fixed in the walls of your Sunday School and Christian Endeavor Society, we are ready for the fourth pillar that completes the solid foundation of the four square walls of Sunday School success.

Last, but not least, is the pillar of "progress."

The history of this Convention is a history of progress. In 1919 we held our first State S. S. and C. E. Convention with the Shallow Well Christian Church, with ninety-two Sunday Schools enrolled, 47 sending delegates and representatives to this Convention. Our total membership was 4,483, with an average attendance of 1,859. The amount of money raised for all purposes was $5,190.53. At this Convention there were 9 Christian Endeavor Societies reporting—a membership of 305, no tithers, no experts, and the amount of money raised for all purposes was $164.67.

Last year, just five years later, at Catawba Springs Church, the number of schools enrolled was 104, with a total enrollment of 10,555, and an average attendance of 3,825, while the amount of money raised for all purposes was $11,295.54. At this Convention, we had 24 Christian Endeavor Societies, with a membership of 790 (655 active); tithers, 118; experts, 27; and the total amount of money raised was $491.70.

These statistics give us an increase of only 12 Sunday Schools in the State during the five years, but it is gratifying to note that we have more than doubled our enrollment, average attendance, and finances, in both Sunday School and Christian Endaevor; and we feel rather proud of the 118 tithers and 27 Christian Endeavor experts reported last year, as a beginning of real stewardship and a greater Christian Endeavor efficiency.

While this progress in membership, attendance, and funds raised is encouraging, I do not consider it as important as the progress we have made in service in Christian education, which has grown out of this Convention, our annual Chautauqua, and similar institutions. This Convention will be the last State Convention, as the Conference has been subdivided, and this Convention next year will meet as three separate Conventions.

Whether wise or unwise, this division is a fact which must be accepted as an individual responsibility of the various schools, and each school must be loyal to its Convention in continuing the fine progress that the State Convention has enjoyed during the past five years.

In a final word, let me urge you to carry these four "P's," or pillars—prayer, program, perseverance, and progress—back to your school or society, with a new detemination to stand for the highest and best in Christian service. Build them into the four walls of your Church, your Sunday School and your Christian Endeavor Society; and as you enter for service and worship of the meek and lowly Nazarene, may you see in outstanding letters "prayer" written before your eyes, and on either side "program" and "perseverance," and as you rise to go hence, see written in flaming letters over the door, "progress," and with this in your heart, resolve to "go forward" and to be "doers of the Word, and not hearers only." Let your progress not be limited to members, dollars and cents, but stress also the personal development of your individual members.

It is for them that the Sunday School and the Christian Endeavor Society exist; it is in them that it finds its justification—therefore, use "prayer, program, perseverance and progress" to enrich your members spiritually, for in this you will find a crown of life.

Raleigh, N. C.

She Kept Her Head.

Their boat was drifting idly, the sun shone above, and the sea was serene, while she was sitting snugly. Then he proposed.

From the opposite end of the craft she gazed at him calmly. Then she said:

"As a matter of common sense, realizing that we are in this boat, on water more than fifty feet deep, and if you were going to act as you should act if I accepted you, we would be capsized, I will decline your proposal at this moment; but, George, row as fast as you can to the shore and ask me again." The girl will make a good wife. —*Industrial School Journal.*

Building and loan associations in twelve central Ohio counties completed their fiscal year with a gain of more than $8,000,000 in assets. This is an evidence of a prosperous condition among wage-earners and small merchants, who, of all classes, are the ones who save in building and loan association.

But that is not all. With the increase in assets comes the report that there is a decrease in the amount of cash on hand, because the money has been loaned out to home-builders, and the associations cannot supply all the demand for loans for home erection.

Money that formerly went over the bar, now goes into the building and loan associations to be saved up. Building and loan associations can exist only when they can loan out money to home builders. Folks who spend money for liquor don't, as a rule, build homes.

The First Methodist Church, of Joliet, Ill., was bombed on the night of July 14th, with the damage estimated at $75,000 to the Church and nearby edifices. Rev. H. E. Rompel, the pastor, has been active in the effort to drive bootleggers out of their business, and the bomb was so planted as to wreck the part of the Church in which the pastor made his home. The minister, fortunately, had just left for a vacation to be spent in Europe when the outrage occurred. Illinois Methodists are being called upon to repair the damaged Church.

RALEIGH NOTES.

It is the purpose of the Raleigh Church to furnish notes for publication from time to time, and as the writer will not be the same person every time, one is most respectfully requested to read them all, in order that one may keep in touch with a live and growing proposition. And, too, we want all to become enthusiastic over the Raleigh Church, and our earnest boosters.

Do all know that Raleigh is the capital and the center of the strongest Christian State in the South, and, numerically speaking, the Christian denomination is the third strongest denomination in Wake County, the county seat of said State?

Raleigh is the educational, musical, art, and publication center of the State. As a railroad center, it is the most easily reached city from all points of the territory covered by the Christian denomination in the South. Within a radius of 100 miles of Raleigh, there are 1,500,000 people, including 68 towns and cities—a larger population than surrounds either Richmond or New Orleans in a like distance—and I might go on for an hour telling about the growth and development of the city of Raleigh, but this is not necessary, as the one great point I want to emphasize in this article is why the First Christian Church, with a very small membership, has undertaken, and is about to complete, a Church building that will cost approximately $125,000, fully equipped.

When one considers the rapid growth along all lines of activity, and the advancement of the Church in the recent past, our location for effective work (possibly the very best that could be found in the city), being located just two blocks west of the capitol, which makes the plant near enough downtown to draw a constituency from every direction and section of the city, being also on the west side of the capitol, in which direction the city is developing most rapidly, makes it the more advantageous for work. Besides these conditions, the fact that there are many Churches of the Christian denomination in the territory about the city, from which many people are moving, it is natural to expect a steady growth. When one considers these things, could we have done a wiser thing than to plan a place of worship that would be in keeping with these environments and as attractive as possible? We think not, and when one sees our new Church, one will realize the why!

For something like forty years we have put our money and efforts into the Raleigh work, with the hope that at some time we might have our rightful place as a Church in this beautiful city. Being located in but few cities, we naturally felt that we should, by all means, put forth every effort to strengthen the places where we are located, and we, therefore, felt, and now feel, that the Raleigh Church has a right to appeal to every member of the Christian Church for support spiritually, morally, and financially. Our stone man told me yesterday that we are going to have the best job in the South. Are you interested in this? If so, then speak a good word for Raleigh and attend the services of the First Christian Church when in the city.

All services on Sunday are held in the Woman's Club, one-half block west of our new Church, and you are welcome—dont't forget this; and bring your friends! I think this is enough for this time. Don't you? Our next notes will tell you something of the activities of the Church and its progress, provided our editors will give space to notes from this field. Selah. C.

When will you send in the name of that new subscriber you have determined to get?

PROGRAM OF THE SEVENTY-SIXTH SESSION OF VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE, TO BE HELD WITH ANTIOCH CHRISTIAN CHURCH, AUGUST 13-15, 1924—REV. R. P. CRUMPLER, PASTOR, LINVILLE.

Wednesday—Morning Session.

10:00 Call to Order.
Devotional Service—Rev. J. F. Morgan.
10:35 Enrollment.
10:45 Welcome Address—W. C. Wampler.
10:55 Response—Rev. W. M. Clem.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 Talks on Building Up Our Membership—The Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—J. E. Foster.
2:05 Annual Address—Dr. W. T. Walters.
2:40 Report of Committee on Religious Literature.
2:50 Address—"The Outlook for The Christian Sun," Prof. P. J. Kernodle, Richmond, Va.
3:20 "How I Manage the Financial End of My Work"—The Ministers.
4:00 Miscellaneous Business and Adjournment.

Night Session.

8:00 Stereopticon Lecture—Dr. W. P. Minton, of Dayton, Ohio.

Thursday—Morning Session.

9:30 Devotional Service—Rev. D. B. Seal.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Moral Reform.
10:35 The Christian Orphanage—C. D. Johnston, Superintendent, Elon College, N. C.
11:05 Report of Committee on Education.
11:20 Address on Education—Dr. W. A. Harper, President of Elon College.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. J. W. Henderson.
2:05 Report of Committee on Foreign Missions.
2:20 Address—"Experiences in Japan," Dr. W. P. Minton.
3:00 Conference Missionary Association.
3:30 Miscellaneous Business.
4:00 Adjournment.

Night Session.

8:00 Woman's Home and Foreign Mission Board. (Program to be prepared by the Board).

Friday—Morning Session.

9:30 Devotional Service—Rev. A. R. Flowers.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—"The Teaching Work of the Church," Dr. W. A. Harper.
11:15 Address—"Experiences in Porto Rico," Dr. W. P. Minton.
11:55 Report of Treasurer.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. L. R. Townsend.
2:05 Report of Committee on Home Missions.
2:30 Round-table on Church Problems, conducted by Dr. W. P. Minton.
3:00 Report of Committee on Apportionments.
3:05 Miscellaneous Business.
4:00 Adjournment.

Rev. J. F. Morgan will have charge of the music during the Conference.

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MISS PATTIE COGHILL,
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Miss Lucy Eldredge, Dayton, Ohio, is in charge of the program.

BARRETT.

In His divine wisdom, and with a knowledge that passeth all understanding, our Heavenly Father, on July 6, 1924, entered into our midst and claimed, through death, our dear brother and fellow-deacon of the Dendron Christian Church, Joseph Henry Barrett, age 77 years, 3 months and 28 days.

Our hearts, though saddened by this great loss, rejoice to know that heaven is richer and brighter in the passing of this saintly soul, and that as heirs of God and joint heirs with Christ, we, too, have a home prepared in that great beyond. Since we know that it was through faith in God that our brother was spared to such a long life of useful service on this earth, and that he now rest with the host of the redeemed, we bow in prayful silence and humble gratitude for this Christian character and servant of God. Be it, therefore, resolved:

First, That we steadfastly endeavor to imitate the sweet Christian life for which he was so loved, and in so doing submit ourselves unreservedly to the will of God.

Second, That to the bereaved family we tender our heartfelt sympathy, and commend them in their great sorrow to the Supreme Comforter.

Third, That a copy of these resolutions be sent to the family as evidence of our sorrow as a Church; that a copy be placed upon the records of the Church, and that a copy be sent to The Christian Sun for publication.

(Signed by Board of Deacons.)

E. T. ATKINSON,
Chairman.

WAVERLY S. BARRETT,
Secretary.

McLEOD.

Bro. McLeod was born December 29, 1846, and died May 24, 1924. He was a member of Pleasant Union Christian Church for a number of years, having professed faith in Christ at about forty years of age.

In his latter days, Bro. McLeod seemed to live close to the Lord and very much enjoyed the worship at the Church. His public prayers were always full of feeling and tenderness. We will miss him in our Church.

Bro. McLeod leaves a wife and four children, two wives having gone on before him. He was laid to rest in the cemetery near the Church. May God's richest blessings be upon the bereaved. Services were conducted at the grave by the writer. J. LEE JOHNSON.

HOTEL MEN FAVOR DRY LAW.

Hotel proprietors of the United States are three to one opposed either to the repeal or modification of the national prohibition law, according to John McFarlane Howie, chairman of the educational committee of the American Hotel Association, who addressed the national convention of the organization on July 15th.

"The prohibition law raised the hotel proprietor from the level of a saloonkeeper and placed him on a level with any other legitimate business man," Howie declared.

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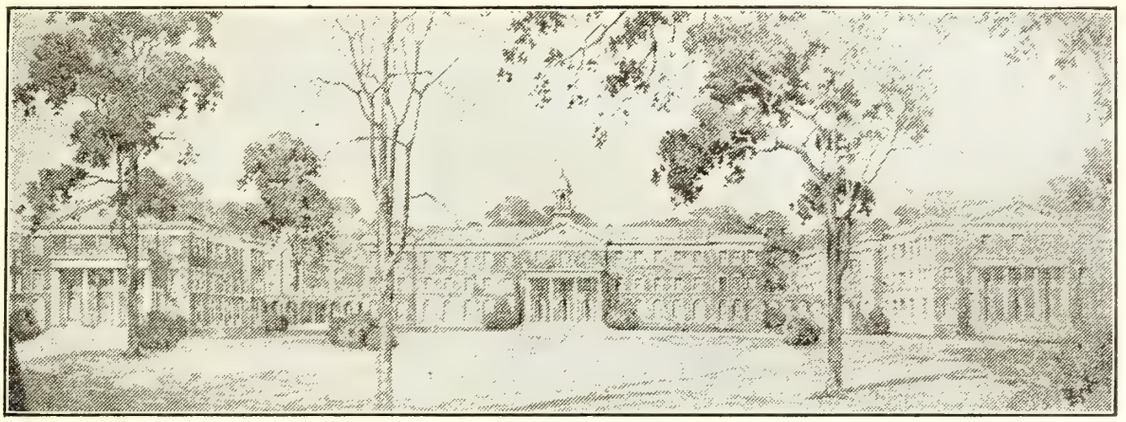

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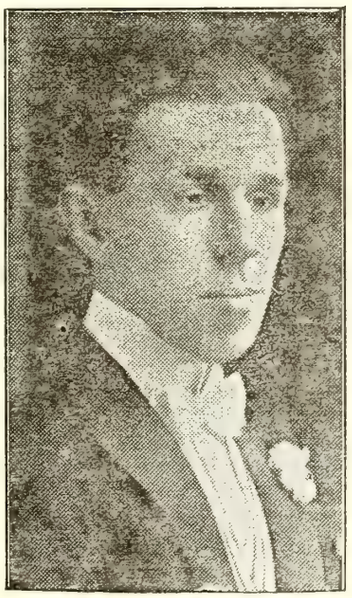

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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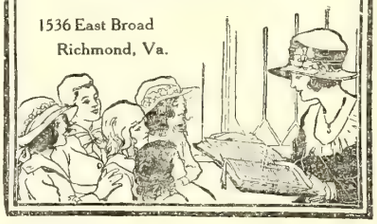

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, AUGUST 7, 1924. | NUMBER 32.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Continuous-Service Record.—

Probably nobody knows what minister holds the record for continuous service, but it seems to us that Rev. John Monroe, pastor of a Baptist Church at Scotland Neck, N. C., holds a claim worth contesting. He has been the pastor of one Church for sixty-five years. A man who can hold a Church for so many years has certainly been a marvelous personality, and he is worthy of the highest honor which the Christian world can pay.

To Reproduce Mt. Vernon.—

The Presbyterians of Ohio are to reproduce Mt. Vernon, the home of George Washington, at Sidney, Ohio. The home, built in this manner, will be used as a home for elderly people. The project was initiated by the Presbytery of Dayton, and a drive for seven hundred and fifty thousand dollars is now on in Ohio. The Presbyterians already maintain two homes for elderly people—one at Sidney, and one at Piqua. There are twenty-five people in these homes. The new plant will care for fifty-four. It is a fine thing for a denomination to care for those grown old in the service of the Church.

Broadway Temple Assured.—

The Broadway temple became an assured fact recently, when the first one million dollars' worth of second-mortgage bonds were underwritten. The pastor, Dr. Christian F. Reisner, has succeeded in interesting a number of business men both in and out of the Church in the project. The new temple, aside from the best equipment contained in great Churches, will also house a large apartment house. The central tower will be twenty-four stories high. The Methodist Episcopal Church is backing the undertaking. The Broadway Temple is to stand on the block between One Hundred and Seventy-third and One Hundred and Seventy-fourth Streets and Broadway.

Atlanta Gets Great Meeting.—

The Federal Council of the Churches of America will meet in Atlanta, Ga., from December 3d to 9th. No program has been announced as yet, but the council is to face many grave problems. Much interest is centering about the meeting. Such bodies as the Federal Council have in their power to do much good for the Christian world. That body has brought the Churches of America much closer together, and it will bring them yet closer by placing upon the hearts of the Christians of America the really great things of the kingdom and training men and women to work together for common ends, ignoring the smaller issues of denominationalism. It is the duty of every follower of Christ to make himself one through whom the Father shall answer the prayer of His Son.

Methodists to Avoid Criticism.—

There has been much criticism in all Churches recently rgearding the use made of home mission funds. In order to avoid such criticism, the Methodist Home Mission Board has initiated a loan fund for the benefit of suburban and country fields of so-called opportunity projects. Money is to be lent without interest for five years, after which the principal is to be repaid 10 per cent each year. It seems a fine scheme for other home mission boards which are facing the same problem. In the past, too much mission help has created pauper Churches, just as too much charity has created more beggars. The Methodist plan, aside from counteracting criticism, will stimulate the borrowing Church to efforts looking to self-support.

A Commendable Example.—

The Southern Methodist Episcopal Church of North Alabama has provided thirty-eight parsonages for their retired ministers. When an aged minister is retired, he is given one of these parsonages where he may spend the remainder of his days. This plan does not break up the family of the minister, and gives him a private home in which to live. It is one which might be studied by other Churches with much profit.

Denominations, as a whole, are very negligent concerning the aged ministers, and there is much suffering endured by these veterans of the cross and their families as they go toward the sunset of life. Just in the time when they need care and comfort, they do not have it. The declining years should be years of peace and joy, and the Church for which the aged minister has worn his life out owes him this peace and quiet. The efforts of the Methodists of North Alabama to pay this debt is a commendable example for other denominations.

A Worthwhile Venture.—

Two hundred boys of the junior and senior high school classes were recently gathered by the Episcopal Church at St. Paul's School, Concord, N. H., to consider the Anglican ministry. No definite appeal was made to the boys, but the various aspects of the ministry were presented in addresses by Bishop Slattery, of Massachusetts; Bishop Roberts, of South Dakota; and Canon Scott, of Quebec. No one knows what the effect of the venture will be, but it appeals to us as being distinctly worthwhile. We all know that God alone can and does select and call ministers into His service, but it may be that He uses human instrumentalities in this matter, as in all others.

The boy may hear God speaking through a man presenting the need for men. At any rate, the venture of the Episcopal Church is worthy of our earnest consideration. The Christian Church did something similar, and as a result, the largest number of ministers and all-time religious workers ever graduated from Elon College was graduated this last spring.

To Interpret Christianity.—

Dr. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago, Ill., is to deliver the Barrows lecture in India during December, January, and February. Dr. Gilkey is now in Scotland and England completing his lectures. The lectures are under the auspices of the University of Chicago, and are intended to interpret Christianity so as to appeal to the scholarly Oriental mind. Dr. Gilkey faces a great task, but one which is well worth undertaking. The missionaries, in a great majority of instances, have felt that their work lay solely among the poorer natives. They have been, by necessity, confined to that field largely; but an effort, and a very definite effort, too, should be made to make Christianity appeal to those in the upper classes.

Could they be reached in numbers, there would be far more self-supporting native Churches. It is gratifying to know that the University of Chicago is definitely attempting such a thing. It may mean much to the cause of Christianity in the Orient. To interpret Christianity in a way to appeal is also needed at home as well as abroad.

Kansas Leads.—

The State of Kansas has led in a number of important things, and now it leads again in week-day schools of religion. There are 160 such schools in the State at present, and 19 more are to be opened in the fall. Most of these schools are situated in centers of population of five thousand or more. About 85 per cent of the public school children are enrolled in the schools of religion for courses in religious education. Something like nine thousand children are enrolled in Kansas City, and fifty-five hundred in Wichita.

Gradually the Church people are awaking to the fact that the child is the important person in the Church, and are setting themselves to care for him. Religious education has not been fully developed yet, and child psychology is still in its infancy, but much has been done and is being done along those lines.

We should make an effort to establish a week-day school of religion in connection with the public schools throughout the land, beginning with the community in which we live. This must be done for the children.

NOTES-PERSONALS

The Sunday School of the First Church, Richmond, was represented the past week at the Elon Chautauqua.

A family of the Durham Church, Mr. Luther Riddick and wife, his mother and sisters, motored over to Richmond and spent some time with relatives and sight-seeing. They speak of their pastor in the highest praise.

Rev. W. D. Harward, D. D., has rendered valuable service at Elm Avenue, Portsmouth, Va., but is to sever his relationship with that Church at the end of the Conference year. We are sure that some of our good Churches will have Bro. Harward in harness by the time he is ready to leave his present field of service.

Franklinton, N. C., Aug. 2.—W. S. Long, D. D., and wife are now in hospital at Sanford, N. C., on account of auto turning over while they were on their way from Chapel Hill, N. C., to Hamlet, N. C., 31st ulto. Doctors think Dr. Long cannot survive the injuries. His wife will get well. I do not know the particulars of the mishap. Will leave on the train for Sanford in a few minutes. D. A. Long.

Rev. James L. Foster, who has been the faithful and successful pastor of our Waverly Church for the past eleven years, will close his pastoral labors with that Church at the end of the present Conference year, and now, at an early date, is to move with his family to Elon College, where he will have two of his children in school. Bro. Foster desires Church work and will appreciate correspondence with any Churches in reach who may desire his services.

Rev. W. L. Wells, pastor First Church, Portsmouth, Va., has given notice to his people that his pastorate at that charge will close with the present Conference year. Bro. Wells is one of our most consecrated young ministers and one who is deeply interested in all that makes for the building of the Church and for the advancement of the kingdom. Any of our Churches looking for a pastor, competent, capable and worthy, will do well to correspond with Bro. Wells at once.

We congratulate our Burlington Church and Sunday School. They have secured Miss Madge Moffitt, the editor of our "Kiddies' Korner," as religious education worker for full time. Miss Moffitt is a genius with young people, and knows how to interest, train and instruct them in a marvelous manner. Burlington Church is indeed fortunate in securing such talent and consecration for its young people. There will be something worth while going on among those young people while Miss Madge is in charge.

A good friend asked, the other day: "Is there a fund with which to send The Sun to aged people who want it but have no way of securing money with which to pay for it?" On being advised that there was not, he said: "Well, I know a mighty good old lady who wants her Church paper, The Christian Sun, but is too poor in this world's goods to subscribe for it. Here is $1.00 for half a year's subscription." The editor wonders if some reader of these lines would like to send the other dollar and make out the subscription for a year?

During the past week, student representatives of the Alamance County schools passed through Richmond on their way to Washington, D. C., in motor buses. They were sight-seeing, and spent a day in Richmond. Had we been informed of their coming, we should have been glad to have furnished them with a guide to the city and places of interest, of which there are many—the Church made famous by Patrick Henry's "Give me liberty or give me death," the White House of the Confederacy, General Lee's home, etc.

One was impressed with the fact that more of our Virginia pastors than North Carolina pastors were in attendance at the Chautauqua and School of Methods at Elon last week. This, to a degree, is to be accounted for from the fact that through North Carolina this is the very busy season for revivals, and no doubt most of our North Carolina preachers were engaged in revival work. One could wish, however, even in the face of this good fact, that these revivals could be held some other week than that of Chautauqua week, so as to give our preachers the opportunity of getting the benefit of the Chautauqua.

The Elon Chautauqua has proven its right to exist and its weight and worth as a real institution of the Church. At no other assembly will one find such a varied group of workers, learners and teacehrs. Pastors and teachers present were interested in topics that pertain to them in their relationship to the Church and all of its enterprises. Deacons were present, Sunday School superintendents were in attendance, Sunday School teachers were here, Christian Endeavor leaders were in evidence, missionary enthusiasts were on hand, Sunday School pupils were in abundance; in fact, representatives from all the official and non-official enterprises and auxiliaries of the Church. Chautauqua fills the place in our work that nothing else can, and is working along right lines. Men and women, boys and girls, serious-minded and determined, came together in happy and delightful fellowship as earnest seekers after the truth and devoutly concerned for the Church and the promotion of the kingdom of God. Chautauqua is great, and it takes neither a prophet nor the son of a prophet to realize that in the years to come it will be greater and greater. Such a number and company and seekers after truth and teachers in Church and Sunday School will take council of any defects or errors that they may make in their program and will gradually build a better program and one that will more and more grip and help to upbuild the entire Church. Too much cannot be said in praise of the Board of Religious Education, its secretaries and co-workers, in the matter of Chautauqua and those who are doing their best to give the Church a real constructive program of service and salvation.

SEVENTY-SIXTH BIRTH ANNIVERSARY.

I thank God that my life has been spared these years, though I do not feel worthy of it. I thank Him for every blessing He has permitted me to have—my health, time, opportunities and privileges in Christ Jesus; I thank Him for healing my body when sick and for saving and sanctifying my soul. Last Saturday, the 26th of July, I passed out of the privileges of my seventy-sixth year into the privileges of the beginning of my seventy-seventh year. And I here promise my Heavenly Father to strive harder for His glory and the exaltation of the blessed Christ and the honoring of Holy Ghost than in the past. Pray for me. I thank God that at this age I feel the vigor of youth yet.

And here I want to thank my friends for their remembrance of me. Mr. T. E. Green and family presented me with a nice suit of clothes, including silk shirt, neckties, two pairs silk socks, suspenders, and a beautiful supper. Mr. B. Cole, of Sanford, N. C., the owner and conductor of the Sanford Publishing House, presented me with a beautiful Schofield Bible. Bro. Isam Farmer, of Ringgold, Va., presented me with a crate of honey (28 pounds). I thank these dear friends for these kind remembrances, and pray God's blessings upon them and that they may have many happy and useful years, with many thanks.

Elon College, N. C. P. T. Klapp.

FUNERAL OF DR. W. S. LONG.

Chapel Hill, N. C., Aug. 4.—Largely attended by relatives, associates and friends, the funeral of Dr. W. S. Long, founder and first president of Elon College, was held at 1:30 o'clock this afternoon at the residence here, with burial following in Graham, his former home, at 4 o'clock. Prior to interment at Graham, a brief service was conducted in the new Providence Christian Church there.

The services were conducted by Dr. W. W. Staley, of Suffolk, Va.; Rev. Walter Patton, of Chapel Hill, and Rev. B. J. Howard, of Chapel Hill.

He is survived by his widow, two sons, Dr. Will S. Long and J. Edward Long, of Graham, and two daughters, Mrs. A. F. Franklin, Richmond, Va., and Mrs. S. A. Holleman, High Point.

MEMORIAL FUND.

Previously acknowledged	$10.00
A. D. Gerringer, Brown Summitt, N. C.....	1.00
Total	$11.00

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

Committee on Monument.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in The Sun. One liberal and good-hearted friend says if $900 is contributed to the Old Lebanon Monument, he will add a gift of $100, so as to mark this spot, now one of the most conspicuous on a Virginia State highway, in a manner that will reflect credit and honor upon those who wear the nade Christian. That is fine! The way is now open for contributors. The Christians must do this good thing right, now that we have made a beginning.

J. O. Atkinson,
Elon College, N. C. *Treasurer.*

MEDITATIONS FROM A PARSON'S DIARY.

"It is a mistake for any one to become so possessed with a sense of his personal importance that he goes off and pouts, fancying that his Church can't get along without him. Quitters never hurt anything but themselves by quitting. When a quitter quits, he simply makes room for a standpatter to take his place."

T. B. DEATH RATE REDUCED IN 1923.

Forty-one less persons died of tuberculosis in North Carolina in 1923 than in the preceding year. In 1922, 2,586 persons in the State died of tuberculosis. In 1923, 2,545 persons died of the disease.

Although there are two and a half times as many white people as there are negroes in the State, there were only 27 more victims of this disease among the white population than among the colored. The death rate for the whites per 100,000 was 66.3, and that for the colored, 155.5.

With 302 white and 68 colored deaths, Buncombe County has the largest number of deaths from tuberculosis of any county in the State. This is explained by the fact that Asheville and vicinity is a great resort for the tuberculous people of the whole country. Next to Buncombe, Forsyth County leads in both white and colored, with 107 deaths—32 white and 75 colored.

In each of the Counties of Anson, Clay, Currituck, Gates, Graham, Jones, Rowan, and Wake, only 1 white person died of tuberculosis. Haywood, Caldwell, Cherokee, and Watauga had only 1 colored death each.

No white people died in Alleghany, Pamlico, and Tyrrell of the disease in 1923. Alleghany, Ashe, Avery, Carteret, Clay, Cleveland, Dare, Graham, Madison, Orange, Rockingham, Rowan, and Rutherford Counties had no colored people to die of tuberculosis last year, which is accounted for by the fact that there are very few negroes in these counties.

Alleghany County reported no deaths from tuberculosis. Clay, Graham and Rowan had only 1 death each, which were white. Two Indians died in each of the following counties: Wilson, Onslow and Hoke.

Tuberculosis is now classed among the preventable diseases, and as we learn more of sanitation and the laws of health, the number of deaths from this source will eventually decrease.

OPTIMISM AND PESSIMISM.

To the superficial observer, criticism of the ideas and mechanism of modern life is apt to pass for pessimism, though it may be in reality the highest optimism.

Tolstoi, for instance, was called a prophet of pessimism, though to have assumed his beliefs in God, and in truth, and in right, and in his fellow-men, in his environment and in his Russia, demanded the highest optimism.

Before accusing any one of pessimism, it might be worth while to ask in what he disbelieves. Is his a criticism of the environment of life, or is it a distrust of lfe itself? Men of the deepest religion and with the most profound sense of the eternal verities and of the worth of the soul have been credited with pessimism. The Pilgrims and Puritans have not been free from the charge. But the real pessimism is in the staking of one's life on the changing and unsubstantial—the things that have always perished in history and that are bound to fall.

The real optimist is the hero who will throw away even life itself at the dictate of the soul. He knows that the inner voice cannot be wrong when it moves him instinctively to a life of self-sacrifice, or to some glorious act of seeming self-immolation. Grace and the vision of righteousness change trying and discouraging situations into environments of hope and faith. The Christian can always afford to be an optimist.

THE DIVINE CHRIST.

General Lew Wallace, in giving an account of his religious experience, said: "When I began to write 'Ben Hur,' in 1876, I had reached an age in life when men usually begin to study and reflect on the good they may have done in the world up to that time. Never having read the Bible, I knew little of matters of a religious nature; although I was not in every respect an infidel, I was persistently and notoriously indifferent. I resolved to begin the study of the good Book in earnest. I knew I was conscientious in my search for the truth. I weighed, I analyzed, I counted, I compared. The evolution from conjecture into knowledge, through opinion and belief, was gradual but irresistible, and at length I stood firmly and defiantly on the solid rock. I am sure the preparation and completion of 'Ben Hur,' if it has done nothing more, has convinced its author of the divinity of the lowly Nazarene, who walked and talked with God."—*Presbyterian of the South.*

HALF INDIAN.

Thus a vindictive young man described himself. He said, "I don't forget a wrong done me—I am half Indian." Pity that, if he wished to find example in an Indian, he did not choose the better part of the Indian spirit. For if the redskin never forgot an injury done him, neither did he forget a kindness received. You could count on his long memory. Beautiful are the stories of Indian gratitude. Usually, there are more pleasant things than disagreeable things. But, alas! some of us are not even up to the Indian grade. We scarcely remember the kindnesses at all, while we keep dangling before our eyes the memory of our slights and hurts. Pity that we should focus so much attention upon our miseries. If we must pattern after the Indian, let us take the whole pattern—or better still, the superhalf.—*George Clark Peck.*

RESIGNATION.

I have resigned my work at Pleasant Grove and Ingram, Va. This resignation takes effect at the end of this Conference year. I am to move back to Elon College the 1st of September.

Those desiring a supply or pastor for the coming year may get in touch with me at the following addresses: Paces, Va., Route 1, until September 1st; Elon College, N. C., after the 1st of September. Jos. E. McCauley.

DISTANT VOICES.

Remember the house of thy father,
When the palaces open before thee,
And the music makes thee forget.
When the cities are glittering around thee,
Remember the lamp in the evening,
The loneliness and the peace.

When the deep things that cannot be spoken
Are drowned in a riot of laughter,
And the proud wine foams in thy cup;
In the day when thy wealth is upon thee,
Remember thy path through the pine-wood,
Remember the ways of thy peace.

Remember—remember—remember—
When the cares of this world and its treasure
Have dulled the swift eyes of thy youth;
When beauty and longing forsake thee,
And there is no hope in the darkness,
And the soul is drowned in the flesh.

Turn, then, to the house of thy boyhood,
To the sea and the hills that would heal thee,
To the voices of those thou hast lost,
The still, small voices that loved thee,
Whispering out of the silence,
Remember—remember—remember.

Remember the house of thy father,
Remember the paths of peace.

—*Alfred Noyes.*

PROGRAM OF THE SEVENTY-SIXTH SESSION OF VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE, TO BE HELD WITH ANTIOCH CHRISTIAN CHURCH, AUGUST 13-15, 1924—REV. R. P. CRUMPLER, PASTOR, LINVILLE.

Wednesday—Morning Session.

10:00 Call to Order.
Devotional Service—Rev. J. F. Morgan.
10:35 Enrollment.
10:45 Welcome Address—W. C. Wampler.
10:55 Response—Rev. W. M. Clem.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 Talks on Building Up Our Membership—The Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—J. E. Foster.
2:05 Annual Address—Dr. W. T. Walters.
2:40 Report of Committee on Religious Literature.
2:50 Address—"The Outlook for The Christian Sun," Prof. P. J. Kernodle, Richmond, Va.
3:20 "How I Manage the Financial End of My Work"—The Ministers.
4:00 Miscellaneous Business and Adjournment.

Night Session.

8:00 Stereopticon Lecture—Dr. W. P. Minton, of Dayton, Ohio.

Thursday—Morning Session.

9:30 Devotional Service—Rev. D. B. Seal.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Moral Reform.
10:35 The Christian Orphanage—C. D. Johnston, Superintendent, Elon College, N. C.
11:05 Report of Committee on Education.
11:20 Address on Education—Dr. W. A. Harper, President of Elon College.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. J. W. Henderson.
2:05 Report of Committee on Foreign Missions.
2:20 Address—"Experiences in Japan," Dr. W. P. Minton.
3:00 Conference Missionary Association.
3:30 Miscellaneous Business.
4:00 Adjournment.

Night Session.

8:00 Woman's Home and Foreign Mission Board. (Program to be prepared by the Board).

Friday—Morning Session.

9:30 Devotional Service—Rev. A. R. Flowers.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—"The Teaching Work of the Church," Dr. W. A. Harper.
11:15 Address—"Experiences in Porto Rico," Dr. W. P. Minton.
11:55 Report of Treasurer.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—Rev. L. R. Townsend.
2:05 Report of Committee on Home Missions.
2:30 Round-table on Church Problems, conducted by Dr. W. P. Minton.
3:00 Report of Committee on Apportionments.
3:05 Miscellaneous Business.
4:00 Adjournment.

Rev. J. F. Morgan will have charge of the music during the Conference.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE DEMANDS OF YOUTH.

Young people, our boys and girls, are making their demands. These demands are varied to such an extent that they cannot be recounted here. Neither is it within the province of this paper to say whether these demands, right or wrong, should be heeded or unheeded. The simple fact is that these demands are urgent and imperial.

The writer visits many Churches, and, first and last, meets many people who are discussing pastors and pastoral relationships. He does not recall having discussed this subject with any one for months past who has not, sooner or later, said: "Our Church must have a pastor who can get hold of and grip our young people." Go where one will, whether in the country or city Church, and if there is a change expected or desired from the present pastor to some other pastor, invariably the reason assigned will be "Our Church is losing its hold on the young people, and we must make a change in pastors in order to retain them." Or, again, if a Church is without a pastor and is looking for one, almost without exception those interested in finding a pastor put it in as a condition that "Any pastor who is recommended to us must be able to reach the young people." Every where and in all assemblies where Church matters are discussed one will hear this demand uttered: "We want a pastor who can get hold of and hold our young people."

One doubts if this wast the matter most considered even five years ago. The older people in the Church and the ones who gave constant support to the Church took council of their own demands and preferences in the matter, and took steps to call the preacher that they desired. They now take steps to call a preacher that they believe their children desire or will desire. The writer is not contending that this should or should not be so. He is simply stating a plain, bare fact.

There may be assigned three reasons for, or causes of, this symptom. First, that parents no longer control their children and have them at Church whether or no. And now they demand of their preacher to do for them that which they find themselves unable or unwilling to do. Second, that there is a growing consciousness of the worth and value of youth and a feeling that unless the youth is reached by the Sunday School and Church, these institutions will themselves gradually lose out in their battle for constructive work. That is to say, a growing consciousness that the youth is falling away from the Church at the very time when he should be reached by the Church. Third, that there are more evil tendencies and temptations in our day because of the automobile and Sunday amusements, on which accounts the demand is greater and stronger, and the task is heavier and more difficult of attracting youths to the Church and holding them through the Church.

Whatever the cause or causes may be, this one thing is inevitable. The preacher's great problem of the present, and the Church's momentous task, are the same, namely: to get hold of the young people, win them to Christ, and thus lay the foundations; and, in fact, begin building the structure of the future Church. It would really seem that the demands of youth, and *not* the infirmities of age, are the factors at work in retiring or eliminating from the pastorate preachers of the Word at present. The demands of youth are certainly insistent and persistent, whether our youths voice that demand or whether we of maturer years and judgment voice it for them. The Churches are yielding to these demands from whatever source they may come, and unless the pastor is prepared to meet the demands of youth he seems destined to have either a poor pastorate or no pastorate at all.

There were never so many books written, so many lectures delivered, so many sermons preached, to and about youth and young people as at present. This would indicate that we are awakening to the fact, more and more, that if the world is to be saved through Christ, it must be reached and directed in the early periods of youth.

THREEFOLD FAITH.

Faith is the most powerful and the most active agent among men. "It is the substance of things hoped for, the evidence of things not seen." "Through faith, we understand that the worlds were framed by the word of God." "By faith, Noah prepared an ark to the saving of his house." "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The word is used many times in the New Testament, but very few times in the Old Testament. One might say that it is a New Testament word. Under the Old Testament dispensation, works counted much more than in the New Testament dispensation.

Men of faith are men of vision. All great movements rest on faith. The farmers of the world plant and cultivate by faith. The manufacturer produces his wares by faith. The investor puts his money through faith. The merchant buys by faith. The commerce of the world is carried on by faith. Governments issue money and bonds, and the people buy securities on faith. Now, faith is not a one-sided blind trust. "We walk by faith, not by sight." Faith takes three directions, and operates in the unseen; and the Christian's faith must act in all three of these directions. Faith in God comes first. "He that comes to God must believe that He *is;*" for "without faith, it is impossible to please God." The grossest sin is unbelief. There is no offense so provoking to man as to doubt his word. Man will resent this charge more than any other. God regards His word above all else. "Heaven and earth shall pass away, but my words shall not pass away." A man's signature is his word. The Bible is God's Word. Faith in God includes faith in His Word. "Believe on the Lord Jesus Christ, and thou shalt be saved." What the Church needs first and always is faith in God.

Faith in self is the second essential for Christian activity and usefulness. More Christians fail on account of lack of faith in themselves than by open transgression. That was the weak spot in Moses when God called him to deliver Israel from Egyptian bondage. He said he was not eloquent, and that was true. There are some Pharisees who think they are better than others; but they are few compared with that vast number that underestimate their ability to teach in Sunday School, to act as secretary, to serve on a committee, or to pray in public. The membership of the Church needs more confidence in self to carry out the real convictions of their hearts. They are afraid of criticism. They would do more if they could sing, or pray, or talk like somebody else. Their pride and lack of faith in themselves keep them from paying and doing what they can.

Faith in others is the third essential of true faith; and that includes faith in institutions. The Church membership, as a rule, does not have full confidence in the Church and its members. Lack of faith in government and leaders results in revolution. The French Revolution and the American Revolution illustrate this statement. If the whole Church had simple, child-like faith in God, in self, and in others, mountains of difficulty would be cast into the sea of oblivion, and the "Church would arise and shine, her light having come, and the glory of the Lord having arisen upon her."

THE GENIUS OF EFFICIENT COMMITTEES.

II.

Thousands of communities have remained in the class of the typical cross-roads village, with the business life centered in a blacksmith shop, general store, post-office and meat market. Communities have remained in this class that might have been thriving cities, just because back yonder somewhere some men who stood in a place of authority lacked vision and lacked interest in the welfare and progress of their community.

Thousands of Churches remain forever small—a testimony to the lack of faith; others grow and develop into great institutions, because of the vision and the faith and the courage of the men and women to whom the life and progress of these Churches has been entrusted. Thousands of Churches are dead today that might have been growing institutions, pulsating with life and energy, active in the service of God; but are dead and lifeless today simply because back yonder somewhere in their history their destiny was entrusted to those who feared difficulties more than they trusted God.

In the light of these facts, it is easy for all to recognize how essential it is that committees be wisely appointed. There should be no hit-and-miss method resorted to. Plenty of time and deliberation should be given in making the selection. And the more important the work to be done, the greater the need of care. It is a mistake to appoint any committee on the spur of the moment—by looking around and naming the first

who appear in sight. Those who are the most deeply interested in the task at hand, the work to be done by the committee, are ordinarily the best qualified for a place on the committee. And no matter what other qualifications persons may have, if they are not interested in the work to be done, or are in any way opposed to it, they will be but dead weight if placed on the committee, and will likely demoralize the group. People should be assigned to committee work because of their interest in what is to be done, and their ability to help in the accomplishment. When a committee is appointed, it does not imply that the source of supply of men and women suitable for a place on the committee has been exhausted. Out of a body of thirty, there might be thirty persons qualified by fact of interest and faith and ability to serve efficiently on a certain committee, but the fact that the said committee is limited to three, or whatever the number may be, makes it necessary for that number to be named.

A wise selection of important committees means everything to a Church; that is why the leading pastors of the great Churches have insisted on selecting their own committees. And that fact also explains why such Churches have become great. Many a pastor has found it impossible to carry out his program simply because some one else, who was not interested in what he wanted accomplished or who was opposed to what he was trying to achieve, has had the power to appoint the committees—and subtly committees have been selected that would not act, or that would act unfavorably. The progress of hundreds of Churches has been blocked by this treachery, and the pastor's hopes and the welfare of the Church crucified. Too many great movements have been killed because committed to the wrong kind of a committee.

If I were asked to name seven items that should always be kept in mind in selecting a committee that had some important work to do, I would name the following:

1. Appoint only those who are interested in the work the committee is expected to consider. It is really unfair and discourteous to put on a committee a person who is not vitally interested in the purpose of the committee in question. It is the height of inconsistency to place on a committee a person who is openly opposed to the work the committee is to do.

2. Appoint only those who have an interest in progress, and who have vision and faith. Optimistic people are best qualified for committee work. Pessimists are apt only to see the difficulties that lie in the way. Caleb and Joshua were the only optimists on Moses' committee. The other ten were pessimists. God's work is done by people who have iron in their blood, and love in their heart, and faith in their soul. How different the history of Israel might have read if there had been ten optimists on Moses' committee, and the pessimists had been in the minority!

3. Appoint people who not only have the interest and the faith, but who also have the time or will take the time to meet with the committee and give the work at hand the necessary attention.

4. Appoint only those who can work in harmony with the others on the committee. Arbitrary people make poor committeemen. People who want their way or no way will do more harm than good anywhere and any time. One must have an open mind, and be willing to look at propositions from every angle in order to render efficient service on a committee.

5. Appoint those who believe that "the best is yet to be"; that service should always come before self, and that "anything that ought to be done can be done."

6. Appoint only those who believe in God, in humanity and in the future.

7. Finally, appoint those who are loyal and true to the Church and its whole program.

It goes without saying that there will be many in every progressive Church that will qualify for service on committees, and that because one is not placed on any committee is in no way an evidence that he was thought less worthy or less efficient than those who may have been appointed. The fact that the number that can serve on a committee is necessarily limited, naturally excludes many who are amply qualified to serve, and sometimes even the most worthy may not be appointed because of lack of time or because of already having other official duties. But the problem is to appoint only those who are qualified according to the foregoing items—notwithstanding that there might be many others who can qualify equally as well.

The moral is, "Be careful in all things; but especially be careful in appointing your committees."

THE LORD HELPS MEN.

One of the unshakable convictions of the people of God in all ages has been that God is, in deed and truth, a helper of men. In the New Testament and Old Testament alike, the conviction is expressed that without any shadow of a doubt the Lord is actively engaged in "helping" His people. And in all ages we find that confidence exemplified in the very common adoption of the matter, "Hitherto the Lord hath helped us." Of the genuineness and value of this help, there is rarely a doubt expressed amongst those who are recognized as the servants of God.

Occasionally there has developed a tendency to emphasize the Lord's help to such an extent as to do away with the need of human co-operation, or at least to reduce it to the lowest possible minimum. But this extreme, while common enough, has never been characteristic of the great masses of the Church. Men recognize very clearly the need of human co-operation and the common sense of mankind is usually a very effective safeguard against any form of fanaticism which would aim to eliminate the need of human effort by exalting the helping power of God.

The very expression "help" is significant of the truth. God could do all our work for us, but He does not do so; He simply "helps." God helps the farmer, and while without Him the farmer's labor would be wasted, yet it is just as true that without the farmer's help there would be no crop. God helps the sailor, and often the sailor thanks God for salvation from shipwreck, and he is right in doing so. And yet, if that sailor had not used all his wits and put forth all his strength and "labored together with God," his ship would have gone to the bottom of the sea.

Everywhere on land and sea, in mart and office, in mine and forest, in school and Church, our God is stretching out His hand to help, and when failure and disaster comes, it comes often because we have not recognized clearly how to avail ourselves of that help. God made man dependent upon Himself, and He will never fail the man who trusts in Him. His arm is not shortened, and His ear never grows dull, and whenever men in their distress call upon Him He never fails to hear and His arm still brings salvation.

Some will tell us that God works according to law, and this is true; not because law is superior to Him, but because law, as we term it, expresses His method of working. The laws of God are simply our human description of the continuity and uniformity of the divine working. There are no accidents in the divine plan, and the eternal purposes of the infinite One are evolving before our eyes slowly, majestically and irresistibly; and these purposes need no justification by men. The Judge of all the earth shall surely do right.

But this is only one side of the divine character. His laws are but the expression of divinest love, and the Church of Jesus Christ delights to dwell upon the fact that the infinite God is also "our Father in heaven." And to the Almighty hand we love to add the Father's heart with its infinite tenderness. And when the truth dawns upon us that God is in deed and truth our Father, it is easy to believe that He will be forevermore our Helper and Deliverer. He is still the "help of the helpless," and there can come into life no difficulty too great for Him to surmount, and no problem too hard for Him to solve. "The Lord is our Helper; we will not fear what man shall do unto us."

FOR WHAT ARE MEN REMEMBERED?

Many of the ablest men who have served in Congress are remembered best for legislation which they prevented rather than for what they accomplished. The member of the present United States Senate who probably ranks highest in the general esteem of the country rarely has been conspicuous in "fighting for" anything—except the defeat of measures he considered to be improper. This senator, however, has great ability, is unimpeachably honest, intellectually and otherwise, and, when aroused, he is very energetic.

Few names that have been identified with outstanding laws enacted by Congress are associated even in popular estimation with the highest statesmanship. One needs not call names to prove this contention. All that is necessary is to ask the reader to review the "named" laws which have come forth in recent years. By "named" laws is meant those which are referred to as the "Smith-Smith" or the "Jones-Jones" acts, of which there have been many during the last ten or fifteen years. With only a few exceptions, the names thus preserved are forgotten or are unknown in all other connections.

This doubtful, or spurious, sort of fame fascinates the mediocre type of legislator. With some of them, to have one's name attached even to a bill that doesn't become a law, but attains notoriety, is a glorious end in itself, worth seeking, regardless of the character of the law or the bill.

Aside from some measures which have to be passed, such as the recurring tariff acts, the proposals which endow their sponsors with this sort of fame fall into two classes. One class of bills would open wide the doors of the public exchequer for a wholesale distribution of funds in some new direction; the other would provide for an extension of governmental activity (which usually means government interference) in some new quarter. Frequently both are proposed by the same measure, for nearly all authorizations of new expenditures carry with them extensions or expansion of government.—*Ex.*

Missions vs. Films.

In various parts of the world the missionaries are facing the problem of commercialized American films. The worst subjects are being imported and shown to the natives, and are strongly counteracting the work of the missionaries. They have been protesting for some time against this, but without success. The Methodist mission in China has now perfected a portable moving-picture machine which can be carried by a coolie, and are now to carry moving pictures of travel, American agriculture, and modern industry into the remote places. It is hoped that these helpful films will offset the commercialized movies.

CONTRIBUTIONS

ELON LETTER.

The college campus has been thronged with life again this week. The Chautauqua and Summer School of Christian Methods is in session. The registration shows a wholesome growth. It may reach the 200 mark. Last year it was 110.

The Chautauqua is under the control of the Board of Religious Education of the Southern Christian Convention, with the Board of Christian Education of the General Convention co-operating. The college turns its plant over to the board, rent free, and besides donates free lights and free water, and also adds a cash consideration of $100 to aid in advertising the Chautauqua.

The college is convinced that the assistanee it thus renders the Church in its effort to produce trained leaders is a highly legitimate expense and one that will win approval.

The Chautauqua is organized as a school and a producer of inspiration as well, plus wholesome recreation.

There are five class periods daily, following a devotional period at 8:30 A. M. The afternoon is given to rest, study and recreation. The evening is the Chautauqua feature—sometimes a lecture, sometimes a pageant, sometimes entertainment, but always enjoyable. There is, preceding the evening session, a glad hour, filled with song and praise and testimony.

Real textbook work of college grade is done in some of the classes, which yield international credit for those who pass the examinations. The recreation is for groups, or what is known as mass-play, and tennis. Many regard this as the most important item of the program.

Delegations from nearby Churches have visited the Chautauqua this year. One evening the First Church of Greensboro had more than seventy present. Burlington, Graham and Mebane have also sent special delegations. It is a fine idea, and one that should mean much for the future of the Chautauqua.

It is regrettable that many of our Churches have been unable to arrange for their protracted meetings on other weeks than that of the Chautauqua. If only one or two can come from a Church, they will take great inspiration and enthusiasm back with them, and these two qualities can work wonders in any community.

The person who attends a session of the Chautauqua and Summer School of Christian Methods can never be the same person again. And the work of the local Church ought to show signs of improvement following such attendance.

The college is glad to have been host to its friends, and wishes for them and the Chautauqua every good and wholesome thing for the future. W. A. HARPER.

SEED SOWING AND HARVEST.

Surely no one would expect to reap a harvest without having first sown the seed; but after the soil has been prepared through loving, patient labor, and the good seed has been sown, trusting God for results, then what a joy to the reaper to gather in the golden grain for the Master! Not always does the sower have the joy of reaping the harvest, for sometimes we saw, but another reaps; but if the grain is gathered for the Master, then the joy comes to both sower and reaper.

We are sure that our Bro. L. R. Townsend will be glad to learn that two subscriptions have been sent in to THE CHRISTIAN SUN, we believe, mainly as a result of his distributing copies of THE SUN through his congregation at Leaksville Christian Church and telling of its merits, making an appeal to the members to subscribe for it. We also believe that our editor will appreciate his efforts to increase the circulation of this good paper. We have the promise of some more subscribers soon.

As we said in the beginning, not always does the sower have the privilege of reaping the harvest, and, as in this case, our Bro. Townsend sowed the seed, but your humble writer has the pleasure of sending in the subscriptions.

We have been reading Bro. Hermon Eldredge's letters in THE SUN, and they surely are inspiring. It brings great joy to those who love the great Sunday School cause to hear that so many nations have come together in a great convention to promote such a noble cause as this, and we feel that we should be telling others about it. It's a great thing, folks, and last Sunday, after telling some things about the convention and that Bro. Eldredge is going to write a letter each week to THE SUN, two members of our Sunday School gave me their subscriptions for one year for this very valuable paper, THE CHRISTIAN SUN.

I'll tell you, Bro. Editors, when I read the heading of the subscription sheet which you had in last week's copy and found that not one out of seven of our members are taking our Church paper, I just felt that I must get a couple names to send in, and I'm very proud that I have the privilege of sending two in. I believe it would be a good idea to continue sending out these blanks with THE SUN—probably it will prompt some one else to make an effort to get subscribers.

Let us never stop until we make THE CHRISTIAN SUN self-sustaining, and even then we should not be satisfied until THE SUN goes into every home of the Christian Church. Mothers and Fathers would do a great thing for their children by placing before them such good, clean educational reading matter as this paper contains.

Let us talk to our friends who are not subscribers about the merits of this good paper of ours. The more we do for the Master, the more we wish to do and the more joy we get out of doing, and the more we do for our great denomination, the more we will wish to do. I say it is a great denomination because of the great things it has undertaken to advance the cause of Christ among men. So let us, as individuals, continue sowing seeds of loving deeds for our Master.

We may not always know
Where fall the seed
That we have tried to sow
With greatest care;
But some time we shall know—
Some time, some where.

And why should we need to know if we but have faith and trust God for results?

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame.
But each for the joy of the working,
And each in his separate star
Shall draw the things as he sees it,
For the God of things as they are.

So, let us say in conclusion: let minister and layman alike work to increase the circulation of our Church paper, thereby helping to advance all our dear Church stands for. R. O. R.

Leaksville, Va.

INSPIRATION OF THE SCRIPTURES.

BY REV. A. A. MCGEACHY, D. D.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16-17.

Rabbi Stephen S. Wise, when introducing Israel Zwangill last week to the American Jewish Congress at Carnegie Hall, warned his audience that they might hear things with which they could not agree, but he asked them to remember that the distinguished visitor was speaking not for Israel, but for Israel Zwangill. Just so I, too, am speaking not for you, but for myself. It will be well to remember this distinction, for, while I expect no serious divergence of views, it will relieve you of responsibility for mine and save me from misrepresenting yours.

My text says that "all Scripture is given by inspiration of God and is profitable." Another version reads, "Every Scripture, given by inspiration of God, is profitable." This is quite a different thing, but even this reading intimates that some Scriptures are inspired, and my task is to show that this is true of the Old and New Testaments. Furthermore, I must show what is meant by inspiration; I must glance at theories of inspiration; I must intimate the limitations of inspiration; and I must do all these things in such a way that your faith will be settled and not shaken.

The matter of inspiration was settled for me long ago by those who gave me life. When a child has been reared in a truly Christian home where the father reads the Bible and leads his family in prayer, morning and night; where, coming in from play, he sees that Book lying on his mother's lap; when, as time passes, he observes their lives growing richer and sweeter under its influence, drawing comfort from it in their troubles and light from it in their ignorance; and, when at last they die unafraid with their hopes softly pillowed on its gracious promises, it is very hard to persuade him that this Book is anything else than the Word of God.

Such was my happy lot, and I have never doubted the inspiration of the Bible for a moment. It has been settled for me so surely that, so far as I am concerned, it is a waste of time to discuss it. So surely, that books which assail it bore me. I have books like that in my library which I have never been able to read through. They do not interest me any more than the confidences of a drunken man or the rhapsodies of a Christian Scientist. It has been settled for me so surely that I could say as Martin Luther is reported to have said, "No matter who wrote the Pentateuch, it is the Word of God."

But I am very distrustful of theories of inspiration, for theories are merely man-made things. Theories of inspiration are related to inspiration as theologies are to God. I trust God, but I distrust theology. One is a fact; the other, an explanation of a fact or a speculation built upon a fact.

One man holds to a mechanical theory. The sacred writers were just quills through whom the Spirit was poured. St. John writes the Book of Revelation. His hand holds the pen, but an unseen angel holds his arm and makes the letters. He may have thought the writing was his own, but he had nothing to do with it. The responsibility for what was written was wholly God's.

If such a theory is true, we are forced to the irreverent conclusion that God was better sometimes than at others, for some parts of the Bible are much superior to other parts. I should rather admit the men who wrote to partnership in the

writing and put the responsibility upon them.

Pens, further, do not account for varieties of style. One man writing with a dozen different kinds of pen will write in the same style. A dozen men writing with the same kind of pen will write in a dozen different styles. If the sacred writers were simply writers, or quills, no differences should appear in the writings of Paul and James. But differences do appear. Therefore, I cannot swallow this theory.

Some hold to a verbal inspiration of the original manuscripts. They say that ideas are communicated in words. If we use the wrong word we convey the wrong idea. The only way that God could insure the right idea was to choose and inspire the right word. They say that He did this and declared that one jot or one tittle should not fail from the law until the whole had been fulfilled. But jot and tittle have failed if this was what was meant. The oiginal manuscripts have been lost, and there is considerable wordy, though unimportant, variation in the copies of them which have survived. If, therefore, it was God's purpose to inspire a book down to the dotting of an "i" and the crossing of a "t," His purpose has been defeated. And I don't like this theory any better than the other.

Some hold to such an inspiration as covered the ideas and left the writers to choose their own words. Consequently, they say, you have a general supervision which safeguards the truth but left the writers free to express their individuality. God wrote the Bible and men wrote it too.

I like this theory better, though it is as logically indefensible as the others. It is more like the dealings of God with men. In all His work of saving, He does His work untrammeled and leaves us to do ours. But how could He insure accuracy by such a method? How could He be certain that Peter would write the right thing without control any more than he would do the right thing? It took lots of praying to bring Peter through. Christ could not take His eye off of him for a moment. Could He, then, have trusted him any more confidently to write than He could to walk and talk? I am not satisfied with this theory.

I don't like any theory. I don't see why we should have any. I don't understand the mind that has to have everything explained and reduced to formula and classified and catalogued before it can be accepted.

Do you understand the incarnation, where the nature of God meets the nature of man in His Son? What is your theory about that? Isn't it better to accept it without theorizing?

Do you understand the theory of predestination, where the will of God meets the will of man? Isn't it a fact and isn't it inexplicable?

Do you understand inspiration, where the mind of God meets the mind of man? Can you frame a satisfactory theory with regard to this?

I have no theory of the atonement except that Christ died for our sins according to the Scriptures, that He did something for me that I could not do for myself and without which I would have been lost.

I have no theory concerning the two men in me or the two wills in Christ or the three persons in the Godhead. If any man thinketh that he knoweth anything, he knoweth nothing.

We are surrounded by mysteries which are none the less facts. "Be still and know that I am God."

If, however, you insist on more from me than this, then hear not my theory, but my confession. I believe that holy men of old spake as they were moved by the Holy Ghost. I believe that all Scriptures are given by inspiration of God, and that these are the Scriptures. I believe that God, in some way as mysterious to me as my own regeneration, moved upon chosen men to will and to do of His good pleasure in the writing of a book which should be an infallible guide, the "only rule of faith and life." I believe the Bible is an authority on what it set itself to teach. I do not think it set itself to teach either geology or biology. Where it touches these things incidentally, it covers them with large generalizations which automatically adjust themselves to advancing truth from age to age. But even if it could be proved that the sacred writers were in error upon these things they were right in what they come to say, and it would be as foolish to reject their message as it would be to reject a good sermon because of its bad grammar.

If now you ask me why I intimate even such an admission as this, my answer is that a man can sometimes serve the truth as loyally by destroying a false foundation as by laying a true one. I do not wish you to pin your faith to the inspiration of the Bible with a theory. The pin might come out. I would have your faith to stand not in the wisdom of men but in the power of God. I want you to be so certain of the inspiration of the Scriptures that they will still be to you the Word of God no matter what conclusions science may force upon you.

Now, if you ask me how I know that the Bible is inspired, I might answer in the stately language of our confession: "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all the glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God." That would be one argument, and a good one.

I might plead that 66 books, written by 40 authors, over a period of 1,600 years, yet exhibiting the same system of truth, were more than merely human compositions. These authors were of all classes of society—shepherds, fig-gatherers, herdsmen, fishermen, and the king upon his throne. They were educated and unlearned. They lived far apart in time and in circumstances. They spoke different tongues. Yet their testimony was all in harmony like the tuned instrument of an orchestra under the leadership of a conductor.

I might urge the fulfillment of prophecy as a reason for our faith and inspiration, even as Paul urged it upon Agrippa, and Christ upon His disciples. This would be a good argument and a hard nut for the enemy to crack.

But I am speaking for myself and shall give the two arguments that have been the most conclusive and satisfying to me.

The first is that I believe in Christ, and He believed in the inspiration of the Scriptures. I have read of a ship drifting on the rocks that threw out one anchor after another, every chain snapping and every anchor lost until at last one was thrown out which held. So in a spiritual crisis, I threw out anchor after anchor, and all were lost. All the arguments with which I sought to steady myself and stay my drifting failed me, until the last anchor caught on Christ. I found Him entirely dependable. I found I could trust Him as a child does his father. I found myself able to believe anything that He believed, on His testimony that it was true. And now if every argument in the world for the inspiration of the Scriptures were swept away I should still know that the Bible was the Word of God because He said it was and declared that it could not be broken.

Look at His reverence for the Scriptures; how He was perpetually quoting them down to His dying hours. Hear Him as beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself. It was with the Scriptures that He baffled Satan, confuted His enemies, instructed His disciples and strengthened His own soul, and in fulfillment of the Scriptures He died. We have Christ Himself, no theory but a fact; a fact of history, of revelation and of experience. If we believe Him, we must believe the Bible, too.

And Jesus Christ was Himself the Word of God, the last chapter of the Book. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these days spoken unto us in His Son." Christ was the last word of God to men. All previous revelations were fragmentary and partial. But when the Almighty was prepared to express His whole mind He uttered Himself in a single word, and that "word became flesh and dwelt among us." We cannot believe in Jesus without believing in that revelation of which He was the crown and consummation.

Second, I believe in the inspiration of the Scriptures because of what they are and what they have accomplished. I submit the book itself in evidence. I supplement the testimony of Christ to the Scriptures with a record of their achievements through the last two thousand years.

F. W. Robertson said: "This collection of books has been to the world what no other book has been to a nation. States have been founded on its principles. Kings rule by compacts based upon it. Men hold it in their hands when they give solemn evidence affecting death or property. The sick man is almost afraid to die unless it is within his reach. The battleship goes into action with one on board whose duty it is to expound it. The very translation of it has fixed language and settled the idioms of speech. The orator holds a thousand men for half an hour breathless, but this word has held a thousand nations for thrice a thousand years spellbound by an abiding power—the universality of its truth—and we feel it to be no more a collection of books, but The Book."

Men talk very carelessly, my friends, about the inspiration of men of genius and compare Shakespeare with Isaiah. But while Shakespeare was a genius and Isaiah was not, Isaiah was inspired and Shakespeare was not. There is no more comparison between them than between the words of men and of God. Other books are not like this Book. It differs from them in kind as well as in degree. As Joseph Cook declared, "This Book is the only one in the world that a man can swallow whole. The only one that, if so swallowed, will not produce spiritual indigestion, with pimples on the face, dizziness of the head and staggering in the limbs."

This is quite true. In spite of its blemishes, real or fancied; in spite of its antiquity and the unblushing candor with which it discusses matters too delicate for modern ears; in spite of the obsolete ethical standards of some parts of it, and the unapproachable idealism of other parts of it, this book just as it is, without revision or apology, is the one book which all the world would be better for reading and knowing and living upon. And for this reason we know it is the Word of God.

In conclusion, I offer you the Bible and the Christ—each witnessing to the other, each as dependable as the other; both of them from God. "Search the Scriptures, for in them ye think that ye have eternal life, and they are they which testify of me."

Subscribe for The Christian Sun.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JULY.

Mt. Auburn, Manson, N. C., $1.68; Wadley, Ala., $4.54; Henderson, N. C., $4.55; High Point, N. C., $3.45; Rock Stand, Roanoke, Ala., $1.37; New Providence, Burlington, N. C., $3.40; Linville, Harrisonburg, Va., $7.46; Union (Southampton), Franklin, Va., $2.80; Reidsville, N. C., $5.05; Damascue, Chapel Hill, N. C., 92c; Johnson's Grove, Sedley, Va., $2.60; People's Christian Church, Dover, Del., $69.88; Wake Chapel, Fuquay Springs, N. C., $6.18; Durham, $26.73; Palm Street, Greensboro, N. C., $6.31; St. Paul's, Wyoming, Del., $1.80; Citizen's Bible Class, Elon College, N. C., $5.07; Haw River, N. C., $5.33; Leaksville, Luray, Va., $2.14; Liberty-Vance, Henderson, N. C., $3.31; Richland, Ga., $1.47; Beulah S. S., Truett, Ala., $1; Holy Neck, Holland, Va., $16; New Elam, New Hill, N. C., $2.92; Dendron, Va., $8.89; Dry Run, Seven Fountains, Va., $2.04; Pleasant Hill, Liberty, Va., $1.10; Berea (Nansemond), Driver, Va., $3; Pleasant Grove, News Ferry, Va., $3; Ingram, Va., $2; Elm Avenue, Portsmouth, Va., $3.65; Sanford, N. C., $5.44; Shallow Well, Jonesboro, N. C., $1.80; Fuller's Chapel, Henderson, N. C., $3.12; Needham's Grove, Steeds, N. C., 70c; Wentworth, McCullers, N. C., $2.25; Christian Temple, Norfolk, Va., $250; Burlington, N. C., $63.10—total for month of July, 1924, $536.05.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and aboad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

V. A WORLD VIEW.

With fifty-two nations in conference, and with the costumes and varied colors and many languages every where in evidence, one could not well forget that one was in a world atmosphere. The theme of the Convention, "Jesus Christ for the Healing of the Nations," and the Convention motto, "That the World may Know that Thou hast Sent Me," surrounded by the flags of fifty-two nations, were continually before us in the great St. Andrew's Convention Hall, and the many languages, with one accord, speaking to the same end, was a touch of Pentecost which filled us again with a holy zeal for a new crusade or at least a larger one.

The great difference which I see between the International Convention of Sunday Schools which we hold in America and this World's Convention is not a difference of numbers (for they are equally largely attended), but in the spirit of the Conventions. Our North American (U. S. and Canada) International Conventions have numbers and even better music and greater volume than can be possible in a world's meeting. Then the International has great addresses and conferences on methods and a wonderful spiritual atmosphere, all of which we find here in the World's meeting; but added to these is the great missionary note which is not just what America is going to do to save the world, but what fifty nations banded together under the leadership of Christ, are determined to do for their brethren in every land. I do not think I can make the point clear, but I must say that here in Glasgow it is the Christian Church in all the world, with their representatives present shouting: "Hurrah for us, for we are going to help the poor heathen!"

That is not very well written, and I fear that I cannot get across to you how much different it is to sit down all by ourselves in America and plan a missionary forward movement than it is to sit down with Japan and South America, and India and Africa, and Australia and the island peoples themselves and feel that we are together in a common task. It is great to have a great iron merchant of Japan, a real Japanese, talk to us about evangelizing the world and to have his definite suggestion, seconded by a swarthy Egyptian and supported in a passionate appeal by an Armenian.

On Friday morning, China and Japan, and Korea and the Philippine delegates hold the center of the stage, and in the afternoon Scandanavia and France and Switzerland told us of their progress and plans. The educational and missionary appeals were given by Dean Cairns, of Edinburgh University, and Dr. Fullerton, of London, and in the evening, after reports from Algeria, Egypt, Syria, and South Africa, Mr. Basil Matthews, of London, led us to the mountain-top with an address on "The New World Situation." It is almost a crime not to give outlines of these addresses, but it is impossible to do them anything but injustice in an outline, and so I refrain.

Saturday was given to the young people themselves, and there was a great review and address by Lieutenant-General Robert Baden Powell, of the English army, who spoke for peace, and in a masterful way showed the frightfulness and folly of war. The great review of boys and girls who marched before him were delegations from the "Boys' Brigade," the "Girls' Guildry," the "Boy Scouts," the "Girl Guides," the "Boys' Life Brigade," and the "Girls' Life Brigade," and many young people's temperance and missionary societies and classes of all sorts. It was a great day, with the Glasgow Orphans' Choir as a background and the great address in the evening by Dr. Clarence True Wilson, of Washington, D. C., on "The Sunday School and World Prohibition."

The Scotch and English people are far, far behind us in temperance vision or progress, but they are steadily gaining in temperance sentiment, and here and there it is in evidence that the cause is marching on. I spent a day in Edinburgh, and a Saturday night on High Street, and I realized how far old Edinburgh, as well as Glasgow and Scotland, is from prohibition—just about where we were in 1900, twenty-four years ago, with saloons on the main corners of every business street, and drunkenness everywhere. But, worse than that is the mingling of women with men in the saloons, and I had a drunken woman plead with me to buy her another drink. I saw boys and girls of fourteen, or thereabouts, getting drink in these places and taking it home to their people.

But, in spite of all that, I am convinced more than ever of the sterling qualities in the English and Scotch people, and the day of doom is coming for the public house and the public nuisance of drunkenness in Britain. Back of those you see in the saloon and on the street, there are thousands working and waiting and praying for the coming day of freedom from such a curse.

Sunday morning I had the privilege of preaching in a great United Free Church, in South Glasgow, which was built where the Old Scotch Covenanters gave their lives rather than to give up their religious freedom. They refused to recant, and went unafraid to death as martyrs. Do you wonder that after one has faced a solid congregation of this sort of folks that he does not despair of things in Scotland and knows that the Saturday night street crowd is not real Scotland? The Sabbath in Scotland is a wonderful day. One of the most beautiful Sabbath scenes I ever saw was the throngs, and throngs, and throngs of Sunday-dressed people on the streets of Glasgow on Sunday morning on their way to the house of God. And then the filled houses of worship, with the air of reverence and worship in the stately music, the fervent prayers and the wholehearted participation of the people in the response and singing.

Monday, in the Convention Hall, we heard messages from Australia, Austria, Hungary, and New Zealand, and had inspirational addresses from Dr. McAfee, of Chicago, and from Moderator Williams, of the General Assembly of Wales, and in the afternoon we were tendered a sail down the River Clyde by the Convention committee.

At the Young People's Conference, on Tuesday, I had the privilege of giving an address on "Young People Organized for Group Efficiency," which was very kindly received. Of course, I should be very vain to outline it, and to leave out so many other more wonderful things.

An old friend of the Christian Church, Dr. W. C. Pearce, came to the Convention in very poor condition, because of a very trying experience he had in Spain, and asked me to take an address which he had in one of the great Free Churches on Wednesday night. I was very glad to do so, and to speak for him representing the United States, and with me, on the platform, were representatives of Europe, Asia, Africa, as well as America. Shiek Dewairy, a real shiek of Cairo, Egypt, spoke for Africa, and Dr. Aunett, of India, spoke for Asia. Sir Robert Reid, of Glasgow, presided and spoke for his continent, and I spoke for their sister land across the sea in the absence of Dr. Pierce. I was glad indeed for the experience, and the more so because it showed the Scotch people to me in a new light. I had been told how slow and cold and reserved they were, and my experience in the Polmadie Free Church on Sunday surely confirmed all that. They were all as solemn and attentive as could be, but no expression of approval at or after the service except the minister, who was overappreciative and review for me the five points of my discourse. But on this week-day night I must say that I never faced a more appreciative audience. They looked for places to applaud and cheer and stamp their feet, and call "Hear! hear," and I was quite embarrassed by their long-continued applause at the close of the address. I spoke to the minister about it afterwards and told him how different was my experience on the previous Sunday, and he replied by saying that this was Wednesday and that was Sunday, and good Scotch Churchmen never show approval or give applause on Sunday, but the same congregation, in the same Church, on Monday night would cheer the same speaker to the limit. At least I admire their self-control and reverence for the Sabbath in this.

At the close of the service on Wednesday night the Scotch minister told me that he was going on vacation in August, and if I would remain for his pulpit for that month he would be very glad to allow me the Church fee for such service. But I told him that my plans carried me on, and I

was forced to decline his kind offer without even asking the amount of the "fee."

Thursday was the great closing day of the Convention. In the meanwhile I had acted with seven American members of the International Lesson Committee, and with an equal number from the British committee on lessons for mission lands. Day after day the representatives of the different mission lands of the world came before the committee and stated their difficulties and their needs, and a plea that our American and British committees get together to help them and the outcome of the week of Conference resulted in a tentative arrangement between the two committees, which we hope will mean much for future usefulness in mission lands. The results were reported to the general Convention on Thursday by Prof. Weigle, of the American committee, and Dr. Garvie, chairman of the British committee, and the announcement that we had come to a practical working agreement between these two groups was received with prolonged applause.

Thursday night was the closing session, and it was a great one. After the closing addresses by Dr. Floyd Tompkins, of Philadelphia, and a consecration meeting by Dr. F. B. Meyer, of London, the great choir sang the "Allelujah Chorus" and the greatest World's Sunday School Convention in history was finished, or rather its work, which had been mapped out, was now to begin. We were all sobered with the great vision and the responsibility now resting upon us.

All the old executive officers, including Landes, Pearce and Price, were re-elected, but in the death of President John Wanamaker, Dr. W. C. Poole, of Christ's Church, London, was elected president, and the place of the 1928 World's Convention was fixed at Los Angeles, Calif., although Rio de Janerio, Brazil, struggled nobly for this honor.

And now our party moves on for a week to London, and my next will be from that great world center.

Glasgow, Scotland.

PROGRAM OF FIRST SESSION OF BETHLEHEM CHAUTAUQUA AND SCHOOL OF METHODS WADLEY, ALA., August 11-17, 1924.

Daily, Tuesday Through Friday.

8:00 Morning Worship.
8:30 Bible Study:
Pastors—Rev. S. L. Beougher, Teacher.
Young People—Mrs. Alice V. Morrill, Teacher.
9:00 Sunday School Hour:
Pastors and Officers—Hermon Eldredge.
Young People's Division—Lucy M. Eldredge.
9:45 Mission Hour: Leaders—Mrs. M. T. Morrill, Dr. J. O. Atkinson.
10:25 Recess in Charge of Rev. Jesse Dollar.
10:45 Evangelism—Rev. McD. Howsare.
Christian Endeavor—Pattie Coghill.
11:30 Lectures (40 minutes):
Tuesday—"Winning Others in the Christian Church," Rev. McD. Howsare.
Wednesday—"Our Missionary Program," Dr. J. O. Atkinson.
Thursday—"The Church Program of Christian Education," Hermon Eldredge.
Friday—"Our Own College," Rev. S. L. Beougher.
1:00 Rest, Study and Personal Conferences.
3:00 Conference Discussion Hour:
Tuesday—"Sunday School," J. W. Payne, Hermon Eldredge.
Wednesday—"Christian Endeavor," Rev. J. H. Hughes, Joe French.
Thursday—"Woman's Mission Work," Miss Siddie Latham, Mrs. M. T. Morrill.
Friday—"Work in Georgia and Alabama," Jesse Dollar, Rev. G. D. Hunt.
4:00 Recreation, under Direction of Jesse Dollar.
7:00 Vesper Hour, with Song and Story—Jesse Dollar, Leader.
7:45 Evening Service:
Monday—Hermon Eldredge.
Tuesday—Rev. McD. Howsare.
Wednesday—Rev. H. W. Elder.
Thursday—Rev. S. L. Beougher.
Friday—Rev. J. D. Dollar.

Program for Saturday.

Alabama Sunday School and Christian Endeavor Convention—Rev. J. H. Hughes, President.
Sessions: Morning, Afternoon and Evening.

Sessions for Boys and Girls.

Tuesday, through Saturday—Special Sessions for Boys and Girls, under the Direction of Lucy M. Eldredge.
Bible Study, Mission Stories, Songs and Games.

Program for Sunday.

Sunday School—In charge of the Wadley Christian Church Superintendent.
Church Service—In charge of Rev. E. M. Carter. Sermon—Dr. J. O. Atkinson.
Christian Endeavor—Henry Lee Swint, Leader.
Closing Fellowship Service—Led by Hermon Eldredge, of Dayton, Ohio.

Faculty.

Rev. McD. Howsare, Dayton, Ohio, Executive Secretary of the Department of Evangelism and Life Service of the Christian Church.
Mrs. M. T. Morrill, Defiance, Ohio, Field Secretary of Woman's Mission Board of the Christian Church.
Mr. Hermon Eldredge, Dayton, Ohio, Field Secretary Department of Christian Education of the Christian Church.
Rev. S. L. Beougher, Wadley, Ala., President Bethlehem College.
Miss Pattie Coghill, Elon College, N. C., Field Secretary Board of Religious Education Southern Christian Convention.
Rev. Jesse Dollar, Elon College, N. C., Christian Minister.
Miss Lucy M. Eldredge, Field Secretary of Young People's Work.
Dr. J. O. Atkinson, Elon College, N. C., Field Secretary of Missions.

Remember:

Register—Fee, 50c for the entire week.
Board and Room for Visitors, $5.00 for the week.

The program is planned for pastors, young people, Christian workers in Sunday School, Christian Endeavor Society, Missionary Society and all organizations of the Church in the Georgia and Alabama Conferences. Opening session will be Monday night, August 11th, and the school will close Sunday night, August 17th. Come and spend a week. Special features will be added to this program. For any details or information, write to

MISS PATTIE COGHILL,
Elon College, N. C. Field Secretary.

New York City, generally regarded as the one unfailing oasis in our prohibition country, did not measure up to the expectations of the thirsty during the recent Democratic Convention. In fact, it fell far short of the advertisements widely circulated by the nullificationists in their pre-convention statements.

There was considerable liquor seized—in fact, enough to total about $600,000 in value—but seized liquor is useless as a thirst-quencher to the scofflaws. Divisional Chief of Prohibition Merrick congratulates the city upon its observance of the eighteenth amendment. He declares that he saw but one drunken man during the entire convention, and that incognito inquiry at Madison Square Garden failed to find any one who knew of liquor selling in the vicinity.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.
(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.
J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

LET US CLEANSE OURSELVES.

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 1:7.

Cleansing is spoken of here as a human work, because it is by faith we appropriate the purifying power. We cleanse ourselves by believing the promises. By the "flesh" we understand the lower animal nature which we have in common with the brute creation. The "spirit" is our higher, nobler nature designed to be the temple of God in man. The expression, "all filthiness of the flesh and spirit," embraces the whole of those evil propensities of our nature which would lead us to any kind of inordinate, sensual indulgence, and all evil tempers, such as pride, envy, self-will, malice, uncharitableness, etc. It is that carnal and fleshly mindedness of the heart which inheres to our fallen nature—the inward fountain from which all actual sins in the life have their rise. It includes the whole of sin possible to man. Let us, therefore, cleanse ourselves. We have the promises. But what use are they unless we use them? They are our instruments or means of cleansing. On God's part all is done. The atonement is complete, the provisions ample. But we must do our part. We must appropriate the purifying power by faith. We cleanse our hands with soap and water. We cleanse our souls by believing the promises. "I will save you from all your uncleannesses." This is surely enough. Believe that he doeth it, and according to your faith it shall be done.

"I cannot wash my heart,
  But by believing Thee;
And waiting for Thy blood to impart
  The spotless purity."

"While at Thy cross I lie,
  Jesus the grace bestow;
Now Thy all-cleansing blood apply,
  And I am white as snow.

TUESDAY.

OUR SUFFICIENCY.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—2 Cor. 3:5.

The secret of power for the holy life and work required of us is made manifest in these words, namely, an omnipresent consciousness of absolute self-insufficiency for any and every "good thing," or work; and an equally omnipresent consciousness of an ever-available all-sufficiency in Christ, through the Spirit. Availing ourselves of this, as we may and we are required to do, we may be, and become, and accomplish all that God desires or requires us to be, to become, and to accomplish. Wherever these two sentiments in this absolute form exist among believers, not a sickly or feeble one will be found amongst them. Each in his or her particular sphere will be endued with "everlasting strength." Wherever, on the other hand, either of these elements is wanting, or is feebly developed in the heart and mind of the believer, then feebleness, sinning, and repenting, and falling beckward after every experience (falling backward after every advance), will be the inevitable result. Hence, the ever-memorable utterance of our Saviour, "Abide in me, and I in you."

"Of my boasted wisdom spoiled,
  Docile, helpless as a child;
Only seeing in Thy light,
  Only walking in Thy might."

WEDNESDAY.

"And Mephibosheth said unto the king, Yea, let him take all, for as much as my Lord the King is come again into peace unto His own house."—2 Sam. 19:30.

Before Saul of Tarsus could become "Paul, the apostle to the Gentiles," that "chosen vessel" had to be emptied of all its Jewish prejudices, its selfishness, its pride of intellect, its world ambitions, its sinful aims; and, in complete surrender, the soul to be possessed must needs cry out "Lord, what wilt Thou have me to do?" Then, blinded by the brilliancy of the sight he got of his Lord in that supreme moment, Ananias, at Jesus' command, said unto him, "Brother Saul, . . . receive thy sight and be filled with the Holy Ghost." So must we be emptied if we would be filled. Every abiding fullness of the Spirit must be preceded by an emptying. "I sought the blessing long and earnestly," said one, "and I wondered why it did not come. At last I found that it was because there was no room in my heart to receive it." Sadder thought seldom comes to the soul than this. God must often make room for Himself by dashing down our idols and plucking up our pleasures, before He can get His rightful place within us. If thou art God's child, all thy idols are doomed. God cannot brook a rival, and will not tolerate idolatry in His own now, any more than He did in His chosen Israel of old. Say with Mephibosheth, "Yea, let Him take all, forasmuch as my Lord the King is come again in peace to His own house."

"O to be nothing, nothing,
  Only to lie at His feet,
A broken and empty vessel,
  For the Master's use made meet;
Emptied that He may fill me,
  As forth to His service I go;
Broken, that so unhindered,
  His life through me may flow."

THURSDAY.

"He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."—Zech. 12:8.

"The Greeks' idea of power was knowledge; the Roman's, martial prowess, faculties for organization, and for rule; the Jew's, ability to produce signs and wonders"—but the power which Christ promised to His disciples transcends all these, even as the supernatural transcends the natural. The apostles before Pentecost were naturally dull of understanding, naturally not above an average grade, hard of heart, and slow of faith; but filled with the Spirit, such men as these were fitted for the most stupendous task ever undertaken by mortals. What else could have enabled a few rude, unlettered fishermen to overthrow the great religions of the world? What other power could have enabled instruments so apparently inadequate to overcome the prejudice of the Jew, the supercilious contempt of the Roman, and the pride of knowledge and profligacy of the Greek; in a word, to shake the world, and turn it upside down? And since Pentecost, does not all experience testify that it is not intellect, however brilliant; not genius, however wonderful; not eloquence, however captivating, that have accomplished the mighty moral revolutions in the world, but men and women filled with the Holy Ghost?

"O breath of God, breathe on us now,
  And move within us while we pray;
The spring of our new life art Thou,
  The very light of our new day.

"But, ah! this faithless heart of mine!
  The way I know; I know my Guide.
Forgive me, O my Friend Divine,
  That I so often turn aside."

FRIDAY.

"Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."—John 11:9-10.

"In this wonderful saying of the Master's, there are gathered together a whole company of strong, helpful thoughts. "Are there not twelve hours in a day?" Is there not a fixed time for human labor, during which God supplies all the conditions necessary for its performance? So for the work of life there is an appointed period, during which all required grace and light are available to accomplish the good works unto which we were created in Christ Jesus. "I must work the works of Him that sent me, wihle it is day." Christ seems to have had a clear perception not only of the work which the Father had given Him to do, but also of the period within which it was to be accomplished—"My day." And although the length of our own day is unknown to us, it is, nevertheless, a most gladdening thought that its span is broad enough to hold the work that the Father has given each one of us to do for His glory and the blessings of souls. "Are there not twelve hours in the day?"—and twelve only? Wasted time means marred and imperfect work.

SATURDAY.

GOD IN EVERYTHING.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

Be anxious for nothing; be prayerful in everything, be thankful for everything. That is the secret of possessing the peace of God which passeth all understanding. Madame Guyon's motto was: "God in everything; small things as well as great; natural things as well as religious." On one occasion she says: "God took care of all my concerns. I saw His providence incessantly extended to the very smallest things." Some valuable things had been lost, but she says: "I left it wholly with the Lord in great peace and confidence. Whether I received them or not, I could not separate the result from God's will; and that will was equally dear to me in either case. After I had taken what seemed to me suitable measures, some pressed me much to write again; but an invisible hand held me back. Something within me whispered that it would be distrusting the Lord." These valuable papers ultimately came to hand in an unexpected way.

"Who stoops to clothe a fading flower
  Will every needful blessing give,
And fit the creature of an hour,
  An endless life with Him to live.

"My Father knows the things I need,
  My Father knows, let that suffice;
I trust Him now to clothe and feed His child
  Who on His love relies.

"The cause of my misgiving fear,
  Lord, I my unbelief confess;
Author of faith in me appear,
  And bid my doubts and troubles cease."

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR LITTLE PLAYMATES:

This seems a good name for this summer-time month, for we are all playing now, and isn't it loads of fun?

Many of you will be packing to go away. Why don't you take paper and pencil with you and write me a train letter? And please try for the "Little Story Contest," boys especially, for you are letting the girls get ahead of you in winning prizes.

I always talk so much every week that there is no room for all the things you say, so write me some more letters—vacation letters—and they will go into your page for all to enjoy.

Don't forget the contest. You have two more weeks yet. So hurry up and send in your story.

Your editor-playfellow,
MADGE FLEMING MOFFITT.

LITTLE STORY CONTEST.

Take your time, and the first sentence in the paragraph, and write a story for your own page. Here is the block for the story:

A little Girl wanted—to go home; to play in the sand; to play with stars.
She went out to find them, and came to a—park; to a pond; to a city.
She could not find any stars, so she—went home; walked on; sat and cried.
She came to a—big tree; brook in the woods.
She found no stars there, so she—went home; she went on; she wept.
Soon she met—some friends; some fairies; some men.
They told her to—dry her clothes; do some work; dance with them.
She still did not find—her way home; the fairies; one star.
Then the fairies told her—to go home; to come again; just what to do.
Soon she found—four friends; a star; a horse.
Then she came to a river—edge of the sea; a big city.
"No feet" was—a flower; a fish.
He carried her to—the town; the stairs without steps.
He carried her to—climb; take the stars home.
All of a sudden—she saw; the stars; she let go.
Bang! She found herself—in the water; in her own bed; slipping.
She had been—far away; dreaming.

A BIG SURPRISE.

(For "Little Story Contest.)

One day a little girl wanted to play with the stars. She cried all day, and when night came she was so cross that her mother said, "Betty, I want you to run out into the park and play with the squirrels; you may feed them some peanuts."

She went out to find them, and as she was playing around, she came to a pond. She looked into the water, and there were no stars in it tonight!. What was the matter, thought Betty.

After a while she came to a big tree. She found no stars there, so she sat down to rest. Soon she met some friends. They were fairies—some little tiny men. They told her to dance with them, which she did. As she danced she saw one star in the sky.

Soon she found a large horse strolling around in the woods, eating grass. She called to him, and soon he took her down to the edge of the sea. Who do you suppose she met? A large fish, and he told her his name was "No Feet."

She got on his back, and he carried her to the stairs without steps. Here she climbed and climbed!

All of a sudden, she saw the stars. She reached up to gather some, when—bang! She found herself sitting by a tree in the park. She had been dreaming.

She hopped up and ran home as fast as she could go. She told her mother she would never cry for the stars again.

HAMPTON BRADY.
Ramseur, N. C. (Age 14.)

WHAT IS HOME?

Now, then, I wonder which of the Sunbeams will answer this question, and send the answer to me at once! The ten best answers will be published in your "Kiddies' Korner." Here is the question, *"What is Home?"*

That's such an easy question that I'm sure you all can answer it quickly.

YOUR EDITOR.

MUSIC LESSONS.

Helen Wing.

I'm taking music lessons now; my teacher came today
And sat beside me on a chair and showed me how to play.
At first I pressed my fingers down, and then I pressed my thumb,
And every time I pushed a note it made the music come.
I learned about a "do-re-me" and "fa-sol-la-ti-do,"
But when I'd get as far as "fa" my fingers wouldn't go.
My teacher did it nice and fast and never missed a note,
And when she played it up and down, her hands just seemed to float.
She says she tried it lots of times before she got it right;
She must have practiced 'most a year and stayed up every night.

BEAR HUNT.

This is a game that boys like especially well, for it requires lots of space and action. The best places to play it in are parks, picnic grounds, or wooded fields.

The person who has studied this game and can direct the others is the first *fire-watcher.* He has provided himself with a pencil and some small pieces of paper large enough to write a name on. He selects a spot near the center of the area in which the hunt is to take place, and lays some twigs on the ground to mark the *camp-fire* site. He now directs all the players to form a circle around the fire and sit down.

The fire-watcher now counts the number in the circle. If there are eight, he marks H on seven pieces of paper and B on the other piece. These papers are passed and the players told not to tell a soul which letter they draw; but that all are to run off and hide while the fire-watcher counts to one hundred, and when he calls, *hounds, hounds, hounds,* those who drew the letter H come back to the camp-fire, and the one who drew the letter B, which means bear, has a chance to run still farther away to hide, for the fire-watcher will keep the hounds by the camp-fire until he has counted to one hundred again. When he says *one hundred,* the hounds start to bay fiercely and to seek the bear.

If by any strategy the bear gets back to the fire without being caught he may choose a new fire-watcher and be the bear a second time; however, this seldom happens. The one who catches the bear may be "it" the next game and may also choose a new fire-watcher.

A BIRTHDAY PARTY.

One day, Mother Rabbit said, "Peter, dear, your birthday is coming soon, and you have been such a good little rabbit I want you to have a birthday party and invite all the other little rabbits in the neighborhood." Peter Rabbit danced around, and hopped and skipped with delight. Like every other little rabbit, he had always wanted a birthday party.

Before the glad day came, Mother Rabbit sent out a nice formal invitation in the shape of a little verse—like this:

I have a secret for you—
Of course, you want to be told!
I'm going to have a party
The day I'm five years old.
So come to my house Tuesday,
(Time) at four o'clock—
We'r going to have a jolly time,
That will echo 'round the block.

And when Tuesday came, it was funny to see all the little rabbits in their "Sunday best" coming down the street. When they got to Peter Rabbit's door, they were met by a queer little rabbit that looked like Peter, but wasn't Peter at all (you see, it had always been a strange custom among the rabbits, on one's birthday, to give him or her a "whack" for every year). Now, Mother Rabbit had made a dummy that looked like her darling little Peter, but wasn't him at all. Oh! such fun they had, giving the Dummy the whacks meant for Peter.

Then here comes Mother Rabbit with a basket full of pretty-colored crepe paper, and lots of pins. The dear little rabbits all sat down in a big circle, and were told to make, just as quickly as possible, a little gift for Peter Rabbit.

When these were all finished—oh! how funny it was to see them all strung upon a line; and what do you think! Susan won the prize, because she made a little bonnet the best of any. Now, of course, Peter didn't wear a bonnet at all, but he liked it because Susan had made it all for him. That's the way with all good-natured children, and Peter was in the habit of using good manners.

But when Mother Rabbit called the little guests into the dining-room—oh, dear me! what a sight met their eyes! There was the birthday cake, with candles, in the center of the table; and at each little rabbit's place was his own name on a flower that grew in his or her birthday month. Of course, Mother Rabbit had made these with her own needle and thread and scissors, and—all for Peter Rabbit's fifth birthday. How happy he was, too! And they had Peter Rabbit's favorite Sunshine Cake, all frosted over with pink icing, and the five pinkest candles you ever saw were all alight on top. Gee! and there were Raisin Cup Cakes and almonds all sprinkled with powdered sugar; and Peter Rabbit and his little guests were so happy that they almost forgot to use the beautiful napkins with bunnies in the corners, that Mother Rabbit had tucked into their collars to keep off all little rabbit fingerprints from their nice party clothes.

They told Mother Rabbit they had had a happy time; they told Peter Rabbit they had a happy time. And then their nurses came for them and they went home to tell their own mothers about Peter Rabbit's birthday party.

And I have heard that Peter Rabbit wants a birthday party every year since.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

August 10, 1924.

Subject: "The First Miracle of Jesus."

Golden Text: "Whatsoever He sayeth unto you, do it."—John 2:5.

Lesson: John 2:1-11.

Devotional Reading: Psa. 108:1-6.

The Master was starting out on His public ministry. At His baptism, He had become conscious of His Messianic mission. He knew that He was the long-looked-for Redeemer of Israel. At His temptation, He had fought out the principles which should govern Him in His mission. He had decided once and for all the course which He would pursue. And then in the strength of the Spirit He had entered upon His work.

And the first place He went was to a wedding. The fact of the matter is that the first miracle of Jesus'—He is still performing miracles—was performed at a wedding feast, a festive occasion, a time of merry-making and of joy. Surely there is something significant here, and we will do well to consider this thing.

There are those who feel that Jesus Christ has no place in the lighter things of life. They would confine Him to the strictly religious sphere of a man's activity, and in most cases they would set Him up in opposition to many of the forms of social activity of their day and time. But they cannot do this successfully, for Jesus came to give men life and to give it to them more abundantly, and His spirit cannot be shut up in narrow confines of life. He came not to destroy life, but to fulfill and fill full. And He demonstrates that fact in this incident at the wedding feast.

A wedding feast was a time of joy and lightheartedness. And the fact that Jesus was there is an indication that He was no "kill-joy." He was, on the contrary, the kind of man that folks liked to have around on just such an occasion. And there was a reason. He always added something worthwhile to the occasion.

A wedding feast was typical of Jewish social life. And the fact that Jesus was there was an indication that He wanted His spirit to permeate and save social life. But it is also significant that Jesus was at a wedding. There is perhaps no place where He is more needed. It is a momentous day in the life of a young man and a young woman when they stand in the presence of God and plight their lives and their love to each other, and they need the presence and the spirit of Jesus Christ. God pity the young couple who are not conscious of His presence on their nuptial day. And God pity them if they do not strive to keep Him as their unseen, yet very real, Guest throughout their married life.

The mother of Jesus was there. These mothers of men! Thank God for them, and for their confidence in us. It was natural and inevitable that she should turn to Jesus in the hour of need. And it was typical of motherhood that she had confidence in her boy. "Whatsoever He sayeth unto you, do it." This is sound advice today as it was when Mary spake the words. Jesus Christ is the world's supreme authority, and He has a right to be heard, and He must be obeyed if people are to be happy.

The story speaks for itself. It will bear reading and rereading. And as we read it, certain great truths stand out.

1. Jesus Christ sanctifies social life wherever He touches it.
2. Jesus Christ is the most logical place to find help in time of need.
3. Jesus Christ can meet the deepest needs of human life.
4. Jesus Christ deserves a hearing and demands obedience.
5. Jesus Christ transforms that which He touches.
6. Jesus Christ always has better things in store for us.
7. The confidence of others in us is a dynamic factor in life.
8. No wedding is complete without Christ's presence.
9. Jesus began His "signs," or miracles, in Galilee, at Cana. He is still doing them everywhere.
10. People may think that it is embarrassing to have Christ, but it is far more embarrassing not to have Him.
12. Men have only to see the glory of Christ to believe on Him.

CHRISTIAN ENDEAVOR.

By William T. Scott.

Sunday, August 10, 1924.

BEAUTIFUL THINGS IN NATURE.

Topic: "Beautiful Things I See in Nature—Their Lessons."

Scripture Lessons: Matt. 6:26-34.

(An Outdoor Meeting.)

The most beautiful thing that we can see in nature is our Creator. His working hand, and His great power. We see Him everywhere. Go to the seashore, watch the billows roll, and God is there. Go to the mountains, and watching the towering peaks, we see God there. Go to the Western prairies, and lo! God is there. The thought of nature's obedience to the Master-hand should inspire us to become more obedient. When we see the beauty of nature, we only see the result of obedience to God. "Consider the lilies how they grow: they toil not, they spin not; and I say unto you that Solomon in all his glory was not arrayed like one of these." Why do lilies grow beautiful? They obey God, and are constantly growing at the command of their Creator. And in their beauty we see their Maker's face.

Some one said, "cutting an apple into thin slices at right angles with the core, and holding the slices up to the sun, you will see the outlines of the flower that foretold the fruit." Should not we get a message from nature, and become so obedient to our Master-gardner's plan for us that people seeing our deeds could see the Master's life in us?

Jesus saw God everywhere—in the fluttering bird, and in the springing grass—and I imagine that He could wonderfully sing from His heart that wonderful hymn, "This is My Father's World."

"This is my Father's world, and to my listening
cars
All nature sings, and round me rings the music
of the spheres.
This is my Father's world, I rest me in the
thought
Of rocks and trees, of skies and seas—His hands
the wonders wrought.

"This is my Father's world, the birds their carols
raise,
The morning light, the lily white, declare their
Maker's praise.
This is my Father's world, He shines in all that's
fair;
In the rustling grass I hear Him pass; He speaks
to me everywhere."

Questions.

What beautiful things do you see in the different seasons that teach you a lesson? How may we develop the power to see lessons in nature? Is nature-study worth while? Why? How may a notebook or camera help in nature-study?

JIBARO HEAD HUNTERS.

From the highlands of Ecuador to the east of Riobamba, a very rapid descent is made into the heavily forested Amazon Valley, and the traveler finds himself in the land of the Jibaros, formerly a very numerous and war-like tribe, who exterminated the Spaniards who had established prosperous cities in that region. These people are devil-worshipers. If God is good, they reason, they have nothing to fear from Him. The devil, however, is malignant; therefore, he must be propitiated by worship and sacrifice. The witch doctor is their chief authority and resource in time of sickness and need. In case of serious illness, some child or other helpless person is looked upon as the cause, and tortured, frequently to death, in order that the sick person may find relief. A strong man or warrior is never chosen to be made the subject of these tortures. An able-bodied man is so strong that he cannot be made the tool of the devil in producing sickness, the Jibaros argue; but children, women, and old men may be so used. Women do the heavy work, such as tilling the ground and carrying burdens. A man may have several wives, and it is customary to kill the old and useless ones.

War is the normal state of the Jibaro Indian, first for the purpose of getting wives from neighboring or enemy tribes; second, for revenge of injuries inflicted upon relatives during those wars, then for enemy heads that are supposed to bring good luck to the possessors because of the sacrifice of the victim to the devil. The heads of their enemies also become a source of income to these savage Amazonian tribes, since they are exchanged with traders for arms, ammunition, etc.

The skull is removed from the head of the decapitated enemy through a slit in the back from the neck up. The skin is then boiled to arrest putrefaction, after which it is dried and reduced in size by inserting hot stones the size of an orange. When the interior has been shrunk to the size of the stones, hot sand is used to continue the process of drying and shrinking. After the process is completed, the head is hung up in the hut as a trophy and feasts are made in its honor. These miniature heads retaining to a remarkable degree characteristic likeness to the living person, are unfortunately in demand in the outside world. Merchants in Lima, Peru, and even in Panama, have these gruesome objects mounted in glass cases upon their counters as a side attraction to their places of business.

During the last two centuries the Jibaros have greatly decreased in numbers. Their attitude toward the whites has become more friendly, and they respond readily to kindly approach.—*F. W. Jordan,* in *Christian Herald.*

Christian Orphanage

DEAR FRIENDS:

We are always appreciative of any contribution we receive for the Orphanage, whether it be large or small, but sometimes when we know the circumstances under which a contribution is made it makes us feel that we should be a little more appreciative. It is easy for a person to give us a thousand dollars when they have plenty and to spare, but the man or woman who has to sacrifice and save and do without the comforts of life to make a contribution to help care for the Orphanage, deserves a great deal of credit, to say the least.

I once read of a good woman who was filled with the very spirit of enthusiasm for work in the foreign field. She wanted to carry the gospel to the people who knew not God and His great love, but she was an invalid and had to lay flat on her back for a number of years and it was impossible for her to go, but she had a vision of the great good she might do if she could go, but she realized to go herself was impossible, but she did not give up because of her handicap. She lay on her bed for years and knitted with her needle and made fancy work and sold it and paid the salary for another to go and preach in her stead. I wonder if she was not a burning bush like unto the one Moses saw. She was full of the flame of enthusiasm and was not consumed. She was a bright and shining light and an inspiration to others.

Last week, Mrs. J. C. Cox, of Durham, N. C., sent a nice quilt to the Orphanage to help keep the children warm next winter. I am informed by a good friend that Mrs. Cox is an invalid and suffers a great deal from rheumatism and other troubles, but in her hours of suffering she caught the vision of the hundred little children at the Orphanage and wanted to help them. She got some cloth and her needle and made a nice quilt and sent it to us. This bears out the idea that where there's a will there's a way. She had the will, and she made the way. We are very grateful indeed for her contribution, as we know the circumstances under which it was given. May God bless this good woman and cause others to catch the vision she had, and then act as she has.

Don't forget to can some fruit for us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 7, 1924.

Amount brought forward		$11,202.98
Sunday School Monthly Offerings.		
North Carolina Conference:		
Bethel	$ 3.60	
Damascus	2.08	
First S. S., Greensboro	25.31	
Morrisville	2.00	
Merry Oaks	1.00	
Durham	12.45	
Fuller's Chapel	1.10	
		47.54
Eastern Virginia Conference:		
Rosemont		8.95
Georgia and Alabama Conference:		
Kite	$ 2.16	
Beulah	1.00	
		3.16
Northern Church:		
Pitterville S. S., Illinois		13.50
Special Offerings.		
G. E. Lingle	$ 20.00	
Mrs. H. A. Culver	30.00	
Mrs. Poe	15.00	
Willie Lee Anderson	5.00	
Pervis Tilley	30.00	
Garland Horner	25.00	
Joe Andrews	10.00	
Interest	27.00	
		162.00
Grand total		$11,438.13

MAKING MEN OUT OF CHILDREN.

The use of educational films in schools is on the increase. The demand has been held ephemeral by many producers, but it has kept up so steadily and become so insistent that many companies are finding it pays better to produce them to sell to schools than to engage in the making of plays, which have at best but a short life.

Visual education has always been recognized as a powerful aid in the acquiring of knowledge. Actual travel is better than the illustrated lecture; the chemical experiment performed is worth a dozen read about in books. The motion picture, so life-like, is worth any quantity of illustrations; its showing of processes beats any possible description.

Educators are naturally, and rightfully, conservative. The educational world has learned to beware the fad, the fancy, the radical idea in teaching. Some are still averse to the motion picture, but their number is decreasing. The fact that conservative educators find the film a real help is the best argument why school boards should see to it that schools are equipped with projectors and that the higher type of producers should provide that the supply of educational films becomes inexhaustible.

After all is said, the real work of the world is providing for its continuance and its betterment. That means making citizens out of children, educated men and women out of students. There is no more important work before any of us than that; conquest, invention, commerce, exploration, discovery, are all less important than the people who will one day carry on the torch we pass to their hands.

Let us, then, do our part in emphasizing the need of more and better educational films, travel films, scientific films; let us insist that our children's school be equipped with a suitable projecter and screen, that our children have the utmost in benefit from one of the great inventions of the nineteenth century, which is only now, in the twentieth, coming into full fruition.—*Selected.*

THE LAND OF THE SUNDAY SCHOOL.

The summary of the world's Sunday School statistics is at once a great encouragement, a great challenge, and a great anxiety to every thoughtful Christian. The total number of Sunday School members in all the world is 32,677,611; but of this number the United States alone furnishes almost one-third, or 19,970,629. The Sunday School membership of Europe makes up almost another third of the grand total, being 9,100,000. Of the comparatively small numbers remaining, the whole continent of Asia supplies only 1,564,475; and Oceania, with Australia as its largest unit, comes next, with 869,705, while Africa follows with only 769,567. The whole of South America, Central America and the West Indies is only a little over 300,000. In a word, the Anglo-Saxon race has developed the Sunday Schools of the world; and the Sunday School, as a Christian institution, has made but little progress in other lands. Two or three highly important conclusions emerge from this situation. First of all, the Sunday School as an institution is peculiar to the Protestant Churches of Christendom; and the Sunday School is the most forceful agency by which Christianity is being introduced into non-Christian and non-Protestant lands. It is manifest also that the nations having the largest number of Sunday School members are the most peace-loving nations of the world. The third conclusion follows quickly. It is this, that the best soil for the propagation of peace sentiment is among the Sunday School millions of Great Britain and America.—*Methodist Recorder.*

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Home and Foreign Mission Societies of the North Carolina Conference for July 15, 1924:

Woman's Societies.		
Burlington	$114.45	
Durham	33.93	
Elon College	182.27	
Greensboro	73.64	
Graham	13.61	
Howard's Chapel	10.00	
Ingram, Va.	3.40	
Lebanon	8.80	
Mt. Auburn	18.65	
Pleasant Hill	6.25	
Pleasant Grove, Va.	10.90	
Raleigh	6.30	
Reidsville	8.65	
Sanford	15.00	
		$ 505.85
Young People's Societies.		
Burlington	$ 4.10	
Burlington, Junior	6.30	
		10.40
Willing Workers.		
Burlington	$ 3.80	
Mt. Auburn	6.35	
		10.15
Cradle Roll.		
Burlington	$ 17.00	
Graham	2.25	
Greensboro	8.25	
Reidsville	14.18	
		41.68
Total		$ 568.08

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

PROSPECT GOOD FOR PEACH CROP.

Housewives in the Eastern and Southern States who have been waiting for a chance to combine cheap peaches and cheap sugar will find their opportunity this season, according to the United States Department of Agriculture.

Not since 1915 has the peach crop east of the Rocky Mountains been so large as it promises to be this year, the department says. Georgia has by far the biggest peach crop ever grown in that State, and in most of the Cotton States the crop is the largest since 1915. A good peach crop is expected in all the Atlantic Coast States.

The same sections that expect a good peach crop also expect more than the usual production of pears.

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.—*Chas. R. Brown.*

WICKER.

Mrs. B. W. Wicker was born October 15, 1849; died June 29, 1924. Early in life she professed faith in Christ, and until her death continued a faithful follower of Him and a consistent member of the Church. She leaves to mourn their loss her husband, a son, Kenneth Wicker; three daughters—Mrs. William Wicker, Mrs. Hal Rigsbee, and Miss Ida Wicker; besides many relatives and friends, who weep with them in their sorrow and rejoice with them in their hope of seeing her again. Funeral was conducted by Rev. T. E. White, assisted by Rev. L. C. Lee and the writer. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

HENSHAW.

Died at his home near Pleasant Hill Christian Church, Alamance County, N. C., Jabin Henshaw, July 22, 1924, aged 77 years and 1 month.

On December 28, 1871, he and Miss Ruth Edwards were united in marriage, and to them were born ten children. His wife and two children preceded him to the spirit land. Surviving him are eight children, twenty-three grandchildren and two great-grandchildren.

Bro. Henshaw was a member of the Cane Creek Friends Church and had been for a number of years. He was a very quiet, unassuming, faithful man. He trusted Christ and died in the blessed hope of a glorious immortality. The funeral services were conducted from Pleasant Hill Church, by the writer, assisted by other ministers present, and his remains were interred in the Church cemetery.

He has passed from mortal sight; but not forgotten. Sweet be his sleep till Jesus bids him arise.

P. H. FLEMING.

The grim fortress surmounts a rocky height and commands enchanting prospects of Scotland's most picturesque scenery on all sides. Its history, filled with human thrills on every page, runs back a thousand years. Tardy recognition awarded in England to William Wallace, the national hero of Scotia, awakens vivid memories of his might and daring and as a valiant fighter for freedom. There is world-wide significance in Bannockburn to lovers of liberty, and the splendid struggle of Robert the Bruce with Edward the First of England through a whole generation of war-

WHEN GOD SEES THE CROSS.

Men can see Christ on the cross—and forget Him. God can never forget the sight He once saw—of His only begotten Son on the cross. It means more to God than it can mean even to those saved sinners here on earth who know and love the Lord best. Isaac Watts' great hymn, which God has blessed to uncounted multitudes of Christians, "When I Survey the Wondrous Cross," gives one side of the truth; but there is another side, even better, which has been brought out in a hymn by Anna Ross. She introduces it with Andrew Murray's words: "In prayer let us expect an answer like the value of the blood of Christ in His Father's sight." This new hymn, with its infinitely precious truths, is as follows:

"When God surveys the wondrous cross
On which His own Beloved died,
His richest stores of heavenly grace
To sinners all are opened wide.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
The inheritance of peace and power
Are mine own portion through His blood.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
God freely gave His Son to death—
What will He do that death to crown?

"The whole wide universe is His,
But that were riches far too small;
In answer to the death of Christ
God gives Himself, His love, His all."

—Sunday School Times.

An inscription on a monument in Alabama reads: "In profound appreciation of the boll weevil and what it has done as the herald of prosperity, this monument is erected by the citizens of Enterprise, Coffee County, Ala." The weevil proved a blessing in that it taught the farmers the prosperity that follows crop rotation.

Why Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric poisoning or other curable conditions due to impure blood, do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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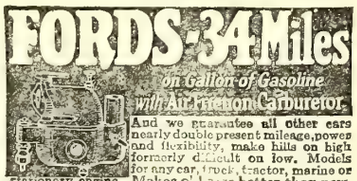

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Hudson...30 mi.	Paige 6...20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	Stdbkr.Lt 6 23 mi.
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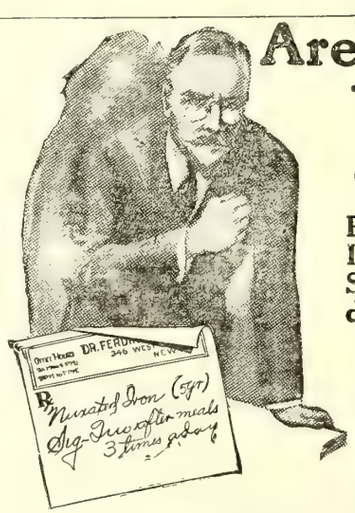
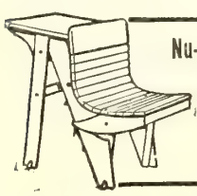


Are You Losing Your Grip on Health?

Physician's Prescription to Increase the Health and Strength of Anaemic, Run-down Men and Women

As a result of the tremendous strain of modern living many people find that the nerve cells have become devitalized, the whole system weakened, and thousands of men and women are today losing their grip on health simply because their blood is thinning out and possibly starving through lack of sufficient iron. It is through iron in the red coloring matter of the blood that life sustaining oxygen enters the body and enables the blood to change food into living tissue, muscle and brain. If people would only keep their blood filled with sufficient strength-giving iron by taking Nuxated Iron when they feel weak and run-down they might readily build up their red blood corpuscles and quickly become stronger and healthier in every way. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Nuxated Iron will increase the strength of nervous, 'run-down' men and women in many instances or the manufacturers guarantee successful and entirely satisfactory results to every user or they will refund your money. Nuxated Iron is on sale at all good druggists.



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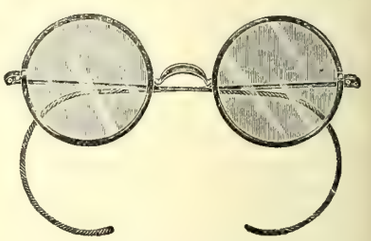

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MARON—KING.

Mr. Raleigh Maron and Miss Hattie King were united in marriage at the home of the bride's father, Mr. Francis King, Cana, Va., on July 11th. They will make their home at Winston-Salem, N. C. We wish them well.

M. T. SORRELL.

Fancy Gap, Va.

Fine Community Co-Operation.

A community organization of Davella, Martin County, Ky., has raised $27.50 of a necessary sum of $250 for the purchase of a radio receiving set, that the three hundred people living within a radius of three miles of Davella, which is without Church services, may hear sermons delivered by ministers in other parts of the country.

Whether an American chil dattends good schools depends largely on the accident of birth—that is, on whether it lives in a community wealthy enough and enterprising enough to support good schools.

There are many communities which lack the enterprise; some lack the means.

While some States are poorer than others, not one, say persons who have studied the subject, is too poor to see that all of its children have opportunity to attend good schools.

Unscientific State aid involves complications and dangers which would be much augmented by Federal aid. As a rule, the best schools are in those States which provide out of their treasuries the smallest proportions of money spent on schools.

There is much that the States can do in equalizing educational opportunity, and in fact much progress in that direction is being made by them.

There is an ex-United States circuit judge running for the nomination for Governor of the State of Missouri. He is making his campaign as a "wet." A few evenings ago he said that foolish laws ought to be disregarded. The German-American organization (silenced during the World War because of disloyal and enemy propaganda) before which this former judge was speaking, applauded the remark. Of course. But who would vote for a man as chief executive who says beforehand some laws ought to be disregarded? No scoff-law is fit to be Governor, or even to be regarded as a decent citizen. The voters of Missouri know what to do, and will do it at the primaries.—Ex.

There are 2,700,000 employees on the pay rolls of the Federal and local governments in the United States, and 700,000 former employees drawing pensions. Every group of twelve citizens having jobs is supporting one citizen in government capacity.

Vaults, supposed to be of Egyptian origin, have been found near the site of Fez, in Morocco, and are supposed to be vestiges of a town destroyed about the year 1000 B. C.

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Committee on Education, Southern Christian Convention.

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The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, AUGUST 14, 1924. | NUMBER 33.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

General Smuts Resigns.—

The inevitable has happened in South Africa. General Smuts is finally defeated in his own constituency as well as in the entire union. For this reason, he has resigned, and General Hergog, with the labor support, is Prime Minister. General Hergog states that he will take no steps to sever the connection between South Africa and Great Britain.

During the last century, Great Britain has learned in some sort of way how to deal more equitably with her colonies, and now they are not desirous of complete independence. Some of them want home rule, and it is to the best interest of the British government to grant them this. It will train more of her subjects to bear responsibility should a crucial hour come.

Bobbed Hair no Joke.—

"To bob or not to bob" is no longer a joke, if the final decision arrived at is "to bob." Especially is this true to the manufacturers of hair nets and hair pins who have been thrown into a state of despair by the bobbed-hair craze of the moment. The situation has become acute in the last few months. New York newspapers reported recently that 2,000 girls were having their hair cut in that city alone.

All of us have thought of bobbed hair, either as a joke or as it reflected the moral tendencies of the present generation of women; but few of us had thought that it held such dire threats for big business. It brings again to our attention that the great enterprises of the world rest, in the last analysis, on the very small decisions of insignificant people. "To bob or not to bob" becomes a question of great importance to great manufacturers.

A Very Rich Church.—

Trinity Episcopal Church, New York, is the wealthiest Church in America. Last year its income amounted to $1,248,681, and its assets on January 1st of this year were $13,320,053. Of its income, $1,131,258 came from real estate rentals.

This is a very wealthy Church, and, with its wealth, could do much for the world; but when we read of its immense figures and of its rentals from real estate, we think again of the Catholic pontiff, who stood and looked down on the table piled with silver and gold, the income of the Catholic Church, and said: "No longer can the holy Church say, with Peter and John, silver and gold have we none; and neither can it say with them to the lame man at the gate beautiful, arise and walk." To be rich is a dangerous thing, is the teaching of the Master, and it is as true of Churches as of individuals. Faith may be crushed beneath the weight of gold.

Of World-Wide Interest.—

Figures recently given out by the school of religious education of Boston University show how far-reaching is the ministry of such a school. Besides the United States, eleven countries helped to make up the last student roster. The foreign students who were there were: from Russia, 1; from Korea, 2; from Portugal, 3; from Canada, 3; from China, 1; from Greece, 3; from Japan, 1, and one each from South America, Italy, and New Zealand. Formerly there were students from Armenia, West Africa, and Lithania.

This widespread enrollment in the school of religious education reveals an interest in the subject which is world-wide. It is, of course, a compliment to the university, but it has a far deeper meaning for Christianity. It demonstrates beyond the possibility of a doubt that men and women everywhere are turning to the Church and Jesus for leadership in this momentous time.

Canadian Union Definitely Formed.—

Among the last acts of the Canadian Parliament before its adjournment on July 10th was the passage of the Union Church bill. Under this act, the new union of Methodist, Presbyterians, and Congregationalists will come into effect on July 19, 1925. The Presbyterian opposers of union, or "bitter-enders" as they are called, are discussing the course they will pursue. They cannot, under the law, continue under their denominational title; but under some other name, those not desiring to enter the United Church of Canada may form their own communions.

The passage of this act makes union a definite thing. It has long been discussed in Canada, but now it is a fact. It is a great day when the followers of Jesus can unite on the great essential. The prayer of the Lord Himself is being answered before our very eyes after all these centuries of waiting. We should take courage and build on in the kingdom for the prayer of the ages too shall find an answer when His will is done on earth as it is in heaven. Having prayed, let's arise from our knees to the task of answering our prayers with the courage of the Christ.

What Tithing Can Do.—

The effect of tithing upon the resources of a Church is given by reports from the Seventh Day Adventists as to their recent income. Statistics just made public show that this Church, with 104,000 members in the United States and Canada, during the first three months of this year, gave a total of $1,451,750, or about $14 per member. The tithe amounted to $898,000, while $350,000 in additional gifts was given to missions. There are now 210,319 Seventh Day Adventists in all the world, and the denomination holds property valued at over $34,000,000.

The Seventh Day Adventists insist on their membership tithing, and teach it is one of the doctrines of their Church. It has brought marvelous results, and it will bring the same results to every Church which will try the tithing method. Besides the increase which it will bring to the resources of the kingdom, it will deepen and enrich the Christian life and experience of those who tithe. It is God's method of supporting His work in the world, and merits the prayerful consideration of every Christian. The Bible is no more definite in its teaching of other truths than it is in its teaching of tithing. Let us read and practice God's will in our giving as well as in our living.

Dangerous Propaganda.—

In a letter written recently by an American professor in the College of Commerce, at Otaru, Japan, we see how our military training strikes the Japanese. The letter is written to the National Council for the Preservation of War, and it speaks for itself, as follows:

Gentlemen,—All mail from the United States of America is post-marked something like "Let's Go! Citizens' Military Training Camps." By a curious coincidence, a letter from your quarters bore a similar stamp—an anti-war envelope with a pro-war post-mark.

There may be no misunderstanding of this mark within the boundaries of the United States, but outside the United States, particularly in Japan, and particularly at this time, such post-marks are apt to be misunderstood and are odious.

Citizens' military training camps may be good things, though we have serious doubts of it; but to use United States post-markings as a means of advertising them is dangerous propaganda. We talked much about militaristic Germany during the war, but the United States must keep silent or our government must change its tactics. While the Church of Jesus Christ is attempting to carry the message of the heavenly choir at the birth of our Lord to all the world, our government is seeking to build a war machine. Every individual American is a part of our government, and as Christians—for our allegiance is God—we should see to it that such propaganda does not go on. Christianity should have a fighting chance to save the world from another war.

NOTES-PERSONALS

Twelve branches of science will be represented in the 1925 Asiatic expedition conducted by Roy Chapman Andrews. It is believed that the life of the Nestorian Christians, who went east from Persia, may be further uncovered.

Rev. and Mrs. E. H. Rainey, Franklin, Ohio, are happy over the arrival of a son on July 31, 1924. Here is wishing that the fine fellow may grow up to be a great and good man and follow in the footsteps of his worthy father in being a consecrated and devout minister of the Word.

Dr. L. E. Smith, pastor of Christian Temple, Norfolk, Va., is spending his vacation, with his family, in the home of Mr. and Mrs. Carl Whitaker, out from Kittrell, N. C. Here is devoutly hoping that Dr. Smith, one of the very hardest-worked men in all our acquaintance, will find renewed strength and zeal during these days of rest and recuperation in this good country home for the great burdens of the Church which he carries.

Another wet prophecy has been smashed by the record made in freight handled on American boats and in the amount of freight which passed throughout ports. When the prohibition policy became effective, the wets freely predicted that it would practically close our ports—that the nations of the earth would give us a wide berth. These predictions were reiterated when a ruling from Washington made our United States boats dry. Instead of interfering with shipping, the prohibition law has aided it just as it has aided all lines of legitimate business.

President and Mrs. W. A. Harper left Elon College last Tuesday for a ten days' vacation trip through the Valley of Virginia and on to New Jersey and New York. Here is wishing for them a most happy, wholesome and helpful trip. On their return, they will take in the annual session of the Valley of Virginia Conference, which meets this week near Harrisonburg. President Harper works so incessantly and energetically that he does not know how to take a vacation, but deceives himself into it by planning many business trips and engagements along the way. After great men learn how to work, they forget how to play. When we are youths, it is easy to plan a vacation and also to decide that when we are older we will make them longer and better. However, as we grow older we forget, or do not know, how to plan or to take a real rest. This seems to be the experience of most mortals who carry great burdens along the journey of life.

Rev. W. W. Staley, D. D., at the Elon Chautauqua, July 29th to August 2d, delivered a series of five addresses, entitled "The Music World." The five topics treated under this general topic were: (1) "The Origin of Music"; (2) "The Development of Music"; (3) "Music as an Art"; (4) "The Masters of Music"; (5) "The Uses of Music." Many of those who heard the lectures insisted that they be put in book form, but failing in this, they will be printed in THE CHRISTIAN SUN. To this latter request, Dr. Staley very kindly consented, and it is a genuine pleasure to present this week the first of these very fine addresses—"The Origin of Music." It will certainly delight and edify SUN readers to peruse carefully what Dr. Staley has written and presents on these themes. He went through many volumes to acquire the information which he is giving THE SUN readers and then clothed what he found in the books in the fine garb of his own great philosophy and spiritual insight. These articles are certainly a distinct contribution to the worth and weight of THE CHRISTIAN SUN.

MEN AND MILLIONS COLLECTIONS DURING JULY.

North Carolina Conference.

Mt. Bethel	$ 20.00	
Fuller's Chapel	10.00	
Pleasant Hill (A)	1.90	
Wake Chapel	10.00	
Union, N. C.	10.00	
Burlington	25.20	
Danville	32.00	
Pope's Chapel	20.00	
Zion	12.00	
Pleasant Union (H)	10.00	
Big Oak	4.80	
		$ 155.90

Eastern Virginia Conference.

Holy Neck	$ 44.00	
Rosemont	66.75	
Hobson	35.00	
Windsor	60.00	
Johnson's Grove	5.00	
Damascus	30.00	
Newport News	45.00	
Wakefield	16.00	
Union, South	20.00	
Barrett's	5.00	
Mt. Carmel	65.00	
Burton's Grove	.25	
		392.00

Valley of Virginia Conference.

Timber Ridge	$ 3.00	
Wood's Chapel	1.80	
Palmyra	.50	
Joppa	2.00	
		7.30

Georgia and Alabama Conference.

Richland		30.00

Alabama Conference.

Cragford	$ 5.00	
Beulah	9.00	
New Hope	6.00	
		20.00
Total for month		$ 605.20

The above amounts were paid to and are acknowledged by Superintendent C. D. Johnston, executive secretary, for July, 1924, which is the final month of the first quarter of the fifth year. Let all subscribers to the fund bear in mind we are now well into the fifth and final year of the movement.

J. O. ATKINSON,
Secretary.

POPE'S CHAPEL.

The protracted meeting here closed last night. Bro. Dowell, pastor of the Baptist Church, was present one day. Bro. Davis, pastor of the M. E. Church, was present most of the time. The services of these able and consecrated men of God are highly appreciated wherever they go. The splendid young men of the Federation of Christian Workers from Creedmoor and Wilton came over every night and threw themselves enthusiastically into the work. I received fourteen names for membership at Pope's last night. Some of the converts will unite with other Churches.

Franklin County, N. C. D. A. L.

MEMORIAL FUND.

Previously acknowledged	$11.00
Rev. E. M. Carter, Wadley, Ala.	1.00
Total	$12.00

Rev. E. M. Carter writes: "I send one dollar for the O'Kelly Memorial Fund. I hold THE SUN to send this contribution while I think of it. While the fund grows slowly, I feel that it is sure and will come, for we Christians have delayed this good matter all too long."

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN. One liberal friend says if $900.00 is contributed to the Old Lebanon Monument, he will add a gift of $100,00, so as to mark this spot, now one of the most conspicuous on a Virginia State highway, in a manner that will reflect credit and honor upon those who wear the name Christian. That is fine! The way is now open for contributors. The Christians must do this good thing right, now that we have made a beginning.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

AN APPRECIATION.

BROTHER EDITOR:

Please find enclosed one dollar for six months in advance for THE CHRISTIAN SUN. Times are hard, money scarce, but we can't afford to do without spiritual food. We better eat less cornbread and more of the bread of life; better be poor in flesh and rich in spirit.

God grant that we catch the vision of the Christian Church and her mission—that one great incentive of faith in our love for Jesus Christ, which is the inspiring motive for all Christian living and Christ-like service. Prove all things; hold fast the good; pray God's kingdom come, His will be done in our hearts and lives.

Sincerely,
Sedley, Va. MRS. JASON JOYNER.

MEDITATIONS FROM A PARSON'S DIARY.

"I have often noticed that the people who do the least for the Church are the ones who have the most to say in criticising what is done."

Bit of History Recalled.

On a notable occasion during the war when President Wilson delivered a personal message to a joint session of the Senate and House, all the galleries and all members on the floor arose in respectful attention when the President entered the chamber—all except one. That was the Senator from Missouri, who remained seated, his countenance a sullen scowl, throughout the proceedings. And it is this man who now declares the former President has "personally insulted" him.—*Charlotte Observer.*

FACING LIFE WITH OUR BACKS TO THE ALTAR.

By Rev. John A. Hutton, D. D.

Ezekiel gives more than one illustration of the general collapse in morals and religion which followed upon those political disasters which culminated in the captivity.

In one vision, for example, the prophet saw a body of "men sitting with their backs to the temple and with their faces to the sun, worshiping the sun towards the East." He does not tell us, in any way that would be helpful to ourselves in these very different times in which we live, on what principles these men were acting, or on what principles they supposed themselves to be acting, or what kind of mood they were indulging at the time. He blames them. He denounces the attitude which they had taken. He sees no justification for it. His words seem to mean that the national situation was bad enough indeed and desperate enough; but that this—"men turning their backs upon the temple"—if it represented the general spirit of the people, was the end of everything. It was bad enough to have suffered as they had at the hands of Assyria. It was bad enough to have lost their political prestige. It was bad enough to have had the manhood and womanhood of the nation transported to Babylon, there to serve as slaves to that ruthless and contemptuous world-power. Yet, bad as all these things were, there was still, in the prophet's view, a basis of hope in God.

Ezekiel gives us no guidance as to what led these five and twenty men to repudiate the religion of their fathers. Were they angry, and in their anger did they do this and say many things out of the soreness of their hearts? Had they become bitter and headlong in consequence of the defeats and humiliations to which they had been subjected? By taking up this public attitude to the piety of their fathers—sitting with their backs to the temple—were they saying in effect what we in our own bad hours sometimes feel, though we have either the grace not to say or the want of courage to say frankly what we feel; were they saying, "What is the use of a religion which does not secure us against misfortune? Behold the godless people of the world how they prosper!" Was it in that frame of mind—angry, narrow, unjust—that they planted themselves between the porch and the altar, and determinedly turned their backs to the temple and their faces to the sun?

We do not know; but certainly it is often, in some such mood of anger, disappointment, impatience, that people today declare that they have done with the religion of their fathers—which, indeed, is the only religion that any of us has. In some cases, the mood is a passing one, and we do well to remain quiet in the presence of those who are suffering in this way. If they are sincerely unhappy, their outburst against the serious and believing view of life will do them good, so long as they do not go too far. And later on, once more if they are really unhappy meanwhile, they will be sorry for every foolish word they have spoken.

But it frequently happens that people who behave in this way are only half sincere. There is often a good deal of affectation in their words. No one who is really unhappy—unhappy in that ultimate way which alone would justify any one bringing in the question of religion at all—could speak so much as they speak.

But even in such a case, and when we know that there is not very much reality in their declarations and threatenings, still there is perhaps some genuine feeling of soreness, and for the sake of that we should keep still. For what we are witnessing is not the turning away of the soul from God; it is quite as obviously the clinging of the soul to God in spite of certain experiences which would alienate it. For whenever in ultimate matters there is a struggle, there are two forces contending, and one of them is representative of God.

If our hearts are well guarded by the peace of God; if the love of Christ is all to us that it should be; if we would rather be able to lift up our face to God without spot than enjoy any crown that may be in the world's gift; if we see quite clearly that we could never for more than a day, and even that a miserable day, find happiness in anything which we had acquired by an outrage upon our private honor—in such a case, all is well with us, and after one moment of hesitation our soul will sweep back in a more passionate love of what is good and pure, in scorn of consequence.

But if we are not thus upon our guard; if we have allowed our minds to become corrupted by this world's prizes and this world's maxims, then in an emergency we may very easily, in secret, be angry at ourselves for being tender and scrupulous, and in sullenness say, like those five and twenty men, "turn our backs to the temple and our faces to the sun."

Once again: there are those who turn their backs to the temple and their faces to the sun not, as in the example we have given, because troubles have befallen them and they have become sudden and contemptuous of all rules. There are those who take up this attitude, and urge it upon us all because of their view, as they allege, this is the true and proper attitude for man—"to have his back to the temple and his face to the sun."

I believe not one of us has fairly faced the question, how far such a spirit has already penetrated society and corrupted our own lives. It is the religion of this present world, and in its permanent features is simply today what it has always been. It has its philosophers, its dramatists, its poets, novelists, artists; this spirit which, in all soberness, is simply the spirit of anti-Christ. It is the spirit of which the cross of Christ is God's historical condemnation. Even if it could be proved to be true doctrine for secular society, it can never be the way for Christians. For we might define the Christian community as the company who in all ages and in our own have their faces turned towards the altar—and this whether the sun of this world is rising, lighting up their faces, or setting, leaving them with shadows and the approach of night.

It would be an easy task to prove that this attitude of self-seeking—this repudiation of the moral wisdom of the human race, to say no more—is no true doctrine for such beings as we are.

For one thing, it will not work. What is social life, what is our dwelling together in communities and States under general laws, but the confession that the life of self-seeking is theoretically not possible; that unless it be qualified and restrained it must lead to a state of war.

If people who proclaim in our day the idea, or by their own way of life recommend it to others, that we are here in this world to do what we like—and this is turning the back upon the altar—would only use their imagination, and try to conjure up what a state of things would ensue if everybody acted upon this principle, they would perceive that it leads straight to Bedlam. We have the proverb that "what is good to give cannot be ill to take"—and what if the millions of our disinherited people were suddenly to take seriously the common teaching of our time, and an example from the regardless self-seeking of so many of those who are at ease, and were to arise, declaring that they also propose henceforth to turn their back upon their particular altar, to throw down as an unworthy thing their particular burden, to endure no more the monotony of their surroundings, their hungers, their anxieties, their responsibilities in wedlock and parenthood—that they also are out for the day, not knowing what is to follow and not caring!

But it is our very business as Christians to be within every secular society the element of salt. Behind that metaphor of salt, there must have lain in our Lord's mind the idea that the world or human society, guided by its own material principles, is always falling into corruption; that self-seeking in the individual always leads to satiety and weariness, or, where it is defeated, to anger and the cruelties which spring from envy; that the same self-seeking, the same repudiation of the altar on the large scale leads inevitably to the collapse of States through the want of the solidarity of love; and that it is the one great function of the Church, of the community of the altar, to keep sending into the vortex of the world's life men and women who follow the holier way, to keep singing above the chaos of its strident voices snatches of a nobler song.

A BACK NUMBER.

Lord Dawson, of Penn, physician to King George V, has become one of the "booze champions" of England.

During the debate on the liquor-control bill, sponsored by the Bishop of London in the House of Lords, he made one of the real old-time wet speeches, claiming booze was essential to health and that most medical men were disciples of John Barleycorn.

Where could "my lord" have been in the last twenty-five years? Does he not know that booze has been kicked out of the pharmacopaeia, and alcohol as a medicine is out of date in America? Can it be that he is still administering calomel for malaria, phlebotomising for fevers and giving sulphur and molasses as a spring tonic?

He states that drink takes away the awkwardness of dinner parties, and "one can see them melt one by one into ease and content as the wine circulates." Sure thing! We've seen 'em melt down till they slid off their chairs and rolled under the table and became as contented as a pig in a mudpuddle, but it was not very dignified.

He declares booze sets the mind free when work is finished. Nay, more—we've known it to set even the soul free which winged its way to realms eternal. "Brightens the outlook." Of course it does for the moment while he imagines himself a millionaire; but it darkens the outlook when he sobers up and finds he is not as rich as when he cashed his pay cheque.

"An inspiration to high endeavor in art, literature and music." It must be a fact, for that soul-stirring gem of exquisite literary merit, rythm and music, "On the Sidewalks of New York," Lawler claims was composed while he was drunk.

As a clincher, he hands this wise statement to the House of Lords: "The best way to promote temperance is to improve facilities for drinking." That is wisdom worthy of a Solomon. All the "no tobac" crusade should do to stop the use of tobacco is to provide facilities for easy smoking. Do you want the drug addicts cured? Then make dope easily accessible. Jack London said the drunkards of America were made because of the easy accessibility of drink.

Just as the "hayseed clown" in the circus provides entertainment for us by performing his antiquated stunts, so Lord Dawson is furnishing amusement for American readers.

Come again, lord. Give us another merry ha! ha!—*Geo. McGinnis.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

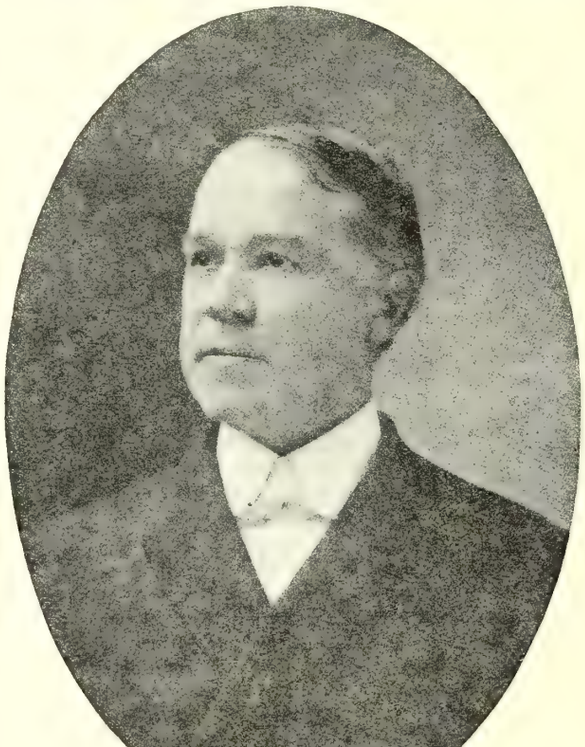
This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DR. W. S. LONG.

In the passing of Dr. William Samuel Long, the Christian Church sustained a distinct loss. He fell asleep in the hospital at Sanford, N. C., Sunday afternoon, August 3d, as the result of an automobile accident sustained some miles from Sanford on Wednesday, July 30th. In October of the present year, had he lived, he would have rounded out eighty-five years of energetic activity and consecrated leadership in Church and in State.

Although a clear-thinker and an able expounder of the truth in the pulpit, Dr. Long's greatest distinction was achieved in the educational world and in the founding and building of Elon College. For years before the institution opened its doors, Dr. Long plead in season and out of season with the people of the Southern Christian Convention to build and equip an institution of higher education for their own young people. If one will go through the "Christian Annual," which records the proceedings of our Conferences and Conventions many years prior to the opening of Elon College, one will see with what persistence and determination Dr. Long kept the matter of the necessity of a college before the minds and hearts of our people. There was no assembly, no Convention, no Conference of our people here in the South to whom Dr. Long did not carry his appeal, again and again, with a zeal and with a conviction that overcame all opposition and surmounted all difficulty. His face once fixed toward the achievement of this great thing for the Church, he refused to hear or heed argument that would thwart a noble purpose and holy aim. He was indeed the Moses who led the Christians of the South out of the wilderness of their ignorance and established for their children an institution of higher learning, in whose classrooms, culture and atmosphere, high academic achievement was made possible and Christian character was taught and emphasized through the whole college course. In 1890, Dr. Long, as the seer and prophet of Christian education, saw his dream realized in the opening of Elon College, and for four years, during days and ordeals of sacrifice and hardships, which later generations neither comprehend nor can understand, he bore the burdens of an institution until those burdens became too much for even the giant of mental and moral achievement who had sought so valiantly and so nobly to bring the thing to pass. From the days of Moses, who wore his endurance out in leading the Israelites through the wilderness and who, because of his exhaustion in that great effort, was not permitted to lead them into the



REV. WILLIAM SAMUEL LONG, D. D.

promised land, and even to this hour, the noble ones, the great souls, the sages and the seers have given their strength, laid down their lives in their efforts to lead on and to lead upward without being permitted to stand in the glory land of their own successful achievements.

God provided for them and for us some better thing than that they should enjoy the fruitage of their own achievement, and so left it to other hands and hearts to carry on that which they themselves had so well begun, but which had consumed their zeal and their power in achieving.

After four years in the president's chair of the institution which he had built, he passed on to others the burdens that he had successfully carried; but never until his dying day did he lose interest in the institution of his founding and the glory of his manly achievement. As long as the Christian Church shall love and seek to nurture her youth in an atmosphere of Christian character and influence, so long will that Church love and honor the name and the memory of Dr. William Samuel Long. Thousands rise up now to call him blessed, and generations yet unborn will sing his praise and honor his memory. God rest his noble soul, and multiply in the world individuals like him inspired with sublime faith, invincible energy, and an all-conquering love and sympathy.

ELON INCREASES HER FACULTY.

As rapidly as conditions demand and circumstances allow, the trustees of Elon College seek, year by year, to increase the number and efficiency of the teachers in our beloved institution. The present year is no exception to this rule. Among other additions to the faculty which the writer does not now recall, it is to be noted with pardonable pride that Prof. J. W. Barney, who graduated from Elon several years ago and has since made his mark in the educational world, returns to Elon to become teacher in the department of English language and philosophy. Since graduating with fine distinction from Elon College, Prof. Barney has also graduated from Columbia University, and afterwards became a graduate student of the University of Wisconsin. Bro. Barney is now a father of a fine family, whom we are glad indeed to add to our number at Elon and who are in a position to make a distinct contribution to the society and fellowship of our community.

With equal pride, it is to be noted that Bro. Leo D. Martin becomes professor of history and social science in the college. Prof. Martin, after graduating from Elon, took his M. A. degree in the University of North Carolina and then went to Yale, where he won the fine distinction of a teaching fellow in that university and where he taught and studied for the past year.

From the faculty of Union Christian College, Merom, Ind., himself already a success, and with a successful experience behind him, Prof. Simon A. Bennett becomes professor of religious education in a department which President W. A. Harper is to give much thought and direction to during the coming year. Prof. Bennett is a graduate of Miami College and the University of Chicago.

Ex-President W. S. Alexander, of Union Christian College, in addition to his duties as pastor of the local Church, is to be professor of Church history and polity in the department of Christian education. Dr. Alexander is a graduate of Union Christian College and the University of Indiana, and is a preacher of great power and a close student of current Church history and polity.

These four men, by their successful experience and achievements in the educational world, certainly make a distinct contribution to the increasing weight and worth of the Elon College faculty. The trustees are to be congratulated in their persistent and untiring efforts to strengthen the faculty of Elon and to be satisfied with nothing less than the best.

From reports which the editor gets incidentally in these days, and from conversations with our friends in many parts, he has the right to believe that the enrollment of students the coming year will be the largest in the history of the institution, and that the faculty who will be here to lead and instruct will be the strongest and most efficient yet attained in the history of the institution. This is as it should be. We have never had material equipment at Elon to even compare with that which the students will find here on their arrival. But all this outlay of funds and material equipment will be in vain unless the mental, the moral, and the spiritual equipment and achievement shall be greater than ever before. "Our spiritual salvation depends upon our ma-

terial redemption," to quote a fine phrase from the late President Woodrow Wilson, is applied to institutions and individuals, as well as nations.

We may say all we wish about fine buildings and write all that can be written about strong teachers and do all we can in the way of sacrifice for material progress and improvement, but unless we improve ever and always upon the moral and spiritual tone and atmosphere of the institution, all these other things will count for naught. The world will judge us, and rightly, not by how often nor how loud we acclaim "Christian character first and always at Elon," but by how nearly we come to putting that high ideal into holy and wholesome practice. A college would far better have one building, and from that send forth a power that makes for righteousness and for the development of Christian character, than to have five or fifty buildings and fail to send forth such power and wield such influence. And because the writer knows that the trustees of the college have no other thought in mind than this in the selection of its teaching force, as well as improvement in its physical plant, he feels that the present additions to the faculty will make for strength and efficiency in this direction.

OUR HOPE OF A FUTURE LIFE.

Threescore years and ten of trials and tribulations, and of struggle for existence does not spell the meaning of human life. Hope for future life after our earthly pilgrimage is ended is human desire at its best. This hope grows stronger in proportion to one's faith in and appreciation of the present—one's faith in the moral order, the inherent good of things, the ultimate triumph of right over wrong; and in proportion to one's faith in a personal God.

That we are now we know. The fact that no one can prove that we will not always be, gives us a right to believe in a future life, if such belief fits us better to live in the present.

Faith in and appreciation of the present life creates in us a hope of a future life. Our social institutions, the home, the school, and the Church, seem to be eternal in their significance. We hope we build for eternity. Those who believe most in the present life and seek to make the largest contribution to the present are they who believe the most in a future life.

Faith in the moral order creates in us a hope for a future life. Moral instruction points toward a future life. Our moral nature thirsts for it. The men and women who live above the fog in the clearest moral atmosphere are the most anxious for a future life as a continuation of the present. Moral perfection demands a future life, for such is never attained in the present life. Our moral aspirations are delusions if there is to be no future life—no future opportunity of attaining our ideals of moral perfection. Moral purpose is but a siren's call if death ends life. The hope of a life after death makes moral heroes of us all. If there were no future life to give us an opportunity to attain our ideal of moral perfection, then life is a lie, God has imposed upon us an impossible task, for He commands us to be perfect, even as He is perfect. For the realization of the same, another life, free from physical restraints, is required. Virtue does not receive its full reward in this life. The cross for Christ, the assassin's bullet for Lincoln, the disgrace thrust upon countless noble mothers are but convincing testimony that virtue does not receive its full reward in this life.

Our estimate of the value of human life strengthens our hope for a future life. As we come into a larger appreciation of self and the opportunities for self-realization, we think more about the future life. The passion for self-realization reaches out toward a life after death. Society bends every effort to protect the lives of its members. What effort would God not make to preserve life eternally if men will make every effort to preserve it even for a single year, month or even a day? Our lives are certainly of too much concern to be cut off at the end of threescore years and ten.

Our appreciation of each other increases the hope. Friendships are too sacred to be cut off forever. The mother who lays away the body of her child in the cold ground wants another opportunity to know the child of her heart. Plato's words seem full of meaning to many of us when he says: "All the mysteries in this world will be explained in the next."

Faith in God goes hand in hand with the hope of a future life. Jesus' words, "In my Father's house are many mansions," and His promise that He has gone to prepare a place for those who love to do His will, bring great comfort to the Christian. Those who have lived the Christ-life believe that human life is of too much concern to God for it to be left forever in the grave. Man is God's chief concern. Would it be in accord with a loving, Heavenly Father to allow His children to be blotted out of existence, not to keep them eternally, when the keeping is within His power?

"Thou madest man, we know not why;
We believe he was not made to die."

Belief in God's love and power impel us to hope for a future life. Our daily life is influenced by the hope. The world has received its greatest service from those who lived as if they were immortal. The thought that our future life will be determined by our present life spure us on to make the most out of the present. We believe that the life that now is, is the gift of God, and that "the supreme gift of God is eternal life." And our faith in God and in the value of human life persuades us that if a man die he shall live again.

THE DEAR SUNDAY SCHOOLS.

One who is interested in all our Sunday Schools and in building other Sunday Schools and Churches than those we now have could wish most earnestly that every Sunday School in the Southern Christian Convention would adopt the very wise plan worked out by the Convention for all our schools, and most highly recommended to them. The plan is twofold. First, to take one offering a month for missions; second, to have some one in the school make a brief talk on missions the day the offering is taken. Practically all of our leading and loyal Sunday Schools are now doing this good thing, and one who knows the needs and opportunity of our missionary work feels like calling these the near, good, amiable and helpful schools. This plan may not seem great to a casual observer, but it is great beyond all calculation because of the ideas involved in it and the purpose in view.

This plan serves to plant the missionary idea in the minds of the young where the idea must be planted if it is to grow up and bear fruit in the Master's name. No Church has ever yet come to be missionary in spirit and in activity until its young people have been imbued with the missionary spirit. The minds of young people are open to the missionary message, are impressed with the missionary appeal and respond readily to the missionary challenge. It is the writer's candid conviction that among the best achievements, if not the very best, in our missionary task the past decade has been the work done for missions in the Sunday Schools. It takes neither prophet nor the son of a prophet to see that the decades to come will be bearing the fruit of our missionary zeal now being shown in the Sunday School.

More than this, our children are taught, with their gifts to missions once a month, that they should help to carry others the message of love and of life that has made their Sunday School what it is and that has made them what they are. By giving one offering a month for missions, the children, as well as the grown people, are showing that they have an interest in the salvation of others as well as their own salvation. The schools which have undertaken this good work have been universally helped so far as we have ever heard, and none have been hurt, so far as we have learned. From this, it is concluded that a school has all to gain and nothing to lose by giving one offering a month to missions and by having a little missionary program or talk once a month. Many of the dear, good schools are availing themselves of this opportunity, and it is to be believed that every Sunday School in the Southern Convention that really cares for its own life and progress and growth will be employing this method at no far distant date. If any school doubts the propriety or the wisdom of the plan, let such a school undertake it for a season and be convinced. Nothing succeeds like success, and this plan has proven such a success for so many schools that we are eager for all our school to adopt, to practice, and to enjoy it.

OUTLINE OF HEBREWS.

Rev. A. E. Courtner, A. B., of Albany, Ind., has very kindly sent the writer a brochure of some fourteen pages, neatly printed and attractively bound, entitled "Outline Studies of the Epistle of the Hebrews." Bro. Courtner has evidently given much study to this monumental book of the New Testament, and his outlines will certainly help any student who desires to know more of the book of Hebrews.

He has outlined the themes, topics and paragraphs of the book in such a manner as to make the study of Hebrews exceedingly interesting and helpful. Any CHRISTIAN SUN reader desiring a copy can get it by sending 15 cents in stamps to Bro. Courtner, or if the volume is desired in quantities for Church or college classes, the price is 10 cents per copy. Bro. Courtner is certainly a Bible student and teacher, who has done a valuable work in giving these outlines in such inexpensive form to the people.

FROM GREEN COUNTY, VA.

The statement was made publicly a few days ago by ex-Sheriff W. A. Crawford, of Green County, Va., that four different denominations had sent some of their smartest men to this section, but that Prof. A. R. Flowers has been able to reach more people than any man we have had. And the more I know of him, said Mr. Crawford, the more I think of him. Bro. Flowers is a well-informed man, of broad experience, and has been able to touch the life of the community morally, socially, religiously, educationally and industrially. He is successfully growing, on a small scale, several things that have not been grown here. He believes that it is an easy matter for our boys and girls to make a great deal of money during their vacation months, whereas they have been making nothing. In the meantime, our Church, Sunday School and Christian Endeavor have been making steady gains.

E. S. MORRIS.

CONTRIBUTIONS

ELON LETTER.

The educational prophet of Alamance County and of the Christian Church in the South has passed to his reward. Dr. William Samuel Long is no more among mortals. He passed away Sunday afternoon, August 3d, at Sanford, N. C., in the hospital there, following an automobile accident the Wednesday before. A brief service was conducted Monday at 1:30 P. M. at his late residence, in Chapel Hill. The final service in his honor was held in the New Providence Christian Church, Graham, N. C., at 4 P. M. the same afternoon. This historic Church was pastored by him in the prime of his ministerial service, and it was there he held his membership.

Dr. Long was born in Alamance County, near Graham, October 22, 1839, and was fortunate in his parentage. Both father and mother were famous as strong characters, and they reared a distinguished family. Mrs. Long, whose maiden name was Miss Jane Stockard, daughter of Col. John Stockard, established the first Sunday School in Alamance County, and was active in Christian work throughout her life. Jacob Long, his father, came into the Church in the prime of life, from deliberate, well-thought-out choice, a custom which characterized him in all his life's undertaking. His judgments on any topic were highly prized by his neighbors. Christian character and the sound judgment they transmitted to their children explain the splendid achievements of their sons and only daughter—Col. Jacob A. Long, Dr. Geo. W. Long, Joseph Long, John H. Long, Judge B. F. Long, Dr. Daniel Albright Long, Mrs. J. H. H. Clendenin, and Dr. William S. Long, whom I have described as the educational prophet of his native county and of his denomination.

There were persons of educational vision and conviction in Alamance County and the Christian Church before Dr. Long, and several attempts were made to found an educational institution of higher learning in Alamance prior to his assuming the role of leadership in the dire days following the Civil War. These attempts were more or less temporary and sporadic. When William Samuel Long took charge of Graham Normal College, a new day dawned for higher education in his county and Church. Graham Normal College came to full flower when Elon opened her doors on September 2, 1890. The man who dreamed Elon College before there was an Elon and who made his dream a reality could be no ordinary man. Great soul qualities always signalize the spiritual outfit of such leaders. In these great qualities, Dr. Long was a marked man.

Among these qualities that made Dr. Long the initiator of great enterprises, I would place first faith. With Dr. Long, faith was a trinity—faith in God, faith in his fellow-man, and faith in himself as the servant of both, to do what he conceived to be his duty. The fountain source of his life achievement was his unfaltering faith. It made him a creative genius.

He was equally distinguished by unconditioned consecration to any cause which he espoused. His will-power was inflexible. He concentrated on a doubtful situation like a trip-hammer with its rapid blows on stone or steel, and all obstacles were swept from the path of his progress. There was no compromise, no willingness to substitute or adopt half-way measures in his make-up. Straight to his objective, he hewed his way, and be it said to his eternal honor, when he arrived, even those who had most obstinately opposed his efforts applauded his achievement. He never undertook a mean or unworthy enterprise. Churches, schools, college, orphanages—these were the objectives of his quest, enterprises that challenged men's hearts and called for sacrifice.

His energy, too, knew no abating. He never tired in a good cause. When victory had crowned his banners, he was as fresh with enthusiasm and energy as if no battle had been fought to win his objective. He was invincible in advocacy of a measure, and equally invincible in opposing what he conceived to be ill-advised, though he was always ready to be convinced in favor of a course. His prevailing mood was advocacy, not opposition.

This radiant trinity of soul qualities made our beloved brother the possessor of many friends. Those who knew him best, loved him best. Great on public occasions and in leading the battle for great causes, he was greater in his private life. His home was a Christian cathedral; his fireside was a sanctuary of the Lord. In social intercourse and in uplifting conversation, as well as in those personal graces that in every age characterize the true gentleman, Dr. Long reigned as a prince of the realm, with no superiors and with few peers.

And now this noble Christian warrior sleeps with his fathers. But his spirit will live on in the lives of his family and friends whom his great life touched for good, and in the college his heart conceived and his genius founded. His spirit of undaunted faith, of invincible consecration, of terrific energy well spent, we veritably believe characterizes Elon and will continue to characterize it in the years that are to come. His spirit is stamped on the college he found. His spirit is incarnate there.

I recall three recent incidents, that will not die, of his devotion to Elon and of the faith and hope and love he cherished for the college he conceived and to which his sacrifice and devotion gave birth and being and assured success.

On the day of the great fire—January 18, 1923—when the administration building of Elon had gone up in smoke, the building he had in 1889 erected, with a cost to his soul which no man can compute, I called him over long-distance and broke to him the sad news. My own heart ached as I talked with him. "I am deeply grieved," he said, "to learn of this misfortune; but don't be discouraged. Elon has more friends today than in 1889. They will build our college back on a higher scale." I hung up the receiver with a quickened hope.

Six days later the trustees met in a small room of the east dormitory. The landscape was capped with snow and sleet, all save the smoldering ruins of the administration building, which yet slowly burned and which were in plain view of the room in which we were met. I called on Dr. Long for the opening prayer. He thanked God for the friends who had made the old building possible, for the men and women whom it had aided in their life preparation, and for the brighter day that lay ahead. He besought that God would raise up great hearts to make the college an even better servant of the spiritual life. He had hardly ceased praying when Col. J. E. West was called over long-distance by Bro. J. M. Darden, who counseled that the trustees pitch their rebuilding program on a scale worthy of the college and of the cause of Christian education in our Church. "I knew it would be so," was Dr. Long's simple comment.

He went home, and in a few days I received a letter from him that set the hearts of a host to examining themselves to know their duty in the hour of Elon's crisis. He wrote that he was beyond eighty and had just got his home paid for. "I am ready to mortgage it and give a thousand dollars to rebuild our college." I wrote him back that I could not think of allowing him to make such a sacrifice. His willingness to do so broke the hearts of many, and the greater things at Elon became increasingly possible. How I wish he could have lived in the flesh to see the rebuilding program completed!

And so I sorrow as one of his family at his translation. As the one who undertakes to fill the place he so prophetically created and filled, I feel insignificant in the presence of the pioneer and prophet of the Elon idea. But for him there would be no Elon. Words fail me in my desire adequately to portray the character of my beloved educational father and to indicate the debt of obligation Elon owes him and which I feel is my personal debt as well. To him as the far-seeing prophet of God, to him as the man of faith when vision was blurred and the path not only uncertain, but doubtful as well, to him the pioneer of unfaltering and intrepid courage, to him the energetic and unconquerable zealot of causes that promised hardship, criticism, and martyrdom; to him the friend of my boyhood and the strong and courageous counselor of my later years; to Dr. William Samuel Long, minister of God, friend of man, prophet of education, founder and first president of Elon College—I bring, in grateful thanks and loving homage, the affectionate devotion of my own heart and of a great host who love and honor him for his works' sake and for the worth and greatness of his own noble soul. May God bless his memory and rest his loving heart in peace, and may the comfort of heaven solace his wife and children and relatives in their sad bereavement!

Noble patriarch in the realm of statesman-like Christian service, farewell! We shall not soon see your likeness again. Thou hast nobly wrought. Enter thou, dear beloved leader of our hearts and of our Church, into the joys of thy Lord.

W. A. HARPER.

THE MUSIC WORLD.

By Rev. W. W. Staley, D. D.

(At Elon Chautauqua, July 29 to Aug. 2, 1924.)

I. THE ORIGIN OF MUSIC.

Music is a speaking art, using instruments and voice to express emotions. It is a mode of motion in atmospheric air. It has its origin in God, in nature, and in man. All things originate in God. "All things were made by Him, and without Him was not anything made that was made." God made this plain to Job in the words, "When the morning stars sang together, and all the sons of God shouted for joy" (38:7). The idea is expressed again when there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). David touched the highest notes of praise in the psalms on the strings of his harp; and John "heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps" (14:2).

Nature was made by God in the beginning, and nature is full of harmony, which is the soul of music. While there is no real music in nature,

the Greek conception of the "music of the spheres" carries with it the suggestion that music has its origin, at least in part, in nature. But we must look to man for the origin of music as a science and an art. Man is next to God in his creation and dominion. "In the image of God and with dominion over the world"; and it is in the soul of man, and not his mind, that music is born, for music had its origin in the religious nature of man. In all primitive races and nations, such music as they had was in praise of their gods. The nine muses in Greece inspired song, and Homer says they were daughters of Zeus, and they brightened the banquets of the gods by their lovely voices, attuned to the lyre of Apollo. In all primitive ages, music is in touch with deities. Its origin suggests the hunger of the human soul after the divine. This thought of "feeling after God" (Acts 17:27) is universal, and any question on that subject is the fallacy of modern doubters whose science makes them ascend from monkeys. It is safe to say that music originated in a crude form of worship of an unknown, but realized, deity. In all countries of mythological types, their gods have been regarded as the inventors of music and musical instruments.

Historically, Egypt is regarded as the mother of music among civilized nations. Greece borrowed ideas and instruments from that ancient source, improved upon their knowledge, then instructed the Romans in this divine art. Music, therefore, is a growth like all other arts. It did not originate, like architecture and sculpture, in visible material, but in spiritual capacities, with no visible material or expression. While suggested somewhat by nature, it is above nature in origin and expression. It springs out of the inner life and appeals to the inner life. It is heavenly in origin and expression. It belongs to the religious world and inspires worship in the soul of man. It seems to be an historical fact that Christianity is the only living religion that inspires song. Hindoism, Buddhism, Mohommedanism, have no hymn book. The Hebrews, no doubt, carried the musical impulse from Egypt and made it a part of their worship. Their musical instruments—trumpets, psaltery, harp, stringed instruments, and organs—were all used in worship. The psalms were their hymn book, and they praised God with their voices. No poetry is comparable to the psalms in the conception and expression of soul-impulses. Homer's "Illiad" and Virgil's "Aeneid" reached the highest in Grecian and Roman poetic composition; but neither of them touches the soul as do the psalms. They are compositions of intellectual masterpieces, classic in thought and expression, but do not reach the heart of the common man.

Primitive man ascribed the origin of music to a special god. It is a part of the whole universe, a creation which has always been with us, a part of us; but because it is so deep and so high in its origin and expression, its progress of development has been slow. Its origin is most divine, its cultivation limited, its expression difficult, but its power is unequaled. Some one has said: "The father of poetry is music; the father of music is rhythm; and the father of rhythm is God." The rhythmical is always the natural form of our movements, and, as Spencer has said, "Every stronger emotional excitement tends to express itself in rhythmical movements of the body." Music seems not only to be the father of poetry, but of painting, sculpture, and architecture. Music has its origin in God, is developed and rendered to God by man, and thus runs in a circle like man himself—made in the image of God, spends his life in the service of God, and then returns to God. Music is the rhythm of the universe, the echo of eternity, the soul of man in its finest feelings and highest expression, the soother of babes, the inspiration of manhood, the mark of civilization. Its soul is pure, its tones are true, its melodies are sweet, and its harmonies divine.

It has been suggested that in prehistoric times, music passed through three stages, characterized by three classes of instruments, and their uses in barborous nations seem to confirm this assumption. The oldest were percussion instruments; the next, wind instruments; the third, string instruments. The stamping of feet and the clapping of hands, suggested drums, cymbols and bells. Then came the blowing of reeds, horns, and pipes; then instruments with strings, as harp and lyre. Egyptian fable ascribes the invention of the lyre to god Thath; Greek fable gives it to god Hermes. In both cases it is ascribed to their gods. The Greeks thought that music was of superhuman origin, and Apollo was called the god of music. The Scotch are wont to claim the origin of music. Hence it has been written:

"Music first on earth was heard,
In Gaelic accents deep,
When Jubal in his oxter squeezed
The blether o' a sheep."

It is not possible to state the origin of music in a positive way, because it is so etherial and heavenly in its spirit and sweep; but it is safe to assume that heaven is its home, God is its author, and man is the only medium through which divine melody speaks. When music is degraded by improper use, it is sin, for sin is the wrong use of the best. Man was God's best, and man only could sin. Music is God's best in man, and man is at his highest when he makes best music; and music will find its highest expression around the great white throne.

A LESSON FROM GIDEON.

When the Lord says "go," He follows it up with a "fear not"' or an "I will be with thee," or both. He never commands without a promise of His keeping power. When Gideon heard his Lord's command to go and save Israel from the hands of the Midianites, he, like Moses, Jeremiah and many others, even down to this day, felt his complete inability. He sought to escape from the mission upon which the Lord would send him, by pleading the poverty of his father's family, and that he was the least in his father's family. But the Lord does not care anything about men's environments. When He puts His hand upon any one to separate them for a given service, He equips them for that service. Notice how quickly He says, "Surely I will be with thee." How much that word "surely" adds to the promise! It doubles its strength and unfailing power.

First, Gideon built an altar unto the Lord; then, in obedience to the Lord's command, he began by casting down the altar of Baal. Just here we get a lesson which we would do well to apply to ourselves. The Word tells us Gideon "did as the Lord had said unto him." When the Holy Spirit had that recorded, there was a purpose in it. We might do well to stop and ask ourselves quite often if it could be truthfully said of us that we are doing what God says through His Word. His commands ring out sharp and clear all through the Book; but do our lives give a clear, ringing testimony for Him?

Notwithstanding God's sure promise, Gideon had to have his faith twice strengthened by the fleece test before gathering his men for battle. The most impressive lesson of all is, out of the 32,000 men gathered, there were only 300 fit for service. The Lord had said there were too many people with Gideon. There was the danger of them vaunting themselves, saying, "Mine own hand hath done this." There is still the same danger, for men are given to boasting much about their Christian work. However, when they get to boasting, the Lord lets it be known, "without me, ye can do nothing."

In the test which was given Israel's men, 22,000 proved to be cowards and were dismissed. In the next test given, 9,700 were found to be not watchful. The Christian has been warned by his Lord to "watch, for ye know neither the day nor the hour wherein the Son of Man cometh." People are going to be taken by surprise one of these days, for the Lord is going to appear suddenly and unannounced. Only those who have on the whole armor of God and are "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," will be permitted to go to be forever with the Lord.

Only 300 out of the thousands of Israel's men were fit for the occasion. Thousands were not up to the mark. How solemn the thought! It reminds us of the "many called but few are chosen." And again we are led to think of the broad way, with its pleasure-loving crowd, and the narrow way with its few travelers. Then comes to our remembrance the warning, "If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?" May we all heed the solemn warnings of the Bible, and find our joy in the Lord while we serve the living and true God, and wait for His Son from heaven.

MINNIE LOHR.

Mt. Vernon, Ohio.

A HELPFUL CONFERENCE.

It was my privilege to attend the fourth annual midsummer conference for ministers and religious workers held at Union Theological Seminary, New York City, from July 7th to 18th. There were about 200 in attendance, including six from our own Christian Church.

This gathering was designated as a conference, but it was a school as well. There were delivered five lectures on each of the following subjects: "The Fundamentals, What They are and How to Find Them," "The Motives of Certain New Testament Books," "The Preacher and His Work," "The Social Functions of the Church," "Personality, its Origin, Development and Deviations," and "Implications of Modern Psychology for the Religious Worker."

In addition to these, there were several reconciliation trips to places of interest in the city, including mystic centers, Oriental centers, China Town, Radical Headquarters. We heard addresses on new thought, theosophy, Socialism, Communism, the I. W. W., and others. We were impressed with the earnestness of the speakers and their readiness to answer questions pertaining to the subject under question.

It was indeed a student atmosphere we were breathing for those two weeks, and the fellowship was delightful. Just across Broadway there were about 15,000 students registered for the summer school at Columbia University.

We heard some interpretations a bit more liberal than some of us have been accustomed to, but so far as I could learn, all our brethren left for their homes "sound in the faith" and with a determination to render a more efficient service. I feel that it would be a fine thing for all our Churches to encourage their pastors to attend some good summer school each year.

W. D. HARWARD.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS.

August is the first month of the second quarter for Men and Millions pledges. At the beginning of this quarter every one who pledged should resolve to make some payment. If, at the difficult period and in the most needy time, one will make some payment on one's pledge, the matter will come easier when times are better and conditions are more favorable. We are now in the fifth and final year of the movement, and in the second quarter of the year. Paying these pledges will prove a blessing, though at the time it may seem a burden. What we all need to do is to keep in mind the great objective of the movement, namely: that of carrying forward all the enterprises, institutions and interests of the Christian Church. We should bear in mind that these enterprises depend for their progress on the payment of these pledges, and every dollar paid on them not only proves our loving loyalty, but our abiding faith in the Christian Church and its work of saving souls and building up the kingdom of our Lord.

If the captain or pastor in the Church has not called to the attention of the subscriber the matter of paying these pledges recently, let the reader who is interested in the Church and has made a pledge now inquire as to the amount of the pledge yet due, and out of sacrifice make some payment on that pledge. If all will pursue such a course, our Convention's burden will be lighter and our great undertaking in the name of our Lord shall be accomplished.

FROM THE VIRGINIA MOUNTAINS.

DEAR SUN READERS:

The summer months will soon be gone, and with the change of seasons, other duties will engage our attention. But the summer months will leave their mark upon us.

Thus, in a community in the Blue Ridge, the summer days are full ones for the mountain folk. The hillsides are dotted here and there with men, women, boys and girls working in the fields.

The school-house is about two miles from the Fancy Gap road. It is a one-room building, with a seating capacity of thirty students. The county built it three years ago. The people here were unable to secure a teacher for last winter.

I visited among the people for the first few days, finding out their attitude in regard to school and Sunday School. They seemed anxious to have both. While visiting, I found about seventy children between the ages of five and twenty-one. This large number of possible students offers a wonderful opportunity for a winter school. Of course, in summer nearly all, except the very small ones, work in the fields.

Our school this summer is to run for eight weeks. I have enrolled thirty-eight pupils. It begins at 7 o'clock in the morning, and closes at noon. Our school hours are thus arranged so that the pupils can attend school, and yet have a half day to work in the fields. During the five weeks of school we have had an average attendance of about fifteen scholars. This is a good record for the busy summer season. Each and every student is earnest in his work. They seem to have as their sole purpose in attending school to grasp as much as they can in these eight short weeks. Their eagerness and ability are a clear challenge to us.

The attendance at Sunday School, in spite of the rainy Sundays, has averaged about twenty-five. Mr. Sorrell preached here one very rainy Sunday, and there were about forty persons present. I believe, in a shot while, that the Sunday School could become a well-working, organized school.

There are only three more weeks of summer work in this community; but the winter months, with all their possibilities and opportunities, lie before us.

Sincerely,

EMILY MIDYETTE.

THE DENOMINATIONAL COLLEGE.

It may be well for me to say in the very beginning that I have never been in sympathy with those who denounce our State colleges and universities. They are our own institutions, and many of the sons and daughters of the Church are attending these institutions. We ought to do all within our power to throw a Christian influence around our State institutions and around our sons and daughters who are attending them.

But the denominational college still has a large and unique service to perform. It can do some very important and essential things which the State institution, from the very nature of the case, cannot do.

1. The denominational college can apply the religious tests in electing its faculty, and the State institution cannot. For eighteen years I have been a member of the board of trustees of a denominational college. When we come to the election of a new member of the faculty, there are always three questions I ask about him. Is he a Christian, and will his influence on the campus be positively Christian? Does he know his subject? Can he teach it?

The first of the above questions is the most important, but the State institution cannot ask it. In the long run, the personality and character of the teacher will mean more to the student than what he teaches. Think of the teachers who have meant most to you, and ask yourself which meant most to you, what they were or what they taught?

I have recently heard of several professors who use profanity in the class-room, and they do not live a thousand miles from where I write. A man like that could not hold his position in a denominational college for ten minutes, but they hold positions in State institutions with none to molest or make them afraid. One man like that can neutralize and destroy all the good that a dozen of his colleagues who are Christians may do.

Perhaps we do not realize what it means for a college to have a faculty that is 100 per cent Christian. I heard a man ask the other day what is the difference in the teaching of mathematics by a man who is a Christian and by a man who is not a Christian. Of course, there is no difference in the mathematics, but there is a world of difference between having your boy study under a man who teaches mathematics with profanity and one who teaches it with the bearing of a Christian gentleman. One man of the profane type in a faculty, no matter how fine the other members of the faculty may be, is like a fly in the precious ointment.

2. The denominational college can teach religion and the State institution cannot. Practically all of our denominational colleges have courses in the English Bible. Some of them have courses in religious education and in the evidences of Christianity. This is of incalculable value in this particular stage of the Church's history. When a question mark is being placed after many things that we hold dear.

Not only so, but many subjects can be taught from a Christian point of view in a denominational college. When the professor of science, who is a Christian, goes to interpret science to his students, he does not leave God out of account. He faces, as he pursues his scientific investigations, that He is only thinking the thoughts of God after Him. His study of science makes the world and the universe infinitely greater, and thus he gets an infinitely greater conception of God.

The same is true of the teacher of history. The Christian teacher of history thinks of history as the unfolding of God's eternal plan. He sees God in it all. So it is with psychology, philosophy, sociology, literature and many other courses which are usually taught in colleges. It makes a vast diffreence whether they are being taught by a devout Christian or by an unbeliever.

3. The denominational college can select its students by a religious test if it so chooses. I heard of an institution, not so far away, that has been in a religious turmoil during the past year. The trouble was caused by some gifted Jewish students who began an active propaganda against Christianity in the student body. The denominational college could have controlled that situation in a very few minutes, but the State institution could not.

There is a distinct challenge to the Church today to stand by her Christian colleges and to give them the best possible equipment. There is also a challenge to the Church to co-operate with those professors in State institutions who are doing all in their power to keep them Christian in the face of a tide that is running strong in the other direction.—*Walter L. Lingle,* in the *Presbyterian of the South.*

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

VI. UP TO LONDON.

One would not dare to leave bonnie Scotland without a visit to Edinborough Town, the home of John Knox, especially on a Christian education pilgrimage.

Famous for its castles, Churches and its university, and sacred for a thousand memories, old Edinborough is at once both impressive and depressive. Impressive for its sights and history, and depressive for its scenes of bloody intrigue and the shadow which beautiful Mary, queen of Scots, threw over herself and all Britain with her sad life and death story.

Beautiful Princess Street, with its gay shops and jostling crowds, and with its beautiful crown in Walter Scott's Gothic memorial is the first thing which a pilgrim encounters, and he has not traversed many steps in the way along its terraced gardens until he is impressed with the mighty background of the old city castle frowning down on all the beauty and keeping silent guard over its own treasures as well as the treasures of the city. For centuries beyond the records of man, this gigantic fortress has dominated the city and stood guard over the changing scenes of history. As we mounted the great sweep of street to the castle entrance, the mighty "Mons Meg" cannon boomed forth in salute, and I told my driver that I did not know that any one in the castle knew of my coming; but he soberly informed me that Mons Meg speaks at noon every day, sir. And so I found it true. A ball on Lord Nelson's monument, a mile away, was connected with Greenwich, and at exactly noon each day the ball drops, making an electrical connec-

tion with the castle and announcing by the roar of great Mons Meg that it is 12 o'clock, according to King Sol, no matter how men may turn the hands of the clock in a vain endeavor to save daylight.

It is a long, steep way to the castle bridge, where a series of seven ponderous gates, one after another, keep out the invader and impress one with the impregnable fortress. Its great stone walls are from ten to twenty feet thick and builded on a solid mountain of rock which rises two hundred feet above the level of Princess Street, and with its forbidding towers defies the power of man to enter. At least, its defiant attitude was well taken in those earlier centuries, but one can imagine what modern Big Berthas and airships and bombs might do to even such a seemingly impregnable place. We walked the weary way over the stones and under the arches where many a brave Scot has marched to death for his religion and to the dungeon where the Duke of Argyle slept his last night. Here Mary, Queen of Scots, was imprisoned, and from these walls she let her infant son, James, down in a basket, that he might be christened a Roman Catholic in those bloody days of the Scottish Reformation.

Here, too, on the heights of the castle is the oldest and smallest chapel in all Scotland, and called "Queen Margaret's Chapel," because of the devotion and sacrifice of this saintly woman in days which tried women's souls as well as men's.

Looking from the heights of this castle, almost three hundred years ago beautiful Queen Mary could see through the chinks of stone, which they called "windows," in her prison cell, the house of her enemy, old John Knox, of St. Giles. His quaint house still stands in High Street, and I went reverently into his study and sat in meditation in the chair of that sturdy prophet of God who did more than any other one man for Scotland. When Queen Mary had won all but him by her wiles and beauty, she attempted to do the same for him and win Scotland for Catholicism. But John Knox said he had faced too many stern men's faces to be beguiled by her beauty or the artful ways of the queen, and his fearless answer and denunciation of the queen and her court sent the grand ladies shrinking in terror from his stinging words and left the queen herself in tears, despite her hatred of him and all the Protestant religion he stood for.

Then my old Scotch guide took me to St. Giles, the spiritual castle of Edinborough, where John Knox lies buried beneath the stones of the court. Mighty columns rise on every side, and great aisles lead between them to the great pulpit. A hundred records and stones and statues speak silently of the brave deeds of the dead in defense of Church and country in the days where it meant business to be a real Christian.

But space bids me hurry on, and not dwell on High Street or Holyrood, or even in old Edinborough University, all of which were vibrant with the story of yesterday in Scotland.

But we must spend a day with Walter Scott and "The Lady of the Lake" in the Trossachs, out where the "Bens" and "Lochs" of the highland still hold sway and tell in their own way the story of the lady fair and those who loved and lived in her day. Through Stirling Castle to Loch Kathrine and Ellen's Isle and Ben Lomand and Rob Roy's cave, made the old tales of Walter Scott live again as it did later when we visited Kenilworth Castle, in England, and walked in fancy through its courts with Queen Elizabeth and her gay court to the banquet hall.

But we are to go up to London for a week, and we must hurry on with a vow that we will reread much of English literature after this journey.

Our guide corrected me when I said "down to London" from Scotland, and advised me that no matter which way you may come to this "capital of the British empire" and the greatest city in the world, that we must always say "up to London" with greatest respect.

We travel "third class" in great comfort, since there no longer is a "second class" and nobody travels first class but the "nobility and fools and some Americans." Our seats for the four-hundred-mile ride are facing each other, with a table between on which our noon meal is served. But if we do not desire a meal, we travel in a compartment which only holds eight or ten people and which is entirely separated from all the rest of the car and train and can only be reached by a side door on to the depot platform by a heavy swinging door. Even the conductor (the "guard" he is called here) cannot get to you or any one else without stopping the train and getting off and on again to get into the compartment. It is the sort of privacy the English people like, and while it is new to us, it is very delightful.

We arrived in London in the early evening, having traveled at a speed of fifty miles an hour for eight hours, with only three stops. There are no grade crossings in England, and the railroad right of way goes over or under the public road everywhere, which gives greater speed and safety, a thing greatly to be desired in our own vast country.

But we are "up to London" at last, and a great bus drives us to Hotel Grafton, which serves the sort of a meal that Hotel Grand did in Glasgow, and Hotel Caledonia in Edinborough, and the hotels in the Trossachs and in the English Lake country and everywhere you go in England and Scotland, in the hotels at least.

When one gets his first, or fifth, or tenth meal all alike, he thinks that it is very good, but, as my father, who was born in New England, says: "Beans are fine for a hundred meals or so, but after that they do get a little monotonous." But we never get weary of a good bed, and surely we never had such wonderful beds anywhere as here on Britain's Isle—except that there's no place like home.

But we're housed and fed and comfortable in London town, and stretched out in this wonderful bed we say:

"We thank Thee, Lord, for
Snug-thatched roof,
From cold and storm;
And that beyond my need
Is room for friend forlorn.
We thank Thee most for place of rest,
And more for shelter for the guest.

London, England.

NOTICE.

Rev. Roy C. Helfenstein, D. D., pastor of People's Christian Church, Dover, Del., wishes it announced through THE SUN that our Dover Church has on hand fifty copies of the new Christian Hymnaries, which his Church will dispose of at 30 cents per copy; also about 200 copies of the same book, used some, but in excellent condition, at 25 cents per copy.

If any Christian Church will take 200 or more of these books, both the used and the unused copies will be supplied at 25 cents. He will be glad to send a sample of the used copy to any one interested. Here is a real opportunity for some of our Christian Churches who are in need of Christian Hymnaries and who have delayed this matter. Let any Church interested in this notice, write immediately to Mr. J. S. Collins, Secretary, Dover, Del.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Wherefore take unto you the whole armour of God."—Eph. 6:13.

The loins must be girt about with truth; there must be no falsehood, no duplicity, no want of transparency, no insincerity, no deceit in the character. "Having on the breast-plate of righteousness," there must be no crookedness, no want of straightforwardness, no unrighteousness, no dishonesty of any kind. "Your feet shod with the preparation of the gospel of peace," so that you can carry peace and restfulness with you wherever you go, and into whatever home you enter. "Above all, taking the shield of faith wherewith to quench all the fiery darts of the devil." Christ Himself is your shield. He will quench the enemy's darts, if you are committed to Him, and fiery though they are. He will quench them in His precious blood. "Take the helmet of salvation"; be careful never to lose your hope; however fierce the fight, see that the hope of victory, now and always, covers your head, like a helmet, in the day of battle. If you lose your hope, you become an easy prey to the cruel enemy. Say with Christian, in his conflict with the devil: "Rejoice not over me, O my enemy, for when I fall, I shall rise again."—*Dr. J. G. Mantle,* for the *Alliance Weekly.*

"Surrounded by a host of foes,
Stormed by a host of foes within;
Nor swift to flee, nor strong to oppose,
Single, against hell, earth and sin;
Single, yet undismayed I am,
I dare believe in Jesus' name.

What though a thousand hosts engage,
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the alien armies back;
Portrayed it bears a bleeding Lamb,
I dare believe in Jesus' name.

TUESDAY.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil." —Eph. 6:11.

"Take the sword of the Spirit, which is the Word of God." This is the only aggressive weapon allowed to the Christian soldier. He who is mighty in the Scripture; in whom the Word of God abides; who treats the Word of Jesus as he would treat Jesus Himself, will be able to give a good account of himself in the day of battle. Jesus has taught us how to use this weapon against Satan. Refresh your mind, again and again, with the record of His victory in the wilderness. But you are not ready yet. You must advance on your knees; "praying always with all prayer." Praying in fighting. Pray fighting, and fight praying.

"He stands best who kneels most;
He stands strongest who kneels weakest;
He stands longest who kneels lowest."

And always remember that the indwelling Christ is the Christian's complete panoply. He is, to those who take Him so to be, "the whole armour of God."—*Dr. J. G. Mantle.*

"Me to retrieve from Satan's hands,
Me from the evil world to free;
To purge my sins and loose my bands,
And save from all iniquity;
My Lord and God, from heaven He came,
I dare believe in Jesus' name.

Salvation in that name there is,
Salvation from sin, death, and hell;
Salvation into glorious bliss,
How great salvation who can tell?
But all He hath for mine I claim,
I dare believe in Jesus' name."

WEDNESDAY.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18-19.

"A half-Christianized world, and a more than half-secularized Church get on well together. When they do agree, their agreement is wonderful. And it is a miserable thing to reflect that about the average Christianity of this generation, there is so very little that does deserve the antagonism of the Church. Why should the world care to hate or trouble itself about a professing Church, large parts of which are only a bit of the world under another name? There is no need whatever that there should be any antagonism at all between a godless world and hosts of professing Christians. If you want to escape the hostility, drop your flag, button your coat over the badge that shows that you belong to Christ, and do the thing that the people round about you do, and you will have a perfectly easy and undisturbed life. Reckon the antagonism of the world as a sign and test of your true union with Jesus Christ, and meet it by not dropping your standard one inch. Keep the flag right at the masthead. If you begin to haul it down, where are you going to stop? Nowhere, until you have got it draggling in the mud at the foot.—*Dr. Alexander Maclaren.*

"In full and glad surrender
I give myself to Thee;
Thine utterly, and only,
And evermore to be.
O Son of God, who lov'st
I will be Thine alone,
And all I have, and all I am,
Shall henceforth be Thine own."

THURSDAY.

"Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of the Father with the holy angels."—Mark 8:38.

Christ has united Himself inseparably with His words. Together they come to seek the soul's confidence and allegiance. With great tenderness, and with equal clearness, He intimates that not to receive His words is the companion sin to rejecting Himself. Nor could it possibly be otherwise. Christ claimed that His doctrine was not His own, but the Father's, who sent Him; and a few hours before His crucifixion, in the calm survey of His lifework in His Father's presence, He declares "I have given them Thy word." The conviction is inevitable, that a professed confidence in Christ which does not embrace His words as well as His person, is not the saving faith of the New Testament. "Ye seek to kill me, because my word hath no place in you"—such is the glimpse He gives us into the hearts of His enemies. The faithful disciple, therefore, "in this adulterous and sinful generation," is one who is ashamed neither of his Lord nor of His words.—*Dr. J. G. Mantle.*

"Ashamed of Jesus; that dear Friend,
On Whom my hopes of heaven depend?
No! when I blush be this my shame,
That I no more revere His name.

Ashamed of Jesus! Yes, I may,
When I've no guilt to wash away,
No tears to wipe, no good to crave,
No fears to quell no soul to save."

FRIDAY.

"Love . . . thinketh no evil."—1 Cor. 13:5.

John Wesley described the sin of evil speaking as "the universal sin." Let such a horror of this sin fall on you as you now feel for drunkenness; put it among the impossible things to which you reckon yourself dead. If the old habit breaks through again, acknowledge it as a most direct disobedience of the expressed will of God; confess it with your face in the very dust, and forsake it as you forsake lying. The whole moral law is contained in the words "dwell in love." Let us, then, abhor evil speaking, and hate it, as we hate lying, stealing and drunkenness. Above all, I would most solemnly warn against speaking evil, or even slightingly, of those who are called of God to preach His gospel, even though they may not as yet recognize, or even may oppose, truths dear to you. A Christian lady, whose husband was as yet unconverted, as she left the Church, made a critical remark upon the preacher. As her eye met her husband's face, she saw that he was in tears. She had placed an obstacle to obstruct the entrance of the gospel into her husband's unregenerate heart. Never again, my reader, risk doing the same thing. If the devil tempt you to it, overcome the attack by praying for the preacher.

A bright horizon out at sea
Obscures the distant ships;
Rough hearts look smooth and beautiful
In charity's eclipse.

Sweeten my bitter-thoughted heart
With charity like Thine,
Till self shall be the only spot
On earth which does not shine.

SATURDAY.

"They shall be gathered one by one."—Isa. 27:12.

A good many years ago, the Liverpool Sailors' Home, in England, was discovered to be on fire. At length, by dint of great energy on the part of those who were at work, it was supposed that all the inmates had been saved. But suddenly a loud shriek was heard, and three sailors were seen standing upon a narrow ledge of wall some forty feet above the ground. A ladder was brought, but alas! it was too short. What could be done? "Stand back!" said a resolute and daring man, as with another ladder in his hand he mounted the former, and put the one to the other—but, alas! even that was too short. Then, with the ingenuity of a daring man, he turned his back to the wall, and putting the shorter ladder on his shoulders cried out, "Come down over me!" Those in the street held their breath as they saw one after another of the sailors safely come down over him; and when they reached the ground a deafening cheer was heard from hundreds of throats. The ladder of the pulpit, the platform, and the class-room is often too short, and men continue unsaved; but add your length to the ladder, individualize your work, let your brother reach a place of safety over you, and though no deafening human cheer shall fall on your ears, the courts of heaven shall reverberate with gladness, for "there is joy in the presence of the angels of God over one sinner that repenteth."—*Dr. J. G. Mantle,* for the *Alliance Weekly.*

"Thou must be true thyself, if thou the truth wouldst teach;
Thy soul must overflow if thou another soul wouldst reach—
It needs the overflow of heart to give the lips full speech.
Think truly, and thy thoughts shall the world's famine feed;
Speak truly, and each word of thine shall be a fruitful seed;
Live truly, and thy life shall be a great and noble creed."

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR LITTLE SUNSHINE KIDDIES:

Your real editor is away this week, enjoying a house-party at Beryle Bay. In order that she may be entirely free from her regular duties, I am undertaking to occupy, not fill, her place.

The story contest is coming along fine, and I hope many more will try before the time is out.

Of course, you are all playing hard now, for August will soon be gone and school will open; and that means real work, because the children of our "Kiddies' Korner" can't fail to make good grades. Much of your original work shows time well spent in school.

Let us all hope that the "house-party" does not get drowned in the bay or have any other misfortune, and very soon your editor will be home again ready to tell you all the amusing things that happened on her trip. Until then will you bear with me and overlook my shortcomings? I shall do my very best to make this page interesting for two weeks, and you can help a great deal by sending me little poems and short stories about your own every-day life.

Perhaps next week—if Dr. Atkinson does not "fire" me—I'll tell you about my little dog "Rusty." Good-by.

Your editor's mother,

MRS. T. A. MOFFITT.

LITTLE HARRY.

Little Harry lived with his mother, who was a poor widow. She rose early one morning, and, looking out of her window, saw that the ground was covered with snow, and calling Harry, told him if he didn't think he could take his shovel and earn a little money by clearing off snow from before the houses.

He thought it was pretty cold work, but did not like to go without any breakfast either, so he shouldered his shovel and started for the village. He did not know whether to knock or not at the first house he came to, but saw a face at the window, and a woman came to the door, and said: "What do you want, my boy?" "Can I clear the snow from your walk?" he asked. "Certainly you can, but come in first and get warm and something to eat."

So he went in and had a nice breakfast, and while he was eating he thought of the poor little birds out in the cold, and carried out a few crumbs and gave them.

When his work was done, the kind woman had him come into her warm kitchen and tell her how poor they were and how they had gone to bed the night before cold and hungry.

So she filled a basket as full as he could carry, and gave him some money, and he went home feeling very happy that he had done so much towards making his mother comfortable.

THE LITTLE SAILORS.

Paul and Mary lived on the bank of a river not far from the sea. Ships sailed past their home every day, and the children stopped their play to watch the vessels as they sailed up and down the river. They sometimes called the ships birds with white wings, and one day when it was blowing hard they made a sail with Mary's handkerchief, and putting his hoop and stick on the ground, Paul took hold of the two corners at one side, and May took hold of the two corners of the other side; then they held the handkerchief against the wind. Mary was almost blown over, and Paul laughed to see their sails filled by the wind.

When they went home they told their mother what they had been doing. She told them that sailors used a large sheet for a sail and fastened it to a long pole called a mast, and stretched it with spars and ropes. Large ships have several sails fastened to masts, and by these are blown over the sea from one country to another.

One day Paul and Mary were taken to the seaside, where the river that ran past their house ended, and when they saw a vessel bounding along with its sails set they were delighted.

When they went home their mother showed them how the sailors can roll the sails up when they wish to slacken their speed or to stop their vessel.

Paul profited by what he had learned, and made a little boat, and showed Mary how to sew a sail on a mast. They took it down to the pond in the garden, and the wind filled the sails and blew the little vessel across the pond.

In the summer, Paul and Mary were invited to the seashore to pass a number of weeks. They played all day on the beach. Paul brought his little boat with him, and when the sea was calm Paul and Mary waded into the water to sail the boat. Paul tied a string to it, so that he could pull it along. When they were tired of playing they went fishing for shrimps. May carried a basket on her back to put the shrimps in as they caught them, and they carried them home and ate them for their supper. On other days they walked on the smooth, shining sands, and looked for shells and pretty-colored stones, and carried them home and placed them in the garden among the flower beds.

As Paul grew older, he still had the same fondness for ships, and determined to be a sailor. So he gained a reluctant consent from his mother, and went on a voyage to the West Indies, where we will leave him for the present, and at some time in the future, when he is captain of a vessel, may take up our story and tell of his adventures on the sea.

THE JOLLY GIANT.

Grace May North.

There once was a jilliful-jolliful Giant
(Who jumped over mountains to keep his legs pliant),
Whose three heads were grinning from each day's beginning
Till star-light was shining, just never repining.
That jilliful-jolliful Giant Ha-Ho
Who lived in a land that's not on the map; so
Just how to reach it, no small boy can know.

Next door to the jilliful-jolliful Giant
(Who jumped over mountains to keep his legs pliant),
An ogre so fearful, who wouldn't be cheerful,
Whose three heads were scowling and snarling and growling,
Would mutter and sputter at Giant Ha-Ho
Because he was laughing and chortling so.
He'd roar-r-r, "What's funny, I'd like to know!"

"Ha! ha!" laughed the jilliful-jolliful giant,
"Come, jump over mountains, and keep your legs pliant.
The way to be happy, not snarly and snappy,
Is just to keep hopping and never once stopping
Until you feel jolly," said Giant Ha-Ho
As he stood on his three heads, as boys do, you know,
One after another and all in a row.

"Prut! prut!" roared the ogre to jilliful Giant.
"Huh! I can jump higher. My legs are so pliant."
Then, just to be showing how far he'd be going,
He ran with a thumping and soon was a-jumping
From mountain to mountain with Giant Ha-Ho;
And, too, he was shouting as boys do, and so
He changed to a jolliful ogre, you know—
That made him a pleasanter neighbor, Hi-O!

MISTA MULE.

(A Fable.)

Ole Mistah Mule was loafin' roun', an' floppin' of his ears,
An' tellin' all about his tribilations an' his keers.
He don't see why ole Mista Hog can jes lay up an' eat,
An' Doctah Gobbler spen' his time a pattin' wid his feet.

He say he have to plow de craps, an' tote de niggahs, too;
An' haul de waggin full of truck—an' dat ain't all he do!
An' den he tromp de groun' an' cuss, an' say dat he bedog
Ef he don't call hisse'f as good as any Mistah Hog!

When Christmas come, ole Mistah Mule he say to Mistah Man:
"Whar is dem gemman loafers what done et up all dey can?"
An' Mistah Man say: "Eat yo' hay an' oats, you lucky sinnah;
Dat sassage meat an' turkey hash an callin' me to dinnah." R. B. M.

Ramseur, N. C.

NOTHING TO DO.

I know a little girl
About as big as you,
Who sighs ten times a day:
"I don't know what to do!"

She has new toys and games,
A baby brother, too;
And yet she still complains:
"I don't know what to do!"

The baby likes to romp,
And mother's busy, too;
Now, can't you think of something
That this small girl could do?

HE ALWAYS FITS.

A peg that's round won't fit, I'm bound,
In any hole that's square;
But if a boy that's square is round,
He'll fit in anywhere.

Don't be afraid to soil your hands,
Don't wear a lazy frown;
You can't make footprints on the sands
Of time by sitting down.

GRANDMOTHER'S GARDEN.

Miriam Ott Munson.

Grandmother's garden had old-fashioned flowers,
Hollyhocks, roses and rue;
And Grandmother, dear, in her quaint little gown,
Was an old-fashioned, sweet flower too.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

August 17, 1924.

Subject: "Jesus Cleanses the Temple."

Lesson: John 2:13-22.

Golden Text: Matt. 21:13.

There are some who would cut this story out of the gospel record. They think it shows Jesus in an unfavorable light. There are others who "tone it down" by elaborate Greek exegesis until it becomes flabby and harmless. There are still others who accept the story and apologize for it. And all this because of the fact that Jesus apparently became angry and used force. But these well-meaning people overlook the fact that there is a pugnacious instinct in human life and that anger has a rightful place in a well-ordered life. If Jesus Christ had not had this combative instinct, He would never have waged such an implacable warfare against evil, and He would not have been the Master of men, for anger is an inherent quality of real manhood. It is not anger that is wrong; it is the abuse of anger. It is not wrong to have a temper; it is wrong to lose one's temper. Anger is a driving force, a dynamic power in life.

The Master had gone up to Jerusalem to the feast of the Passover. He had come not to destroy, but to fulfill, and He accepted what was good in Judaism. There was something of real value in these Passover feasts, and Jesus approved them by attending them. Those who say that they can be just as good out of the Church as in it find no sanction for their position in Jesus.

When He arrived at the temple He found that mercenary and greedy-minded men were making capital of the religious ceremonies and demands. Many of the people had come from afar, and they could not bring their sacrifices with them. They also needed money of an accepted standard, coming as they did from the ends of the earth. Hence these money changers and these sellers of animals for sacrifice saw an opportunity to do a land-office business. And they made bold to invade even the outer court of the temple.

It was not necessarily wrong for the men to sell animals or to change money. In fact, they could have performed a real service to the pilgrims to the feast. But there was something about their actions, and especially about their brazenry in invading the temple, that stirred the Master to the depths of His soul and fanned into flame His indignation—yea, His anger! And He made a scourge and drove the animals from the temple court and poured out the changers' money and over threw their tables—and I do not believe He was very gentle about it, either. And I make no apology for Him, either. He was as divine then as at any time. There was an element here that we need. The trouble with us folk is that we are too prone to condone the evils of our day. We need more of the Master's spirit of righteous indignation and anger against all that is wrong. And perhaps it would not be amiss to start at the Church of God. It is significant that Jesus (according to John's gospel) cleansed the temple at the beginning of His ministry.

A Few Suggestive Teaching Points.

1. Organized greed dares to enter even the Church of Christ.
2. There is a legitimate place for righteous indignation or anger in life.
3. We must direct our energies against wrongdoing wherever we find it.
4. Jesus never allowed personalities to enter into our issue; it was against evil that He waged.
5. God's house should be a house of prayer.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

August 17, 1924.

Topic: "What I Find in Romans 12."

Lesson: Roman 12.

Daily Readings: M., Aug. 11, Consecration—V. 1, 1 John 3:14-18. T., Aug. 12, Transformation—V. 2, 2 Cor. 3:14-18. W., Aug. 13, Humility—V. 3, Matt. 8:5-13. T., Aug. 14, Co-operation—V. 4, Mark 6:7-13. F., Aug. 15, Kindness—V. 10, Matt. 22:34-40. S., Aug. 16, Earnestness—V. 11 2 Tim. 1:1-11.

Theme: The whole life for God.

The doctrine of the epistle to the Romans is justification by faith; the practical lesson of the epistle is self-consecration to God. The twelfth chapter is the application of the epistle to the individual life.

The idea is not that sacrifice should be made in order to be Christian, not that we have to *do* in order to *be*, but rather to *be* in order to *do*. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God" (12:2). God does not simply want our deeds, but our lives—then the deeds will come. We cannot "present our bodies a living sacrifice, holy, acceptable unto God," unless our lives are first consecrated to Him. Paul also reviews the Golden Rule in this chapter.

In the world of temptation for good and for evil, where the life is active either in the field of sin or righteousness, Paul realizes that the life must continuously be active. Sin, he says, cannot be overcome by merely abstaining from sin; that is not the cure, but "overcome evil with good."

Questions and Thoughts.

What thought in Rom. 12 most impresses you? Tell why.

How can we train ourselves to render good for evil? Is it possible?

Pastor's message: "The Foursquare life for God."

CRADLE-ROLL RALLY.

The annual missionary cradle-roll rally of the Elon College Church was held on the afternoon of June 28th, at the Christian parsonage. More than fifty-five babies and their mothers were present.

We used the program given in the *Christian Missionary*, with slight changes.

Our missionary from Porto Rico, Rev. D. P. Barrett, and the local pastor, Dr. N. G. Newman, were present and made appropriate talks to the little folks. As the superintendent called the roll, the little tots came, one by one, and placed their mite-boxes on the table.

Following the program, ice cream and cakes were served to all. The proceeds from mite-boxes, including mothers' offering and dues, were $25.

We wish those who have difficulty in getting the mothers to attend the rallies could be present at one of ours. We think they would get a new vision and inspiration. We have no difficulty here in getting mothers to attend, and both mothers and babies enter heartily into the spirit of the occasion.

Our trouble is lack of room to accommodate them, and this will be remedied by another year, when the Mooney Christian education building will be completed.

Mrs. N. G. Newman,
Cradle Roll Superintendent.

NOTHING NEW.

It is a trite saying that there is "nothing new under the sun," but from time to time discoveries are made that tend to prove its truth. In fact, instead of being a "discovery," it is often found that the unearthing of some long-buried thing is merely a "rediscovery." This applies to one at least of the numerous archeological finds made near Odessa by Professor Semenov Zusser, a distinguished Russian scientist.

These discoveries consist for the most part of large numbers of ancient Greek tombs of striking design, and among the articles found in the tombs was a small linen bag containing a mirror, a rouge-stick for the lips, and a charcoal pencil for the eyebrows. As the bag was found in a woman's grave with tufts of false hair and a number of silver bracelets, earrings, beads and other jewels, no other conclusion can be come to than that it is the forerunner of what the woman of today calls a "vanity case."

It is often said that the use of cosmetics and other supposed aids to beauty, or at least their excessive use, is peculiar of the modern feminine mind, but here we have the women of more than a thousand years ago resorting to the same artifices.

Looking at it from another angle, it may be that the find in the tomb of the woman of ancient Greece is but a proof that, as frequently asserted, modern woman is not modern at all, but is only reverting to the manners and customs of pagan times. The difficulty about this hypothesis is that research has shown there is scarcely a period in the world's history when women did not seek to improve upon nature by the use of some nostrum of the beauty specialist.

However, at certain periods and in various countries, the women mainly relied on the plentiful use of pure water, sunshine and healthful exercise, and there are not a few at the present time who think that the most pleasing and permanent results can be secured by the employment of the same simple means.—*Ex.*

Brighten the Corner Where You Are.

The world needs more sunshine-makers, more dispensers of joy. The great world of today, with its varied ramifications of business and social life, needs more cheerful men and women, with more hopefulness and laughter. Life is too full of treasures, too full of good things, to be wasted in listening to harsh words and looking at sour faces. Brighten the corners and you will make the world better.

Sunlight develops an antiseptic in our blood which kills germs very quickly. People who live in darkness do not possess this "antiseptic" blood.

Christian Orphanage

DEAR FRIENDS:

The Orphanage farmer boys are very happy, because of the fact they have the finest prospect for a summer crop of soy beans that they have ever had at this season of the year. The corn crop is also looking good, but a little late on account of having so much rain in the early spring.

The boys have worked splendidly this year, and if we have good rains till the first of September I feel sure they will make a good crop. We threshed our wheat crop last week and made 167 bushels, and 125 bushels of oats. We have also dug 150 bushels of Irish potatoes. So you see our boys are not such bad farmers after all.

Frank Collier and Joe Jones smile when you say you have plenty of bean hay for the cows. They are making plenty of milk and butter now for all the children. It is a much-needed blessing. The girls are having their joys, too. This is the canning season. Our beans for canning are just coming in, and we have canned one day. Our little peach orchard has fruit this year for the first time. We gathered eight bushels today, and the girls peeled and canned thirty-two gallons and finished before 11 o'clock. They are always happy to put up fruit and have it for winter. We have no apples. I wonder if our friends would not give us some apples to can. They seem to be plentiful in the country, and we have our own canning outfit, so if we could get the apples we could can them here. It takes lots of fruit for the children, and it is good for them. We will be grateful to you for fruit to can or to have you can some for us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 14, 1924.

Amount brought forward		$11,438.13
Sunday School Monthly Offerings.		
North Carolina Conference:		
Apples Chapel	$ 3.10	
Reidsville	1.00	
Mt. Auburn	5.93	
Hines Chapel	5.60	
Pleasant Hill (J)	2.87	
Berea	1.05	
High Point	1.05	
Elon College	1.21	
Liberty, Vance	5.56	
Union Grove	3.00	
Wakefield	3.21	
Bethel	1.00	
		34.58
Eastern Virginia Conference:		
Elm Avenue, Portsmouth	$ 2.80	
First S. S., Richmond	8.40	
Isle of Wight	2.50	
Rosemont	6.96	
South Norfolk	9.30	
Holland	16.90	
		46.86
Valley of Virginia Conference:		
Timber Ridge	$ 3.80	
Leaksville	2.05	
Dry Run	3.50	
Lineville	3.00	
Winchester	4.79	
		16.14
Special Offerings:		
Irene Reiber	$ 15.00	
Mr. Parrish	40.00	
W. W. Brown	15.00	
Celestia Penny	7.50	
		82.50
Grand total		$11,619.21

HOMES AND ORPHANAGES.

The study of whether or not the children who live in orphan homes in North Carolina are better cared for and better educated than children in the average North Carolina home and the average North Carolina school, is well worthy of the best work of the State Department of Welfare, the State Health Department, local health departments, the State Tuberculosis Association, one or all combined. Should the question be answered in the affirmative, as it probably will be, the question would immediately arise, are not the children in our homes and public schools entitled to as good care and as good education as children in our orphan homes? This is easily answered in the affirmative. Then it would be necessary to follow this up with another question which is not nearly so easily answered—if not, why not? what is lacking, and what is the remedy for it?

The Marion County (Ind.) Tuberculosis Association has done a most interesting piece of work, covering a period of two years, in the nutrition phase of this problem. A brief report of this work in the *Nation's Health* says:

"The glaring fact brought out is that the child, as a rule, seems better off physically under the system of training and the diets of the average orphanage than he is under the diets of a normal home and the system of living that goes generally with the average public or parochial school.

"The studies in Indiana show that the child is nearer normal weight for his height after a stay in an orphanage than he is living in a normal home and attending the average school. Almost invariably, according to Miss Mary A. Meyers, executive secretary of the association, a lower percentage of children is found underweight in the orphanage than in schools which draw their attendance from homes of the middle or higher class."

Studies of this kind in North Carolina should be made, and the North Carolina Tuberculosis Association offers to donate height-weightage charts to any or all orphanages that will undertake the work.

Southern Pines, N. C.

AGRICULTURAL NOTES.

Virginia's corn crop is very late, so an early frost will cause considerable loss, according to the statement of the agricultural statistician in his report released July 18th. The rains have prevented cultivation, and most fields are grassy and weedy. Some early planted crops on well-drained land look good, but river and creek-bottom crops are very poor. Conditions are worst in the eastern part of the State and best in the southwest. The wheat harvest, which is usually completed in June, has been very late, and in the northern part of the State many farmers have just finished cutting. There is generally a large crop of straw, but the heads are not as well filled as usual in some sections, and the rains have caused some damage to the grain in the shock. The yield per acre will probably be up to the average for the past ten years, however. The digging of early potatoes progressed rapidly during the past ten days, and the shipments during the second week of July were unusually heavy. Total carlot shipments to July 12th were 10,916 cars, compared with 10,719 cars to the same date last year. The yield on the Eastern Shore has been better than expected, while in the Norfolk section the crop turned out poorly except on well-drained land. Peanut growers have had great difficulty in keeping their fields clean, and the condition of the crop is poor. Fruit prospects continue to be above the average in most parts of the State. The peach crop is one of the largest ever grown, with an estimated production of 1,241,000 bushels in comparison with 504,000 bushels last year, and apple production will be greater than last year by approximately a million barrels. The hay crop is generally ready for harvest, but the wet weather has prevented much progress with this work. The yield will be unusually good if all of the crop can be saved. Pastures have made splendid growth and are unusually fine in all parts of the State.

In North Carolina the corn outlook is reported perhaps the best of any crop. The best fields are found on uplands, bottom-land crops being poor because of floods. Bud worms have done considerable damage in some localities, and the crop is generally backward in keeping with other crops. The fruit outlook in North Carolina is good, in spite of adverse winter conditions and spring lateness, followed by a long period of wet weather. The quality of peaches is good in size, but poor in flavor and keeping qualities. A heavy drop of apples during June was reported from the large commercial orchards in western counties. Truck crops are generally good to fair. Cantaloupes are very unsatisfactory, due to lack of sunshine primarily. Wheat may not turn out as good as was expected, due to the bad weather during harvesting. Both wheat and oats are reported as sprouting in the fields, while other reports note that these crops are rotting. An increase in fertilizer used this year is reported, but much of it has been washed out by excessive rainfall.

South Carolina's corn acreage is 4 per cent less than last year, but the condition is good, being placed at 80 per cent on July 1st, in comparison with 73 per cent a year previously and 81 per cent the ten-year average. The indicated production of 31,933,000 bushels is about 500,000 bushels less than last year. Weather conditions have been favorable for cowpeas, and also for soy and velvet beans. Soy beans are steadily gaining in favor in many sections and are replacing to some extent cowpeas and velvet beans. Conditions of tomatoes, watermelons and cantaloupes are fair to good. Cantaloupes are being shipped and watermelons are beginning to appear on the market from Southern counties. Peaches, apples and pears are plentiful and of good quality. The commercial acreage of sweet potatoes is 2 per cent less than last year, and the condition is 81 per cent of normal. The acreage of hay shows a 2 per cent increase, and present prospects point to a fine hay crop this year.

Georgia reports show that about the same conditions prevail.

FIELD NOTES.

The meeting began at Needhams Grove the third Sunday in July. Rev. J. C. Edwards did the preaching, and it was fine. His messages were plain and inspiring. Mr. Edwards is a fine young man and is a member of the Baptist Church. He is a nephew of the pastor.

There were twelve professions, ten additions to the Church, and the Church was grately revived; there is great promise in the future for Needhams Grove. Would be glad if our brethren would visit Needhams Grove.

Seagrove, N. C. W. J. EDWARDS.

THE A B C OF PRAYER.

When the results of a survey in one of our colleges were announced, "Scanty acquaintance with the Scriptures" was revealed. Seventy per cent of the student body did not know what to call the Sermon on the Mount; 65 did not know the Golden Rule, and 12 per cent did not know the first clause of the Lord's Prayer. This impresses one with the deplorable need of religious instruction in the home, the Church, in the school and in private life.

We cannot afford to be ignorant of the Lord's Prayer. Not only its "first clause," but all its noble phrases should be treasured in the heart, for this prayer opens the door of approach to God; it reveals the path that leads to the Father. And it is so plain that the wayfaring man need not err therein.

We come as pupils into Christ's school of prayer. All may learn the secret of the way to God, even the child, or the humblest servant of the Lord. The wayward and lost son may come back home. However poor, or ignorant, or lowly in position, you may gain access into this grace, into the Father's presence. "Lord, teach us to pray," is the quest; "When ye pray," is the answer. Here is the first lesson. Here we learn the A B C of all praying.

This model prayer was given to inquiring minds; to dumb, bewildered disciples who had no language but a cry. It deals with the primary, elemental needs of life. It sums up, in a few choice sentences, comprehensively and briefly, lofty petitions which give direction to all true Christian thinking and prayer and conduct. "It is," as Dr. Bruce says, "the alphabet of all possible prayer." It is the A B C of prayer. It is the beginning, and is for spiritual minors.

There are six petitions in the Lord's Prayer; the first three refer to God's glory, the remaining three to man's good.

The first clause brings us face to face with the divine being. "When ye pray, say, Our Father," or "Father." With this word, Jesus began His prayer in Gethsemane. This encourages trust and confidence to speak to God when we call Him Father. This conception of God as Father lies at the basis of Christian praying.

The initial petition, "Hallowed be Thy name," the first breath of prayer, is a profession of reverence and personal devotion. We should always think and speak of God devoutly and never use His name lightly or irreverently.

The second phrase goes one step further. When we seek to have that kingdom take the first place in our hearts, we must have a passion to help establish the reign of God not only in our hearts, but in all the world.

And a more beautiful pearl of prayer than the next one would be hard to find. "Thy will be done." Jesus said, "My meat is to do the will of Him that sent me." Thus the great objectives of all religious activities are put at the top—universal reverence for God, the kingdom as the goal of life, and the universal doing of the Father's will as meat and drink. When William Carey, the shoemaker, was taken to task for neglecting his business, he replied: "Business! My business in the kingdom, and I cobble shoes to pay expenses."

Then come the human needs, the "daily bread." The child asks the loving Father for the necessary food and strength to do one's daily work and the spirit to be dutiful. What an expression of confidence! This petition would spur the lazy, check the greedy, and incite brotherly love. It will create a spirit of democracy and comradeship, for we must not lose sight of that little pronoun "our." It is "Our Father," "our bread," "our debts." It binds the brotherhood with a new sense of God, the Father.

And now in the last burden of entreaty, we lay before the Father-heart the most baffling and perplexing of all our problems, the moral evil. There are temptations that thickly beset us every day. Was there ever a time when the students in our colleges and schools, the boys and girls in the streets, and men and women in all the walks of life, were facing such fiery trials as today? The world pull is strong, the battle is keen and strong and seductive. Was the world ever in need of spiritual re-enforcements more than at this very hour?

And what is the hope of mankind? What the cure of its ills? Whence shall salvation come? Our only hope is in the God and Father of our Lord Jesus Christ. In the love and fatherliness of God we find strength and refuge. We find shelter from the storms of life here.

This is the first step. This beautiful prayer opens the door of faith, of communication and communion with the Father. As the child comes to his earthly father with his plans, his misgivings, his hopes and fears, so, when we pray, there is a divine Person who is interested, a prayer-hearing Father. "Casting all your care upon Him, for He careth for you." "The Founder of Christianity emphatically teaches that God is not only ready to allow the approaches of man, but that God is anxious to meet man, care for him with a Father's love and care, and rejoices when he turns from evil ways to seek the face of God."—B. Waters, in the "Christian Evangelist."

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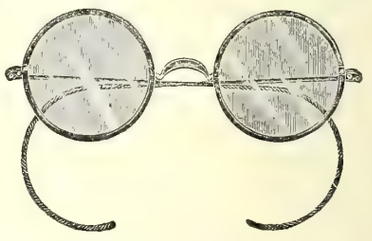

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TATE.

Carl Tate, of Fancy Gap, Va., passed away July 31st, after a few hours of severe suffering. He was sleeping in the attic of the log-house of his father when he awoke with flames covering him. By the time he made his escape down the ladder that led to the attic, he was burned so badly that his clothes had been consumed. Carl only lived a few hours after this. The writer had the privilege of being with him a short while before his departure. While Carl had not united with the Church, he had made a profession a few days before in a revival conducted by the writer. In his dying hours he asked that we insist on all meeting him some day. He asked his father and people not to worry about him, as he was going to a better place. He died with a smile on his face, regardless of the severe suffering he was undergoing.

The funeral services were conducted by the writer. It was one of the saddest ever witnessed by this community. Bro. Tate, the father, had not only lost all he had and now looked for a helping hand from the world, but faced the sad hour of a departed son that was loved by all who knew him. Carl leaves a father, mother, several sisters and brothers to mourn their loss. He was born March 17, 1907, and died July 31, 1924. M. T. SORRELL.

Fancy Gap, Va.

BROWN.

Mrs. Arabella Brown, widow of Maca Brown, died at her residence, Franklinton, N. C., August 6, 1924. Surviving are four children—one son, Calvin W.; Mrs. F. T. Catlett, Mrs. A. W. Sandling, and Mrs. W. S. Fuller—and two sisters, Mrs. Ann Champion and Mrs. Jennie Merritt.

She gave her life to God in the days of her youth and remained faithful to the end. A lovely Christian mother of highly honored children, and grandmother, is now more than mother; she is a ministering angel between earth and that beautiful home to which happy pilgrims are going every day. D. A. L.

ALLISON—MASSEY.

Mr. Wade Allison, of Burlington, N. C., and Miss Louise Massey, of Youngsville, N. C., were united in marriage by the writer at the Christian parsonage, Elon College, N. C., on July 31, 1924. Only a few relatives and friends were present. The bride is a former Elon College student. May their wedded life be long, happy and useful.

N. G. NEWMAN.

A writer in the "Iowa Bulletin of State Institutions" gives some interesting comparisons between orphans of Civil War soldiers and orphans of World War soldiers. At the Soldiers' Orphans' Home at Davenport, Iowa, 800 Civil War orphans were admitted within three years after that war. During the corresponding period of time after the World War, no soldiers' orphans applied for admittance and only five have applied up to date.

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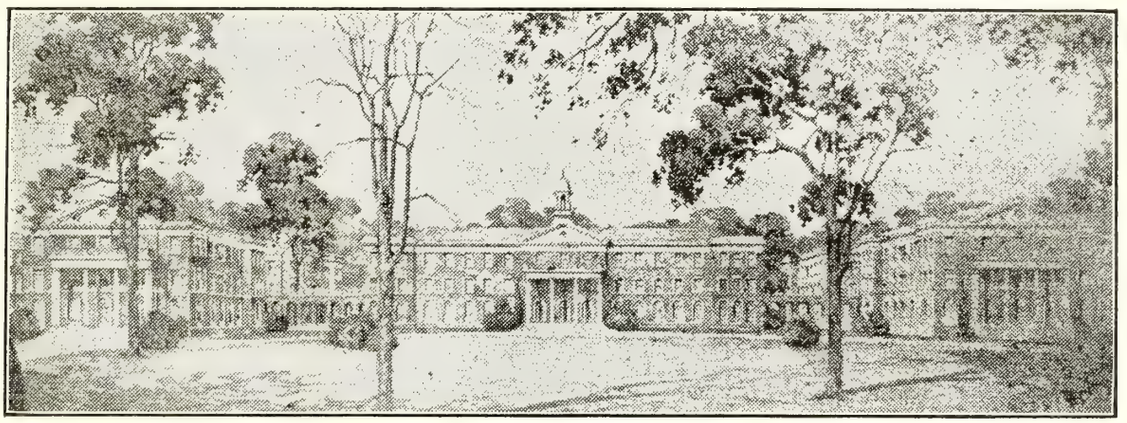

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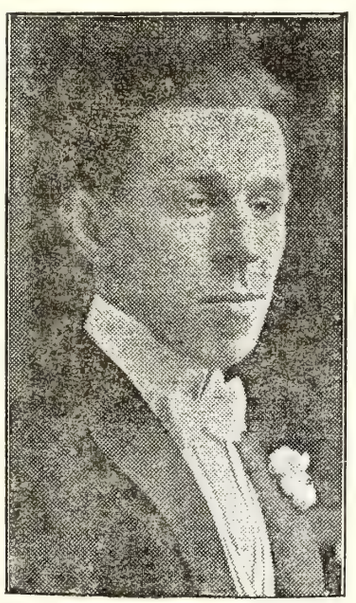

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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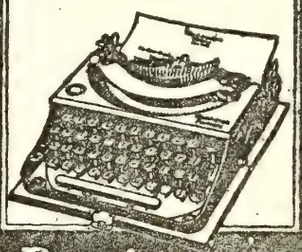

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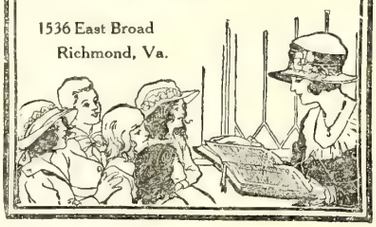

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, AUGUST 21, 1924. | NUMBER 34.

THE SUN'S OBSERVATORY

By Sion M. Lynam.

A Good Showing.—

Investigations by the Department of Commerce, under Secretary Hoover, reveal the fact that Americans send seventy million dollars annually abroad for religious and philanthropic purposes. This sum does not at all compare with that spent in trade in foreign countries, but it does show that Americans have an interest in the religious and personal welfare of other peoples. It might be largely increased with profit to the Churches, but it is a good showing as it stands.

May Help America.—

The World League Against Alcohol, in its sessions at Winona Lake, considered two lines of thought—first, the enforcement of the dry laws in the United States; and second, the anti-liquor propaganda for the world. Reports were heard which showed that law enforcement in this country is increasingly hopeful, and that world-wide prohibition is not as distant as some may suppose. It was shown that anti-liquor propaganda elsewhere relieved the strain on American dry laws, and aided in their enforcement.

Japanese Earthquake Losses.—

Summaries made public recently state that the financial loss in property destroyed suffered by the Christian forces at work in Japan at the time of last year's earthquake was yen 9,093,500, and doubtless there was unreported losses that would bring this item up to the ten million yen mark ($5,000,000). The loss in life among Christians was small, but three missionaries, two from the Y. W. C. A. and one from the Reformed Church, being reported among those killed. Nearly four thousand Japanese Christians were reported as homeless, but the actual number was doubtless far larger.

A Regrettable Move.—

Within twenty-four hours after the passage of the bill forming the United Church of Canada from the Methodists, Congregationalists and the Presbyterians of that country, those Presbyterians who opposed the formation of the union took steps looking to the formation of a separate Presbyterian Church. A committee of twenty-two issued a statement giving assurance of such a step and declaring that such a Church would be formed.

We had hoped that the day of an answer to our Lord's prayer for unity among His believers was nearer than now seems to be the case. What a lamentable thing it is that we who claim to be followers of Jesus see only those truths, or partial truths, which divide, and hear not His prayer that we might be one in Him.

Some Figures to Think On.—

Dr. William Russell Owen, speaking before the B. Y. P. U. Conventon, in session at Denver, Colo., July 9th to 13th, declared in his address, "Angels in Ash-Heaps," that the Church has become an ash-heap, and pointed out that 5 per cent of the members do not exist at all, 10 per cent can never be found, 25 per cent never darken the doors of a place of worship, 50 per cent never contribute to the needs of their Churches, 75 per cent never attend a mid-week worship, 90 per cent have no family altar, while 95 per cent of them never attempt to win another to Christ and His kingdom.

The figures given out by Dr. Owen should make us think seriously on the condition of the Church at this time. Such organization of young people as the B. Y. P. U., Christian Endeavor, Epworth League, and others, can and must remedy these things. After all, the challenge is to youth, and they must make good for God.

A Great Editorial.—

An editorial from the Los Angeles *Times* that has been widely copied by American newspapers was written originally by Dr. Charles Coke Woods, a Methodist preacher. When the Leopold-Loeb murder shocked the country, he wrote on "Educating Moral Idiots." He pointed out the danger of a certain type of education without moral undergirding. "Wanted, schools that teach the essential worth of the human soul," he declared. "Wanted, colleges that put first in importance conscience and character." "Wanted, universities that regard great souls as of more importance than great sprinters. The citizens who support these educational institutions have the moral, the financial, and the civil right to expect from them 'first things first.' "

It takes things like the Leopold-Loeb murder case to shock the country into a realization of the need of Christian education. Every parent owes it to his child to see that he attends the college or the university which does put first things first. Every parent which does not see to the moral education of his child, risks constantly the recurrence of the Leopold-Loeb murder with his boy or his girl as the offender. It is a matter which demands the best thought and the exercise of Christian strength from parents. The trouble today is not with our young people, but with their parents, who have dared to leave off the education of their souls.

President Defends Defense.—

President Coolidge wrote to Frederick J. Libby, on July 23d, criticizing Mr. Libby's work against the keeping of September 12th as National Defense Day. Mr. Libby is executive secretary of the National Council for Prevention of War. The President wrote:

"It is now brought to my attention that your organization is profoundly concerned because of the assumption that the plans for a national defense test on September 12th constitutes a militaristic gesture. This assumption seems to be based chiefly on a confusion of terms. In some unofficial and unauthorized way, the defense test has been denominated 'Mobilization Day.' The government did not do this. It would be proper to call it 'inspection day.' But it is not a mobilization, and the government is not responsible for any such designation. As a result, some well-meaning people have misconstrued its character and purposes, assuming that a nation-wide mobilization of forces and of the civilian and industrial resources available for a national defense is to be carried out on that day. This, of course, is far from the truth. . . .

"It is not a mobilization, and the people who first attached to it the term 'mobilization day' and then proceeded to condemn it, have been utterly unfair. Most of them, I am sure, have been innocent of intent to be unfair, but they have been misled."

Mr. Libby, in reply, showed that authorities very close to the War Department itself were responsible for the first use of the term. The "Army and Navy Register" of January 5th, under the heading "Prospective Mobilization Day Maneuvers," announced that the "greatest peace-time military denomstration in the history of the United States" had come one step nearer "when Secretary of War Weeks had given favorable consideration to the Mobilization Day plans on which general staff officers have been working for months." The *Chicago News* for April 11th, in a story given to Junius P. Wood by the War Department's publicity bureau, referred to the day as "Mobilization Day," Mr. Libby's letter offers very conclusive proof that the proposition has impressed most people in America as a really militaristic one.

By whatever name we may call September 12th, it will have the same effect. If the country learns in a very definite way just what it has in men and materials for national defense, it will also know just what may be requisitioned for national "offense." The thing which made Germany the Germany which we remember was just that knowledge. The government first, and then the people, believed that Germany could conquer the world. They built a war machine, and, like a child with a toy, they wanted to use it, and did use it to the ruin of the world.

NOTES-PERSONALS

Celtic Christianity is said to have preceded the Roman faith in Iceland, being introduced from the British Isles, where it lingered for several centuries after the followers of Columba were vanquished at the council of Whitby in 664.

In making estimates on the cost of the air mail recently established between San Francisco and New York, it appears that on the first eastward flight 8,000 pieces of mail were carried and $2,308.48 received. This netted a profit of more than 40 per cent, or, to be exact, $539.68.

I would like to see more of our preachers give an account of their work; also I have looked for a record of our Sunday School and Christian Endeavor Convention which was held the fifth Sunday in July, at Pleasant Ridge, in Randolph County. Come on, preachers and laymen, and let our brethren know what we are doing to help build up the kingdom. W. C. MARTIN.

A good friend asked, the other day: "Is there a fund with which to send THE SUN to aged people who want it but have no way of securing money with which to pay for it?" On being advised that there was not, he said: "Well, I know a mighty good old lady who wants her Church paper, THE CHRISTIAN SUN, but is too poor in this world's goods to subscribe for it. Here is $1.00 for half a year's subscription." The editor wonders if some reader of these lines would like to send the other dollar and make out the subscription for a year? To this item, the managing editor has just received in stamps $1.00 from one whose identity is not made known.

PLEASANT GROVE REVIVAL.

No doubt many have been watching THE CHRISTIAN SUN to see a report of the meeting at Pleasant Grove, Va., since so many knew that the program was to be put on at that time by Dr. Howsare.

I wish to state that any Church will do well to avail itself of the opportunity of having Dr. Howsare come to the Church and put on such a program as we had at Pleasant Grove.

Many are wondering as to the results of this program. The results cannot possibly be estimated yet. We had two services in the afternoon, as the custom with the Church; this, together with rainy weather at the beginning, kept us from putting on the program in full. It is true, some are expecting a large addition to the Church, but this could not be, since there were only nineteen reported as being prospective members for the week. Out of nineteen, thirteen came into the Church.

It was interesting to note the results manifested by the members of the Church in coming out for the purpose of winning souls. The preaching was inspirational, the members enthusiastic, and the results fine. This is not the greatest benefit that came to the Church by having Dr. Howsare. The roundtable discussions, teaching, and the lectures that were given each morning were great for the pastor and the members of the Church. We hope and pray that the good Lord will send our friend and brother to the South again, that others may learn of these things.

J. E. MCCAULAY.

MEMORIAL FUND.

Previously acknowledged	$12.00
Rev. J. D. Wicker, Sanford, N. C.....	1.00
Mrs. M. A. Walker and Miss Edith Walker, Burlington, N. C.	3.00
Total	$16.00

Bro. Wicker, in remitting his gift, says: "As a Church, we have neglected this memorial all too long, and I very much hope that pastors will mention the matter to their people and that funds shall come in rapidly now. We should certainly put a proper marker to the memory of Rev. Jas. O'Kelly."

Mrs. Walker and Miss Edith, in transmitting their check, write: "It gives us great pleasure to send this small amount toward erecting a proper monument to the great and noble founder of our beloved Church."

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN. One liberal friend says if $900.00 is contributed to the Old Lebanon Monument, he will add a gift of $100,00, so as to mark this spot, now one of the most conspicuous on a Virginia State highway, in a manner that will reflect credit and honor upon those who wear the name Christian. That is fine! The way is now open for contributors. The Christians must do this good thing right, now that we have made a beginning.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

CALHOUN—STALEY.

At 1 P. M. August 19, 1924, at the residence of Hon. Ben T. Holden, Louisburg, N. C., Dr. J. M. Calhoun and Miss Annie Staley, sister of Mrs. Holden, were united in marriage by the bride's father, Rev. W. W. Staley. All of the marriage party were of Suffolk, Va.

The bride and groom entered, while Mrs. O. Y. Yarboro rendered Wagner's "March" from Lohengrin, and she played softly during the ceremony "Traumerei."

John Staley Holden, nephew of the bride, acted as ring-bearer. The bride wore peach Georgette, beaded in silver, with black velvet hat, and slippers and gloves to harmonize.

Those present were Mrs. Bessie Staley Cheatham and son, William Staley Cheatham, of Washington, D. C., and G. C. Moore, of Sacramento, Calif.; Miss Rebekah Mitchell, of Wilmington, N. C.; Mrs. Annie Mitchell, Miss Nellie Mitchell, and Lewis Mitchell, of Franklinton, N. C. Mrs. S. C. Holden and Mrs. C. K. Cooke, of Louisburg.

After the marriage, the bride and groom left for a motor trip through the mountains of North Carolina and Viginia, after which they will reside in Suffolk, where Dr. Calhoun will continue to practice his profession as optometrist.

GOD'S FOUR SORE JUDGMENTS IN THE LAST TEN YEARS.

[This is a marvelous presentation of facts, appearing in the *Alliance Weekly,* with which most readers are more or less familiar, and they are well worth the careful and prayerful study of any person. It looks as if some prophecy is being fulfilled in our day.]

Our Saviour said: "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences (Luke 21:10-11); "all these are the beginning of travail" (Matt. 24:8)—the first birth-pangs, preliminary travail-shudders. According to the man of the world, famine is overcome by transport, pestilence by disinfection, and war by diplomacy—he is silent on how to counteract earthquake—and it is impossible for God to express His estimate of a nation's enormities, or of a world's sin; whereas the truth is that behind all physical laws are moral laws—moral laws which are far more inexorable and eternal than the laws which bind the planets in their orbits, or the stars to their courses; and while sometimes God suffers the physical laws to give way to the moral, under no circumstances does He ever subordinate the moral to the physical. So for the whole world, our Lord reveals that a moment is coming when, by sickness, by starvation, by war, all on a huge scale, God will hold forth the red lamp, as indicating a danger point past which intercession will be useless. Is that moment arriving? "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. 14:14). It is doubtful if there has yet dawned on the Church of Christ any conception of what God has been doing in a decade unparalleled in the history of mankind.

Famine.

God's fourfold judgment opens with famine. "Son of man, when a land sinneth against me by trespassing grievously" (A. V.)—exceptional sin calling for exceptional judgment—"and I stretch out mine hand upon it and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast" (Ezek. 14:13). The two greatest famines of history have occurred within the last two years, and within six months of each other. Here is a summary from the *Times* (Dec. 15, 1920) of the Chicago famine: "The population now totally destitute in Chihli is 6,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi, 1,000,000; in Shansi, 500,000—a total of 15,500,000." How many of these actually perished will never be known. The Russian famine, following half a year later, is said to be the greatest the world has ever seen. In January, 1919, a thousand people were dying of starvation daily in Petrograd alone (*Times,* Jan. 15, 1922). The *Times* said: "Men and women die of hunger by hundreds every day in its streets" (Jan. 10, 1919). Dr. Nansen reports (July, 1922) that two million Russians are now dead of starvation; that further millions have died of starvation plus disease; and that this year's harvest is twenty million tons below the pre-war average. "Europe," he says, "is on the edge of an abyss." The Soviet authorities themselves acknowledge (*Times,* June 8, 1922) that "tens of millions' 'are in jeopardy of life. "I passed whole families," says the correspondent of the Chicago *Tribune,* "dead on their door-steps." "The fact of a famine on an unprecedented scale," says the *Times* (Aug. 5, 1921), "is now demonstrated beyond any possibility of doubt."

Earthquakes.

In the place of noisesome beasts—for during the Great Tribulation this judgment will take the form of wild beasts from the infernal regions (Rev. 9), as well as the wild beasts of the earth (Rev. 6:8)—our Saviour puts earthquakes as the second great judgment act of God: "There shall be famines and earthquakes in divers places" (Matt. 24:7); "and there shall be great earthquakes" (Luke 21:11). In December, 1920, an earthquake occurred in China, which literally shook the globe, greater than any known in China since one in the eighteenth century, and another twelve centuries ago (*Times*, June 4, 1921). The principal shock fell on an area of 15,000 square miles, and vast landslides engulfed numbers that will never be known, wiping out whole villages and towns under falling hills. The official Chinese report, issued six months after, recorded (though probably with gross exaggeration) a million deaths; and even foreign computations, which put the number as at least two hundred thousand, rank this earthquake as the most destructive in the history of the world. The following is from the journal of a C. I. M. missionary:

"God's hand may be clearly seen behind the earthquake, for the trembling of the earth just came in time to smash up a Mohammedan rebellion. It is said that 10,000 of the Mohammedan troops were swallowed up in one of the Kansu valleys, and that Ma Shen Ren was buried beneath the ruins of the mosque with 300 of his leading men. An official report gives the number of the loss of life around the Ching Ting Chow district at 300,000; working on this proportion, it would mean that somewhere between 500,000 and 1,000,000 lost their lives. The opportunities for preaching the gospel have increased, and we have been told that there is an openness to hear and receive the Word of Truth such as there never was before. Surely God is doing a quick work in these days, when His judgments are being poured forth."

An aged worker in Kingston, Jamaica, once said to me: "I have worked in the slums of London, Glasgow, and other great cities, but I have never known such sin as there is in Kingston; I do not know how God withholds His judgments." Within two years of her utterance, Kingston was rocked to ruin in thirty seconds.

War.

God's third judgment is war. "If I bring a sword upon that land and say, 'Sword, go through the land,' so that I cut off from it man and beast"; or, as the Saviour puts it: "Kingdam shall rise against kingdom." Ten years ago there were forty-one royal dynasties in the world. In seven short years, twenty-four thrones—including the three greatest land empires in the world—had collapsed and vanished. Today the sword has left only seventeen. At the Battle of Waterloo thirty-seven tons of metal were used; on one day alone in the World War, and by the British only, eighteen thousand tons were hurled; in the whole South African War, 2,800 tons were used; by the British alone, in the World War, three and a half million tons (*Times*, Sept. 10, 1919). The figures, out of all proportion to the mere growth of population, are due to the fact that nations, not armies, now engage, and to the portentous growth in the science of destruction. And the sword has indeed drunk its fill. The casualties in the World War, for England alone, were 3,266,000; and the total death roll of Europe ran into ten millions, at a cost of £50,000,000,000; and civilization so reeled and rocked as to threaten complete collapse.

A World Upheaval.

"We are living," says the *Times* (June 30, 1919), "in one of the immense upheavals of the world. There has been no change comparable to it among the States of Europe since the downfall of the Roman Empire, not even the changes wrought by the rise of the Arabs and of the Turks. It has newleavened the minds of the masses of mankind as the Reformation did, or the French Revolution. All around us are fresh thoughts and fresh visions making potent appeal to the strongest passions of the heart. We are conscious that we stand amidst a universe of forces unknown, imponderable, pregnant with measureless good or evil, happiness or woe. We hear the great loom of time roaring. We see it weave the 'living garment of God.' The pattern we do not see, or see from the wrong side. All the old military monarchies are gone. The crowns of the Hapsburgs, of the Hohenzollerns, and of the Romanoffs are in the dust. The minor monarchies and duchies of Germany have disappeared. The Sublime Porte is a suppliant with all the lesser satellites of Germany. The whole system of Central and Eastern Europe has perished by the sword." An internecine hemorrhage without parallel in the history of the world has included a revolution (the Russian) more gigantic and more malignant than mankind has ever known.

Pestilence.

The last of God's four judgments is pestilence, least observed and most mysterious of all, without warning and in the order of Scripture—that is, immediately after the World War—fell one of the greatest epdemics of history. "If I send a pestilence into that land, and pour out my fury upon it in blood"—a human hemorrhage—"to cut off from it man and beast." In 1918, the medical correspondent of the *Times* (Dec. 18, 1918) said: "Six million persons have perished of influenza and pneumonia during the last twelve weeks. Business has been interfered with in every country of the world, and enormous losses in trade have been suffered. This plague is five times more deadly than war; never since the black death, has such a plague swept over the face of the world." It broke out mysteriously in ships two thousand miles from land, and no country in the world succeeded in eluding its grip. In South Africa it took a toll of human life greater than three wars had done (*Times*, Feb. 21, 1919); and in India, 4,933,133 deaths occurred within a few months, whole villages were wiped out (*Times*, April 13, 1919), the ultimate mortality reached six millions (*Times*, March 11, 1919); and the total world mortality was not less than twelve millions. "It is an epidemic," said the sanitary commissioner for India, Major Norman White, "in many respects witohut parallel in the history of disease" (*Times*, April 12, 1919). .It is extraordinarily significant that, while earlier influenza epidemics fell mainly on the aged and youthful, this devastated all of military age from eighteen to forty-five; so that (as was just) civilian hemorrhage exceeded the hemorrhage in the trenches. Most solemn for the Church of Christ is the fact that, in Samoa, the Church—in connection with the L. M. S.—was simply devastated by the plague, and its leaders swept away: of a native advisory council of twenty, only eight survived; and the entire finance committee, except one, died. Of possible consequences of the Russian famine still before us, we are told: "There will be terrible epidemics again. The congress of bacteriologists prophesies the extreme of horror" (*Times*, June 6, 1922).

So is the Most High thundering at the conscience of mankind. It is a mystery that the Church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger; if these are but preliminary travail-shudders—and they can be no more—what will be the birth-agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way. Dr. Peake's Commentary says: "We have outgrown the view that storm, famine, pestilence, plague, and droughts are used for the punishment of nations; as at the flood, in the plagues of Egypt, in the overthrow of Sodom and Gomorrah, in the destruction of Dathan and Abiram."

Can it Be True?

The very consciousness of God is dying out of the faces of men. Not so have we learned Christ: the earthquake tremors thrill and throb in the heart of him who is waiting for the King. In the admirable words of Dr. Duncan Main: "We do not know anything which so certainly sanctifies life to its highest service as this great truth, steadfastly believed and maintained by God's servants while they are journeying, not toward darkness, but the sun-rising. When through the mystics, moral mists, and half lights of earth the promise of the glorious Appearing is discerned, it determines not only the direction of the journey, but also its character. It settles the question of our affinities. It corrects and brightens our outlook on the things seen. It forbids pessimism and long-faced Christianity. It smiles at fear, and inspires an unquestioning and dauntless courage, and puts stiffening into the backbone. It reveals every difficulty to be but an opportunity of new discovery. It chases all gloom and care from the heart, and all weariness from the feet. It keeps the first love alive, and fans the smoking flax into a flame. It puts a new song into willing lips, and makes all life tuneful and joyful. It transforms every cruse of mourning into a horn of anointing oil. It makes even the lame man leap as an hart, and replaces the tiredness of exhausted nature with buoyant energy."

"Even so come, Lord Jesus."

"AND THE ROUGH WAYS SHALL BE MADE SMOOTH."

(Luke 3:5.)

"The road is too rough," I said;
"It is uphill all the way.
No flowers, but thorns instead;
And the skies overhead are gray."
But one took my hand at the entrance dim,
And sweet is the road that I walk with Him.

"The cross is too great," I cried—
"More than the back can bear;
So rough and heavy and wide,
And nobody by to care."
But one stooped softly and touched my hand—
"I know. I care. And I understand."

Then why do we fret and sigh—
Cross-bearers all we go;
But the road ends by-and-by
In the dearest place we know,
And every step in the journey we
May take in the Lord's own company.

—*Selected.*

The Tokyo telephone bureau has issued detailed statistics that are very interesting. When a woman is talking to a woman, it is claimed, 26.4 per cent of the talk is idle and unnecessary; when a woman calls a man, the waste is 13.8 per cent; when a man calls a woman, it is only 9.7 per cent; when two men talk, 10.6 per cent.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HAZARD OF THE MINISTRY.

Much has been written about the dearth of the ministry, and one reason or another has been assigned for it, most of them being reflections on the spirituality of the times and the degeneracy of the age.

I think I know as many ministers of the Christian Church as any man among us. I have some acquaintance with the ministers of other denominations. I associate constantly with the choicest young people of our day, the material out of which ministers are made. From these associations, over a period of twenty years now, I am going to assign a new reason for the dearth in ministers, and it is a reason the remedy for which is entirely within our hands—

It is the Hazard of the Ministry.

I do not mean that there is in the ministry the hazard to physical life there is to the policeman or the fireman. Cowards take counsel of such hazard, but brave men face it with smiling faces. No! the preachers that I know are not cowards.

The hazard I refer to is twofold—the hazard of the heresy hunter, and the hazard of involuntary retirement in the prime of life. These are real hazards, and they deter men from entering the ministry.

Not so long since, the son of one of our ministers and I engaged in serious conversation relative to his lifework. He loved and honored his father, this splendid young fellow did, and I knew the anxiety of his father that his son enter the ministry. So at the time which appeared to me proper, after discussing various callings, I ventured to suggest his father's profession. "You know I love father," said this fine, clean young fellow; "I love him too good to be a minister."

We sat in silence a brief space. I knew he would tell me why. And he did. In substance, he said his father was not free to think, or at least to express his thoughts. Some reactionary preacher or layman would say he was a radical or some progressive might style him a back number. Neither might be correct, but all the same it would impair his usefulness. Evidently the father had confided in his son. I happened to know that the good man was so free from being a factionist that he had in my presence at different times been declared to be a sanctificationist and a modernist. Both sides claimed him, and his son said he was afraid to think.

This is a real hazard. In other professions the man who can discover new thoughts is heralded as a great man and servant of the race, but in the ministry any effort to think God's thoughts after Him and to learn some of the things the disciples, because of their spiritual youth, were unable to bear, and which the Master said He would later tell His followers—such effort is branded as heresy, and the proclaimer of such holy privilege assigned to a place of rest from his labors, even often in the prime of his life.

This brings me to the second hazard of the ministry—the hazard of being shelved or involuntarily retired early in life.

You may think this would encourage young men to enter the ministry, so they can shortly replace the older men; but it has just the opposite effect. Here again I had a recent talk with a young man popular in his ministry and besought to change to other fields constantly. "This must be a source of great satisfaction to you," I ventured to suggest. The young man hung his head and said, with quivering voice: "The opposite is true. When I see such men as ——— (and here he named three of our splendid men now in the prime of life and virtually out of employment) not desired by our Churches because they are beyond fifty, it makes me sad. One of these days, I, too, shall be in their class, and what will happen to the family? These men are in their prime. Their experience in service and in spiritual things qualifies them to serve far more effectually than I can, but the Churches won't believe it, and are after young men—young men! This attitude is hurting the ministry."

This young man is right. I believe in young men, and I believe in the older men. I believe in old men—the very oldest. One very old man especially I would not exchange for a thousand young ones when it comes to giving me spiritual nurture and comfort. I sit at his feet, and when he prays, the windows of heaven open and the dark way becomes clear. God bless this old patriarch! God bless him and preserve him!

I call our Churches to solemn accounting. I deliberately charge that by going after young men to the sheer neglect of the older men of rich and wide experience, they are not only eliminating those men themselves from the ministry, but are creating a situation that must eventually lead to a permanent dearth in the ministry. The creation of such a hazard is uncalled for, and I fear oftentimes unable to be owned by Jesus.

Young men will understand my position, and they will be the last to resent it. There are certain places where young men can serve best, where the field is young and the buoyant vigor of youth is the spiritual tonic most to be desired in the responsible leadership of the kingdom. But in the older established Churches and in communities already thoroughly evangelized, except for the children as they grow up, there is no special need to change for young ministers and neglect the men who have served well in hard places, to the personal suffering of these men and to the permanent impoverishment of the ministry.

What can you and your Church do to decrease this hazard, this needless and unfair hazard, this injurious hazard from the kingdom's standpoint, which the ministers in a democratically governed Church must endure in order to serve their Lord? What will you do?

I rise to inquire if our people think God is pleased that His chosen servants should endure this hazard?

THE WORD OF GOD ENDURETH FOREVER.

The following, by Rev. C. W. Hardon, appeared in the *Christian Advocate:*

Infidels, skeptics, and unconverted critics have been blasting at the Bible, the eternal rock of truth, for many centuries; but their explosives of falsehood and unbelief have been like pop-guns against the everlasting hills, and the regal truth of our God stands strong and mighty. The teachings of skeptics may sow the seeds of revolution, retard the progress of civilization, break down the organized Church, and burn the printed page; but the truths of the old Book will live forever, and by its burning words the critic and the skeptic will receive judgment before the great white throne. Vile men and devils cannot destroy the Word of God. More than a century ago, Voltaire in his imagination demolished the blessed old Book and finished the job by saying: "In less than a hundred years Christianity will have been swept from existence and will have passed into history." The century is gone, and Voltaire has passed into history, while Christianity lives and sows the world down with the everlasting word of God. The old infidel's printing press was set to making Bibles, and the house in which he lived and wrote is a Bible store-room. Thus God and His printed Word mocks the fool who once blatantly said in his heart: "There is no God." Tom Paine destroyed the Bible in fine order, but for more than a hundred years he has slept in a drunkard's grave, and the world forgets his name. Since Paine's day, the Holy Scriptures have increased in circulation from six million copies in thirty languages to two hundred million copies in two hundred and fifty languages today. In the meantime, thousands of men, choosing to follow the teachings of the Bible rather than the "Age of Reason," have been saved from drunkards' graves, and not a soul in earth or in heaven can claim redemption from sin and peace for a troubled heart by following the teachings of a dead infidel.

A few years ago, when a group of scholars was completing its revision of the New Testament, putting it into more modern language, men offered five hundred dollars for single copies of the new version in advance of its publication, and the morning of publication a street in New York was blocked with express wagons waiting for loads of the precious Book. This new version of the four gospels, acts, and Romans, 118,000 words, was telegraphed from New York to Chicago for the sake of getting it there just twenty-four hours earlier. The world would not pay 10 cents to cable all the books on infidelity from New York to London. When Lepaux, a member of the French Directory, complained to Talleyrand that his new religion, "Theophilanthoopy," made little headway among the people, the shrewd old statesman replied: "I'm not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would suggest that you do, and then you may succeed." "What is it? What is it?" eagerly asked Lepaux. "Go and work miracles, heal all manner of diseases, cast out devils, raise the dead, be crucified, be buried, and then rise again on the third day, and maybe you will succeed." The skeptical old philosopher went again silent. The Book of our holy religion stands today with its revelation of a supernatural, miracle-working, personal Christ, and a

pity it is that the modern notoriety-seekers and rehashers of ancient skepticisms who occupy prominent places haven't intelligence enough to know that none other but a divine Christ can save a world from sin. If the modern critic will follow St. Paul in genuine conversion, he will have no trouble in understanding his interpretation of the miracle-working, sin-forgiving Christ. But so long as we have the doubting critic in the world, just so long we have living witnesses to the inspiration of the Bible, for their presence in every age is fulfillment of the divine prophecies. So long as Babylon is in heaps, so long as Nineveh lies empty and Tyre is fallen into the sea and Israel is scattered to the four corners of the earth and Jerusalem is trodden by Gentiles, and other empires and kingdoms are broken down, so long do we know that God's word is immutable and eternal.

In the long ago, Isaiah, speaking to the people of his day and generation, said: "The grass withereth, the flower fadeth, but the word of God shall stand forever." The apostle Peter, writing, said: "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." "For the prophecy came not in the old time by will of man, but holy men of God spoke as they were moved by the Holy Ghost." St. Paul said: "All Scripture is given by inspiration of God." Jesus said: "Blessed are they that hear the word of God and keep it. . . . My mother and my brethren are these which hear the word of God and do it." And an innumerable multitude which no man can number have found pardon, peace, and eternal joy by reading our blessed Holy Bible. Truth is immortal, and God is immortal and eternal; therefore, His Holy Book endureth forever.

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age!

"The Church from Thee, her Master,
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Thee, the living Word."

BOOTLEGGERS OF THE PAST.

The bootlegger is just a smuggler under a new name. As Augustus framed the first-known excise law, it can be taken for granted that the first bootlegger was a Roman fisherman, and under cover of darkness there was plenty of booze-running along the Tiber. The smuggler has been operating ever since, and today revenue cutters patrol every water line in Europe. But by way of specific illustration, consider what happened when tea and coffee were first introduced into Europe. The beer and liquor interests objected strongly to the introduction of these new beverages, and the governments of the day were solidly behind them. Charles I of England issued a proclamation against the coffee-houses which had sprung up, terming them seminaries of sedition. Later, three thousand of them were summarily closed up in London. In Germany, Frederick the Great thundered his disapproval of coffee in the form of manifestos. He himself had been raised on beer, he averred, his ancestors had been raised on beer, his glorious victories had been won on beer, and he was disgusted to note how many of his subjects had taken to drinking coffee.

As his loyal subjects continued to drink coffee in ever-increasing numbers, Frederick endeavored to turn the traffic into a royal monopoly. Royal coffee-roasting establishments were started, and the common people were forbidden to do any roasting of their own. The hausfraus of Prussia promptly proceeded to break the law by roasting coffee in their kitchens. In other words, coffee stills became the order of the day, and Frederick was compelled to organize a new force of revenue men who went about the streets of Berlin with their noses in the air hunting for proof of illicit coffee. They became known, naturally, as coffee sniffers, and were rewarded by a share of the fines imposed as a result of their sleuthing.

Heavy taxes were clapped on tea when it first invaded Britain, and tea bootlegging at once became a profitable occupation. The smugglers devised many methods of tea-running. Most of them wore a complicated and ingenious costume which enabled them to smuggle in as much as thirty pounds of tea concealed on their persons.

We have, unfortunately, given the world a grossly exaggerated idea of the extent to which we break the Volstead law. If statistics were available, it would be found that only a small percentage of the men of America are dealing with bootleggers and that the home still is becoming extinct. Disregard of the law may be glaring and wide open, but the number of people who break the law is, nevertheless, comparatively small. It is getting smaller all the time. We are adjusting ourselves to the new condition more rapidly than would be possible in foreign countries with their centuries of smuggling back of them.—*Saturday Evening Post.*

PASSING OF THE I. S. S. ASSOCIATION.

Little, now, is really left of the old International Sunday School Association, which did such a great work for North America's Sunday Schools during the past two generations. In 1922 it was merged, together with the Sunday School Council of Evangelical Denominations, into the International Sunday School Council of Religious Education. The convention which took this action, at Kansas City, recommended by an overwhelming vote the use of the word "Christian" instead of "religious" in the name of the new merger. A few weeks ago the executive committee of the new organization, in annual meeting in Chicago, not only rejected the recommendation and the word "Christian," but decided also to drop the term "Sunday School." This motion was carried by a large majority, and immediately made unanimous

All that is now left of the historic, evangelical body in which once worked such men as Dwight L. Moody, William Reynolds, B. F. Jacobs, Bishop Vincent, Henry Clay Trumbull, H. J. Heinz, E. K. Warren, George W. Bailey, Marion Lawrence, and a host of other such Christian leaders, is now known as the "International Council of Religious Education."

TRIBUTE TO DR. W. S. LONG.

Dr. W. S. Long is no more with us. His work on earth is done. His militant life is ended. We will see and hear him no more as a preacher of the gospel, as a member of the Conference, Convention, and teacher. His great worth to the Christian Church cannot be truly estimated. As far back as I can remember him in Conference, he was discussing the need of a college for the Christian Church, and I am glad he lived to see it accomplished, and also to see the Greater Elon.

He was the founder and builder and first president of Elon College, and sacrificed much for its establishment. I was under him in school for four years at Graham. He gave me my first instruction in theology. He and his brother, Dr. D. A. Long, became joint principals of the Graham Normal College. While there, I took English, mathematics, Latin, and chemistry under the deceased Dr. W. S. Long. I took rhetoric, history and geography under Dr. D. A. Long, and later took Latin under Dr. W. W. Staley, and Greek and French under Judge B. F. Long. But what I want to say, and it is due that I should say it, W. S. Long was more to me for what education I received than any other man, and I thank God for what he was to me. His worth to me will be cherished as long as my memory shall serve me. While I was in school, he made me feel at home; when in his house, his wife, Lizzie, was as a mother to me. Here is sympathy for his wife, of Chapel Hill; his brothers, Dr. D. A. Long, of Franklinton, N. C., and Judge B. F. Long, of Statesville, N. C.; his four surviving children—J. E. and Dr. W. S. Long, Jr., of Graham, N. C.; Mrs. S. A. Holeman, of High Point, N. C., and Mrs. A. F. Franklin, of Richmond, Va. May God bless these bereaved ones.

Elon College, N. C. P. T. KLAPP.

WEBSTER, MD.

On Sunday morning, August 10th, following the regular morning service, a large congregation marched from the tent on the Church grounds, where services are being held while the new Church is being erected, to the new parsonage, which has just been completed.

The pastor, Rev. Milton W. Sutcliffe, used a very beautiful service of dedication of the parsonage. As pastor and congregation went from living-room, study, dining-room, hall and bedrooms, portions of Scripture were read, and suitable prayers made in each part of the house. The service was very beautiful, and will long be remembered.

The parsonage is of semi-bungalow type, 34x26 feet, and stands on a very prominent piece of ground, about 75 feet from the new Church. It was designed by the pastor and is complete in every detail. Our people here feel that nothing is too good for our pastor or any minister of our Church. They give the best—why not give them the best in return?

More Protestants Coming.

Mr. Raymond E. Cole, secretary of the bureau of reference for migrating peoples, shows that more Protestants came to this country last year than in any other year since the establishment of the bureau. The bureau operates under the home missions council and the woman's council. Mr. Cole believes that, under the new immigration law, the field for such work as his bureau does will be greatly enlarged.

If you read your Bible carefully, you will see the scarlet thread running right through every page. The blood commences to flow in Genesis, and runs on to Revelation. That is what God's Book is written for. Take out the scarlet thread, and it would not be worth carrying home.—*D. L. Moody.*

That Abraham lived near the brick tower of the Ziggurat of Ur and other discoveries closely related to Bible history are claimed in a report of C. Leonard Wooley, the noted archeologist in charge of sceintists from the the University of Pennsylvania, now exploring in Babylonia.

CONTRIBUTIONS

SUFFOLK LETTER.

The last few years have introduced a custom into the city Churches in this part of the world which seems to indicate a better feeling among the denominations and a more hopeful sign for Christian progress. In July or August, when ministers are granted vacation, union services are held on Sunday nights, rotating and the various pastors taking part. This gives the pastor a little respite and an opportunity to hear other preachers. In Suffolk, for instance, these meetings were held at night during July and the first Sunday night in August, five pastors entering into these union services.

During this period the choirs have charge of the music at their own Church when the services are held there. This gives the choirs a little rest in the heated term and an opportunity to hear other choirs. The average Church member does not have an adequate idea of the work of the choir. One night in each week to practice for several hours, attendance upon both services every Sunday, and extra calls for funeral services make up a round of time and service that would very much improve attendance and worship, if all Church members would put in as much time and as much effort to maintain worship. Choirs are not appreciated by congregations as they should be. They do not have the prayerful sympathy and support which they deserve and which the congregation could easily give.

These union services not only manifest a brotherly and co-operative spirit on the part of ministers of different denominations, but furnish opportunity for congregations to mingle with one another and to hear choirs of other Churches, but it cultivates a friendly and neighborly fellowship that worship all the time in separate buildings could never do.

They may not be able to unite their creeds, but they can unite their hearts in praise; and that leads to co-operation. The clannish spirit does not belong to the Churches of Christ. Union services create a new atmosphere—a "unity of the spirit in the bonds of peace." Co-operation is the genius of this age. It is seen in commerce, education, social life, government, and more and more in religion. Phariseeism is doomed. Co-operation is coming. It is already at work on the foreign field, and it is coming at home. When it comes, no denomination will suffer loss, but all will gain; for Jesus prayed "that they all may be one." That prayer must be answered, and the Church can delay or hasten the answer. These union services may seem small, but they will help God to answer the Saviour's prayer.

It is a wonderful thing to help God; but that is what all true Christians and true Churches do when they unite to save lost souls and to redeem the world. There is nothing so pleasing to Satan as a divided Church, for he knows that "a house divided against itself cannot stand." These union services break down barriers, decrease prejudices, cultivate fellowship, exchange ideas, and put the gospel on a common basis in the thought and heart of congregations. It exalts Jesus Christ and strengthens faith. A better day dawns for Christianity and Christian civilization. Pride is dying. Love is growing. The Church will "arise and shine, her light having come, and the glory of the Lord having arisen upon her."

W. W. Staley.

ELON LETTER.

Chautauqua is past! Opening days for 1924-'25 are directly ahead. The mop and broom of the cleaner are putting the dormitories in shape for the incoming troop of young people who are to be the Elon student body for the ensuing year.

The dormitories have been considerably improved during the summer. The Alumni Building and east dormitory have been thoroughly overhauled inside, plastered where needed, calcimined and varnished. The west dormitory has been floored anew on the second and third floors, and concrete steps have been placed at four of its entrances, which connect with the concrete walks that are being constructed on the campus.

The new buildings are in various stages of completion. The Alamance Administration Building, the Whitley Auditorium, and the Carlton Library will presumably be completed and ready for use. The Duke Science Building will be ready for use, we expect, by October 1st. The Mooney Christian Education Building will be ready not earlier than November 1st. The brick wall around the campus will be practically half completed when college opens. The concrete sidewalks will be completed on the west side, where they are in constant use. The east side will be completed as soon as the wall is completed.

The session 1924-'25 will, therefore, see the building program completed. The attendance ought to increase annually for the next few years, in view of the great advance in material and physical equipment. No small college will have a more modern plant than Elon, and this, when it is generally known, will be the most effective advertising we can secure.

The prospect for the freshman class is the best, so far, in the history of the college, and considering the financial situation, the former students are planning to return in large numbers. It is significant that practically a hundred of last year's student body will be teaching next year.

A thing I have often said, I will say again: Elon is the college of *our* Church, and our people should patronize it. The obligation is on our people to patronize their own college or to satisfy their Christian conscience with good and sufficient reasons for their failure to do so. Equipped as Elon is in her new plant, there is no real reason for any young man or young woman of our Church seeking a higher education elsewhere. I say this advisedly, because our graduates have always acquitted themselves most creditably in their lifework and in the graduate schools of the great universities, the real testing-places of a college's achievements and worth-whileness.

W. A. Harper.

BETHLEHEM LETTER.

We are now permanently located in the college building, and the building is finally completed.

We moved from Graham, N. C., four weeks ago. Since arriving here, we have been so busy we have gotten behind with our letters to The Sun, but hope to have them appear regularly each week from now on. Our time has been occupied in overseeing the completion of the building and soliciting for students; also preaching twice on Sunday and two or three times through the week.

We find here a very congenial lot of folks and appreciative of the smallest efforts we put forth. On Friday of the same week in which we arrived, the good people of Wadley arranged a reception for us, which was carried out with credit to all concerned. They had addresses of welcome from ministers, doctors, professors, the president of the Parent-Teachers' Association, and the Mayor of Wadley. They gave us a welcome that we shall not forget throughout the coming years.

The Bethlehem Chautauqua and School of Methods will begin Monday night. Bro. Hermon Eldredge will make the opening address. Three of the faculty of the Chautauqua have already arrived, and they have been out doing active service and advertising the school. We have been giving the Chautauqua and School of Methods much publicity throughout the Alabama and Georgia and Alabama Conferences, and shall be disappointed if we do not have a very good attendance. We are looking forward to a week of real helpfulness, as well as enjoyment, and we know that we will not be disappointed. The Chautauqua will also help to advertise the college, and prepare the way for the opening day, which will be September 1st.

Everything looks in the direction of success for Bethlehem College at this present writing. With a creditable increase over last year, we believe we will have all we can accommodate with our present facilities, but we never can be quite sure until one week after registration day. Applications for work in Bethlehem College and Academy are coming in every day.

We have one vacancy on the faculty in the academy which must be filled by the time school opens. If any person, who is a college graduate and can teach chemistry, plane and solid geometry, rural economics and modern social problems, and desires a place, it would be well for him to write the president at once.

S. L. Beougher.

THE MUSIC WORLD.

By Rev. W. W. Staley, D. D.

II. THE DEVELOPMENT OF MUSIC.

Music was originally connected with the dance, military evolutions, and religious rites. In all cases, it expressed emotions. The clapping of hands, the stamping of feet, and the shout of voices are natural expressions of happy feelings. Music had simple but genuine beginnings; and no other art has had such logical and gradual development. Instrumental music leads the way and runs back into the prehistoric past. Musical instruments range from the rudest horns and cymbals to the pianoforte. In this long range, there are 778 musical instruments. The largest bell ever hung in the world is in the Kremlin in Moscow, weighing over 247 tons, and no tones are finer than bell tones for outdoor use.

The origin of the bell is unknown, but its highest use is in Churches. It is a part of home, school, Church, city, and liberty. The development of musical instruments has been the development of genius, business, pleasure, and worship. There are three outstanding instruments: the organ, the violin, and the piano. The organ has been called the king of instruments. Organ-building appeared first in Egypt, the cradle of civilization; was carried into Greece, and then into Europe. Its use in Church was introduced by Julianus, a Spanish bishop, about 450 A. D., but not until the seventh century was the organ used in congregational singing by Pope Vitalian of Rome. The Greek Church has always refused to use the organ in Church. The organ, like all great things, has had a great history. In very primitive times, the organ was blown by the mouth, and holes in the pipes were opened and closed with the fingers. Later, holes were closed by slides. The bellows was added in one or sev-

eral pairs, and compressed alternately, that the wind supply might remain uniform. The bellows superadded were compressed by human bodies. Men stood upon them and compressed them by alternate treading.

As late as 1890, the four blowers of the organ in the Nicolai Church, in Leipsic, ran upstairs and jumped upon the bellows below. The first large reed organ in Suffolk Church was pumped by the sexton when the organist played. Clesibins, an Egyptian, 200 years before Christ, applied hydraulic pressure to the organ, and the hydraulic organ was made as late as 826 A. D. The prejudice against the hydraulic organ introduced the pneumatic organ. The word "key" in music was given because it unlocked the sound within the pipe. The first keys were from three to five inches, and several feet long. Players were called "organ beaters," and struck the keys with their fists or elbows. The first keyboard to be credibly recorded was in the eleventh century, at Magdeburg. It had sixteen keys, forty inches long and three inches wide. The early organ required much leather for the bellows—in one case, seventy cowhides for twenty-one bellows.

The tones were loud, and could be heard throughout the town. The swell, by which expression is gained, was invented and used in England in 1712, but slowly adopted in Germany. There is no limit now to the expression of the organ. Among large organs, the one in Prince Albert Hall, London; Music Hall, Boston, and Music Hall, Cincinnati.

The violin ranks highest as a stringed instrument, and may be classed as an Italian product. It is the most wonderful instrument in the orchestra. It ranks next to the human voice in flexibility, and outranks the voice in range. Its music charms all people. It sympathizes with wealth, poverty, and affliction. The greatest virtuoso was Pagarini, in the last part of the eighteenth century. In former times it was considered unseemly for a woman's hand to touch the violin; but that day has passed, and the finest violinists are now women.

The greatest violin-maker was Antonius Shadivanus. He received $20.00 for his best; and they have been sold since from $10,000 up to $50,000. This shows that those who contribute to the world's best are often without reward in their lifetime. "It was so with Jesus." "He had not where to lay His head," but He has made the world rich in intelligence, character, wealth, and civilization.

The pianoforte was invented by Bartholomeo, of Florence (1651-1731), and two of his make are still in existence—one in Florence, and one in the Metropolitan Museum, in New York. Germany is famous for pianos. Steinway, in America, takes high rank. The first piano sent to England was made in Rome by Father Wood, an English monk. This instrument came across the Atlantic to America, and now America is the greatest piano-builder in the world.

To estimate the pleasure of home-life, the pleasure in entertainments, the education in schools, the inspiration and joy in Church worship, the vast business in the manufacture and sale of these instruments would be to work out a problem of vast proportions and enormous financial and cultural value.

Voice is the other department of music, and voice culture is delicate, extensive and of wide influence. Voice is from heaven, as heard at the baptism of Jesus, saying, "This is my beloved Son, in whom I am well pleased." Voice is really the sound uttered by living beings, with man next to God in the scale of culture. There is no school for animal voice-training. Nature completes her work in all below man. Animals without lungs have no voice, as the fish; yet noises issue from some of them, as the croaker, grunt, and drum. The usual word for the voice of animals is cry. This cry takes various forms and names, as bark, bay, bellow, bleat, cackle, call, caw, chatter, chirrup, cluck, coo, croak, crow, gabble, gobble, grunt, hiss, bark, hoot, howl, low, mew, neigh, peep, pipe, purr, quack, roar, scream, screech, snarl, snort, song, squall, squeak, squeal, trumpet, twitter, warble, wail, whine, whinny, whistle, whoop, yaup, yell, yelp, and many others. Other noises are spoken of, figuratively, as voices, as in Psalm 93:3. "The floods have lifted up their voice." "The twilight voice of distant bells." (Whittier.) But we are concerned with the development of the human voice, capable of measureless cultivation. The orator's power is in his voice more than his thought; but the singer's voice is supreme.

All the emotions of the human heart can be moved by the human voice. Anger and love are known more by voice than words. In fact, music would die if the race were mad. People cannot sing when mad. Men and women leave the choir when they get mad. The lullaby of the mother, the song of praise in worship must be in a sweet spirit. Music is the fountain from which gushes pure emotions in sweet currents to soothe wounded spirits and sad hearts. It is martial and patriotic. The "Marselaise" of France, the "God Save the King" of England, and the "Star-Spangled Banner" of America arouse the patriotic feelings of these nations and stir the martial spirit as words alone could not do. The development of the voice is one of the great elements in Christian civilization; and it has sweetened home, enriched worship, made the Sunday School, entertained society, and led the march of progress along the highway of hope. This would be a dull world without music; and education and business would suffer irreparable loss if the musical voice were dead.

The more recent development of music is not greater masterpieces of production, and more artistic development of the human voice, but a wider distribution of musical books, instruments, and an increased number of those who sing and those who play.

Music is no longer the luxury of the few, but the blesser of the many. Musical instruments, books, and education are now within the reach of all. The music of our day is not grander, but wider in its uses and benefits. All mechanical inventions for reproducing the human voice, such as Victrolas, phonographs, player-pianos, radios, show the development of music in a universal way. The radio would be useless without voice. Wind, earthquake, fire failed to reach Elijah in the cave and on the mountain at the cave's mouth. It was "the still small voice" that sent him back to anoint kings and a prophet to fill his place.

THE VALLEY CENTRAL CONFERENCE.

The Virginia Valley Central Conference was held with Antioch Christian Church August 13th to 15, 1924. This was the seventy-sixth annual meeting. It was called to order by Rev. W. T. Walters, D. D., president, and the opening religious service was conducted by Rev. J. F. Morgan. After the enrollment of delegates, the welcome address was made by Bro. W. C. Wampler, and response by Rev. W. M. Clem.

The program committee made its report, which was adopted. Then followed a general discussion on "Building Up Church Membership," by delegates. Special committees were appointed. Adjourned for dinner.

The afternoon devotional services were conducted by Bro. J. E. Foster. The annual address was delivered by the president, whose theme was the "Unimportant Things." On motion, a vote of thanks was tendered. An address, "The Outlook of THE CHRISTIAN SUN," by P. J. Kernodle, followed. Then followed a roundtable discussion, "How I Manage the Financial End of My Work," by the ministers. A number of spicy things were injected into the discussion.

The night session was given over to Dr. W. P. Minton, foreign mission secretary, who gave a stereopticon lecture on "Japan and Porto Rico."

Thursday morning's devotional services were conducted by Rev. D. B. Seal. Roll called, minutes approved, and new delegates enrolled. The officers of the Conference were re-elected. The committee on college was continued.

The report of committee on moral reform was presented by Rev. W. M. Clem, which, after discussion, was adopted. Dr. W. P. Minton, in his address, told of his experiences in Porto Rico. His address was entertaining.

The report of the committee on Christian Endeavor was made by Rev. J. F. Morgan, and the report on education by Rev. A. W. Andes.

Dr. W. T. Walters spoke on "The Elon Chautauqua," reporting one hundred and seventy-eight registrations, thirty of whom were ministers.

During the noon hour, a general woman's conference was held. The Woman's Missionary Society was represented by Mrs. J. W. Patton, of Elon College, N. C.

The afternoon devotional services were conducted by Rev. J. W. Henderson. The report on foreign missions was read, after which followed an address by Dr. W. P. Minton.

The Conference Missionary Association met, Rev. J. F. Morgan presiding; annual dues collected, and several new members added to the roll.

The night session was given over to the Woman's Home Mission Board. The reports submitted show the work in a prosperous condition.

Friday morning's devotional services were conducted by Rev. A. R. Flowers. Roll called and minutes approved. The report on Sunday Schools was read by R. A. Larrick, which was adopted.

The Christian Orphanage was represented by Mrs. W. T. Walters; besides fruit and vegetables to be furnished, $35.38 were collected in cash.

The Conference treasurer, Bro. Samuel Earman, submitted his report, which was referred to the committee on finance.

Dr. W. P. Minton spoke on "Missions"; an offering was taken, which amounted to $14.11, to assist in defraying his expenses.

The afternoon was given over to the report on home missions and the report on apportionments. A resolution to approve the action of the Southern Christian Convention to increase the apportionments $10,000 was adopted. Rev. J. F. Morgan led the song service of the Conference, in which all seemed to enter heartily. Good fellowship prevailed.

Rev. W. P. Crumpler is pastor of this Church, and was busy looking after the welfare of delegates and visitors.

Our home was with Bro. W. C. Wampler. The members and friends of Antioch maintained their reputation for hospitality.

MEDITATIONS FROM A PARSON'S DIARY.

"I never could understand the attitude of some laymen who have never for a moment felt that God called them into the ministry, and yet who freely dictate to the man called of God as to what he should preach and what his program should be."

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

FOUR GREAT SUMMER SCHOOLS AND FOUR INTERESTING CONFERENCES.

By W. P. Fletcher.

It has been the happy experience of the writer during June and July to have had fellowship with some of the finest of our Christian Church people in summer schools and Conferences. In these various gatherings there have been representatives of every State in the North from Missouri to Massachusetts, and the Province of Ontario.

First, there was the combined Western Convention Pastors' School and Interdenominational Summer School, held at Palmer College, Albany, Mo. A number of favorable comments have already appeared in our papers concerning this gathering, but it is worthy of numbers of references. A fine group of forward-looking ministers and laymen gathered for the commencement exercises of Palmer and for the Convention and Pastors' School that followed. One was constantly impressed with the almost unlimited field for our work in these Western States, and the absolute necessity of Palmer College as the great central dynamic for success in carrying it on. The financial slump made it necessary to curtail some very helpful field work which for some years has been carried on, but there was everywhere hope for greater things in the future. The majority of our people stayed over and were earnest students in the school that followed. The attendance at this school was double that of the former year, and a number of students, before leaving, registered for next year.

Then, eastward for a couple of days at the Indiana State Conference. To one who has always looked upon Indiana as one of the strong States of our work, the attendance was disappointing, but the spirit and fellowship were of the finest. It would look as though some great State enterprise for our Church should be at once undertaken to give State solidarity for the Christians, and some plans were discussed to this end. A strong executive was elected, from which much is expected.

During the next two weeks, the Ontario and the New York Western Conferences were held. Dr. Minton was with us at the former and gave splendidly resultful service. The Conference closed with almost triumphant hope, for it had been one of our very best Conferences, and our new president, Rev. C. E. Fockler, had cheered us with the message that though we had lost some Churches, our present membership was as large as when we had more Churches, and our givings had quadrupled; and we had succeeded in our first year's work in the support of our missionaries to Porto Rico—Mr. and Mrs. Bruce Morton. The Western New York is a small Conference—much smaller than a few years ago—and is almost entirely rural. It was very hopeful to see the loyal way in which they are supporting the field secretaryship of Rev. E. C. Hall, and their determination to revive needy fields by securing the very best pastors therefor. The hope is that Castile, one of our Churches of note of other years, may be revivified.

Then, to Keswick for Kirton Hall Summer School and the first effort in this kind of work for the Ontario folk. A strike of postal clerks help up advertising for the school, but our joy was great when forty-nine earnest religious education workers registered for a real school of training. Miss Lucy Eldredge was with us as an instructor, and splendid as she was in teaching, she soon became a comrade and friend. This year's school and its results almost cry out for another next year. One unusual and very helpful feature of this school not found in the others was the plan of taking all the students and faculty out on the lawn for five minutes after each lecture, and demonstrate a group game, with every person taking part. This was not only a great help to the students in refreshing them for the next teaching period, but it gave to them much helpful material to use in guiding the play-life of the boys and girls back in the home schools.

We went directly from this school to the Defiance Pastors' School. This school is unique, in that its program is built alone for pastors. The program this year would have been very helpful for any one, but it is the pastors who are ever in mind. It was almost impossible to conceive what it would mean to have there upwards of one hundred men spending ten days together in fellowship of the richest with one another, in sitting at the feet of teachers of mature training, of learning first-hand of the work of every department of the Christian Church, and planning together for the Church and kingdom. The work is altogether too strenuous to be dreamed of as a holiday, and yet every Church will be enriched whose pastor spent these ten days in this retreat. This school could very easily be doubled by having the second week of the school for our religious education workers as well as for ministers, but as the college academic summer course is on at the same time, the rooming accommodation is taxed almost to the limit.

The next and last school for the writer for the summer was Craigville. This gathering has been thought of, and has been so called, as a camp-meeting, and it is a dream-place for such a gathering, but the program has, during recent years, been tending to make it also a real school. The management this year prepared and presented a program of instruction and inspiration for the young people for the first week, and a very encouraging attendance gave promise of continuing this work. The second week was for pastors and laymen, young and old, and a goodly number were present at every lecture, and were eager for the very best that they could give and get.

One could easily fill a page in just mentioning the splendid people of our Church who are giving leadership to, and are being helped by, the "schools of the prophets" being held under the auspices of the Christian Church; but space would not permit, and to mention a few would be unfair to the rest. But everywhere there are indications of the best day our people have ever known, with a leadership and a fellowship trained and ready as never before.

LETTER FROM DR. D. A. LONG.

The Sunday School at this place, under the splendid leadership of Deacon J. A. Kimball, is growing in usefulness all the time. I baptized six new members today; others will be baptized at 4 o'clock on Saturday before the second Sunday in September, 1924.

Special services today in memory of Dr. W. S. Long, once pastor of this Church. The senior deacon, Thos. J. Hoskins, who was born about the same year in which Dr. Long first saw the light, made a very touching and appropriate address. Resolutions of sympathy with Dr. Long's family were adopted by a rising vote. D. A. L.

Mt. Auburn, N. C.

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermion Eldredge.

VII. AROUND ABOUT LONDON.

Our hotel, the Grafton, was all that could be desired by a weary pilgrim; and the bed—oh! those beds of England! I shall never forget them; big, clean and luxurious, which made you always want to get into them and never want to get out of them. These people surely do move more slowly than we of America, but they seem to get so much out of life, too. Just think of a room in a fine hotel in the heart of London without running water and with the old-fashioned water bowl and pitcher and a soft-coal grate for heat! It is as much as your life is worth to try to get a bath (or a "tub," as they call it), and you proceed, through the porter, to the office, who informs the matron, who tells the chambermaid, who prepares your bath and calls you from your room; and as soon as the bath is over, you are to settle for it at the office, with tips to the porter and chambermaid and all parties concerned, and by this time the day is far spent and you determine that you will buy a "sponge kit" at the first store at the first opportunity.

Breakfast again, and exactly the same as breakfast every day previous—coffee, fish, ham and eggs, rolls, marmalade—a tremendous breakfast to a big man on a diet; and after the meal I repair to the lobby scales to find that I weigh sixteen stone seven, by English weight, and the only comfort in this is that most of my American friends who read this will not know how many American pounds that represents.

The title of my local guide book is "Dear Old London," and every street tells me of its age, and every shop reminds me that it is dear. It is even expensive to maintain the ornaments of royalty, for while our President of the United States is given a salary of $75,000 a year, the King is given about thirteen times that amount, and then an allowance greater than the President's salary for the members of his family. And the King is only an ornament, so far as I can see, as the Prime Minister, Mr. MacDonald, is the real ruler and corresponds more nearly to our President. But Buckingham Palace and Windsor Castle and a dozen other great centers must be maintained as show-places to inspire the English people with the greatness of their empire and the glory of their King. There is no doubt as to their devotion to the King and his family, and no questioning the splendid quality of King and family they are. As kings and queens and princes go, it would seem that they have the finest of the fine brands in King George, Queen Mary and the Prince of Wales. They are greatly beloved, and they return their love to their people.

When Gladstone was asked how best to see London, he said: "From the top of a bus, sir; from the top of a bus," and so I first followed Gladstone's advice. Over three thousand "double-decker" buses go everywhere in London, and I rode over 200 miles of its streets from the upper deck during my first three days there and until I got located and got the atmosphere and felt at home on its streets and knew where I wanted to go and why.

And there is so much to see that one despairs of seeing much but the high spots, such as Westminster Abby, the Parliament Building, the King's Palace, the Tower of London, the art galleries, the British and London Museums, the outstanding Churches, parks and the historic centers. To one who is familiar with our New York City, and even with the inland cities of America, there is a surprise in the very appearance of London. While our great cities have buildings towering from thirty to fifty stories into the ar, yet this

greatest city in the world has no buildings over eight stories in height, and very, very few of these. In fact, the great buildings in the heart of London would average more nearly five stories in height, with very few six-story buildings. One can imagine what a difference it makes in the look of the town to the place when twenty-story buildings (in New York) are so common that one hardly glances at them twice.

And then can you imagine gas lights on the streets of this greatest world city? Down on Picadilly one night I watched an old lamp-lighter carrying a ladder and climbing up and down it at each lamp-post to light the gas—and this right in the heart of London, and on its main streets.

Another thing is the funny little automobiles seen everywhere on the streets of London. When you see them first you seriously believe that they are only playthings for children, for they are in comparison to our automobiles as a Shetland pony is to a common horse. But we soon found that they were real and taken seriously by grown people, although they were so small that our Ford touring car or sedan looks big to us after seeing so many of these "midgets." I took the liberty of going to the street one day and standing beside one of these "cars" on which four grown people had been riding, and I found that by elevating my chin to an incline of about 45 degrees I could lay my chin on the top of the "automobile." I'll never despise an American "flivver" from this day forward.

A thousand years, and more of history centers around Westminster and the Tower of London, and the old Roman Wall, and a hundred other spots too numerous to even name. I attended morning service in Westminster Abbey, afternoon in old St. Paul's, and evening at Christ Church, where Dr. F. B. Meyer still holds the position of pastor-emeritus. To me, the morning at Westminster was an awe-inspiring "exhibition," with golden crosses and varicolored ecclesiastical gowns and stately choirs and uniform-gowned ushers, and all surrounded with the statues and tombs of the kings and the saints and the sinners of the England of yesterday.

The afternoon at St. Paul's gave the Sunday School delegates to the World's Convention the right of way to the front seats, and while there was less of show and fewer tombs, yet there was formality everywhere. The evening at Christ Church made me feel at home and in touch with God and the present day again, although the Church is a great one and the service more formal than ours. The present pastor, Dr. Poole, is the newly elected president of the World's Sunday School Convention and a scholar and a Christian to be reckoned with in London and in the world in which we live. He has been in Australia and was educated and preached for some years in America (Oakland, Calif.) before his call three years ago to succeed Rev. F. B. Meyer as pastor of this great London Church. It is a delight and an inspiration, and an uplift to sit at his feet. But I must not create the impression that all at Westminster and St. Paul's was form without life. The dean of Windsor preached (twenty minutes) at Westminster, and I could say a Methodist "amen" to his interpretation and exposition of his text: "By this shall all men know that ye are my disciples . . . if you have love one for the other," and the sermon of the dean of St. Paul's (strangely) after all the pomp and parade and ceremony which preceeded it was on the shallowness of outward form without inward spirit. The sermon in Westminster and St. Paul's is an incident. The service is the great thing, and while the service lasts about an hour and a half, yet only about twenty minutes is given to the sermon.

On Wednesday evening, the World's Sunday School delegates in London were given a reception by the British and London Sunday School Unions, and after "high tea" and informal mix-up and conversation, addresses were given by Lord Pelham, of Manchester; Principal Garvie, of Aberdeen; Dean Athearn, of Boston; Dr. Pearce, of Chicago; President Mackintosh, of the English Sunday School Union, and others. It was a delightful fellowship, with physical, mental and spiritual refreshments.

But religion (one cannot always call it Christianity) shoots through the background of the secular life of England in ways which we Americans have not always understood. First, back of its government is that thing unknown to us of an alliance of Church and State, so that the halls of Parliament are filled with paintings and statues and records of religious history, and Westminster Abbey is filled with the story and the statues of kings and warriors and poets until you begin to wonder whether you are in a Church or in a national cemetery, and the dead hand of the past seems to be the characteristic atmosphere and pride of England. We need more of it, and they need less, in my humble opinion.

Over the great stone columns which support the facade of the Royal Exchange and in the heart of the "Wall Street" of London is inscribed these words, cut deep into the stone: "The earth is the Lord's and the fullness thereof." When we come to outward form in religion, we must say that England has far more of it than we; but when it comes to vital Christians, a question arises which I am not inclined to argue here.

But, all in all, and in spite of its veneration of age and dirt, and mold and formalism, I love Britain more after a month with her people than I did the first day I landed on her shores or than I have in America. A short month can do little but permit contacts and dissipate some misconceptions or misunderstandings, yet even with this limited opportunity I have come to the place where I can feel some pride in my "mother country" and some patience and even some sympathy with the self-sufficient and self-centered man-about-town who speaks of "dear old London." For back of all is a common, glorious history, even if much is inglorious, as ours is as well; and the newer history, when England's "long, thin line" held back the Huns from us as well as from France. We may say, in our American pride, that America saved the world in a crisis, but as the Bishop of Oxford truly says, we must remember that Belgium and Italy, and France and England, gave us a world to save. May this thought bind us closer in our world consciousness, and make us more keenly appreciative of our comrades in a common cause.

London, England.

REVIVAL AT HAW RIVER.

The revival meeting at Union, Alamance, began on the fourth Sunday in July with good audiences during the entire meeting. Rev. Hamilton J. Fleming, of South Portland, Maine, was with us and preached to good acceptance. His contrasts are great and very striking. His mountains are high and his valleys are low. He is an interesting speaker, who gives you something to think about. The song service was fine, and the fellowship was excellent. The Church was strengthened and souls won to Christ. Nine have united with the Church and been baptized.

We are now in the midst of a revival meeting at Haw River, N. C., with the above-named minister doing the preaching. The audiences are good, and the attention excellent. The outlook is good. P. H. FLEMING.

Burlington, N. C.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Vranklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

WALKING IN THE LIGHT.

"Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once." —Prov. 28:18.

There are not many things in this world of which we can be absolutely certain. We cannot be certain of continued health and earthly happiness. We cannot always rely on others; sometimes we cannot even rely on our friends! Nor can we depend always upon our clocks, our fires, or our meals. They may stop, go out, or be distasteful. Among all the things of this uncertain world there are none more sure than spiritual truths. These are eternal, invincible; they transcend time and weather and every change. They are of God; and He hath ordained them and ordered them.

One of the clearest and most unimpeachable of all these spiritual beacons is this: The righteous will prosper, and the wicked will be brought low. This does not necessarily mean that the righteous will be always rich, always healthy, always successful. Nor does it mean that the wicked will be poor, sickly, and a failure. But it emphatically does mean that he "who hungereth and thirsteth after righteousness shall be filled," and that he "who soweth to the wind shall reap the whirlwind." The righteous will prosper in a way above all others, spiritually; his soul will prosper! The wicked man will be brought low in a way worse than all others; his soul will be perverted.

The wise old sage who wrote the proverb knew something about life and living; he saw how the upright man was saved from sin and shame and dishonor and wrath; he observed how the vicious man was weakened and self-destroyed. In the greatest trials of life and death, he saw that the only absolute assurance of salvation was an upright life, dedicated whole-heartedly to the Lord. Those who accept his wise counsel and follow it shall know the truth of it.—*Rev. Vincent G. Burns.*

Prayer.—(All join in the Lord's Prayer.)

TUESDAY.

BE CAREFUL AND GET MORE OUT OF LIFE.

"This is my commandment, that ye love one another, even as I have loved you."—Jno. 15:12.

Why don't you get acquainted with your neighbors? Why should you hold yourself aloof from the family in the same building with you, or in the houses near you? You have passed the time of day with them, and that is all.

Perhaps you think they should make the next advance; maybe this is what they think about you. And so you go, living within a few feet of each other, and as far as being acquainted, you are miles apart.

What do you get out of such selfishness, for isn't it selfishness? Would you not get a whole more out of life, and could you not add much to the pleasure of other persons if you were more congenial?

If you came from a small town, you can remember how much you appreciated the hearty salutations as you walked along its streets, as you neared your home.

Would you not get more happiness out of your life now if, when you reached your own locality, there were those who would meet you with a smile and a cheerful word? Aren't you missing a whole lot in life? (Copyright, 1924, International Feature Service, Inc.)

WEDNESDAY.

"It was voiced abroad that he was in the house." Or *"It was reported that he was at home."*—Mark 2:1-12.

Jesus could never hide Himself. Whenever He attempted it, it was reported where He was.

We often find ourselves face to face with those who are trying to be Christians in secret. Is it possible? Are we not suspicious of secret goodness?

If one is living a Christian life, why keep it a secret? Jesus thought not of trying to keep Himself and His works a secret; could not even hide Himself from the people at any time. He shone out with such radiance that folks felt it every where. Is it not just the same with man? God receives the true heart openly and blesses that life in such a way that it cannot hide itself any more than a light can—a light that is set on a hill and cannot obscure itself.

Prayer.—Our Father, may we never be ashamed to work for Thee and to acknowledge our faith before God and man. *Amen.*

THURSDAY.

THE SURE FOUNDATION.

"Nevertheless, the foundation of God standeth sure."—2 Tim. 2:15-19.

There is a philosophy which tells us we cannot be sure of anything. But in our human affairs we proceed upon the basis of possible certainty. We do know some things, and we know ourselves as knowing.

It is so in the realm of religion, the highest of all earthly realms. It is a realm of investment, its securities representing invisible assets. It is a realm of friendship and of love, for its realities include personal relationships between ourselves and the Supreme Soul of the universe. Just what degree of certainty are we capable of in this realm? Hear an apostle: "The foundation of God standeth sure."

May we be sure of God? Even more sure than of the gold we put into the vault. Even more sure than of the heart that beats opposite us at the breakfast table or by the fireside. The most wonderful thing Jesus ever said is reported in the gospel according to John: "Ye believe in God: believe also in me." Christ offered Himself as proof of God, and Christ is Himself the best proof of God. Art is proof of beauty—proof that beauty is. Music is proof of harmony—proof that harmony is. Christ is proof of God—proof that God is. Let us stand on that.—*Rev. C. C. Albertson.*

Prayer.—Lord's prayer, all the circle joining.

FRIDAY.

ANSWER AND UNANSWERED.

"Unceasingly I make mention of you, always in my prayers, making request, if by any means, I may, come unto you."—Rom. 1:9-12.

And Paul did come to them, but not as he had planned. He went to Rome as prisoner.

There are some whose better nature are more in harmony with God and to whom the Father can make greater, as in the case of paul; and these are they who enjoy many answers to prayer. Others, who are stubborn and self-determined, have minds sealed against the Spirit. To these, prayer is disappointing. The former know that God answers prayer. The latter neglect it, and then decide that prayer is only for weak souls. Here he goes away. Why? He is not in the harmony with the nature of God. God is for us all, and because He does not answer as we expect is no reason for lack of faith on our part. For instance, the following story a propos:

Our neighbor's little daughter in a former pastorate is an illustration of the man who loses all by closing his heart against the Spirit's suggestion. On the mantel was a vase of fresh-gathered red roses. The tot cried for a rose. Mother shook her head in protest against the request, but offered some white roses from another vase. There was good reason for the substitution, for the bush from which the red roses were gathered had been sprayed with arsenate of lead, a poisonous insecticide. But the child would have none but the red roses with the invisible poison. For the little one, however, there was this excuse: she could not understand.—*Rev. John Harrison Allen.*

Prayer.—By one of the parents, asking that we may learn the gracious art of inspiring weaker souls with assurance, both by prayer and godly conversation.

SATURDAY.

GOD'S SHIELD.

"The shields of the earth belong to God."—Ps. 47:9.

"The shields of the earth"—the real defenses and real porjectors of body and soul.

We need to be shielded. A great many foes imperil our lives. There are the fires of passion, the dull, heavy monotony of unrequited toil, the slug of sloth, the moth of indifference, the rust of contempt, the weight of years, the decay of ease, the influence of evil mind, the arch-enemy of drink, the canker of hate, the poison of envy and malace, the viles of temper, the snares of unaccomplished purposes, the plague of disappointment, success or failures, health, sickness, knowledge and ignorance. These are the mighty foes of our lives, and to resist them requires a shield, and each has its preventive. Those preventives belonging to God. They are the shields.

"He that maketh the most high his habitation, no evil shall befall him, neither shall any plague come nigh his tent." Inoculate against evil by living in close league with God.

Prayer.—Our Father, teach us how all good comes from Thee, how all protection is of Thee, and how to look to Thee. *Amen.*

SUNDAY.

"THE SABBATH WAS MADE FOR MAN." —Mark 2:27.

Let us reflect and ask ourselves how many Sabbaths we have lost. Any day is a lost day when it is spent without a purpose or a benefit. It is lost even when we have not caught the spirit of it.

Thou dost read a book. The author may be dead, but if he has hid his spirit in the book, he opens his heart unto thee and thou dost open thine to him, and thou dost find thyself touched as he was touched when he wrote it. Thou dost cry when he cried, and laugh when he laughed. Thou art in his spirit and his spirit is in thee.

Is not this also true with the Sabbath and us? There is a spell which makes time and place of no account, and they both slip away. But if we can be filled with the spirit of time, it cannot pass without entering into it and embuing us with its life. So is the Sabbath. Don't miss its spirit.

Prayer.—Our Father, surround us with Thy strong and tender protection. Fill us with Thy spirit every day, that we may be one with Thee every day. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR SUNSHINE KIDDIES:

Your editor is still alive, though she is not home yet by any means. She has a huge pile of letters waiting for her, and I am sure she will be pleased that so many have written.

So far, Dr. Atkinson has not issued "marching orders" for me, so I am going to tell you about my little dog.

"Rusty" was a Christmas present to me five years ago. She was then so tiny she could sleep in your hands; but has grown to be the size of an ordinary house-cat. She is devoted to all the family, and considers it her duty to look after each one. She eats very little, but is choice about it, and is very fond of oatmeal and brown-bread toast, also milk and raw beef. She catches rats and fights every cat that crosses her path. She killed a big cat recently, and was so crippled that we had to paint her wounds with iodine. She has a nice set of harness, with bells, and enjoys wearing it, just so she is not fastened and can go where she likes. She loves children, especially babies, and never tires of playing with them. She likes to ride in the car, and knows ours from all the others; but she refuses to ride on the back seat. When we go in a coupe, she sits on the little shelf above the seat.

Now you are tired of this dog story. Come to see us some day and play with "Rusty."

Your editor's mother,
MRS. T. A. MOFFITT.

MEMORIES OF DOROTHY.

Tiny footsteps gay and bright
Intermingled dark on light.
How these thoughts of Dorothy called
The minds of you and me.
"The Kiddies' Korner" brings to me
Visions of Dorothy as she started off to school,
Looking ever neat and sweet, and fresh and cool.

This little poem was written in honor of Dorothy Helfinstein, the winner of our "Kiddies' Korner" contest. ESTELLE BREEDLOVE.

Wilson Mills, N. C.

A LETTER TO PETEY.

Peach trEE c0rner nC
july 17 1942

dere cousin Petey,

i recd your letter week befo lsat, an now i will in'dever' to make you an answer as to goin' to New jersey to make you a extended visit—which I can't do now as Maw says its too 'spensive and as all my close' is wearin' out an no New ones can i purchus' till' Paw gits' in his tobaccer' an Maw sells off these here pigs I 'rote you about in the last letter.

It is now time for me to go and help git in the hay; (i forgot to say we has too' big clover fields; they grow purty blossoms which is sometimes red an sometimes pinkish, both kinds grows) We git it in our big wagon and we rides along and 'tends like we is on top of one o' them big sky *-scaapers which Maw tells me you lives close to. I wish you would tell me all about them sky-scrapers an the sub way's which is remarkabul to a country boy as me.

This all for today. (I forgit to ast' if you are well. I am, an' hopes you are the same.)

Your Country Cousin,
GUS.

A NOBLE BOY.

Albert was the son of a poor widow who could hardly earn enough to buy food for herself and son. She had no warm shawl, and could not go to Church in cold weather. Albert felt sorry to see his mother kept at home for such a cause. His sorrow was real, too, for it made him set his wits to work to earn money. He ran errands for the neighbors and shop-keeper and sold oranges for the fruitman until he earned enough to buy a cheap warm shawl.

He kept his plan a secret, bought the shawl, carried it home, and stealing up behind his mother, spread it out, and laid it over her shoulders.

"What is my boy about?" cried the widow, starting from her chair. Then feeling the shawl, she grasped it and said, "Why, what's this?"

"A nice warm shawl for my dear mother to wear to Church," cried Albert, clapping his hands and dancing around the room for joy. Isn't it a beauty, mother?"

When his mother learned how the shawl had been procured, her heart was glad. Tears filled her eyes, and pressing Albert to her breast, she said: "My dear, dear boy!"

Was not Albert well paid, think you, for all his work and pains in earning that shawl? I doubt if there was a happier boy in the nation that night than Albert. What made him so happy? Love and duty! He had loved his mother, and had shown it by working very hard to buy a shawl. The gift had become a joy to her lonely heart, because it made her feel that her boy loved her, that he returned love for love.

If all boys wish to taste Albert's happiness, they can all do it. The way is as open to them as it was to Albert. They have but to love their mothers dearly, and to show it by acts of affectionate obedience. Boys and girls, let Albert's example teach you to love your mothers, and show that you love them.

KITTY'S TROUBLE.

The sun was shining bright and warm that morning, and you would have thought that Kitty's heart ought to have been full of sunshine too, but there was a sad frown on her face, and her little feet went up the stairs very slowly, as if it were the hardest work in the world to go at all.

Kitty was wondering to herself why she must always do just what she did not like to do, and why her mother and Aggie found so many errands for her on that particular morning.

She had been taught to obey at once, and not to grumble; but, though no word of complaint left the pretty red lips, her mind was all in a fret, and so the ugly frown grew on the rosy face.

By and by, when she had wiped the dishes, found Aggie's thimble, and brought down the basket of colored balls which were to be sewed for the new carpet, her mother called to her from the kitchen, where she was busy making pies.

"Kitty," she said, "you may go out for a little walk now, but Willie must go with you." She made no objections to taking the little brother, but wished in her heart that he could stay at home, and for once she might walk out alone.

Poor Kitty! She saw nothing beautiful in the woods that morning. Her little rebellious heart had taken entire possession of her, and she forgot how many loving things the poor, tired mother was always doing for her.

On and on went little Kitty, never heeding where the path led; but ere long her thoughts returned to the brother, for, in spite of her ill humor, she loved him very dearly.

"We must turn back, Willie," she said, kindly, "or mother will be worried about us." But when she started, everything looked strange, and there was no path. Poor little girl! As she walked on, the woods seemed to get thicker, and Willie grew so tired that she was forced to sit down on the ground and take him on her lap, where he soon fell asleep as peacefully as in his little bed at home. It was quite dark now, except where the moon shone in long, slanting rows through the trees.

"Oh, Mamma! if you only could find your little Kitty," she sobbed; "I would never be tired of work again."

And then suddenly lights flashed about her; she heard the tramp of men's feet and her father's voice ringing out in a glad shout; and the next moment she was in his arms.

How happy Kitty was, and how glad her dear mother felt as she clasped in her arms the little lost ones.

Kitty had taken cold sitting on the damp ground, and for many days she was obliged to stay in bed and let her mother and Aggie wait on her.

When at last she did come down again, she was glad to run on numberless errands for her dear mother and sister. And if she ever was tempted in her heart to complain, she thought of the terrible time when she was lost in the woods and could not see a dear fact or hear a dear voice, and it was wonderful to see what a change came over her face. The rose or the lily, laughing out-of-doors, was not sweeter than the cheerful little face which Kitty lifted to the sunshine.

Do you s'pose they have a "Sunbeam Kiddie Korner" over in Ponce? You don't know where that is? Well, sir—ree! I'll just tell you about that place. It's over across the ocean, dear Sunbeams, where we send our pennies for the missionaries to buy flour, and potatoes, and tea, and other things to keep them strong and healthy. And do you know if we forget to take that penny to Sunday School and to the missionary society—maybe, just maybe, it would keep some one from eating his dinner some day? Oh! so don't forget that important little penny!

Oh, yes, there are two little American boys that live over in Porto Rico, and they are over here now on a visit, and they have promised to write you a little letter next week. Are you glad? I know it will be interesting, so watch your "Kiddies' Korner" next week.

Among the Menangkabaus tribes of the west coast of Sumatra, the husbands have no property, no homes, no rights in their children. They are only visitors in the houses of their wives. The woman owns the property and the line of descent is through the mother.

PROGRAM FOR MISSIONARY RALLY OF THE PLEASANT RIDGE (R) CHURCH, SUNDAY, AUGUST 31, 1924.

Morning Session.

10:00 Song Service.
Devotional Service, Rev. T. J. Green.
Reports from Churches.
Address, Dr. J. O. Atkinson.

Afternoon Session.

1:30 Song service.
Devotional Service, Mrs. T. A. Moffitt.
Address, Mrs. C. H. Rowland.
Vocal Solo, Miss Madge Moffitt.
Roundtable Discussion, Conducted by Miss Pattie Coghill.
Benediction.

PATTIE COGHILL,
Secretary.

RELIGIOUS EDUCATION

By H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 24, 1924.

Subject: "Jesus Talks with Nicodemus."

Golden Text: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

Lesson: John 3:1-17.

Devotional Reading: Isa. 11:1-9.

Reference Material: John 7:45-52, 19:38-42.

Here is a scene at once simple and immortal. There is hardly a Sunday School boy or girl, and certainly few adult Christians, who do not know the story of Jesus and Nicodemus. And, even though they do not remember all the details of the incident, they do remember the immortal words which sum up in a sentence the heart of the gospel of Jesus Christ: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." God forbid that we should ever become so familiar with these words that they should lose their freshness and their heart-appeal.

The setting of the incident was simple enough. Nicodemus, an elderly, perhaps the old man, a Pharisee, and a member of the Sanhedrin, had come to the young man who had recently burst upon the horizon of Jewish life. He had come at night, perhaps because he was afraid to be seen coming to this new Teacher, especially in view of the fact that, as a Pharisee and an older man, there seemed little warrant for him to seek out this seemingly revolutionary Teacher. And in spite of the fact that some writers question Nicodemus' motive and method, I believe that he had come as a sincere seeker, with a hunger for the finer things of life which the young Nazarene had hinted at. It is easy to picture Jesus, young, sympathetic, and fired with a passion for the things of the kingdom; and this old man, formal and uninitiated into the deeper spiritual truths of the things of that kingdom—as they walked in the cool of the starry night, or as they sat in the privacy of some secluded spot, and talked of things eternal. How I would have liked to be there!

"We know Thou art a teacher come from God, for no one can do these things (signs) except God be with Him." Nicodemus recognizes a fact which so many people are slow to admit. Why argue about certain theories about the idea about Jesus? Why not study what Jesus did? He who does this, will say with the man of other days, "Thou art the Christ, the Son of the living God."

Jesus goes directly to the heart of the issue involved. He insisted that unless a man be born anew, he could not see the kingdom of God. Spiritually, things are spiritually discerned. And for a man, steeped in Judaism as Nicodemus was, there was nothing that would enable him to see the spiritual realities of the religion of Jesus, except a change so revolutionary that it amounted to a new birth. And when the aged religious teacher asked how these things could be, the Master suggested that it was a mysterious, but a very real, fact. Jesus insinuated, in fact explicitly affirmed, that a man does not have to know all about religion to become a devotee of religion. He need not understand the act; he need only to recognize the fact. In short, Jesus said that the new birth was (1) essential, (2) mysterious, (3) vital, (4) real.

"How can these things be?" That has always been the question of questioning men and women, some honest, some skeptical. But Jesus replies that He knows what He is talking about. As an authority of matters spiritual, and on the basis of the experiences of others, we are justified in giving heed to His words.

And then comes the immortal words which Luther calls "the little gospel." God gave, because He loved. The Son came because He loved. And the purpose and the passion of both the Father and the Son was that men might be saved, that they might have eternal life. And He who had believed, not in the sense of giving assent to a creed, but in the sense of giving assent to a person, had—already had—eternal life. Some day we may understand all the implications of this great truth. But one thing is sure: he who acts upon it will find it confirmed in his own experience. He who hath the Son, hath life.

Teaching Points from the Lesson.

1. The highest authorities in religion can learn from Jesus.
2. The ultimate test of Christ's divinity is the miracle of His life.
3. Christ receives all who come to Him in sincerity.
4. Christ alone can satisfy the deepest hunger of the heart.
5. Spiritual things are spiritually discerned.
6. We must be born again; but there is no fixed law as to the nature of the new birth.
7. Christ was an authority on things spiritual.
8. A Christian should bear witness of the things *he knows.*
9. God loves everybody, and the more we love, the more we become like God.
10. There is a world of difference between believing about Christ and believing on or in Christ.
11. Eternal life is a present fact, not a future prospect.
12. God did not send His Son to judge the world, but the world is judged by Him.

CHRISTIAN ENDEAVOR.

By William T. Scott.

August 24, 1924.

SELFISHNESS.

Topic: "How Selfishness Shows Itself; How Overcome It."

Lesson: Gen. 13:1-18.

Daily Readings: M., Aug. 18, Judas' selfishness.—John 12:1-8. T., Aug. 19, The case of Cain.—Gen. 4:3-9. W., Aug. 20, Selfish indifference.—Prov. 24:11. T., Aug., 21, Self first, then God.—Hag. 1:1-11. F., Aug. 22, Selfish self-will.—Exod. 32:1-14. S., Aug. 23, Materialism.—Eccl. 2:24-26.

Selfish thoughts create selfish acts. To keep our lives free from our lives, we must guard our thoughts that they are free from this sin.

Selfishness is often a fight for bread, for elbow room. Selfishness chooses always the best for itself—greed and grab! Selfishness is the root of practically all sin. Amputation is a cure for selfishness.

Let Christian Endeavorers take Dr. Coue's motto, "Day by day, in every way, I am growing more unselfish and kind to other," and make it a life practice.

"It is our emptiness of the divine life that makes us so full of selfishness. God in the heart is the cure."—*Sharp.*

Questions and Suggestions.

Is it right for us ot try always to please ourselves? (Rom. 15:1-2.)

Did Christ please Himself? (Rom. 15:3.)

Does God know all our selfish acts? (Prov. 11:12.)

How are the selfish and the unselfish compared? (Prov. 28:27.)

How do people respect the selfish person? (Prov. 11:26.)

In what directions are you liable to be selfish?

What is one selfish trait, and how can it be cultivated?

What harm does the selfish spirit do the soul?

The root of Judas' great sin was selfishness, and the cause of Cain's poor sacrifice was selfishness. Abraham overcame selfishness by giving the other fellow his choice. Lot must have loved him more because of his unselfishness. Unselfishness is the way to win and keep friends. No one likes a "grabber." The selfish man is always the one in need.

CHRISTIAN ENDEAVOR.

By William T. Scott.

August 31, 1924.

KEEPING PROMISES.

Topic: "The Importance of Keeping Promises."

Lesson: Josh. 9:3-21.

Daily Readings: M., Aug. 25, God, the promise-keeper.—2 Cor. 1:18-24. T., Aug. 26, A stern rule.—Num. 30:2. W., Aug. 27, An upright man.—Ps. 15:1-5. T., Aug. 28, The advice of Jesus.—Matt. 5:33-37. F., Aug. 29, A king's promise.—1 Kings 1:28-31. S., Aug. 30, Rash promises.—Mark 6:21-26.

God kept His promise to Abraham, and we believe that He is a God of promise-giving and promise-keeping.

It is a stern rule to keep all of our promises; but if practiced, it will give evidence of a dependable person, and if care is taken in making promises that they be just, we shall never go wrong in making promises.

Jesus taught us that our character should be so guided that when we speak of doing something that the world would know that we meant it.

Promises too hastily made are worse than no promises sometimes. Such promises often bring sorrow. Herod's promise which caused the death of John the Baptist is an example of such. Unhappy homes are further examples sometimes.

All international and national business is built on promise-keeping. Destroy promise-keeping, and international good will will be destroyed too. No nation can be any greater than its own people. Therefore, the individual has a particular part to play in the policies of a national promise-keeping.

"Promises made in stress are often worthless. A proverb says, 'The peril past, God forgotten.'"—*Anon.*

"Our word must be our master. Once it is given, it should be supreme; and this fact should make us careful of our promises."—*N. M. Maroon.*

Questions.

Why should treaties be sacredly kept?

What promise do you find on a dollar bill, and how does the government keep it?

How does failure to keep promises affect character?

Christian Orphanage

DEAR FRIENDS:

The splendid seasons continue to come, and our crops on the orphanage farm are looking good. We have the best prospect for corn and soy beans we have had at all. We are looking forward to having a bumper crop of hay for our cattle if nothing hppaens to it.

Our canning season is now at hand, and peaches, apples and tomatoes are being stored for winter. We are like the busy little ant, trying to lay in store, while we have the opportunity, something that the children will relish during the winter months. We hope our friends will join with us in this and help us by canning something to help us. It takes quite a lot for more than one hundred children, and while we do all we can here to raise things to eat, we cannot feed the children all the time from our garden. However, during the summer months we do raise all the vegetables we use, and it takes lots of planning, and planting, and working to keep things coming in as other things are giving out, so as to keep something on the table three times each day.

Three bright little children came to live with us last week; four more have been accepted, and will be here by September 1st. Applications continue to come, and children are pleading for places. Our love must grow, and our work must expand, and the little children must be reached. You must have a part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 21, 1924.

Amount brought forward		$11,619.21
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mt. Zion	$ 2.86	
Pleasant Union	10.75	
Henderson, N. C.	6.60	
Plymouth	3.80	
Union	2.85	
Ramseur	4.80	
Wentworth	7.54	
Howard's Chapel	1.00	
Burlington	58.69	
Needhams Grove	.50	
		99.39
Eastern Virginia Conference:		
Wakefield, Va.	$ 2.32	
Franklin, Va.	5.00	
Cypress Chapel, Va.	4.84	
Antioch, Va.	6.00	
Berea, Nansemond County, Va.	10.00	
		28.16
Georgia and Alabama Conference:		
Mt. Zion, Ala.	$ 1.11	
Pisgah, Ala.	3.01	
Rose Hill, Ga.	6.26	
Rock Stand, Ala.	3.50	
Spring Hill, Ala.	4.00	
		17.88
Northern Church:		
Pleasant Hill, Ohio		15.95
Special Offerings.		
Mr. and Mrs. C. W. Williams, Winston-Salem, N. C.	$ 25.00	
Alamance County accrued interest.	150.00	
		175.00
Grand total		$11,955.59

A VOICE.

"Tomorrow," he faithfully promised, "tomorrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm busy, too busy, today!
Tomorrow I'll spend in my closet, tomorrow I will humbly bow"—
Yet ever a "voice" kept whispering, "But the Church is languishing now!"
Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till the years and the "voice" were gone;
Till the Church its God had forgotten;
Till the land was covered with sin;
Till millions had hopelessly perished, and eternity was ushered in!
O members of the body of Christ, O ye Church of the living God,
O editors and leaders and pastors, O saints where our fathers trod—
The "voice" still insistently whispers; answer not "Tomorrow I'll pray."
The Voice is one of authority—the Church needs reviving today!

BEING NEIGHBORLY.

We are admonished by the apostle not to neglect "the uses of hospitality." This means not only that we are to receive into our homes our friends and those who need shelter and food, but it means also being neighborly with those about us—in the same block and in the same neighborhood. It seems to us that this thing is passing in city life. We live next door to folks for years and never know their names. A shock comes into a home in a community and it is a rare thing for a neighbor to know of the shock. We were visited by a dreadful accident in our home recently, and only one neighbor took the trouble to ask about it or to express any sympathy except when the knowledge was carried to them personally by the writer.

This is not an unusual occurrence. It seems to us, in these days, to a large extent, there is too much respect for the old maxim, "Every man for himself and the devil take the hindmost." It is a great pity that this spirit is growing. In our other days, if one rode on a car for any distance, a neighbor sitting in the seat with him would strike up a conversation. Now it is looked upon as impertinence, very often, to accost your neighbor, though you may sit alongside of him all day long.

The world is not gaining anything, and we are not gaining anything by getting away from the old customs of hospitality and neighborliness. It will be a distinct advance to go back to the good old days when men would recognize the neighbor and when the homes of the people were open to hospitality as a religious rite. We are in this world for only a short time at best, and sorrow is so rife and pain so frequent and the shadows so often fall, it is a pity that we cannot get together in the tender graces of neighborly affection and make the world brighter because wherever there is sorrow there is a friend; wherever there is loneliness, there is a neighbor to stand with us in the gloom.—*Methodist-Protestant.*

HOW SMALL IS AN ATOM?

Some of the great physicists have attempted an estimation of atomic sizes in a number of ingenious ways. Some dyes, for example, will exhibit color even when diluted 100,000,000 times, which can be interpreted as meaning that the smallest weighable particle of such a dye may be divided into 100,000,000 parts. Faraday prepared films of gold, the thickness of which he estimated to be one hundred millionth of an inch. Continuous films with soap bubbles and with oil were obtained when their thickness could hardly have been more than one-eighth the thickness of Faraday's gold leaf. Further and more complicated experiments and calculations involving such phenomena as viscosity and conduction of heat in gases, yielded a figure which indicated that six hundred million million atoms occupy one cubic inch of space.

Since these numbers have no more meaning than the present-day billion and trillion-mark quotations, let us resort to a few analogies. If a drop of water were magnified to the size of the earth, the constituent atoms would be about the size of footballs. Or, to use a variation of this analogy, if the constituent atoms in a tumbler of water could all be labeled for later identification, and the water were then mixed with all the water in the world, and if, after thorough mixing, the tumbler were again filled, it would contain two thousand of the original atoms. If you are bent upon linking the marks with the atom, you may use this analogy, due to Doctor Foote; if the paper marks are taken as being worth 60 cents per trillion, one paper mark would still be enough to buy three billion gold atoms!—*Benjamin Harrow,* in the July *Harper's.*

STAYTON RAVES OVER DRY ORDER.

Captain Stayton, head of the Association Against the Prohibition Amendment, the most active nullificationist organization of the nation, is in a fury over Henry Ford's order that he will not knowingly keep in his employ violators of the dry law.

Stayton condemns manufacturers for favoring prohibition and declares they are using it as a weapon to reduce American labor to a condition of peonage and to grind more work out of them. No doubt Staton thinks he is making a hit with labor by thus criticizing Ford and other manufacturers who object to drunken employees, when the fact is, sober and intelligent labor will find no fault with such an order as Ford issued.

If there were any disposition on the part of big employers of labor to reduce employees to a condition of peonage, they would prefer to deal with men whose minds are dulled by the continued use of beer. Sober, industrious and intelligent workmen will not submit to injustice. The day has pasesd when liquor dealers can tie labor to the tail of the beer cart.—*Ex.*

We must face the facts of life, but they include days of sunshine as well as days of cloud. There is a tendency just now to "look on the dark side" entirely. Here is a magazine filled with discussions of such topics as these: "The Habit of Getting Divorces," "Why One-Third of ——'s Banks Fail," "Murder and Suicide on the Increase," "Defective Vision Increasing," etc. Now, over against that, many and true articles could be written on the following subjects: "The Present Passion for Education," "Vast Increase in Gifts for Benevolence," "Millions Added to the Churches Recently," "Law Observance and Enforcement Growing," "Millions Being Spent for Schools and Good Roads," "Sentiment Growing Rapidly for a Warless World," "The Rising Tide of Christian Union," "Better Child-Labor Laws," "Corruption in High Places Being Called to Account," "The Great Progress of Medicine," "The Hate and Violence Generated by the World War Dying Down"—and many more like these. There is evil in the world; but there is much more good.—*Evangelist.*

RESOLUTIONS OF RESPECT.

Since God, in His infinite wisdom, has seen fit to remove from this earthly tabernacle to the home prepared for those who love and serve Him, Mrs. M. E. Nichols, 117 Poplar Avenue, Norfolk, Va., on August 1, 1924:

First, That in the death of Mrs. Nichols, the Ladies' Aid Society, of which she was president, and the First Christian Church have lost one of their oldest, most devout and loyal members. She took an active part in all of the Church activities.

Second, That while we cherish the memory of her, we bow in humble submission to our Heavenly Father's will, knowing He maketh no mistakes.

Third, To her children we offer heartfelt sympathy, and point them to the one who will sustain and comfort them in their sorrow and loss.

Fourth, That a copy of these resolutions be sent to the family, to The Christian Sun for publication, to the daily papers, and spread on the minutes of our society's records.

MRS. C. A. MARWITZ, JR.,
MRS. C. L. HANBURY,
MRS. J. D. HOWARD,
MRS. S. T. BALLARD, Sec.

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This compound, which is known as K-17, is easily used at home, and seems to work almost like magic in its rapidity, on people of all ages.

So confident are we that K-17 will cure you that we offer to send a large $2 bottle for only $1 on 10 days' free trial. If the results are not satisfactory, it costs you nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kans., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial. —Adv.

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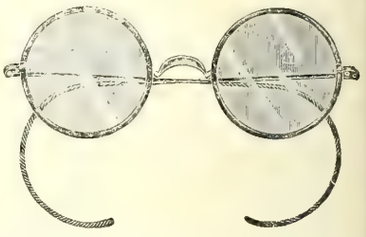

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Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that there is a surprisingly large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

The best thing for those who feel the need of a strength and blood-builder is to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original package and see that this particular name (Nuxated Iron) appears on the package.

NUXATED IRON often increases the bodily and mental vigor of weak, tired, worn out, nervous people in two weeks' time. It's like the iron in your blood and like the iron in spinach, lentils and apples. You can eat it if you wish. It will not blacken or injure the teeth nor disturb the stomach—it is entirely different from ordinary metallic iron which people usually take and which is made merely by the action of strong acids on small pieces of iron.

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WINSTON.

On July 14th, at his home, near Youngsville, N. C., Bro. Janadus Calvin Winston departed this life in answer to the summons of death.

Bro. Winston was born December 15, 1847. He joined Pope's Chapel Christian Church when quite a young man. He moved his membership from there to Oak Level, and finally to Youngsville Christian Church, where he was a charter member, loyal and true to his Church until his death.

Bro. Winston was married November 8, 1870, to Miss Henrietta Tharrington, to which union there were born eight children, as follows: Mrs. L. H. Ragan, Miss Gertrude Winston, Messrs. Lemuel E. Janadus, and Capt. S. E. Winston, of Youngsville, N. C.; Mr. Eaton Winston, Rocky Mount, N. C., and Mrs. S. C. Holden, of Louisburg, N. C.

He is survived by the following grandchildren: Frances and Winston Ragan, Clifton, Mildred and Mary Estelle Winston, Nancy and Eugenia Fleming, of Youngsville, N. C.; Elizabeth Winston, of Rocky Mount, N. C., and Margaret, Sidney, Jr., Gertrude and Martha Holden, of Louisburg, N. C.

The funeral was conducted from the Youngsville Christian Church by the Masons from Louisburg, Franklinton and Youngsville, with Rev. J. W. Patton in charge, assisted by Rev. Mr. Dowell, pastor Baptist Church, Franklinton, and the writer.

The following acted as pallbearers: Honorary—Messrs. J. B. Perry, C. S. Williams, J. F. Mitchell, J. W. Winston, J. W. Woodlief, and J. R. Catlett. Active—Messrs. J. R. Pearce, F. A. Cheatham, Dr. R. E. Timberlake, R. N. Mitchell, C. C. Winston, and Dr. C. V. Timberlake.

The body was laid to rest in the Oak Level Cemetery with Masonic honors, in the presence of a large host of friends, who expressed their love and esteem by many and beautiful floral designs.

Bro. Winston has gone to be with his Lord, whom he worshiped and loved; but he leaves behind an influence that will live on. May God help us who mourn his loss to be drawn closer to our Lord by that influence, and finally when to us the summons shall come, to meet him in that home not made with hands, eternal and in the heavens.

May God bless, comfort and console the bereaved family, and may they find joy in the blessed thought that there will come a day of reunion in a land where partings never come.

J. FULLER JOHNSON.

DRIVER.

Mrs. Barbara A. Driver was born on August 23, 1862, and died July 19, 1924, aged 61 years, 10 months and 26 days. Sister Driver was a member of Bethlehem Christian Church, and a good member she was. She will be greatly missed in the Church and community.

Surviving are two daughters and four sons. Funeral services were held at Fairview Church July 21, 1924, and the body laid to rest by the side of that of her husband. May the Lord bless the sorrowing loved ones and enable them to imitate her many virtues.

A. W. ANDES.

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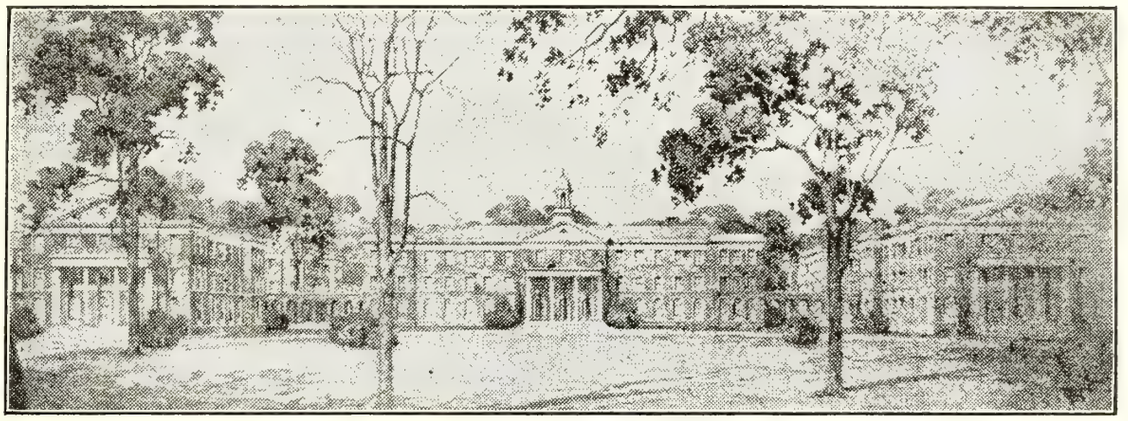

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MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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THE SUN'S OBSERVATORY

By Sion M. Lynam.

Church House to Honor Poet.—

Park Avenue Methodist Church, West Somerville, Mass., is building a parish house which will be called "the house by the side of the road," in honor of Sam Walter Foss, a citizen of Somerville and writer of the well-known poem with that title. It is announced that $223,000 has already been pledged to the building fund.

To Make Mexico Dry.—

A dry Mexico is the aim of General P. Elias Calles, President-elect of Mexico, according to a statement by him just before boarding the Deutchland at New York for a tour in Europe. Calles is one of the original prohibitionists in Mexico, and when he was Governor of the State of Sonora in 1916, he was mainly responsible for that State going dry.

The general would not discuss methods he expected to use to make Mexico dry after he goes into office in November.

Christian Church Paper Quoted.—

The *Christian Century*, an undenominational journal of religion, quotes the *Herald of Gospel Liberty* at length. The editorial, "Shall the United States be Prussianized?" is the article quoted. Dr. A. M. Kerr, the editor, has placed the *Herald of Gospel Liberty* in the front rank of religious publications. Its opinions are widely quoted and highly respected. Besides being the oldest paper of the kind in the world, the *Herald of Gospel Liberty* is one of the best. We should all be acquainted with this paper of the Christain Church.

Allied Conference in Accord.—

Good sense characterized the allied conference in London. All the differences in the enforcement of the Dawes plan for reparation were settled amicably. America was represented by Ambassador Kellogg and Col. James A. Logan, Jr. The going to London of Secretary Hughes was most fortuitous. Though, as he was careful in saying, he just happened to be in London as head of the American Bar Association, he had many conferences with the English and French Premiers, and aided much in the settlement of differences. Only one thing remains now, and that is to persuade Germany to accept the findings of the conference. This will be as difficult as was the securing of agreement in the conference. It is thought that Germany will be reluctant to coincide with the proposed gradual evacuation of the Ruhr, which will not, under the proposed plan, be completed until 1926. It is hopeful, however, that the allied conference was in accord. It is not difficult to recall similar conferences which were not in the least so harmonious.

First Negro Endowment.—

Fisk University, of Nashville, Tenn., has just finished raising a million dollar endowment for negro education. It is the first time such an endowment has been raised by an institution for that purpose. The General Education Board, the Carnegie Corporation, the John F. Slater Fund of Charlottesville, Va., the J. C. Penney Foundation, and individuals in many cities contributed to the endowment. The citizens of Nashville have raised fifty thousand dollars in addition. This is the largest sum ever given by a Southern city for such a cause. Fisk University was founded by General Clinton B. Fisk for negro education, just following the Civil War.

It is a fine thing for men of means to make possible better education for the negro and to help him help himself. We should all remember Franklinton Christian College when we are placing our gifts. As we help the negro, he will be enabled to help us in the solution of the race problem in a sane and equitable fashion.

Major Imbrie Murdered.—

On July 18th, Major Robert Imbrie, vice-consul of the United States at Teheran, Persia, was murdered by a Persian mob. The press story tells how, about six weeks ago, a man chanced to mention the name of Abbas Effendi, the late spiritual leader of the Bahais, and was stricken instantly blind. Because of this vindication of Mohammed by Allah, the well became a Moslem shrine. Later it was reported that the well had been poisoned, and a mob gathered there. Major Imbrie and a companion, Melin Seymour, went down to the place to make some photographs, the *National Geographic Magazine* having commissioned Major Imbrie to supply it with Persian photographs. The photographing was not kindly regarded by the natives, and as Major Imbrie was wearing a Persian cap, they stoned the carriage, and in the struggle Major Imbrie was fatally injured, dying that afternoon. The American government sent a strongly worded protest to the Persian government, insisting that an indemnity be paid Mrs. Imbrie, that all official honors be paid the body, and that the expenses of a warship for its transportation to America be paid. To all these demands, the Teheran government agreed. That this was not done for private citizens engaged in missionary and benevolent work shows that the United States does not regard the life of a man who is not an official so highly as the life of a man who is officially connected with the government. We like better the British attitude, which did as much for an employee of a British firm—and he was not an Englishman, but an American. Life is life, and ought so to be regarded by the government of the United States.

Kansas Satisfied With Prohibition.—

A group of Kansas citizens, headed by Governor Henry J. Allen, Governor Jonathan M. Davis, Attorney General C. D. Griffith, William Allen White, of the *Emporia Gazette*, and ex-Congressman Victor Murdock, chairman of the Federal Trade Commission, celebrated the forty-fourth anniversary of prohibition in Kansas by putting out the following message to the world:

"Today, more than four decades after the passage of the amendment, there is found without the State a well-developed temperance conscience—a strong disgust for intemperance. Respect for the law, which in early years of prohibition was brought about by compulsion, is now voluntary. Each generation is further removed from an appetite for poisonous drink.

"When the eighteenth amendment to the Constitution of the United States closed all the distilleries and breweries of other States, a few people in Kansas proceeded to equip themselves to produce what they wanted. The result was a new violator of the law—the manufacturer of home brew. Thereupon, Kansas proceeded to provide a law which penalized these violators.

"Kansas' views on prohibition, summarized through the expression of her peace officers, are:

"No repeal or modification is wanted, needed, or considered.

"Ease of enforcement grows with enforcement.

"Officials and private citizens are agreed that prohibition is the State's best business asset.

"Many crimes that are committed in communities that tolerate liquor are absent from Kansas.

"Conviction of violators is easier now than at any other time in the past, due to the years of proof that intoxicating liquor is a social and commercial detriment to any community.

"Many undesirable influences that attend liquor were banished from the State when liquor was banished.

"Liquor sales are not even permitted in Kansas on doctors' prescriptions. Liquor is an outlaw in Kansas.

"Kansas is forty-four years removed from the thought of ever returning to the days of the saloon."

This message was issued by gentlemen from Kansas, but they speak from experience, and we who are having trouble with law enforcement at present may gather courage from their words.

NOTES-PERSONALS

The Virginia Valley Central Conference was a success this year. Will the secretary give THE SUN the outstanding items of interest?

Dr. W. P. Minton, foreign mission secretary, manifested a lively interest in the work of the Valley Central Conference at its recent session.

Dr. W. T. Walters, pastor of First Christian Church, Richmond, Va., is moving this week to 3206 Grove Avenue, just two blocks west of the Church.

Communities, Churches and schools, as well as individuals, must make up their minds not to be dependent on outside help. They should think rather of helping others and their neighbors.

Not only must the goal of life be true, but its method must be righteous also. When a cause is promoted by a wrong method, the seeds of its destruction have already been sown in its heart.

Rev. M. T. Sorrel, in charge of our Christian forces at Fancy Gap, Va., was a recent visitor at the college, and reports his work going well. The mission secretary last week visited Bro. Sorrel and the work, and will write of this in a later issue.

The college committee of the Valley Central Christian Conference was continued at the recent session. Some of the well-to-do men of the Christian Church live within the bounds of this Conference, and if they make up their minds to do, they can have what they wish.

This is the harvest season in most of the Churches in our Southern Convention, and here is devoutedly hoping that there will be a large ingathering of souls into the kingdom and workers into the Church. From many quarters come fine reports of great and good revival meetings.

Dr. Calhoun and Miss Annie Staley, both of Suffolk, Va., second daughter of Dr. W. W. Staley, were happily married at the home of Mr. and Mrs. Ben Holden, Louisburg, N. C., Tuesday, August 19th, Dr. Staley performing the ceremony. Heartiest congratulation and best wishes to the happy pair.

"Religion saw me out," said one, after he came back from the World War with untarnished life and unclouded faith. That is a way religion has—it sees one through the worst temptations and gives a light through the valley and shadow of death. We get into hard places, but religion will see us out if we will have it so.

Rev. N. G. Newman, D. D., who resigned as pastor at Elon College in the spring, has accepted the pastorate of Holy Neck Church and moves with his family to Holland, Va., this week. Bro. Newman and family will be much missed from the Elon community, where they were a real asset to all that meant for the moral, spiritual and social betterment of town and college. He and family carry with them the love as well as the profoundest admiration and respect of all whom they leave behind here.

Rev. and Mrs. D. P. Barrett and family left Elon College Tuesday, August 19th, for New York, whence they were to sail on the San Lorenzo Thursday for Porto Rico. They have been on furlough in the States since May. Their health is much improved, and they are anxious to get back to their field of labor and friends back home. Miss Alice, who graduated from Elon last commencement, returns with the family and will teach in a high school in Ponce. Miss Olyn, the second daughter, remains in the States and is to be in Elon College the coming year.

The mission secretary has been recently advised that there is a large number of members of the Christian Church now residing in Birmingham, Ala., and that the number constantly increases from our Georgia and Alabama Churches. One Brother said he was confident that we had between thirty and fifty members of the Christian Church living in Birmingham, to his knowledge, and there must be a large number with whom he was not acquainted. Great is the pity, indeed, that we have not the means and the man to begin building a Christian Church in Birmingham. This growing city will continually be a source of drainage on our denomination and leakage for our Church membership until a Church is organized there.

Rev. S. L. Beougher, who recently went from our Graham pastorate to the presidency of Bethlehem College, seems quite happy in his present work, and the people of the Conferences whom he has met and with whom he is laboring, are more than delighted at the fine beginning and splendid impressions he has made. Dr. Beougher is very hopeful for a fine opening at Bethlehem, as many applications are going in for entarnce when the college opens in September. The new building at Bethlehem is neat, commodious and attractive. By the loving and loyal support of our brethren in the two Southern Conferences it will not be long till Bethlehem will be largely patronized and will be a stronghold for righteousness in our Zion.

As was stated in THE SUN recently, Miss Madge Moffitt, a genius in entertaining children, is making a distinctive hit with her "Kiddies' Korner." On all sides, readers are speaking favorably of it. Today's mail brings this to the editors of THE SUN: "I am writing to express my appreciation for the 'Kiddies' Korner' in THE CHRISTIAN SUN. As teacher of a primary class in the Sunday School, I am finding Miss Moffitt's stories exceedingly interesting and helpful." Many others besides the children who read THE SUN are enjoying the "Korner." One correspondent says this "Korner" should largely increase the subscription list of THE SUN, for the pity is that the paper with these fine, bright stories does not go into more homes. It was a fortunate day, indeed, when the editors secured the consent of Miss Moffitt to conduct this department.

The mission secretary recently visited Roanoke, Ala., where we should have had a Christian Church twenty-five years ago. Bro. V. E. Kitchens, one of our fine men of Roanoke, said that the Christians had a wheel around about Roanoke, and now it was necessary to put the hub in, and by the help of God the membership, though small now, in Roanoke propose to dedicate their energies and activities to the building of this hub. Some of the leading business men of that city were former members of the Christian Church, but are now lost to us because we have never built there. Unless the Christians build at Roanoke, it will be another source of drainage upon our denomination, and a very large source at that. Rev. G. D. Hunt, as pastor, has organized with fifteen or more members, and is preaching once a month in the City Hall, and a live Sunday School and Woman's Missionary Society have been organized. A fine lot at the very heart of the city has been purchased, and the faithful ones say that some day it will be paid for and a suitable Christian Church will be erected on it. To this end we should give thought and deep concern. Our heartiest congratulations to Bro. Hunt and the faithful membership in Roanoke.

Rev. McD. Howsare, of Dayton, Ohio, who seems to have struck a new and important note in evangelism, has very kindly consented to answer, through the columns of THE CHRISTIAN SUN, some questions that the editors would like to lay before him. We believe that SUN readers should get Dr. Howsare's program. Many of our pastors may reject the program, but some will likely adopt it, and all will certainly find it interesting.

The first questions that we are asking Dr. Howsare to answer are the following, which would indicate the nature of the questions to be laid before him and whose answers we feel sure Dr. Howsare will be pleased to give in a straightforward and practical manner:

(1) What is evangelism?
(2) What is personal evangelism?
(3) What is educational evangelism?
(4) What part does the Holy Spirit play in winning souls?

If Dr. Howsare will kindly answer these questions at an early date through THE SUN, we will be ready then to propound others.

A Second Response.

A good friend asked, the other day: "Is there a fund with which to send THE SUN to aged people who want it but have no way of securing money with which to pay for it?" On being advised that there was not, he said: "Well, I know a mighty good old lady who wants her Church paper, THE CHRISTIAN SUN, but is too poor in this world's goods to subscribe for it. Here is $1.00 for half a year's subscription." The editor wonders if some reader of these lines would like to send the other dollar and make out the subscription for a year?

In reply to the above, a former editor sends his check for $1.00. He is now doing editorial work on a large city daily. He adds, "May the good woman continue to enjoy her paper for many more years."

PROGRESS IN INVENTION.

Germany may or may not be in a "hard place" financially. Reports, apparently equally trustworthy, differ on this point. But whatever her condition, the progress of invention, or the application of it, seems to go forward. We read that in the autumn, passengers on the principal German express trains will be able to telephone any number in Germany or to be telephoned from any point in the country. This is to be made possible by the installation of wireless outfits on the trains. The procedure is for the passenger to call up a German city and ask to be connected with the desired number. Persons wishing to call a passenger must call up the central exchange, ask for the train, then ask for the passenger, who will be paged.

Isolation is rapidly becoming obsolete—and yet who can actually see or touch the innermost being of a human being? And who can see the secret of life?

MOSES THE DELIVERER.

By Rev. Francis E. Clark, D. D.

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible."—Heb. 11:27.

The constant cry of mankind is for leaders. Moses is perhaps the most perfect example of human leadership that either biblical or secular literature records. He had seemingly insuperable obstacles to overcome; he had the slenderest of human resources; he had the mightiest of ancient empires to contend with. He had a fickle, complaining, unstable people at his back; a howling wilderness in front of him; hostile, treacherous tribes on every side of him. Yes, but God was above him and around him and in him, and he accomplished his mighty, forty-year-long task.

Consider in a little more detail Moses' position as the leader and deliverer of Israel. Washington, as a leader of his people, had difficulties few and easy of solution compared with those of Moses. Washington had personal wealth, prestige and a comparatively intelligent, united people to lead. Moses was a poor herdsman of another man's sheep, and had a nation of ignorant slaves to deliver. Washington's enemies were, for the most part, far away, across three thousand miles of salt seas. Moses' enemies were in every street where his people lived. His people were unarmed, abject slaves, even more helpless under the dominion of their military masters than are any subject nations today.

The recent wonderful discoveries in Tut-Ankh-Amen's tomb reveal something of the enormous wealth, the unbounded resources of imperial Egypt. No nation for a thousand years has ever towered above all other nations as did Egypt in the dynasty in which Moses lived. None was ever so completely the master of the world as was Egypt at that time. Moreover, Moses was a man with a bad record, from the Egyptian standpoint. Doubtless, as a murderer of an Egyptian, he had a price set upon his head. Moses, too, had to conquer himself before he could defy Egypt and deliver his fellow-countrymen. In spite of his humility before God, he was hot-headed, rash, impetuous. His whole history declares his natural disposition before it was tamed by grace. He not only killed the Egyptian, but he smote the rock in anger, and smashed the precious tablets of stone on which the Ten Commandments were written, in his wrath at the idolatrous foolishness of Aaron and the people. His impetuous nature even kept him out of the promised land.

And yet, by a strange twist in the meaning of words, we call him meek. "Who was the meekest man?" we ask the children of the Sunday School, and they unanimously shout, "Moses!" And they mean by it, tame, gentle, low-spirited—the very opposite of Moses' real character. He was "meek" before God, submissive, humble, obedient; but in the presence of men, and even Pharaoh himself, and as a leader of men, he was a very lion.

Doubtless he had many a struggle with his own fiery nature before he was fit to face Pharaoh or to begin to lead his own people out of Egypt. Even then he did not always succeed in conquering himself. Every real leader of men must, like Moses, first subdue himself.

Again, the true leader must be utterly unselfish. Did this ever shine out more gloriously than in our hero? It would be futile to rehearse the story of Moses' leadership. If every school-boy does not know it, his teacher and his parents are blameworthy. No novel ever revealed a better plot than this bit of Egyptian history. The baby in the bulrushes, the astute little sister, the resourceful mother, the growing boy's magnificent surroundings, and future prospects in Pharaoh's court, his austere rejection of human glory when he "refused to be called the son of Pharaoh's daughter," the years of obscurity as a herder of sheep, his sudden emergence as leader and champion who dared to beard the world's mightiest monarch on his throne—this is a plot which no novel-writer has ever equaled. For once, indeed, truth is stranger than fiction.

And the pivotal hour in this story is when its hero made the great refusal, when he weighed the glories of the world's greatest monarch in one scale, and in the other, affliction and poverty, the leadership of a perverse and ever-murmuring people. Even then the first scale hit the beam, in Moses' estimate. Every modern discovery of tomb or pyramid or Egyptian scroll tells how much was involved in Moses' great refusal, and emphasizes the worth of his unselfish soul.

Thus every modern leader whom the ages will greatly honor must exhibit this quality of unselfish devotion to the cause he champions. Washington might have been honored by the British with the highest titles and loaded with British gold; but he chose to suffer affliction with his brave foot soldiers at Valley Forge. Benedict Arnold chose the gold, and his sun went down in infamous night. Lincoln might have chosen to be Senator instead of Douglas, but he chose to cast in his lot with the then unpopular side; he chose the right as God gave him to see the right, and became the supreme leader of his people, and the deliverer of four million slaves.

Again, and though it may be needless to suggest it, no one can be a great leader without undaunted courage. Moses was as supreme in his courage before men as he was submissive and humble—"meek," if we must use the word—before God. In his repeated appearances in Phafaoh's court, with his "Thus saith the Lord," he showed undaunted and undauntable courage. A king is a fearsome object for a slave to encounter. Any ordinary man would quail before his ruler if that ruler, like the Emperor of Egypt, held the power of life and death, especially if he had a past like Moses, and also an unpalatable message to deliver.

"Thus saith the Lord, let my people go." "Let my people go," must have been a phrase particularly hateful to the Egyptian king. "Who am I," he must have said, "to be thus commanded by a bond-woman's son? Why should I obey a foreign God and rob myself of all my slaves? Who else will hew my wood and draw my water? Who will build my palaces and tombs, and take my bricks and furnish the straw for them at the same time? My empire is built on this slave labor, and yet this impudent, grizzled old Israelite shepherd presumes to tell me what I should do!"

Thus ten times did Moses address the ruler of Egypt, in all his glory. Nine times was the Pharaoh brought to his knees by the sore affliction of the plague, but the tenth time the undaunted Moses won his plea, or rather imposed his command, upon the king himself.

But courage is not enough to make a great leader for a righteous cause. Napoleon had courage enough, but he is today execrated by millions as a perfidious butcher. Boss Tweed had sufficient courage and leadership of a soht—courage to defy the law and become the leader of a horde of lawbreakers—but he could not escape prison stripes and a name and reputation that smell to heaven in American history.

No, something more than courage, or even unselfish devotion, is needed for real leadership, and that is far-sighted vision. Moses had this in supreme measure. A place next to the throne was doubtless as attractive to him as to other men. The "treasures of Egypt" glittered and sparkled in his eyes as they would in yours or mine. But he could see through them and beyond them. He could see the "invisible." The "ill treatment" that he must endure with his own people was more to him than crowns or scepters. An unknown burial plot on "Nebo's lonely mountain" was, in his eyes, better than a tomb in a pyramid or a mausoleum filled with all the treasures of even Tut-Ankh-Amen's reign.

Oh, for this far vision! this discernment of future welfare! This choice of the far-away with God, rather than the glittering near-by toys of sin, is what true leaders and deliverers of the people must always have.

So far, we have been dealing with kings and near-kings. Is there anything for us who modestly call ourselves the commonest of common people, in these lessons from the life of Moses? I think there is much. When we are "grown up," we are bound to be leaders, good or bad. Our subjects may be few, our kingdom small, our army a corporal's guard, but we cannot escape the responsibility of leadership. The father and mother are the supreme leaders of their children; the older brothers and sisters are the models for, and leaders of, the younger ones. The teacher has a large following; the pastor, perhaps, a still larger one.

How shall we lead? The story of Moses tells us. Only One other in all history could teach us better.

First, we must conquer ourselves. Our fiery temper must be held in check, our mean hearts subdued, our sour dispositions sweetened. Do not these requirements spell just one word—"conversion?" Long before Christ, Moses was converted to Christ, to Christ's humility, devotion, love to God and man.

In that conversion he learned self-sacrifice, "not to be ministered unto but to minister," to give himself to the cross, and many a cross he had to bear. He learned, too, the courage that endures, the courage that fears no man, though he be a Pharaoh, and shrinks from no hardship, though it be a wilderness journey of forty years.

In that school of Christ, founded so long before Christ came to the world, he also saw the great vision—the vision of the invisible which enabled him to choose "the reward of Christ," of which, with marvelously bold rhetoric, the author of the Hebrews writes.

Like Moses, if we would be leaders and liberators of men in our own little sphere, we, too, must make the great refusal, even though it were to be a king's son; the great choice, though it be to suffer affliction with the people of God; the great repudiation of lesser things, though they be like "the treasures of Egypt."

Then shall we, too, receive the great "recompense of reward," the reward of "seeing the invisible," of judging righteously, of leading our little Israel through the wilderness to Canaan, the final reward of dwelling with God.—*Christian Herald.*

THEIR NOSES KNOW.

Depending entirely on their sense of smell, Philadelphia prohibition agents last week detected $20,000 worth of beer in the Reading freight yards, which they confiscated after it proved to contain over 4 per cent of alcohol. The beer will be destroyed and an attempt made to locate the shipper and the assignee of the barrels. The consignment was addressed to a fictitious name in Philadelphia.—*Exchange.*

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psa. 91:1.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BETHLEHEM CHAUTAUQUA.

One brief editorial can, in no measure, comprehend or portray the work done and the good accomplished at the School of Methods of Bethlehem College, Wadley, Ala., August 11th to 17th, inclusive. It was indeed good and great to be there. The hope had been indulged, and the leaders had expressed their willingness to be content, if fifty paid registrations were made. It turned out that 112 registered, and all other anticipations were likewise more than doubly realized. The class-rooms, at the teaching periods, were filled, and now and then some pupils had to stand throughout the periods. More than this, note books were in evidence every where, and all seemed bent on getting what was offered by the faculty, teachers and lecturers.

The college building recently brought to a finish was as neat and attractive as a new pen, and the constant supervision and tireless energy of Dr. and Mrs. Beougher made the entire week comfortable, home-like, happy and delightful. They spared no pains, expense, nor effort to make the occasion memorable and render it a real joy in the experience of every one who attended. Miss Lucy Eldredge and Miss Patty Coghill, working together, presented a compact and comprehensive program; one that filled the days with eager pursuits of study, learning, teaching and wholesome activity. Mr. Hermon Eldredge, who is always great in Sunday School platform work, was even more delightful and entertaining and instructive than ever, just having returned from the World's Sunday School Convention at Glasgaw, Scotland, and the shrines of liberty in Europe. In addition to his teaching, each day he gave lectures on his trip. He was refreshing and exceedingly instructive and illuminating n all his travel talks. If no one else had been present, Bro. Eldredge could and would have made the School of Methods worth while and highly profitable to all who attended. Then Rev. McD. Howsare, secretary of evangelism of our General Convention, was present with his wonderful program of evangelism and life recruits. Brother Howsare is very enthusaastic over the program he has presented to our people, and as he explains the features of his program he grips those who hear him and wins them to his method of bringing souls to Christ and enlisting them as members of the Church.

Ministers and laymen were deeply interested in the teaching of Bro. Howsare, and the methods he presented will find large place in the thought and activity of the pastors and others who heard him.

Mrs. Alice V. Morrill, of Defiance, Ohio, was in the school with her wonderfully illuminating messages on missions. Women and young people in particular who attended her courses were thrilled, and many of them feel like they are much better equipped for missionary activity in their Churches than they had been before. Mrs. Morrill did work which will prove permanent in results and will tell mightily for growth of the missionary idea in Alabama and Georgia.

Miss Patty Coghill and Miss Lucy Eldredge, besides teaching some in the School of Methods, conducted a Junior Chautauqua in the Christian Church of Wadley. The juniors gave an exhibition on the last day which delighted all who saw it, and showed what could be accomplished by real teachers in three or four days.

Dr. S. L. Beougher, president of Bethlehem College, gave a series of very timely and able addresses on Bible study, particularly on the part of the pastors. These were much enjoyed and proved helpful to others than pastors.

Rev. Jesse Dollar was in charge of the musical part of the program, and also of the games and amusements. He did very much to lighten the tasks of teachers and pupils, and added in no small measure to the worth and merit of the occasion.

Rev. E. M. Carter was elected president of the Chautauqua, and from beginning to end showed an unflagging interest in all of its work and activity.

The people of Wadley and community seemed to appreciate the Chautauqua thoroughly. The fellowship was delightful and all the associations of the event are happy and wholesome to contemplate. Bethlehem Chautauqua was, indeed, a success beyond the hopes and expectations of the most sanguine. It was regretted that even more of our ministers and interested laymen did not lay aside all other duties and obligations for a week and attend this fine school, whose object is to build up a cause of the kingdom and win souls to Jesus Christ. Many stated that the Chautauqua was a fine by-product of Bethlehem College and a blessing from that institution that had not been contemplated.

FROM SMALL BEGINNINGS.

At the fine Chautauqua which closed a week's session at Bethlehem College, Wadley, Ala., last Sunday, Rev. G. D. Hunt one day became reminiscent and gave a few historical facts of great significance.

In 1849, according to Bro. Hunt, Rev. W. M. J. Elder organized the first Christian Church either in Georgia or Alabama. This Church in a rural district began with four charter members, viz: the pastor, Bro. Elder; his wife, a Mrs Willoughby, and an old colored woman, who was at the time a slave. This was the modest beginning of our work, which, in the course of seventy-five years, has resulted in two Christian Conferences. We now have in Georgia sixteen organized active Churches composed of 1,557 living members and Church property easily worth $30,000 at a low estimate. In Alabama we have twenty-seven organized active Churches, whose total membership is 1,917 and whose Church property, at a low estimate, is $30,000. In addition to this, we have Bethlehem College under construction, whose property at present is certainly worth $30,000. When we consider the thousands who have been saved to a knowledge of our Christ during this period of seventy-five years and who have gone to their reward, and then contemplate the future of the work in these two States, none can deny that Rev. W. M. J. Elder, who years ago passed to his reward, did a monumental work when he planted the little Church, with its three white and one slave members. Large oaks from little acorns grow means that when God is in the work there are no limits to its powers, prospects and possibilities. All any one may wish to know is, if the beginning is right and if God is in it, then one may leave the rest to Him.

With the impetus to our work in Georgia and Alabama given by Bethlehem College, and with the increasing intelligence and prosperity of our people, the future there seems bright indeed and the growth of our work seems assured. Surely our God is marching on, and it behooves us to follow in His wake.

THE MOBILIZATION FOLLY.

On September 12th, General Pershing is to retire from the active service as ranking general of the army. It is proposed by the militarists, and agreed to by our government, to make this an event for the assembling of all our military strength, both regular and civilian. THE CHRISTIAN SUN regards this as an instance of supreme folly.

We honor General Pershing for the signal ability he has displayed in the service of our country and of the world. And the nation should properly note his retirement from active service. But to do so by assembling all our fighting strength is, to our way of thinking, folly and highly inappropriate. It is militarism and jingoism gone to seed. We deplore it more deeply than we can say.

To begin with, the idea was "made in Germany." The Kaiser each year, toward the latter part of his reign, indulged this foolish fantasy till the people of Germany became drunk with the thought that they could conquer the world. Mobilization can only serve to fan the flame of our national pride. And "pride goeth before a fall." We think entirely too much of ourselves as it is. There is not much humility in the national character of our people. Anything which tends to augment our sense of military importance is folly.

It is bad taste, too, to do so in the present state of the world's mind. We have refused to join the League of Nations. We have refused to take part in the World Court. Europe is suspicious of our designs, and has a right to be! Now, to strut our military man-power in the pageantry of gorgeous display on September 12th can only serve to deepen their conviction of our ulterior aspirations.

This national military cake-walk will be especially offensive to Japan, and the occasion of growing alienation on her part. We affronted her by our Japanese exclusion act. We will now parade around on September 12th with a chip on our shoulders to let her know she had better be acquiescent or we will enforce our exclusion act with the sword. If this thing were to take place in Japan, we would readily interpret it as a suggestion at least to us that Japan is not afraid. From the standpoint of our relations with her, this turkey-strutting is highly tactless.

Such display of our military strength is un-Christian. When the Jews numbered themselves, it offended Jehovah. This was centuries before Jesus came and taught love as the basic principle of all life. How much more must this braggart display of military strength grieve the heart of our God centuries after His Son taught the larger principle! The Church can but look with deep regret upon this un-Christian act.

Of course, our government asserts that none of these motives actuated it in thus signalizing General Pershing's retirement. All it had in mind to do was to honor him. It is a poor thing to do a great American honor in a manner that places our nation in so unenviable a light in the estimation of other nations and of the plain teaching of God's Word.

We repeat, this Mobilization Day is sheer folly. We hope Christians will disregard it, and that our ministers will admonish our people against it.

SAFETY FIRST.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

"Safety First" is the common slogan of our day. The slogan is extremely significant as regards physical welfare. Placed before the workman at his wheel or bench in the factory, the slogan is written in large letters, SAFETY FIRST. It is posted at the intersections of busy streets in the city, at the railway stations, on conveyances of transportation—street cars, railway trains, ocean steamers, and all the rest. It is placed in front of the engineer as he sits in the cab of his locomotive. It is placed in front of the pilot as he directs the course of his ship over the heaving breast of the ocean. Ten years ago it was not so. Ten years ago the slogan was practically unknown. Why its use today? It is all an expression of our deeper concern for human life.

But as significant as the slogan "Safety First" may be regarding physical safety, it is most significant regarding spiritual safety. Jesus, the Master of the souls of men, pronounced the idea of "safety first" in His summing up of life's values—"Seek ye first the kingdom of God and His righteousness." He insisted that men should put "first things" first. Man's immortal soul is of more concern than is his mortal body. The one lives forever, the other it may be for eighty years, it may be for forty, it may be for less. The welfare of the body should receive sincere concern, but the welfare of the soul is greater. Neither should be neglected. To neglect one is to sin against the other. In these days, when death is so persistently stalking our streets, entering our homes and claiming its victims by the hundreds, it should be an added warning to us all to "play safe" with our immortal soul, our eternal destiny.

If parents would be as much concerned about the spiritual well-being of their children as they are about the physical, the kingdom of God would speedily be set up in society. The least indication of physical disorder prompts the parent at once to summon a physician. But the same parent is often little concerned about indications of moral disorder in the child's life. Many parents often act on the theory that the child will outgrow any such moral defects. Parents are greatly alarmed about *arrested development,* either mentally or physically, in their children; but how many parents fail to have presence of mind or spiritual sensitiveness enough to concern themselves in considering the *arrested development* of the child's moral and spiritual life? The parent who has the larger vision of parental responsibility, seeks first of all the interests of the kingdom of God for his child.

The man who seeks the kingdom of God as the primary object of his quest in life is the thoughtful man. It does not take very much of a man to look for the dollar. Looking everlastingly for the dollar and looking for it in the wrong place, has plunged thousands of men and women into trouble. The robber, the thief, the unscrupulous dealer, the cheater, the commercial liar are such because of their abnormal tendency to look for the dollar. Credit is due the man who has the talent to make money by hard work and honest methods, but the man who seeks the kingdom of God first, and then uses his talent in seeking money honestly is the man really worth while.

The admonition of Jesus, "Seek ye *first* the kingdom of God and His righteousness," if heeded, will prove to be the touchstone of success and happiness in every noble pursuit of life.

The young man who aspires to make good in the business world should realize the need of seeking first the kingdom of God. He should play safe with his character. Did you ever know a person to get much benefit from money received dishonestly? The man in business who will say, "My soul first—profit second," if he have the business ability, will succeed, ten to one, as against the man of the same business ability who crucifies his soul for the sake of profit. All the world loves an honest person, a person you can trust, a person who trusts his God, and whom God trusts.

A man may steal off the first base of honesty and right living, and keep his wife and fellowmen from "touching him out," but God knows the thought and intent of the heart. A person never knows when he may be "touched out" in the game of life. It is a great thing for one to get right with God at the very outset of his career. You may turn God down in this life, but remember you turn yourself down at the same time. You may refuse to face God and settle the question of yielding your life to Him as a Christian, but you cannot evade Him in judgment.

No man or woman is so foolish as to think they are playing safe with their soul when turning a cold shoulder to God, the Church and the call of Christ.

The young man or young woman in quest of an education should "seek first the kingdom of God and His righteousness." Many of the questions that await you will be solved in Christ's philosophy of life. Let your mind be in tune with the Master's mind if you would find your way along the path of learning. The mind kept bright with the righteousness of God can plow through the unfallowed ground of truth and turn up treasures for the soul to feed upon that a mind which is a stranger to God and His righteousness could never do.

The parents who would do all they can for their children should seek first the kingdom of God for the home. Better to leave the memory of a Christian home to the child, than to leave money, or land, without such a memory. Such a memory has enabled many a boy and girl to make the kingdom of God theirs in after life. Many a boy and girl have gone straight to ruin on father's money. If parents would think more of their children's moral welfare, there would not be so many domestic tragedies. The father should be a chum to his boy, and the mother a Christian chum to her girl.

To seek first the kingdom of God means to accept Jesus Christ as our Example, Saviour, and Lord, to repent of our sins and turn to Him for pardon and for strength. Then it will follow just as sure as the night the day that the kingdom of God will come into our lives. Peace, joy, and life eternal will be ours. Without Christ in our lives,, His spirit to inspire us, to hold us, to redeem us—our life is like a ship without a pilot, like an arch without a keystone, like a building without a foundation. "Seek *first* the kingdom of God and His righteousness," and all the things that make life rich, beautiful and worth while will be added.

WHY THE LAPSE?

A compilation of statistics by *Collier's Weekly* shows that—

In 1896, 80 per cent of voters cast ballots.
In 1900, 73 per cent.
In 1908, 66 per cent.
In 1912, 62 per cent.
In 1920, less than 50 per cent.
What will be the showing in 1924?

Reasons for the steadily decreasing interest of the electorate in their right and duty to vote are as varied as their sources. The increase of the vote through woman suffrage, the dissatisfaction of voters with the alleged decadence of parties and the supposed fact that one party is much like another, too great an increase in foreign-born population, are all suggested.

A fourth, which has some appeal to logic to recommend it is the failure of the electorate to understand "what it is all about." In other words, the complexity of the problems involved makes a choice of candidate or party so difficult that the mental laziness which is apparently an inherent part of the majority of minds, takes charge and prevents any vote, rather than endure the discomfort of thinking out which candidate to vote for.

If this last-suggested reason is correct, November should show a surprising increase over previous years in percentage of votes cast. It is true that there is no such issue before the public this year as, for instance, in 1896; there is no such sharp differentiation between the platforms of the two major parties as might cause such an increase in votes. But there is the radio; millions listened with absorbing interest to the proceedings at Cleveland and New York to whom, hitherto, a convention was merely an incident in the day's news. Those millions have been educated at first hand. They know "what it is all about." They heard the statesmen, the politicians and the "wheel horses" of the great parties talk. And then, following a universal human curiosity, they turned to the newspapers the next day to read again what they had listened to the night before!

If, as is believed, a record vote is polled this November, the reason may be found in that which is fundamental to all citizenship—education!

OHIO'S NEXT GOVERNOR WILL BE DRY.

There is n oreason for Ohio to become excited over this year's contest for Governor. Both Donahey, the Democratic candidate, and Davis, the Republican candidate, have served as chief executive of the State. Both have made records and they should be judged by their records, and that is exactly what Ohio Democrats and Republicans intend to do. So far as dry enforcement is concerned, both have excellent public records, and unless one changes his views on this question it will not be an issue in this campaign. Judged by their official acts on dry enforcement, both are satisfactory.

MEDITATIONS FROM A PARSON'S DIARY.

"It has often occurred to me that it is absolutely wrong for people who only have at best a few years to live, to stand in the way of the younger generation, who want to follow their vision for progress."

CONTRIBUTIONS

SUFFOLK LETTER.

Railroads develop cities; highways for individual vehicles develop the country. It takes both to develop the cities and the rural sections for the benefit of both. Railroads do not attract residences and improve farms beside them. Good country roads attract residences and improve the farms beside them. Good roads, whether rail or concrete, are great educators of society as well as promoters of industry in field and factory. Roads of all descriptions are partners in the cultivation of society, the increase of wealth, the happiness of the people. It is difficult to say which has done more to increase the intelligence of society, roads or schools; but roads are primary in the education of the people. What people know, they learn from others—left to self, one would live in ignorance and die in poverty. "No man lives to himself, and no man dies to himself," is universal in its application.

Railroads and county roads are the channels of human intercourse, as well as the means of transportation for material and intellectual products. Rapid transit becomes a necessity with denser populations and more widely distributed industries. Schools increase with improved methods of travel. The distinctions between city and country people, between city and country Churches, between city and country schools, disappear with good roads and automobiles. There is a unifying result in these modern improvements. The city would perish without the country, and the country would live in darkness without the city. The city is nothing but the country under roof, and most of its leaders once followed the mule between the furrows. Poor folks seek the city and rich people seek the country. It takes both to satisfy human hunger. They feed upon each other. they rival each other. The city has more electric light; the country has more sunshine. The city has more entertainment; the country more rest. The city does more reading; the country does more thinking. The city sees more people; the country has more neighbors. All the good is not in either; all the bad is not in either. Human currents are like the tides flowing between city and country, as the tides between land and ocean. There are cross-currents, to be sure, caused by winds of thought and feeling; but there is deep calm in the heart of restless emotions, and out of the depth of human feelings emerges the sentiments and aspirations that develop and control the nation.

Religion finds its duplex expression in the worship and work of city and country congregations; but the organ and the trained leaders work toward the same end—the glory of God and the salvation of sinners. As the roads cross and recross and run into one another to carry on the traffic of the world, so cities and counties exchange ideas and aspirations that carry society forward and upward. Since the day of the old Roman roads, and the old Seaboard Railroad, the oldest, of a hundred miles in length, of the world, progress has been made in roadbuilding and society building. The whir of wheels, the sound of whistle and horn, the transportation of necessities and luxuries, the intercourse of people, all indicate progress.

If the money spent on war were spent on roads, it would hasten the reign of peace, the kingdoms of this world as the kingdoms of Christ, and put a new song into the heart of mankind.

W. W. STALEY.

ELON LETTER.

Already the professors have begun to return from their summer school and other vacation duties and the new professors have begun to arrive. To all appearances, Elon faces the best year of her history.

THE CHRISTIAN SUN has already told of four strong men who have been added to the faculty. Another has been added in the person of Rev. T. E. White, who becomes professor of the Spanish language and literature. Bro. White is to be pastor of the united Graham-New Providence Church, and will reside in Graham. He will come to Elon three days in the week for his teaching work. Bro. White is the first professor of Spanish Elon has had. We have, heretofore used students from our Porto Rico work to teach this language. He will add weight and strength to the faculty.

Mrs. Frances J. Ring, who has served Elon well in administrative capacity before, returns to the college as matron and resident nurse. Mrs. Ring has the mother-heart and loves girls.

Miss Pauline Nelson, likewise after several years' absence, as head of the violin department in Meredith College, returns to her former duties here. Her grandfather founded the New England Conservatory of Music, and her mother was its first graduate.

Miss Lila Newman becomes head of the fine arts department. After graduating from Elon, Miss Newman studied in New York, and has had several years of successful teaching experience. She knows Elon from her infancy, and that makes her all the better qualified to serve her effectually.

Miss Mary E. Scully, graduate and post-graduate of King's School of Oratory and Physical Culture, Pittsburgh, becomes head of the expression and physical culture department.

Mr. J. H. Farmer becomes manager of the college store. He will have competent student help. Bro. Farmer is one of Elon's staunchest friends and will fill this important position with credit and fidelity.

Miss Ethel Fielding, who becomes head of the voice department, is a teacher of varied and successful teaching experience. For ten years now she has been teaching in Boston, having given up her work at Peace Institute, Raleigh, N. C., to go to Boston. For the past three and a half years she has been a regular teacher in the New England Conservatory, being associated particularly with Mr. Charles A. White as his assistant also in private work. We have always had excellent voice teachers at Elon. We do not believe we have in any sense lowered our standards in securing this lady of superior ability. Mr. F. L. Trowbridge, of the New England Conservatory appointment Bureau, thinks she is the strongest teacher we have ever had. Mr. Chas. A. White says of her: "Miss Ethel Fielding is well qualified in every way for the position of director of voice and public school music of which you write. She is a good musician, and has had several years' experience as teacher of voice. Her own voice is mezzo soprano of good quality. She has been my pupil and associate teacher for some years. Though I am loath to lose her, I cannot but recommend her favorably from every standpoint. She has an agreeable personality, is faithful and reliable in every duty. You would make no mistake in engaging her."

The great Skinner organ, the finest in any college of the South, has made it seem highly desirable to the trustees to magnify this department, and so they have added a teacher, Miss Katherine Nolan, to be head of the organ department and teacher of piano and theoretical subjects. Mr. Trowbridge says of her: "Miss Nolan is an unusually competent woman. She is an experienced teacher of many years, and any school that is able to secure her services is to be congratulated. She is a very fine organist, a thoroughly competent teacher of pianoforte (also a good performer) and received special honors in theoretical subjects. She has a very attractive personality, which could not fail to impress every one with whom she comes in contact."

So does our college face the new year in high expectation of excellent results.

W. A. HARPER.

BETHLEHEM CHAUTAUQUA AND SCHOOL OF METHODS.

The first annual session of Bethlehem College Chautauqua and School of Methods, at Wadley, Ala., began August 11th, and continued through the 17th. This was under the direction of the Board of Religious Education of the Southern Convention, Miss Pattie Coghill, field secretary, and Dr. W. T. Walters, chairman.

The first session opened Monday night, with Hermon Eldredge speaker. Each day from 8:30 to 9 o'clock, Dr. S. L. Beougher had charge of the Bible study for pastors, and Mrs. Alice V. Morrill had charge of the young people. From 9:00-9:45 was Sunday School hour. The class for pastors and officers was taught by Hermon Eldredge, and the young people's division by Miss Lucy Eldredge. From 9:45-10:25, mission hour. Leaders, Mrs. M. T. Morrill and Dr. J. O. Atkinson. From 10:25-10:45, recess, in charge of Rev. Jesse Dollar. From 10:45-11:30, evangelism, taught by Rev. McD. Howsare, and Christian Endeavor, Miss Pattie Coghill. From 11:30 to 12:10, lectures: Tuesday, "Winning Others in the Christian Church," Dr. McD. Howsare; Wednesday, "Our Mission Program," Dr. J. O. Atkinson; Thursday, "The Church Program of Christian Education," Hermon Eldredge; Friday, "Our Own College," Dr. S. L. Beougher. Conference discussion hour from 2:30-3:00: Tuesday, J. W. Payne and Hermon Eldredge; Wednesday, Christian Endeavor, Rev. J. H. Hughes and Joe French; Thursday, Woman's Mission Work, Miss Siddie Latham and Mrs. M. T. Morrill; Friday, Work in Georgia and Alabama, Rev. Jesse Dollar, Rev. G. D. Hunt. Vesper hour with songs and story from 6:30-7:00. Recreation was under the charge of Rev. Jesse Dollar. Evening services conducted by Hermon Eldredge and Dr. J. O. Atkinson.

Every person on the program did their work well, with credit to themselves, the college, and the Church, and all were extended a hearty invitation to return next year.

The Chautauqua was a great success, far beyond our anticipations. There were 111 who registered and took some work, and 27 received certificates of attendance in not less than 15 class periods.

Hermon Eldredge delivered a lecture each afternoon on his trip to Europe to the International Sunday School Convention at Glasgow, Scotland, to the perfect delight, pleasure, and profit of all who heard him.

Arrangements were made for the school to be held at Bethlehem College next year, and every one semed very enthusiastic about it.

The Alabama Sunday School and Christian Endeavor Convention occupied the last two days of the program, which, though not as largely attended as we anticipated, was no doubt a grand

success. Of course, it could not have been otherwise, as many of the same persons that were on the Chautauqua program occupied a place on the S. S. & C. E. Convention program, playing their part as proficiently as before.

In the reorganization of the Convention, Rev. J. H. Hughes was re-elected president, and Henry Lee Swint, secretary and treasurer.

The Sunday morning service was in charge of Dr. J. O. Atkinson, who was up to power in delivering the sermon, as usual.

The closing address was given by Hermon Eldredge, who not only entertained his audience with his delightful stories and teachings of world brotherhood and co-workers together with Christ, but impressed all of their present duty and their contribution to all mankind through the ages to come.

Thus closed the first and very successful Chautauqua and School of Methods, including the S. S. & C. E. Convention, which the Board of Christian Education put on in the Southern extremity of the work of the Christian Church, with a success beyond all of our anticipations.

Bethlehem College will open September 1, 1924. S. L. BEOUGHER.

CLOTHING INDUSTRY BENEFITS.

That the American clothing industry has been greatly benefited by prohibition, is the general opinion of the trade, according to Henry White, former head of the United Garment Workers of America, and now editor of the *Clothing Trade Journal,* official organ of the International Association of Garment Manufacturers. This journal is published in New York City. Mr. White asserts that the average clothing manufacturer, as well as the worker, knows that prohibition has stabilized the trade, increased sales, and brought about an unprecedented demand for goods of superior quality. Continuing, Mr. White said:

"The shutting off of the legalized liquor supply immediately diverted $2,000,000,000 from booze into useful channels. A goodly proportion of this money has gone into more and better clothing. Sober men deck their wives out decently, buy good garments for their children, and are careful of their own appearance.

"You don't have to go farther than New York City to see the change that has been wrought in this trade, and that can be attributed directly to prohibition. More than 7,000 saloons have been closed. These occupied important corners and were thrown on the market at a time when there was a pressing demand for real estate.

"To my knowledge, more than 200 of these have been taken over by retail clothing and furnishing stores. High wages have given people more money, but the closing of the saloons has shown them how to use it. Cheap materials, ill-fitting and badly cut garments are no longer tolerated. People are willing to pay for good workmanship, and they take pride in being well dressed. Any manufacturer of garments will tell the same story if he is honest about it."—*Ex.*

ECONOMICS AND GOOD WILL.

The effects of national ill will towards another nation bring results that are not altogether in the realm of morals and ethics. The animosity of one people for another may register serious results in the market-place. As for example, the United States has an annual trade with the Dutch East Indies of about $35,000,000; with China, of about $100,000,000; with Australia, of over $75,000,000; with the Philippines, of about $62,000,000.

But the annual trade figure of goods sold to Japan by the United States is over $328,000,000. That is, our export trade with Japan is within two or three million dollars of all Asia and Oceania combined.

But suppose we incur the ill will of Japan and she goes elsewhere for goods or commodities? Then the ill will becomes involved in the economic life of two peoples. It is not easy to say at this time what the ultimate effect of the exclusion act will be so far as Japan is concerned. There are some very wise and moderate heads in Japan who decry any attempt to boycott America either in her commercial or social relations. But in any case, the fact of ill will which exists and is felt even beneath the polite exchange of diplomatic notes between this country and Japan is a deplorable fact.

It is to be hoped that the friendship between Japan and the United States may not be lessened by any act of ours or hers. We cannot afford to make an economic enemy of her, and she cannot afford to lose our friendship, which, on the part of the people of this republic, is no doubt general.—*Ex.*

MEASURED BY WHAT HE SOLD.

I bought a sack of coal from that man for the grate, and he urged me to come to their men's Bible class. I found when I got home the sack of coal delivered. It was very undersized, a paltry weight for the money, and the coal in it seemed merely like the fragments cleaned up after the coal has been loaded, mere little worthless truck that slipped through the grate without burning. I had thought at first how nice it was to get an invitation to Sunday School so heartily given, but somehow after I looked at the coal the man sold me, that invitation does not weigh nearly so much. I don't feel much like going to the Bible class he is so interested in.

By such things, does the world weigh and measure us, and justly, too. If our Christianity counts for anything, it should in our business relations, and in our every-day dealing with our fellows. It may have been accidental and an oversight on the part of the dealer, this undersized and miserable sample of coal, but it certainly did not savor of the teachings of Him who bade us give good measure and overflowing. The world has never improved so much or gone so far beyond as to get away from the old standard, "By their fruits ye shall know them." Let us not think that doing a little special work for the Master is going to be acceptable to Him in place of doing our every-day work in the Master's own way.

1922 U. S. FIRE LOSS.

Fire losses in the United States in 1922, totaling $506,541,001, exceeded by millions the amount of the nation's personal income tax receipts for the year, said a report issued by the National Board of Fire Underwriters.

The careless smoker again was found to be the cause of the greater number of fires, the board holding him responsible for a toll of $25,776,951. Defective chimneys and flues caused the next greatest loss, $18,556,433. Fires originating in boilers, stoves and furnaces caused a $16,676,874 loss; spontaneous combustion, $14,594,799; electricity, $11,918,572; sparks on roofs, $11,875,719, and lightning, $11,513,725.

The recorded losses, the report explained, totaled $405,232,801, total for the year being reached with the addition of 25 per cent, as representing unreported fires and those involving uninsured property.

St. Paul was much taken with a good runner in a race, but he also advised his son in the gospel to be another kind of a runner. He exhorts him to flee from the evil which might entice him to do evil. To run away from evil is sometimes the sign of great courage.

MEMORIAL FUND.

Previously acknowledged	$12.00
Rev. J. D. Wicker, Sanford, N. C.	1.00
Mrs. M. A. Walker and Miss Edith Walker, Burlington, N. C.	3.00
Total	$16.00

Bro. Wicker, in remitting his gift, says: "As a Church, we have neglected this memorial all too long, and I very much hope that pastors will mention the matter to their people and that funds shall come in rapidly now. We should certainly put a proper marker to the memory of Rev. Jas. O'Kelly."

Mrs. Walker and Miss Edith, in transmitting their check, write: "It gives us great pleasure to send this small amount toward erecting a proper monument to the great and noble founder of our beloved Church."

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN. One liberal friend says if $900.00 is contributed to the Old Lebanon Monument, he will add a gift of $100,00, so as to mark this spot, now one of the most conspicuous on a Virginia State highway, in a manner that will reflect credit and honor upon those who wear the name Christian. That is fine! The way is now open for contributors. The Christians must do this good thing right, now that we have made a beginning.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

PROGRAM FOR MISSIONARY RALLY OF THE PLEASANT RIDGE (R) CHURCH, SUNDAY, AUGUST 31, 1924.

Morning Session.

10:00 Song Service.
Devotional Service, Rev. T. J. Green.
Reports from Churches.
Address, Dr. J. O. Atkinson.

Afternoon Session.

1:30 Song service.
Devotional Service, Mrs. T. A. Moffitt.
Address, Mrs. C. H. Rowland.
Vocal Solo, Miss Madge Moffitt.
Roundtable Discussion, Conducted by Miss Pattie Coghill.
Benediction.

PATTIE COGHILL,
Secretary.

Joshua was not as great a man as Moses, but he led God's people where Moses could not lead them, and the reason is not far to seek. At Jericho, God sent a divine leader who was to take charge of Joshua and Israel. God can make up for our deficiencies by a heavenly re-enforcement. God and Joshua were equal to any task.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

FOR CONFERENCE YEAR 1923-1924.

Annual Report of Treasurer of the Woman's Mission Board of Virginia Valley Central Christian Conference.

Young People's Societies.

Antioch	$ 12.24	
Bethlehem	15.84	
Concord	9.79	
Timber Ridge	13.80	
Winchester	5.75	
		$ 57.42

Woman's Societies.

Leaksville	$ 25.41	
Linville	28.23	
New Hope	21.80	
Winchester	60.09	
		135.53

Christian Endeavor Society.

Winchester		4.65

Cradle Roll.

Antioch	$ 1.61	
Bethlehem	5.00	
New Hope	1.50	
Winchester	2.40	
		10.51

Special Offerings.

Winchester, for mountain work	$ 21.30	
New Hope, for mountain work	8.00	
		29.30
Total		$ 237.41

Respectfully submitted,

MRS. R. A. LARRICK,
Treasurer.

THE MUSIC WORLD.

BY REV. W. W. STALEY, D. D.

III. MUSIC AS AN ART.

The fine arts, architecture, sculpture, painting, poetry, and music are studies for mankind. The first three are productions out of nature of material already in existence, and for the eye; but music and poetry are creations out of the soul of man. All of these arts express beauty and appeal to the aesthetic in man. Poetry expresses beautiful, rhythmical thoughts and feelings in words; music expresses them in harmonious sounds. Music is the finest of the fine arts. Beauty in expression reaches its highest point in sweet sounds. It is the most universal art. More people can play or sing than can write poetry, paint, design houses, or cut forms out of marble. It appeals to the widest and deepest emotions in mankind. Some one has said that "the father of poetry is music, the father of music is rhythm, and the father of rhythm is God." It is the art of expressing the divine in man.

Man is a rhythmic being, born into a rhythmic world, and is at his best when singing God's praise. No doubt, the Greeks were the first to bring music up to a fine art. They were the first, so far as known, to use a musical scale similar to the scale in use at the present time. The Greeks were really the first to develop all the fine arts, and modern seekers after the beginnings of this art of arts naturally turn to the Greeks. In this search are found a few hymns to their gods, which shows that this art has always been a religious art. This seems to prove that religion is inherent in human nature and finds its natural outlet in music. It may be said, therefore, that music is the religious art. Music as an art is universal, and this accounts for the hundreds of musical instruments and songs of all nations and all generations. Sculpture undertakes to carve out of Parian marble a perfect human form. Its expression is physical. Painting seeks to reproduce beauty already in existence in landscape, sunsets, and skies. It creates nothing but the beauty it sees. Architecture creates forms out of material already existing; but poetry and music, twin sisters, go into the realm of the unseen and create new beauties out of the mental and spiritual world.

Music, like all other arts, has had its misuse and reverses; but, like truth, "when crushed to earth, it rises again." During the fourth century, the Church passed through a trying period during the short reign of Julian the apostate. By his own testimony, he was a Christian up to his twentieth year, though he did not proclaim himself a votary of the ancient gods until he was emperor, when he was known as the "Apostate." He attempted to introduce pagan ritual into the Christian Church. This retarded Church music. The philosophy of his day was not the best, even of Greek philosophy, and degraded Greek worship.

The dangers which so many feel for the Church at the present time is only a repetition of past history. Julian's reign was brief (only two years —361-363), but when Ambrose became Bishop of Milan, in 374, he set to work to sift out the irreligious music which had crept into the Church, and to defend the Church against the introduction of Arian worship, proposed by Empress Justina. It will be so again. The Church is measured by her music as well as by her faith. This is the art that reveals the heart of the Church. Heresy and schism, and the inroads of world-powers, endanger the Church, but she will recover herself again and sing the songs of Zion, with pure music and a pure heart. It was through Ambrose that Augustine was brought back from departure from orthodox faith, and largely through the power of music. While the Church has cultivated music, music has cultivated the Church. Where is the heart of music in the cities? In the Churches! Who are the most cultivated people? Those who are musical influence. Music is the art that refines society, cultivates taste, arouses the holiest emotions in the soul, and unites all creeds in praise. A common hymn book does more to unite believers than verbal arguments. All creeds unite in praise when they sing the same songs. Did not some one write: "Let me write the songs of a nation, and I care not who makes her laws?" One might say, "Let me write the songs of the Church, and I care not who writes her creeds."

The Crusades had a marked influence upon music. The Crusaders returned with new musical knowledge from the East. The surge of religious enthusiasm that stirred those movements improved the morality of the times, increased the artistic trend in secular music, improved the folk-songs, and set the world forward in the art of soul-expression for social refinement and religious joy. Saint Augustine confesses to have been converted to Christianity. How many souls have been converted where there was no music? How many souls have been converted outside of the Church? Music is an art that moves men to action. Start the national air, and see how enthusiastic the multitude becomes! Music awakens latent emotions and powers that become conscious under the spell of musical strains. Music has a language of its own.

Music as an art may be social, popular, classical, devotional, or national. It may take any form. It is as elastic as sunshine, and as divine. It may be degraded to common uses, but at its best it uplifts and refines.

Henry III of Poland gave a grand reception at Crascow to celebrate his election to the throne in 1574. The guests marched in solemn procession by the throne to the sound of solemn music. It is thought that the "Polanaise" grew out of this occasion; and it has graced many Polish festivities. The best-known examples of festival marches are Mendelssohn's "Wedding March" and Wagner's "Tannhauser." Festival occasions are not complete without music. No entertainment lives without music, and the Church would die without her hymns of praise.

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

VIII. LONDON SIDE-TRIPS.

One might spend a year in London with a new thrill daily, but our trip is not merely sightseeing, and I think I should describe here a little more fully our schedule and objectives.

In connection with the World's Convention at Glasgow, about fifty delegates elected to extend our trip, through the Temple Tours' management, to the "shrines of freedom" of Europe, visiting the scenes of the great Christian leaders and reformers, and, through study on the ground and daily lectures by Dean Athearn, of Boston University (our leader), we hoped to get an insight into the rise of the Christian Church in a very intimate and helpful way. The plan has been a success beyond our dreams, for two reasons. First, the old historic Churches have been placed at our disposal; and, second, Dean Athearn has been better than we could ask, not only in his daily lectures and interpretations to us in the group, but his willingness, amounting to a passion, to help us personally and intimately, morning, noon and night, en route and at meals, and as we go about, everywhere he has been a very mine of information, for the reason that he has successively taught history, education and psychology and Church history, and has the subjects so correlated that a month with him in this way is worth a year in a university.

Personally, I have now traveled some thousands of miles with Dean Athearn, and sat at his feet hours at a time, and day after day. He and I have (designedly) stood side by side in the pulpits of John Knox, Wesley, John Bunyan, John Robinson of the Pilgrim Fathers, Calvin, Zwingli, and a number of less known great Church pioneers. Then we have heard his lectures in Christ Church, London, and King's Way, and in the old Church of the Austin Friars, in London, where the Protestant movement first began in England, also in Oxford and in Cambridge Universities and in the Church of the Pilgrim Fathers, etc., and in each case being received by the present pastors of these Churches, and talks from them supplementing Dr. Athearn's lectures. Then some pastors have marveled at Dr. Athearn's intimate and full knowledge, and told him that they had received very much indeed from his coming and learned much that they greatly desired to know about the very work in which they were engaged.

In London we took advantage of automobiles and trains to points within one hundred miles of the city and also a day at the great exhibition of the British Empire which is just outside of London, and the mecca of millions of people this

year. But this is a story of itself, and must be told at another time.

It may be interesting to give a few very interesting sidelights on our trips about London, and one of them was our delightful trip to Rugby, on the Fourth of July. We really hesitated to leave London for that day, as the American ambassador was to give a reception to all Americans in London on the Fourth. But we decided that it would be a very formal affair, and that an intimate touch with Rugby, where Tom Brown and Headmaster Arnold and his famous son made a great school background for England, was irresistible. We received more—far more—than we had hoped. Dean Athearn's name and company took us out of the hands of the ordinary guide, and the headmaster of the school himself, in cap and gown, personally conducted us through the school, introduced us to the boys, and served us a delightful English tea, at which he both presided and served, and then took us to his own private apartments and to the old "sixth form" room, where Arnold won the allegiance of the boys and made the school what it was. The school was an education in itself, and its system worth another article, but we all left, stating that the headmaster was the biggest and best thing we saw there and that the old words are rue which run something like this: "The problem of education is not the building of the school-house, but the making of the schoolmaster." Arnold was Rugby, and present Headmaster Vaughn is Arnold reincarnated.

Another interesting side-trip was John Bunyan's home at Elston, and his Church at Bedford, where he also was jailed for his religious convictions and where he wrote "Pilgrim's Progress." We visited his old home and the "Moot House," where he danced and afterwards preached. We went to the old tower, where Bunyan, when a lad, mischievously rang the bell and stirred up the old elders of the village. We saw where he was converted, and the old bridge jail where he was held three terms for preaching without a license. We walked with him the mile from his village home to Bedford, where he dreamed dreams by the way, and we stood in reverence in his old pulpit and prayed God that his spirit would never die in the Church. Our Bunyan day was a benediction.

Of course, we must visit Stratford-on-Avon, the home of Shakespeare. We were quartered here at the Red Horse Inn, where Washington Irving spent many profitable and pleasant days, and the old "Irving Room" is still set apart, with all its things of interest. The fine pictures of Stratford do not exaggerate its beauty. The Avon is most beautiful, and its banks and trees and flowers and quaint old buildings and Church make it a picture fair to behold from the old bridge in the town.

The walk along the narrow, crooked streets is equally delightful, and Shakespeare's birthplace is a museum of interest; but if one must skip a hundred things, we must not at least miss a visit to the home of Ann Hathway, where he did his courting and where, afterward, Ann became his wife. The Ann Hathaway cottage is really more than a cottage, and, with its twelve rooms, is more of a stone farm-house. A beautiful garden entrance, with old-fashioned flowers all about the flag-stone walk; the quaint kitchen, with its old utensils; the sitting-room, where Will Shakespeare "sparked" Ann Hathway with a wick in grease light—so dim you did not need to turn it down; the bed-room furniture, with its original braided rush mattresses; the chairs, the mirrors, the spinning wheel, the walls, the windows, the furnishings, and the home and garden, everywhere within and without was of intense interest in its preservation and antique interest. But when your imagination added young Shakespeare and Ann Hathway to the picture, then the measure of satisfaction was full, and there is no erasing the image from the memory.

And, by the way, it is interesting to remember that William Shakespeare, the greatest literary genius the world has produced, and John Bunyan, who wrote the widest read book in the English language, both were the product of common schools and had no higher schooling. This teaches that none need despair even if we cannot have all the greater advantages.

I can only mention the trips to Oxford and Cambridge Universities. Each school have an article, and I can only say here that the study of these training schools of Milton and Newton, and Bacon and Wesley, and hundreds of other great English leaders, and the interpretation of the history and motives and methods of the universities by Dr. Athearn, was a thing never to be forgotten. Out of Oxford came Cambridge, and out of Cambridge, Harvard and Yale, and from them Columbia, and much which influences American religion and education today. We stood in the room and in the lecture rooms of John Harvard, the poor (in purse) preacher who left England's shores and established Harvard College in America to train ministers for the Church. His story of sacrifice and devotion is still an inspiration to his alma mater, and his memory is treasured and his name revered in this old university town.

But time and space will not permit me to tell of Erasmus, at Cambridge, or of the martyrdom of Cramer and Ridley and Latimer, in Oxford, which still caters more to the Tory and Royalist than does Cambridge, although, of course, the distinction is not so great as in the days when they said, with some truth at least, that great souls were "born at Cambridge and burned at Oxford." But it must be said before leaving these great universities with so few words, that while America has much to learn from them yet, our touch with the universities of Glasgow and Edinborough, and Oxford, and Cambridge, makes us think more of American ideals and practices along the lines of discipline and morals at least. Perhaps being Americans, and with our limited contact, we should not say more, but some things we were in touch with were disgraceful, to say the least.

But if we ever get on to Holland, we must close with only a word of mention of our trip to the old Church-yard at Stoke Poges, where the scene of "Gray's Elegy" is laid, and where Dean Athearn read it to us "under the old yew tree's shade." It is a place of beauty and inspiration. It is a shame to pass up our trip to Kenilworth and to Warwick's Castles and to Windsor, the home of the King and Queen of England. But this is a Christian education pilgrimage, and while these places are related to our work, yet they must be sacrificed to more important and direct contributions.

But before we cross from London and follow the Pilgrim Fathers into Holland, we must say at least that we visited Eton School—the training-school of England's nobility—and a memorable trip to Gloucester, where Robert Raikes started the first Sunday School. The pastor of Raikes' old Church personally conducted us to the old historic spots and we sat in the little room where Raikes brought his "ragged regiment" and started his great work. Our pilgrim band decided then and there to begin a world movement for a fitting memorial to this great soldier of the cross, whose work has not been sufficiently honored.

But back to London, and "On to Holland," for time flies.

London, England.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

OUR SPIRITUAL OUTLOOK.

"What lack I yet?"—Matt. 19:20-35.

In the answer to these words, Jesus said to the rich young man, "One thing thou yet lackest." It was apparent to the young man that he did lack something, and Jesus admits it and tells him what it is. It is not his riches, but it is his possessions which were simply barriers to eternal life. He was looking at what he possessed and could not see spiritual things. His trouble was that he had no spiritual outlook—perspective. His vision was blurred and his perspective crowded. Material things were so close to him that spiritual things seemed unreal. Jesus told him that he must get a new point of view, which was, to put God first and other things secondary, and the only safe way to do this was to get rid of them. In order for any one to have eternal life, he must see first the things that are most important.

Prayer.—O Lord, help us not to squander our time or our possessions, or our spiritual perceptions. May we see with eyes of light and devote ourselves to Thee, and make sure of the straight and narrow way that leads to eternal life. *Amen.*

TUESDAY.

DON'T DROP OLD FRIENDS.

You may be more successful and possibly have advanced far beyond most of your friends of former years. Because these old associates cannot go your pace, owing to lack of money, have you dropped them?

Not unlikely you have made them understand you do not care to continue the same social relations as of old.

You are pretty small, are you not? Those who were your friends when you had nothing, either financially or socially, were real friends.

Now the circle in which you move may be composed of men who have been drawn to you because of your money or your position, not drawn by true loyalty. Don't patronize your old-time friends—don't forget nor neglect them.

If you are true to yourself, you know that your old associates would get a lot of pleasure out of just the thought that you still care. Maintain a friendly spirit toward all. Why shouldn't you have such a spirit and show it? (Copyright, 1924, International Feature Service, Inc.)

WEDNESDAY.

FIGHTING THE BEAUTIFUL FIGHT.

"I have fought a good fight, I have finished the course, I have kept the faith."—2 Tim. 4:2-8.

A modern version of the New Testament suggests the translation of this phrase of Paul as above—"I have fought the beautiful fight." At the battle of Gettysburg, when John Burns asked an officer where he might be of use to the army, the officer replied, "Fall in anywhere; there is beautiful fighting all along the line."

The late Dr. John Clifford, of London, was a militant preacher. One who often fought by the side of Dr. Clifford testifies: "It was always a great comfort to be on the same side with Dr. Clifford, for in a fight you could depend upon it he could both deliver and receive blows; he was never looking around to see how he could get out in case the fight went against him."

It was no easy thing for men like Clifford and Lloyd George to oppose Great Britain's endurance into the Boar War, but they both did it. It was no easy task for Clifford to become a "passive resister," but as a protest against what he believed to be the sectarian use of public funds for education, he suffered many things. Let it not be believed that Clifford was a political preacher. That he was not. But as a minister of the Gospel of Christ, he took it to be his duty to play a man's part in the realm of civil government. Liberally inclined as he was, with a passion to express old truth in modern forms, no one who knew him ever doubted his loyalty to Jesus Christ. The great message of his ministry was the faithful saying of Paul—"that Jesus Christ came into the world to save sinners."—*Rev. C. C. Albertson.*

Prayer.—Our Father, on this day give us new confidence for all our duty. Make us brave to face the world for Thee, give us victory over temptation, and make us bold before every foe of our Christian faith. We ask it, with the pardon of all our sin, for Thy name's sake. *Amen.*

THURSDAY.

FRUITS OF REPENTANCE.

"Repentance (is) unto the knowledge of the truth, and they may recover themselves out of the snare of the devil."—2 Tim. 2:14-26.

Let us not spend our lives acquiring knowledge, achieving accomplishments, gaining questionable ideals and standards, and then pigeon-hole it all like an encyclopaedia to refer to for our personal convenience. But let us turn all that we know and have achieved into moral and religious significance, spiritual power and strong worth. The supreme worth of conversion is found in the output of our daily worth, and Paul says it is "love, joy, peace, faithfulness, meekness, self-control." How about the following:

I recall the case of one who was sixty-eight when he joined the congregation which met in a mud-chinked log building on Crooked Fork. For many years he had been seemingly impervious to the call of God. He came forward unexpectedly one Sunday morning after the sermon. Following his profession, there was much handshaking, and many could not, or perhaps did not try, to restrain the tears. In good sooth, why should one try to conceal his pleasure at such a time, for the very angels of God rejoice when the sinner comes home.

But the usual became very unusual as soon as the handshaking had abated. The convert started for the door. "I'm going over the hill and make it right with Henry!" Church folks stood agape. The "Henry" mentioned had been a former neighbor. Years before, the two had quarreled over a line of fence that separated their mountain farms. The man was back to preaching service that afternoon, and Henry, his avowed enemy, but now his friend, was with him.

"I read in the Book, somewhere, that we must bring fruits fitten for repentance," said the man, "so I had to make peace with Henry."

Prayer.—Our Father, Thou art our Rock, and in Thee do we trust; so shall our lives yield their increase and Thy will be done. *Amen.*

FRIDAY.

TRIUMPHING OVER SELF.

"In honor preferring one another."—Rom. 12:9-11.

In our religious life we sometimes come upon a path that seems narrow and uninviting. But God waits at the end. Listen to a word of experience from a fellow-minister, one who is most truly a man of God.

"Some years ago," said the minister, "my board of officers decided to send for a certain evangelist. Although I did not show it, the proposal threw me into an inward fury. Was not my preaching good enough? But the evangelist came. On every hand I heard his praises. How it hurt, too! What a tyrant jealousy is!

"One whole night I was on my knees battling that spirit of evil. Next day I brought the evangelist to my house for dinner. Still it rankled. In my study I confessed to him and told him how I was striving by God's help to overcome that spirit of envy. We two went to our knees together. Then came the Holy Spirit. That occasion can never be forgotten. It was a joy and peace inexpressible. After that there was happy cooperation on my part. What a revival we had! It was truly Pentecostal!

"But," concluded the minister, "the best is what followed. Within a short time I was called to a larger work. For the first time in my preaching experience I could spare money for books. My happy change came as a direct result of that revival."

Many a successful Church worker could relate some battle with and victory over the baser self. Many who are chronic misfits would find success at the end of the path of self-renunciation, where God waits to bless.—*Rev. John Harrison Allen.*

Prayer.—O Thou that hearest prayer, grant us acceptance through Jesus Christ. Forgive our transgressions; heal our backslidings and continue to us Thy mercy. Still the tumult of the nations, and send a heavenly peace. *Amen.*

SATURDAY.

THE COMING OF THE KINGDOM.

"Give diligence to present thyself approved unto God, a workman that needeth not be ashamed."—2 Tim. 2:1-26.

A drill in the machine shop is intended to do a certain kind of work. Unless the machinist knows how to use it, it is of no service. Unless its mechanism fits and is in perfect order, it will not work. Cog and cog-wheels must fit together in order to turn. Man must know how to apply the power.

If the kingdom of God is righteousness, and that kingdom is within us, then we are the means of the prayers and the coming of the kingdom, and it behooves us to keep ourselves in order and work at the job. Our lives and all that we are must fit with the ideals of the kingdom. When this is the case, the kingdom will come.

Prayer.—Dear Lord, reveal to us Thy way, persuade us by Thy gentleness into life. Increase our faith in Thee, and trust in the teachings of Jesus, who brings all light of the kingdom to our souls. *Amen.*

SUNDAY.

Mark 2:27.

As is the spirit in man, as is the Lord's Day. You cannot make any day the Lord's Day for a man who has no Lord. You cannot make any day a Sabbath for a man who has no Sabbath in him. While it is true that the Sabbath was made for man, it is also true that the Sabbath must be made in man and by him.

As a day of rest, mere outer rest does not bring inner peace. It takes the spirit within, such as John had when he "was in the spirit on the Lord's Day," to bring the true observance of the Sabbath and to realize the true results. Just in proportion as we are in the Sabbath, the day will be to us rich with a message from heaven, and great with the grace of God.

Prayer.—Our Father, breathe into our souls Thy spirit for the Sabbath today, and reveal to us as Thy Spirit shall what this holy day means. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

STOP, LOOK AND LISTEN!

Wherever a roadway crosses a track,
Where trains roar by and engines back,
Up on a sign-post, high in the air,
Three little elves cry out, "Beware!"
Three little elves who call and call:
"Stop, look, listen, you people all!"

First little elf—his name is Stop—
All dressed up like a traffic cop,
Holds out a big white glove all day—
"Stop, stop, people!" he seems to say;
"Stop! Don't cross till it's safe to try;
Stop, stop, stop, till the train goes by!"

Second small elf—his name is Look—
Squints like a gnome in a picture-book,
Carries a spy-glass, stares all day,
Stares down the track and seems to say:
"Look! Don't cross till it's safe to try;
Look, look, look, till the train goes by!"

Third small elf named Listen—he
Wears big ears—one, two and three!
Ears like fans that he listens through,
Listens and listens and calls to you:
"Listen! Don't cross till it's safe to try!
Listen, folks, please, till the train goes by!"

So when *you* come to a railroad track,
Where trains roar by and engines back,
Just you remember that high in the air
Three little elves cry out, "Beware!"
Three little elves who call and call:
"Stop, look, listen, you people all!
Don't cross the track till it's safe to try;
Stop, look, listen, till the train goes by!"

TWO KINDS OF COURAGE.

John's tooth was aching "something fierce," as he expressed it. He had been suffering all night long, and mother had been up the greater part of the night trying to do something to ease the pain. Nothing had helped, however, and morning found John so tired out and fretful that nothing any one could do or suggest was met with favor.

"It's no use, I tell you," he objected, as mother came to his side with a hot application. "Nothing helps it. I wish you wouldn't bother me with those old things! Nobody knows how it hurts," he moaned. "I just can't stand it much longer, and that's all there is to it!"

Of course, a visit to the dentist was inevitable, and when John was informed that the tooth must be extracted at once he strenuously objected. "I have suffered enough as it is, without having to stand something worse," he declared determinedly, "and I just can't do it."

"Oh, yes you can," said the dentist, confidently. "Why, I hear you are the most courageous boy on the football team. Where is all that courage now, boy?"

It was true John was considered an unusually brave boy; nothing was too hazardous for him to attempt; he was never known to fear, even in very real danger. Where, indeed, was that courage now?

"I don't know," he answered the dentist; "but—but I guess it must take another kind of courage to have a tooth pulled—or bear any kind of hard pain. I must have it about me somewhere, though," he added, "if I can only find it."

John found the other kind of courage all right, and maintained his reputation for bravery. "I only wish," he said to the dentist, when the tooth was out, "I had found this kind of courage last night when I was making mother so much trouble!"

John was right in declaring there are two kinds of courage, or rather, two ways of demonstrating courage. This quality, so dear to the heart of every boy, is never more admirable and respect-compelling than when exercised in real suffering. The bravery that inspired one to refrain from useless complaints and demands upon others, to bear pain patiently and manfully, is courage of the very highest order.—*J. P. H.*, in *Presbyterian of the South.*

A SNAPPY FROG HUNT.

Walter Greenough.

Johnny an' Lije an' Harrison Tate
Was a-flyin' 'round at an awful rate,
A-fixin' themselves for th' annual stunt,
O' goin' with me on a big frog-hunt.
You see, us boys, for th' last few years,
Has known a place where there's frogs in smears,
In some old, black ponds that a feller dug
When he got th' goldfish-raisin' bug!
So we took a sack an' a long frog spear—
Th' place ain't more'n a mile from here;
An' we wait till dark, on a moonless night,
An' we stick them frogs by an old flashlight.
But last night Johnny an' Lije jest planned
To catch them frogs sort o' underhand;
So they took a net on a big, long pole,
Along with us to th' old frog hole;
An' I throwed th' light on th' fish pond's bank,
An' there was a frog, all green an' dank,
A-sittin' there, with his eyes a-pop,
A-gittin' all fixed for his water-hop!
Well, Harrison Tate jest grabbed that net
An' slammed it over th' frog, you bet!
An' pushed him down in th' pond's mud rim—
An' then all four of us grabbed for him!
Well, we missed th' frog—but we all got gnawed
By a snappin'-turtle some two-foot broad!

Remarkable Hens.

"Talking of hens," remarked the American visitor, "reminds me of an old hen my dad once had. She would hatch out anything from a tennis-ball to a lemon. Why, one day she sat on a piece of ice and hatched out two quarts of hot water."

"That doesn't come up to a club-footed hen my mother once had," remarked the Irishman. "They had been feeding her by mistake on sawdust instead of oatmeal. Well, sor, she laid twelve eggs and sat on them, and when they hatched, eleven of the chickens had wooden legs and the twelfth was a woodpecker!"—*Selected.*

WILLIE'S ESSAY ON CATS.

Cats that's made for little boys to maul and tease is called "Maltease" cats. Some cats is known by their quiet purrs, and these is called Pursian cats. Cats with very bad tempers is called Angorie cats. Cats with deep feelins is called Feline cats.—*Selected.*

If a man does anything worth while, it is because he first did something when he was a boy.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

Her Idea of Drudgery.

A little girl in a poor family has to wash a great many dishes. Some one began sympathizing with her one day, remarking what "drudgery" it must be.

"No," she replied. "It's great fun. I have given every dish a name, and they are all my children—my dolls. I talk to them while I am washing them and drying them. I pretend that I am dressing them. I like to have them all nice and clean. And I'm sure they like me for looking after them so well. It's lots of fun."—*B. C. Forbes.*

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RELIGIOUS EDUCATION

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MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 31, 1924.

Subject: "Jesus Talks with a Samaritan Woman."

Golden Text: "God is a Spirit: and they that worship Him must worship Him in spirit and truth."—John 4:24.

Lesson: John 4:3-42.

Devotional Reading: Psa. 25:1-7.

Both were carriers of water. The one was a comparatively young man, wearied by his journey, resting on the curb of a well that had been dug by one of his illustrious ancestors long ago. He had no vessel that would indicate that he was a carrier of water, but in his mind and his heart he had the truth that was the water of eternal life. It was the water which, if a man drank thereof, would spring up as it were a well of water unto eternal life. He was tired, very tired. But even though his outward man was tired, his inner man was constantly being renewed by those unseen but very real spiritual forces that came from immediate contact with God.

The other carrier of water was a woman, perhaps of middle age. She, too, was tired; perhaps not so much in the physical sense as in the sense that she was wearied of the endless task of carrying water from the well to the village, a task that was nothing short of drudgery, because her heart was not in it. She was a machine, without many of the finer human qualities of life, and without that sense of the real values of life that make a difference between existence and living. She was immoral, bigoted, crafty, and ready to welcome anything that would release her from the drudgery of her task. And she had come out to the well, as was her usual custom, to draw water—a regular incident in a colorless life.

But this day was different. What heretofore had been an act of routine and even of drudgery suddenly became the turning point in her life and the inspiration of a service that has come down even to the present day. For on that sultry day at noon, she met that other carrier of water, Jesus Christ, and life took on a new meaning, existence was transformed into abundant living. It is ever thus—he who meets Jesus Christ on the highway of life can never be the same afterward. And to him who does the bidding of the carrier of the water of life, all things become new. Even the old tasks take on new significance, and one becomes conscious of new values in life.

There is not the space here to go into detail in regard to the lesson. But he who reads with an open mind and a prayerful heart will find here truths that will capture his imagination and fire his heart. The religious worker will find here valuable information in regard to personal work. See how Jesus makes a point of contact, how His sympathy and desire to help overleaped all racial barriers and social customs, how he began at things material and led up to things spiritual, how he refused to become engaged in a "theological discussion," ho whe did not hesitate to put his finger on the "sore spot in the woman's life," how he awakened a sense of need on the part of the woman, and how he inspired the woman to go out to do personal work. He who reads this lesson will see at least one of the reasons why Jesus was called the "Master."

Some Suggestive Teaching Points.

1. God's love recognizes no racial boundaries, social customs, nor creedal divisions.
2. Common-place experiences may be turning points in our lives.
3. Man cannot live by bread alone, nor by bread and water, but by every word that proceedeth out of the mouth of God.
4. An honest desire to help usually finds a way to help.
5. Spiritual things are spiritually discerned.
6. Back of spiritual blindness, there is usually secret sin.
7. Confession and penitence are prerequisites for receiving "the living water."
8. God is a Spirit.
9. Underneath even the crudest and even hardest life, there is a hunger for the things of God.
10. The essential thing is not where God is to be worshiped, but how He is to be worshiped.
11. God wants men to engage in worship and to have fellowship with Him.
12. Jesus Christ satisfies the deepest needs of men.
13. He who has been saved himself ought to become interested in having others saved.
14. It is a good thing to believe what others say about Jesus; it is a better thing to believe in Jesus Himself.
15. Man looketh on the outward appearance, but God looketh at the heart.
16. The time of the harvest is now.

CHRISTIAN ENDEAVOR.

By William T. Scott.

September 7, 1924.

Topic: "In His Steps. How Jesus Helped Sinners."

Lesson: Luke 15:1-7, 19:1-10.
Consecration Meeting.)

Daily Readings: M., Sept. 1, Forgiving Sinners.—Matt. 9:1-8. T., Sept. 2, Loving Sinners.—Matt. 23:37-39. W., Sept. 3, Saving sinners.—Acts 4:1-12. T., Sept. 4, Dying for sinners.—Gal. 2:20-21. F., Sept. 5, Living for sinners.—Heb. 7:19-28. S., Sept. 6, Patience with sinners.—Mark 5:1-17.

Jesus was accused by His enemies of being a friend to sinners. What a wonderful accusation! Jesus didn't deny it, but rather proved it by associating with them, and, in the end, dying, that they might be saved. Jesus is our model, our guide, and while we cannot go to the limit perhaps as He did we can do what our opportunity avails.

What did the sinners think of Jesus? Why they came to Him, both rich and learned, ignorant and poor, even by night, or whenever opportunity afforded itself. He never disappointed them, either. He removed a suffering. He gave them peace.

"In His steps" should be the resolve of every Christian, and if we follow Him, we too will become the friend of sinners. Not a friend of their sins, but a friend of the divinity, the soul within them. In following Jesus, let us see how He helped sinners and how we may do so.

Jesus helped sinners by knowing their needs. He helped them by believing in them, and by encouraging them. When He told the adulterous woman, "Neither do I condemn thee; go, and sin no more," He gave her the ray of hope that made her want to regain that which she had lost. Jesus helped sinners by showing them their sins, and then by presenting to them the better way of life. As friends and followers of Him, let us know His life among sinners, and then help to show sinners the better way. The greatest way perhaps that we may help sinners today is by living in the right way ourselves, thus proving that that way makes life more joyful.

Suitable Songs.—"Jesus Saves," "Love Lifted Me," "The Ninety and Nine," "Tell Me the Story of Jesus."

THE RIGHT KIND OF EDUCATION.

By President Coolidge.

Ignorance is the most fruitful source of poverty, vice and crime, and it is easy to realize the necessity for removing what is a menace, not only to our social wellbeing, but to the very existence of the republic.

It is necessary that education should be the handmaid of citizenship. Our institutions are constantly, very properly, the subject of critical inquiry. Unless their nature is comprehended, unless their value be properly assessed, the citizen falls ready prey to those selfish agitators who would exploit his prejudices to promote their own advantage.

Another element must be secured in the training of citizenship, or all else will be in vain. All of our learning and science, our culture and our arts, will be of little avail, unless they are supported by high character, unless there be honor, truth and justice; unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but thee is no substitute for morality, character and religious convictions.

DOUBLE ROLL DOESN'T GO.

George Kilbert, New York, is wondering if it pays to be a hero one minute and a criminal the next.

Kilbert climbed down from a truck he was driving and swiped four automobile bandits who attempted to hold him up. Without a pistol, and in fact without any weapons, Kilbert climbed down from behind the wheel of his van and simply mopped up the earth with the four bandits. They finally escaped in their touring car. The police came up after the battle was over and congratulated Kilbert on the great work he had performed. Kilbert was modest, and simply said: "It was easy." He seemed impatient to be off, but one of the policemen asked him what he was hauling, and he said that it was a lot of silk and that it was worth $100,000.

And then some one looked into the truck to catch a glimpse of anything worth $100,000, only to discover that the silk was real beer, and the day was hot, too.

So Kilbert again descended from his van, but no longer a hero. He became a prisoner, charged with transporting a truckload of high-powered beer from a Connecticut brewery.—*Ex.*

Robert Raikes, a Gloucester (England) printer and publisher, in 1780 noticed some urchins playing in the street on a Sunday morning, gathered a number of them together and formed them into a class for private religious instruction. This was the beginning of Sunday Schools.

Christian Orphanage

DEAR FRIENDS:

The Durham Sunday School pulled off a great picnic on Thursday, August 14th. They came in a special car, two hundred strong, with lunch in abundance, ice cream and ice cold lemonade. The day was ideal in every way, the weather clear, cool and pleasant, the children as happy as mocking birds in the trees.

It seemed that our children at the Orphanage took it for granted that they were all brothers and sisters, and all mingled together and had a big time all day without a single thing to mar the pleasure of the day. The Orphanage management, knowing something of the abundance of the good things the Durham Sunday School brings to eat had prepared a long substantial table in advance to care for the situation, and about 1 o'clock, when the good ladies had filled it to the limit, with good things to eat, it was a thing of beauty as well as a thing to satisfy the appetites of the many little children who gathered around it to satisfy their hunger.

The Orphanage family had a cordial invitation to partake, which was gladly accepted and highly enjoyed. It was really amusing to see how the children enjoyed the ice-cold lemonade. It made the writer think back about forty-eight years ago when he would go with his father to Danville, Va., to sell his tobacco, and the old darkies would come around with a bucket of ice-cold lemonade, crying "Ice-cold lemonade, made in the shade, stirred with a spade—the best lemonade ever made."

I tell you it did look good to a little country boy who had never had a glass in his life, and not a nickel to buy one with. It was awful, wasn't it? When I looked at the little fellows enjoying the lemonade made in the shade of a big oak tree, stirred with the hands of Mr. Cannady, it carried me back to my boyhood days. Then the ice cream too; how they enjoyed it, and how tempting it is to a little fellow to eat his first cone and get back in line for another one. But you could not blame a little fellow, could you?

Then a 6 o'clock lunch again for everybody—good as it was at noon, with plenty and to spare. After we had satisfied their hunger, the swimming pool, with nice fresh water, was turned over to the visitors, and many enjoyed it.

Mr. W. K. Holt, chairman of the board of trustees of the Orphanage, and his good wife, came up to enjoy the day with the visitors. We were happy to have these good people, and hope they will make this an annual affair.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 28, 1924.

Amount brought forward $11,955.59

Sunday School Monthly Offerings.

North Carolina Conference:		
Third Avenue, Danville	$ 4.46	
Seagrove	1.00	
Shallow Well	1.75	
Mebane	1.00	
Randleman	1.60	
Franklinton	1.25	
Liberty, Vance	3.82	
Ingram, Va.	5.00	
New Lebanon	2.00	
Durham	3.34	
Mt. Auburn	12.36	
Christian Light	4.15	
		41.73
Eastern Virginia Conference:		
First S. S., Norfolk.....	$ 5.00	
Suffolk	25.00	
		30.00
Valley of Virginia Conference:		
Antioch	$ 6.30	
Palmyra	2.03	
		8.33
Georgia and Alabama Conference:		
Beulah	$ 1.15	
Rock Spring	1.00	
		2.15
Special Offerings.		
Edgemont Bap. S. E., Durham...	$ 14.00	
W. E. Stanley, support of child...	14.00	
		28.00
Grand total		$12,065.80

TACKING OR SAILING.

The Almighty was lavish when He scooped out the ten thousand lakes that lie in Minnesota. They are fair emerald brooches that glitter on the bosom of nature up here.

They smile from a thousand little valleys, and laugh the weariness from tired hearts.

Last week I saw an unforgettable sight out on the water. Two sailboats were maneuvering up and down the lake. They were going in opposite directions, but were driven by the same wind.

Life flared up in my brain, and I said: "This is what is occurring everywhere on the earth." Some human boats make headway only under a favoring breeze, and others compel hostile breezes to bear them on their way.

I thought of two lads that grew up in the same community. Both were bright, and each had a good chance. When young manhood came to them, one took the principle of going where the winds of chance took him. The other set his sails to the winds and learned to be a mariner on life's seas. When the years of 35 had come, one of these lads lay in the port of nothingness, blown there by the gale of misfortune. The other was a leading man in the city not far away, and had mastered the uncertainties of life by adjusting his sails.

I know of two farmers who had inherited their land. They both had a good chance—an even chance. Today one is fairly independent, having learned to change his course when hard times and difficulties came. The other is working for his fortunate neighbor, because he could not travel in the teeth of a wind.

There are inner difficulties and storms, personal to teach of us, that not even our husbands or wives know all about. Divine living is learning how to advance the soul and character, no matter what happens.

Many people are able to manage their lives so long as winds and weather favor, but collapse immediately the wind veers to the opposite quarter.

The ability to tack, to turn aside, to make headway in the face of temptations, disappointments, loss of health, failure of fortune, coldness of friends, and sail on contentedly and smiling—that is the divine way of life that humanity must learn.

To me, the constant marvel of Jesus is His ability to make even death an incident in the process of life. Out of the bitterest cup ever put to mortal lips, He drank from it the divine waters of contentment. So may we.

"One ship sails east, another west,
While the self-same breezes blow;
'Tis the set of the sails, and not the gales,
Determines the way they go.
"Like the wars of the waves are the winds of fate
As we travel along through life;
'Tis the set of the soul determines the goal,
And not the winds or the strife."

—*Dr. J. W. Holland,* in *Progressive Farmer.*

IS IT NOT THE LAW?

"For no reason that is apparent to me, the question has been asked, as perhaps it will continue to be asked until it has been definitely answered, what views I hold concerning the enforcement of the eighteenth amendment and the statutes passed to put it into effect. Why the question? Is it not the law?

"I would hold in contempt any public official who took, with uplifted hand, an oath to support the Constitution of the United States, making at the same time a mental reservation whereby a single word of that great document is excluded from his vow. An administrative officer is no more entitled to choose what statutes he will or will not enforce than is a citizen to choose what laws he will or will not obey.

"As well might he ask to strike from the Ten Commandments those he was not inclined to keep. Obedience to the law is the first duty of every good citizen, whether he be rich or whether he be poor; enforcement of the law against every violator, rich or poor, is the solemn obligation of every official."—(From speech of acceptance of John W. Davis, Democratic presidential candidate.)

A MAP ON THE WALL.

"Mother, our State is the biggest State in all the world, isn't it? And there is a boy from Alabama visiting Fred Taylor and he says his State is bigger."

"And what did you say to that?" asked Mrs. Phillips.

"I told him he was crazy, for our State is bigger'n all the rest of the world put together.' "

"Son, I see that we must have three good maps in this house, one of our State, one of the United States, and one of the world. And when we do we'll have a good time consulting them on all occasions."

"But why, Ma?"

"Because ignorance does not increase any State, but education within it does increase the world's respect for it."

"What do you mean, Ma?"

"You'll understand some day, dear," she laughed gently.

"I just mean that a map should be in every home and should be often consulted."

THE CODE OF GOOD SPORT.

1. Thou shalt not quit.
2. Thou shalt not alibi.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art unwilling to give.
7. Thou shalt always be ready to give thine opponent the shade.
8. Thou shalt not underestimate an opponent, nor overestimate thyself.
9. Remember that the game is the thing, and that he who thinketh otherwise is a mucker, and no true sportsman.
10. Honor the game thou playest, for he who playeth the game straight and hard wins even when he loses.—*American Magazine.*

BEFORE IT IS TOO LATE.

If you have a gray-haired Mother
In the old home far away,
Sit down and write the letter
You put off day by day.

If you have a tender message,
Or a loving word to say,
Don't wait until you forget it,
But whisper it today.

Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.
The tender words unspoken,
The letter never sent,
The long-forgotten message,
The wealth of love unspent.

For these some hearts are breaking,
For these some loved ones wait;
So show them you care for them
Before it is too late.
—Geo. Bancroft Griffith.

NEW UNITED STATES STAMPS.

The government has issued a series of three stamps—1, 2, and 5-cent—in commemoration of the three hundredth anniversary of the settling in New Netherland, now New York State, by the Walloons (the French Huguenots) in 1624.

The 1-cent, which is green, has a picture of the ship New Netherland, which brought the Walloons over. The 2-cent stamp is red and shows the Walloons landing at Albany. The 5-cent stamp, which is blue, has a picture of a market in Mayport, Fla., where another colony landed.

On each of these stamps are the words Huguenot-Walloon Tercentenary, and the dates 1624-1924.

Every native American Indian in this country becomes a citizen of the United States, under the new Indian citizenship act recently signed by the President. The granting of citizenship does not remove the restrictions on Indian lands under government guardianship, the Supreme Court having held that wardship is not inconsistent with citizenship.

Lafayette arrived in New York on August 19, 1824, for the purpose of making a Masonic tour of the United States. He was received with great enthusiasm by several grand bodies and was recipient of considerable attention from his fraternal brethren throughout the nation.

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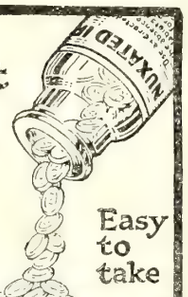

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FROM RICO TO HAWAII.

The plantations of the Hawaiian Islands will probably be manned by American citizens from Porto Rico instead of Japanese, as a result of the new immigration bill.

With a population of 1,300,000, Porto Rico has a surplus of at least 400,000 people.

The proposal has been made that army transports carry the surplus Porto Rico labor to the Hawaiian Islands either free or at a nominal fare. There were 5,602 Porto Ricans in the Hawaiian Islands in 1920. The climate and products of Hawaii are quite similar to those of Porto Rico, the natives of Porto Rico being accustomed to raising apples, coffee, sugar cane, pineapples and other products which are common to the two territories.

The Porto Ricans in Hawaii have shown a tendency to remain in agricultural work while all other classes of imported labor, including the Filipino drift to the cities.

The Porto Ricans are unusual in that they are the only people the United States has annexed who have joyously assumed their new relationship. They make excellent soldiers under American training and standards of living. Two regiments in the regular army are made up of Porto Ricans. One is stationed in Porto Rico and the other in the Canal Zone.

The War Department asserts that inasmuch as the Hawaiian Islands were acquired as a military outpost, more attention should be given to the character of the population.

OUR COUNTRY'S POPULATION.

Although a complete government census of the United States is taken only once every ten years, regular annual estimates are made by the National Bureau of Economic Research each year. The latest figures issued by the bureau show that on January 1, 1924, the population of our country was 112,826,000, an increase of almost two million over 1923. The report further indicates that during the latter half of 1923 a net increase of 1,162,000 was recorded, the greatest growth for a six months' period in the history of the nation. This unusual increase is attributed to two factors—the lowest death rate which has ever prevailed during a similar period of time in the country, and to the heavy excess of immigration over emigration.

Large stone slabs which formed the core of the Roman roads in England were in medieval times frequently carried off for building purposes. The using of these ancient roads as quarries accounts for their disappearance in many districts.

Brick-making, the most ancient of all the industries, is today one of the basic industries of the nation, and bricks are composed of exactly the same material and manufactured according to the same principles as the ancient product.

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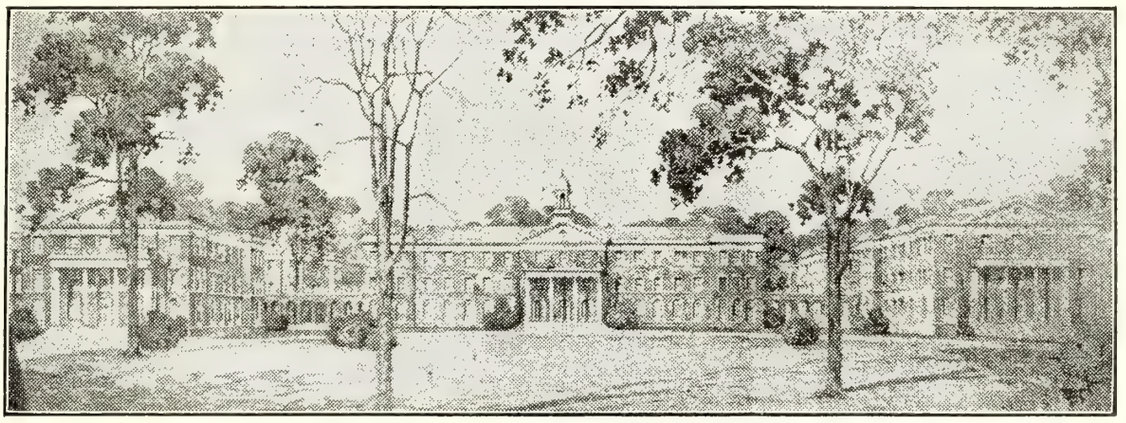

Library Building Auditorium — Alamance Hall. (Administration Building.) — Religious Activities Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

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Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

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Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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By E. L. Middleton.

Mr. Middleton possesses definite qualifications for the preparation of this work. For twelve years after leaving college, he was a day school and Sunday School teacher in a village that had "once-a-week" preaching, with half the membership of the Sunday School living in the open country; while for fourteen years more he has been a State Sunday School secretary in rural State. Mr. Middleton urges the adoption of no novel or revolutionary ideas or methods. He recognizes the place and the value of recognized Sunday School policies and methods, and has prepared a digest of the essentials in a manner plain enough to render it adaptable for use in any rural school. Methods, administration, organization and development are each and all discussed in this book in an eminently practical way.

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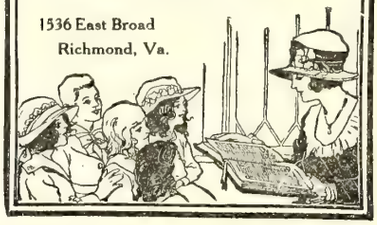

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, SEPTEMBER 4, 1924. | NUMBER 36.

THE SUN'S OBSERVATORY

By Sion M. Lynam.

The Gideons Work.—

Since their first Bible was placed in a little hotel in Montana sixteen years ago, the Gideons, an organization of Christian traveling men, has placed 570,000 copies of the Scriptures in American hotel rooms. Of this number, 40,205 were placed during the last year.

Joseph Conrad Dies.—

Joseph Conrad, the famous novelist, died on August 3d. Conrad has given to the world probably the greatest stories of the sea. He was born in a country practically without a seacoast, and inherited as his mother-tongue a foreign language. He became a sailor and writer of most perfect English. At the time of his death, the novelist was sixty-seven years old.

Fosdick to Leave Presbyterians.—

The *British Weekly* publishes a communication from Mr. D. Campbell Lee in which he states that Harry Emerson Fosdick is to sever his connection with the First Presbyterian Church of New York City. Mr. Fosdick, according to Mr. Lee, cannot accept the offer of the Presbyterian General Assembly to subscribe to the Westminster Confession. Mr. Fosdick has a number of pulpits open to him, but he has not yet decided which he will accept.

Honor Memory of Author.—

The Tory Hill Meeting House, officially the South Congregational Church of Buxton, Me., has received two collection plates in memory of Mrs. Kate Douglas Wiggin Riggs, the famous author. Mrs. Riggs was president of the Dorcas Society of that Church from which the memorial plates come. The plates bear the initials "K. D. W." and an inscription. This Church is the scene of one of Mrs. Riggs' best stories, "The Old Peabody Pew."

Hymn Writers' Memorial.—

Under the leadership of Mrs. Fannie Barrett Browning, the Olney parish is raising funds to erect a marker to the memory of the two great hymn writers—Newton and Cowper. John Newton served this Church as pastor, and William Cowper worshiped there as a parishioner. "Glorious Things of Thee are Spoken," "How Sweet the Name of Jesus Sounds," "Come, my Soul, Thy Suit Prepare," date from Newton's Olney pastorate. While worshiping there, Cowper wrote, "God Moves in a Mysterious Way," "Jesus, Where'er Thy People Meet," "There is a Fountain Filled With Blood." No memorial has ever been placed in the parish to mark the connection of these two men with the Church.

Boston Students Tour Europe.—

Dean Walter S. Athearn is in Europe this summer, conducting a tour of a class of students engaged in the study of European social conditions, and the history of religious education as exemplified by the leaders in religious thought. Other classes from the same institution are in Europe studying geography and religious art. Boston University gives academic credit for these courses. It is a fine thing when an institution can arrange to give its students first-hand information by travel and instructed leadership.

Relief Committee Closes Work.—

After more than nine years' activity, with a record of many thousands of lives saved, more than four million children fed and clothed, and the distribution of almost one million tons of food in Central Europe, the American Jewish Relief Committee has closed up its affairs and gone out of business. The committee raised and disbursed $63,137,562 during the period beginning shortly after the opening of the World War and continuing to the present.

This committee has a fine record for charity, and the good which it has done is inestimable; but it is encouraging to see that committee and others of its kind go out of business, since such discontinuances of work indicate better days in Europe.

Bombay to Have Prohibition.—

A system of liquor-rationing and a gradual reduction of places where liquor may be sold was adopted by the Legislative Council of Bombay. The measure looks to ultimate prohibition in twenty years. The Commissioner of Excise fought the measure, pointing out the difficulty of enforcing it while all the other provinces had unrestricted liquor traffic. With a vote of forty-five to twenty-eight, the measure was carried.

The people of the East are awakening to the need of safeguarding their youth. They are striving to grow the appetite out of them by a gradual reduction process. It will be interesting to observe the results. It has been suggested that this would have been better for our own country, but we have in entirely now, and to step backward would be a catastrophe indeed.

Merchant Clothes Veteran Preachers.—

Arthur Nash, the Cincinnati clothing manufacturer, who tries to conduct his business according to the Golden Rule, is giving a suit of clothes free to all the retired Methodist preachers of Indiana. Mr. Nash says that there is more pleasure in giving these clothes to these men, who have worn their lives out in service, than there is in selling them to anybody else at a profit.

The world needs more men like Mr. Nash, who would attempt to apply religious principles to their business. We cannot hope for much putting of religion into business until the Church has put some business into its business affairs. An adequately conducted financial system in the Church would compel the admiration and respect of business men, and they would attempt to try religion in their business just as Mr. Nash is doing.

Cause for Another Squabble.—

In Jerusalem, Bethlehem, Nazareth, and Haifa there are hundreds of thousands of dollars' worth of property in Churches monasteries, parks and plots of ground which before the war belonged to the Russian Chuch. During the war most of this property was requisitioned by the Turks and Germans, and since the conquest of Palestine by the British, the British government has been occupying them. The Metropolitan Antonine has now arrived on the scene to claim the property, but he is an avowed Tsarist, and opposed to the present order in Russia. Whose the property really is, may yet have to be determined by an international tribunal.

The Church property has furnished many a cause for squabbling. This is merely one more incident added to the list. The British government, now holding the mandate of Palestine, does not wish to relinquish its hold on so much money, especially to one with the political convictions of the Metropolitan Antonine, who is now claiming the property in the name of the Russian Church, which originally owned it.

Norman Thomas Runs for Governor.—

The Socialists of New York are running Norman Thomas, a Presbyterian minister, for Governor of New York. Mr. Thomas has not been in the active pastorate since early war days when his opposition to the course of the Churches as a Socialist led him to resign his pulpit. As a leader in the Fellowship of Reconciliation, he has done much to shape Church opinion during post-war days. He was editor-in-chief of the *Leader* during its brief career as a Socialist daily, and is now on the staff of the *Nation*. It is interesting to note that Lieutenant-Governor Geo. R. Lunn, New York, is also a Presbyterian minister who drifted into politics as a Socialist during the war.

Back in the days when Mr. Thomas and Mr. Lunn were resigning their pulpits, we condemned them for opposing the course which the Churches were pursuing; but now most of us understand that they were right and we were wrong. Never again must the Church of Christ back a nation in any war. Patriotism, however dear, is not enough to cause men to turn their backs on the principles of Jesus.

NOTES-PERSONALS

Dr. Atkinson preached at our Elk Spur Church on August 24th. He writes that our mountain work is in a flourishing condition.

Rev. R. A. Whitten, of Columbus, Ga., is changing his residence to Greensboro, N. C., where his correspondents will address him.

We understand that splendid revival services are being held in various sections of our Church. Let the brethren report for THE SUN promptly.

Many friends are urging a concerted effort to found a suitable memorial for Dr. W. S. Long at Elon College. We can think of nothing more appropriate and trust the movement may largely succeed.

Elon opened for her thirty-fifth session on September 3d. Prospects were fine. THE SUN regrets that any of our young people go elsewhere to college when we have such an excellent one of our own.

Mr. Wallace Elden Miller, 38 Henrietta Street, Asheville, N. C., and president of the Asheville Law School, was a pleasant visitor to Elon last week. He is anxious that we found a Christian Church in Asheville.

Deacon Otis S. Boyd, of our Pleasant Grove (Va.) Church, was buried there on last Tuesday, August 19th. Bro. Boyd was a good, true man and faithful adherent and officer of the Church. Many will deeply mourn his loss.

Dr. W. S. Alexander will be duly installed as pastor of the college Church on Sunday evening, September 7th, at 8 o'clock. Dr. Alexander's wide experience in pastoral and in college work fit him eminently for this position of great responsibility as also of great opportunity.

The *Herald of Gospel Liberty* has brought out a "Christian Publishing Association Number" that certainly is impressive. The cut of the new publishing house is fine, and we rejoice at the progress of our publishing interests. Congratulations to Editor Kerr and to the C. P. A.

The great Skinner organ of the Whitley Memorial Building is to be formally presented in public concert on the evening of September 5th. Mr. Louis Potter, organist to the Presidents, is to be the artist. This is said to be the finest organ in any Southern college. Our friends are invited.

Rev. and Mrs. S. M. Lynam are now on their way to Wadley, Ala., where they are faculty members of Bethlehem College. THE SUN predicts for them a large and worthy service there. Bro. Lynam will continue to furnish each week his illuminating comments on the current events of the time.

Dr. N. G. Newman, who has served Elon Church so faithfully for the past seven years, has moved to Holland, Va., to resume his residence in the parsonage he vacated twelve years ago when he became college pastor at Defiance College. He will be pastor of our Holy Neck congregation. Happy pastor—happy people!

Rev. J. E. McCauley has just concluded a very successful revival at his home Church, Damascus, and next week is to hold the meeting for Pleasant Ridge (R). He brought in two young people for Elon today and signed them up. He will re-enter Elon this fall to pursue his M. A. degree in the department of Christian education.

The big editor is vacating in the western part of North Carolina these days. He and Dr. C. H. Rowland, with a colored cook and porter, are "Fording" and fishing, sleeping in tents, and trying to rest. The little editors are responsible for this issue, and all its defects are "theirn." We hope the big editor will greatly enjoy himself.

THE CHRISTIAN SUN is the recipient of a neatly printed program of the Webster Community Christian Church, giving the order of the cornerstone laying, dedication of bell and dedication of Church. The exercises took place August 23-24, 1924. Here is wishing much success to the pastor, Rev. Milton W. Sutcliffe. Our readers would appreciate a full account of the exercises.

Organ recital is to be given at Elon College auditorium on September 5, 1924, at 8 P. M. On this occasion the largest Skinner organ in any Southern college will be formally opened to the public of music-lovers. At the suggestion of Elon College, you, with your family and friends, are cordially invited to honor this great musical event with your presence. We promise you a concert you will never forget.

"Japan is at this moment holding actual army maneuvers, yet the world does not tremble. Last year France mobilized her whole disposable force on the Swiss frontier, yet Italy was not afraid. Today the British empire holds a million armed men. France has a standing army of 720,000 and has trained 2,000,000 men under twenty-five years of age since the armistice. Russia has a million and a half men constantly under arms. Opposed to this is the insignificant number of 125,000 men maintained by the United States. And yet there are those who say that for the citizen members of the skeleton military organization of the United States to assemble on September 12th, is to rattle a sword in the face of the world."

This is given not to paliate the doings of our government, but to suggest that wrtiers for the public press give the people the facts.

The *Chapel Hill Weekly* has this to say about the home-coming at our Damascus (N. C.) Church on August 17th:

"Damascus Church, a few miles west of Chapel Hill, had the biggest meeting in its history last Sunday. It was a home-coming in honor of the former pastor of the Church. Eight pastors of Christian denomination were present—Rev. W. W. Staley, former president of Elon College; Rev. W. C. Wicker, Rev. B. J. Howard, Rev. A. T. Banks, Rev. P. T. Clapp, Rev. John S. Carden, Rev. J. E. McCauley, and Rev. O. D. Poythress. All of these except Mr. McCauley and Mr. Poythress, have served as pastors at Damascus.

"Mr. Staley delivered the sermon in the morning, and in the afternoon Dr. Wicker related the history of the pastors from John Wilson, who founded Damascus, about 1793, to the present occupant of the pulpit, Mr. Carden.

"At noon a feast was spread on tables in the grove. Beef, mutton, chicken, vegetables and fruits, cakes and pies—every sort of food was there in abundance, and right heartily did the crowd attack it. Not only the people of the neighborhood flocked to the gathering, but scores of automobile parties came from Chapel Hill, Durham and other places. A group photograph of the descendants of John Wilson—three or four dozen of them—was taken after the dinner."

TUBERCULOUS PATIENTS MAKE GAIN.

"Those people at the sanatorium may have tuberculosis, but they certainly do put on flesh after they go there," is a remark which is often made by visitors at the State Sanatorium.

Recently one woman made a gain of 9 pounds in two weeks. This is exceptional, but gains of 4, 5 and 6 pounds a week are not unusual, and gains of 1, 2 and 3 pounds a week are the usual thing. After a period of six or eight months' treatment, it is not uncommon for patients to go away from the sanatorium weighing 20, 30 or even 40 pounds more than on admission. One woman gained 79 pounds while taking treatment at the sanatorium.

Of course, every patient does not make these splendid gains, but the average patient, given the rest cure with nourishing food and plenty of milk, other things being equal, soon makes an excellent gain in weight. This is not always a sure indication of recovery from tuberculosis, but it is a very good sign that the patient will recover. However, to put on a lot of surplus flesh is not necessary for a patient to get well of tuberculosis. Formerly it was thought beneficial for tuberculous patients to eat large quantities of raw eggs—very few sanatoria now give raw eggs to their patients. To gain back to normal weight and not to put on surplus flesh is the ideal method of gain.

MEMORIAL FUND.

Previously acknowledged	$16.00
Hon. I. W. Pritchard, Chapel Hill, N. C.....	2.00
Mr. & Mrs. J. D. Luke, Suffolk, Va.....	2.00
Total received to August 30th.....	$20.00

Bro. Pritchard, in remitting his gift, says: "In addition to the enclosed, I will give $50 to the O'Kelly Monument Fund if the committee will place it at Elon College."

Mr. and Mrs. J. D. Luke, in sending their gift, say: "We have been thinking of sending our donation for weeks, but have put it off from neglect. We count it a great privilege to be contributors to such a worthy cause and name as 'Christian' and 'O'Kelly.' May the people of our Christian Church not forget the founder, of whom we are very proud. We hope the day will come when the members of our Church will tell the world of the real purpose of its founding."

We are grateful for these gifts. Let others send in as rapidly as they will. The committee is preparing to act in the matter as soon as the funds are on hand.

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

REV. J. W. ELDER.

The following brief note brought the sad news to THE SUN:

"Wadley, Ala., Aug. 25, 1924.

"Dear Brother,—My brother, Rev. J. W. Elder, Pisgah, Ala., will be buried today. Very sad. Fraternally,

"H. W. ELDER."

This was followed by the following on August 27th:

"Dear Brother,—Am writing to advise that I have just returned from North Alabama, where I conducted the funeral of Rev. J. W. Elder, which sad event occurred at Pisgah, Ala., Monday, 25th. It was indeed a very sad occasion, as I am sure you will realize. Our people up there are very sad at the loss of their pastor, but the great Church will rise in faith and help them out. Bro. Elder's wife is in a very feeble condition, and her friends are very anxious for her.

"Fraternally,

"G. D. HUNT."

This wasth e first news THE SUN has had since two weeks ago, when it was learned that Bro. Elder had been carried to a hospital in Chattanooga, Tenn., to undergo an operation for the same trouble that proved fatal to the late lamented Dr. Barrett. We do not have the particulars as to whether Bro. Elder ever rallied from the operation or went immediately after the ordeal. The very sad fact faces us that another one of our very useful, capable and faithful ministers has fallen on sleep and gone to his reward. While not as widely known among the brotherhood as his brother, Rev. H. W. Elder, of Richland, Ga., who is a member of the Mission Board of the Southern Convention, Bro. J. W. Elder was an able minister of the Word, of modest disposition, but a man of great faith, tireless energy and undaunted courage. When the brethren of our Alabama Conference wanted a man to open up our cause in Northern Alabama and build there in a solid and sound way and in a manner that would mean surea nd steady growth in the future, all eyes and hearts turned to Rev. J. W. Elder. With great sacrifice he went, and in wisdom he has wrought so securely that he has established a work at Pisgah and in the surrounding community that he has won the loyal support of all who are acquainted with the situation.

In the going of Bro. Elder, the Alabama Conference has lost a wise counselor, a safe leader, a clear thinker, and one of its best and most beloved ministers. It will be difficult to find one to take his place and fill up the gap caused by his untimely death. We knew him personally and had the profoundest respect for his judgment and his wisdom and his unassuming spirit of self-sacrifice and devotion to his Church and the Lord's cause. Surely a man of God has gone to reap the reward of faithful sowing.

RESPECT OF RIGHTS.

Quite apart from, but most pertinent to, the great array of opinionsc oncerning the profit or loss of the annual report of the Institute of Arts and Sciences of Columbia University. This is to the effect that since the war there has been an immense increase of interest in education, and especially in the education of adults in social and economic subjects of national and international importance, says an Eastern exchange. Men and women of mature years are flocking to colleges and universities in unprecedented numbers, to study history, economics, international law and other things which were suggested by the war, or knowledge of which will better fit people to deal intelligently and efficiently with the issues involved in both war and peace.

This report is based upon actual statistics, and is to be accepted as correct. That it indicates a great gain for civilization, and for national and international welfare, is obvious. We may couple with it, too, another report which was recently made upon equally good authority, of an enormous revival of interest among undergraduate college students in the classics and the humanities. This also is a result of the war; a reaction against the too great subordination of those studies to "practical" sciences which had long been characteristic of German education and which produced in great measure the state of mind in Germany which made the war possible.

It is a most lamentable confession, that so great a catastrophe as the war was necessary to effect this revival of interest in education. But there can be no question of the value of the revival, both for its own sake and for the influence which it must have toward the maintenance of peace. An ounce of sound instruction in national and international affairs is worth more than a ton of pacifist sentimentality. "Men, who know their rights, and, knowing, dare maintain," were described by the poet as "what constitutes a state," and the poet's vision was true. Men who intelligently know their rights as citizens of their own State, and who know what are the rights of the citizens of other States, will be the first and the strongest to maintain their own rights and equally to respect the rights of others. Universal respect of rights is the strongest possible bond of peace.

MUSCLE SHOALS DAM TO BE BUILT.

That Alabama iron and steel, handled from the ore beds to the finished product by local enterprises, will be used for the entire operating mechanism of the great Wilson Dam, at Muscle Shoals, should be an inspiration to every ambitious community of the South, is the view of J. C. Williams, manager of the Southern Railway system's development service, in commenting on the award of this contract to a Birmingham manufacturing concern.

Fifty-eight gates and the operating machinery, requiring over 1,500,000 pounds of cast iron and steel, are to be used, and every bit of the work will be done in Alabama plants.

"This is a splendid example," said Mr. Williams, "of what can be done in the South in the way of converting raw materials into finished products instead of sending them away in the crude state to furnish the basis of profitable industry in other sections.

"The concern which secured this contract was a pioneer manufacturer of Corliss engines and other machinery in the South, and its products have gone into export trade as well as to many parts of the United States. It also has built marine engines, mine hoists, and sugar-mill machinery, giving a varied output for which there has always been enough demand to keep its plant busy.

"Only by such enterprise and self-reliance on the part of Southern business men will the South be able to take full advantage of its wonderful natural resources. Likewise, the only sound basis for a permanent foreign trade through our Southern ports is the development within the South of industries which will import foreign raw materials and combine them with native products in the manufacture of articles for which there is a demand in foreign countries, particularly Cuba and other West Indian and South American markets, which lie at our door."

A GOOD REPORT.

On account of the absence of our corresponding secretary, our baptismal services of last Sunday (August 17th) has not been reported to THE CHRISTIAN SUN. I baptized seventeen young people that I am certain any Church might well be pleased to enroll as members.

The president of our ladies' aid told me she had heard several parties make the statement that it was the most impressive service of the character that it had even been their privilege to attend. So I trust we are going along fairly well.

Oun Sunday School record shows a steady gorwth in our school, and our Christian Endeavor is doing the best work, I am told, that it has ever done.

Now, you can just shape up this little writing according to your own liking, and perhaps it will be a stimulus to some other place to do its best.

Dyke, Va. A. R. FLOWERS.

AN APPRECIATION.

THE SUN is a weekly visitor at my home, subscribed to by my wife, Mrs. Bakwell. I have been a reader of it for quite a while, but not until recently have I been so interested from reading THE SUN's "Observatory." Recently I went with a group of the Durham's Layman's Federation to a Church of which Rev. Sion M. Lynam is pastor. After hearing this earnest, consecrated man, in which he portrayed so beautifully the gospel, having for his subject "The Universality of Jesus," and having met this man of God and his wife, I feel a new interest in reading what he pens in this paper. Your Church as a denomination should be congratulated in having such good men to help further the cause of our Christ. Respectfully,

Durham, N. C. W. B. BAGWELL.

RESPECT BROUGHT BY PROHIBITION.

Prohibition has been wonderfully successful. It has brought a new freedom to millions and a new dignity and respect to the race. It is expected that the hotel proprietors of the United States are opposed to either repeal or modification. John M. Howie, chairman of the educational committee of the American Hotel Association, recently declared:

"The prohibition law raised the hotel proprietor from the level of a saloon-keeper and placed him on a level with any other legitimate business man. His business today is better than ever before. Last year, hotels costing $250,000,000 were built in the United States. During 1924, $600,000,000 will be spent for hotel structures."

NOTICE.

To any Church or Churches who have not secured a pastor for the coming Conference year:

I will be glad to correspond or to hold a service for you if you choose. I expect to engage in full-time Church work if the Lord so opens up a field of labor for me. I will be glad to learn of any Church or Churches that have not called their pastor for next year. If you will give me an appointment, I will be glad to come to your Church and worship with you.

Yours in the Master's cause,

W. C. MARTIN.

One hundred years ago, in 1824, Lafayette made his famous visit to the United States. It was in truth a Masonic pilgrimage. He was feted by Masonic grand bodies throughout the country and was the recipient of many honors from the fraternity. His birth on September 6, 1757, will be honored. His eldest son was named George Washington Lafayette. Lafayette, according to Masonic tradition, was made a Mason in one of the lodges in the Continental Army. Upon his return to Paris after the war, he became a member of Union Lodge of that city.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ETHICAL IDEALS OF AMERICAN YOUTH.

Dean Walter S. Athearn, of the Boston University School of Religious Education and Social Service, gave one of the most remarkable addresses ever heard at an Elon commencement at our recent commencement. One of the most impressive features of his address was his discussion of the ethical ideals of American youth based on carefully prepared tests applied to selected groups in various cities. The results reported were astounding, which we summarize as follows:

Various Biblical knowledge tests have revealed an astonishing ignorance of Biblical history and literature on the part of American children. In a recent test gven to thousands of children in various sections of a typical Midwestern State, Biblican knowledge and ethical judgment were tested. The results showed that there was practically no relationship between Biblical knowledge and moral sanctions. A surprisingly large proportion of the children tested gave assent to the following statements in preference to opposite ideas which were before them for selection.

It is not wrong to steal from one who has secured his money dishonestly.

It is more honorable to have charge of an office than it is to work at a trade.

Unnecessarily failing to keep an appointment is *not* immoral or un-Christian.

It is true that our duty is greater to secure justice for the people of our own race and religion than for others.

It is *not* the duty of a pupil to call the teacher's attention to the fact that he has given him too high marks.

It is *true* that if a storekeeper gives you too much money in change it is all right to keep it, because he would probably do the same if you paid him too much.

Another series of tests shows not only the ethical ideas of American children and youth, but their ethical conduct as well. Those tests sought answers to such questions as to the following:

Can the subject be trusted not to steal an object which appeals to his interest and cupidity?

Can the subject be trusted to make a sincere effort to return a lost article to its owner?

Can the subject be trusted not to cheat in a game?

Can the subject be trusted not to cheat in an examination?

Can the subject be trusted to refuse credit that is not due him?

Can the subject be trusted to stick to a point when he knows he is right?

Can the subject be trusted to refuse help in the solution of a puzzle when he has been instructed to try to solve it independently?

Can the subject be trusted to return borrowed property according to promise?

Can the subject be trusted not to accept overchange?

Can the subject be trusted not to accept a tip for trifling courtesy?

Can the subject be trusted to perform a task exactly as it was given him to do?

Can the subject be trusted to work faithfully at an assigned task when there are other interests to distract him?

Can the subject be trusted to make true statements in regard to his knowledge?

Ingenious tests were devised by which groups of boys and girls were subjected to scientific observation as they reacted to perfectly normal and, to them, usual situations which gave them opportunity to reveal by their actions whether or not they could be trusted to act morally in the various situations just enumerated. Their scores of eleven groups are as follows:

Group.	Amt. Training.	Avg. in Test.
Private school	None	59.5
Boy Scouts	Just organized	60.5
Boy Scouts	Just organized	58.1
Boy Scouts	Six months	80.4
Private school	None	75.0
Camp Fire Girls	Four months	62.2
Private school	None	78.2
Boy Scouts	Two years	82.3
Public school	None	56.8
Boy Scouts	Just organized	42.1
Boy Scouts	Just organized	53.4

(These scores in no way indicate the relative moral status of the Boy Scouts, Camp Fire Girls, public or private schools. The curricula and the methods of these organizations and institutions were not subjected to comparative evaluation.)

These scores, which are representative of the scores for similar groups in many sections of the country, show that a very large percentage of the rising generation will steal and lie and cheat under very slight temptation. It is encouraging to be able to report, however, that these same groups after a few months of systematic moral training, very greatly improved their moral conduct. The children act as they have been taught, or as society has let them teach themselves. *Honesty, truthfulness, industry* and the other essential virtues of the moral life can be taught until they control conduct so completely that men and women will not yield to any temptation to depart from the paths of moral rectitude. Groups under my own supervision have been able to show remarkable improvement. In one of my week-day religious schools, every child cheated in his examinations—it was the accepted practice in the public school of the locality; after one year of systematic moral and religious instruction, not a single child cheated. Sixty-four per cent of these children returned inaccurate change at the beginning of the year and all but one returned correct change at the end of a year of instruction. My tests show that improvement is much more rapid and much more permanent when moral instruction is accompanied by religious sentiments and concepts. These tests furnish conclusive evidence that *virtue can be taught so that it controls conduct*—but that both the Church and the State are failing lamentably as teachers of morals and religion.

Juvenile Delinquency.

The foregoing tests show clearly that a very large percentage of our American youth will commit crimes when tempted to do so. Can the American youth be trusted not to steal? Have State and Church effectually taught the sacredness of property? Has the commandment, "Thou shalt not steal," been learned by American youth? These questions have been answered by the National Security Company of New York. Based upon the crime record of the past few years, this organization estimates that there will be $3,000,000,000 worth of property stolen in the United States during the next twelve months. This enormous sum is distributed as follows:

Nature of Theft.	Amt. to be Stolen.
Stock frauds	$1,000,000,000
Miscellaneous financial crimes	1,000,000,000
Credit frauds	400,000,000
Burglary, larceny and petty theft.	250,000,000
Embezzlement	100,000,000
Forgery	100,000,000
Seaport robberies, piracies and custom frauds	100,000,000
Railroad freight thefts	25,000,000
Home building frauds	25,000,000

Who will steal this large amount of property this year? The answer is clear—the boys and girls who have not been taught *honesty* by the home, the State and the Church. We are spending over $600,000 a year to hire soldiers to guard our mail sacks on railroad trains. The United States Chamber of Commerce is financing a bureau which has for its specific function the stimulation of training in honesty. But dishonesty is only one of many of our social crimes. More than fifteen thousand persons will die this year in the United States by murder and homicide. It has been estimated that it would take three hours for a procession of those who are to die by murder and homicide in our country during the next twelve months to pass a given point. The sacredness of life has not been effectively taught to the American people. The command, "Thou shalt not kill," goes unheeded, because education in religion and morals has been inadequate.

A significant survey of the ages of criminals in a typical American community has recently been made by Hon. Wm. T. Romy, prosecuting attorney for Marion County, Ind. This county includes the city of Indianapolis. Mr. Romy compares the ages of persons convicted of major crimes (not juvenile offenses) punishable by death or penitentiary imprisonment in the year 1913 and in the year 1923. The following statements are taken from his report, giving the crime, the age of criminal in 1913, and the age of criminal in 1923, respectively:

Burglary—29 years, with only 16 per cent 21 years or under; 21 years, with 90 per cent under 25, and 55 per cent under 21.

Robbery (including hold-up men, bandits, etc)—28 years, only one under 21 years; 21 years, with 88 per cent under 25 years and 71 per cent under 21.

Grand larceny—29 years, with 13 per cent un-

der 21 years; 23 years, with 94 per cent under 25, and 81 per cent under 21.

Vehicle taking—No statute covering this case in 1913; 19 years, with 96 per cent under 25, 85 per cent under 21, and 51 per cent under 18.

Embezzlement—29 years, with 12 per cent under 21 years; 29 years, with 40 per cent 21 years or under. (The average for 1923 was brought up by 2 men, aged 76 and 64, respectively.)

Bigamy and wife and child desertion—32 years, none under 21 years; 28 years, 11 per cent under 21.

It is clear from this report that our most brutal crimes are not being committed by soldiers of the World War who acquired vicious habits while in the service of their country, but by boys who were in knee trousers when the World War was in progress. The recent war probably did more harm to the morals of the boys who remained at home than it did to those who were in the service. These lads who are our criminals today were on the sidewalks when the khaki-clad soldiers marched away to war. War imagery filled their young minds; they built mental pictures of airship raids, heroic deeds, etc., and their imaginations were stimulated to like actions. In the excitement, the moral laxity, and the parental neglect of this period feverish vision motivated the conduct of adolescent youth. The moving-picture shows displayed gunplay and other types of response which gave visual stimulus to impulses for heroic and dangerous acts.

What would a boy or girl see who attended the movies during recent years? Here is the result of a survey which was made by a committee of educators who are interested in moral and religious training of children. The films exhibited in a typical city for a given period were analyzed. In the 404 films exhibited, the following qualities were noted:

Negative Elements.	No. Times.
Marriage intrigue and unfaithfulness	117
Divorce as a remedy for all the ills or inconveniences of marriage, or as a step to another marriage	38
Realistic struggle of girl or woman to defend her honor	113
Social or individual drinking, with approval	140
Girls or women smoking, with approval	82
Immodest dress	172
Undue personal familiarity between sexes	192
Interior of gambling dens, houses of ill-fame	124
Tense, nerve-racking scenes	223
Indecent dancing scenes	97

Negative items frequently observed, but not included in survey:

Suggestive bed-room scenes.
Crime portrayed in minute detail.
Human tragedies, such as suicide, presented for the solution of human problems.
Law or law enforcement held up to ridicule, or the evil hero or heroine made attractive and victorious.
The ministry or Church held up to ridicule.
Gross vulgarity or obscenity.

Positive or Desirable Elements Observed in 35 Out of 404 Films.

The portrayal of fine qualities, such as kindness, generosity, obedience, courage, etc., in a normal, wholesome, attractive manner, and in carrying out a genuine social purpose.
Fine and attractive types of home life.
Normal, wholesome relationships, viz: husband and wife working together happily for a worthwhile end; parents and children having a good time together; relation of pupil and teacher shown as a worth-while one, etc.
Good stories for children, such as fairy stories, child life, animal life, adventure, nature stories carefully selected, Bible stories, etc.
Wholesome fun and play in its different forms
Conditions of health and similar educational matters.

The surveyors report the following as typical of the reactions observed by them while the various films were being exhibited:

"A graphic murder scene was being enacted. A child of about 4 or 5 began to scream, 'Oh, mamma, let's go! Oh, mamma, let's go!' The mother, with difficulty, silenced the child and remained until the end of the picture.

"Thirty or forty boys of about 9 to 13 years of age sat together near the front of a theater. When the villain, who was also the hero of the picture, struggled with a policeman and finally struck him senseless to the ground, the boys broke into vehement and prolonged applause. On a similar occasion, in addition to the clapping of hands, the boys shouted, 'Down the cop! Down the cop!'

"A picture showed a father who was not an especially high type of manhood, it is true, yet the observer was conspicuous of shock when a shrill chorus of children's voices applauded the young son who struck his father down."

Without question, we have here a potent contributing factor to moral delinquency.

There is undoubtedly a close relationship between the ethical ideas and conduct discovered in the examination of the children and youth in the schools and the high percentage of crime revealed by the court records just cited. *Crime is preventable by moral and religious education.* Education for efficiency must be supplemented by education for righteousness. The *efficient* will must be controlled by the *good* will, if society is to be secure.

Tests have recently been made to show what religious ideas are really present in the minds of children and youth in our public and Church schools.

These tests attempted to get answers to the following questions:

What is the purpose of the Church?
Why should we study the Bible?
Why should we pray?
How do you think of Jesus?
How do you think of God?
How do you think of the Holy Spirit?
What does it mean to be a Christian?
How does one become a Christian?
What is sin?
What do you think happens after death?

Two facts have been revealed by the use of this test in connection with moral conduct tests: (1) The Church is not succeeding in giving the youth of the land adequate religious concepts; and (2) wherever Christian ideas are properly taught they have a direct relationship to high, moral conduct.

As evidence of the spiritual illiteracy of the children and youth of America, I present the foregoing facts, showing:

1. Millions of children and youth unreached by the educational program of any Church.
2. The low level of ethical ideas in selected samples of American youth.
3. The high susceptibility to immoral conduct of typical groups of American youth.
4. The inadequate teaching of Biblical knowledge and religious ideas as shown by tests in typical sections of the nation.

We feel sure these facts will be food for thought on the part of our readers, and we earnestly pray that they may set our people definitely planning for methods of redeeming our young people. One way we point out without hesitation is to patronize our own denominational colleges.

"NATIONAL DEFENSE DAY."

As voiced in THE SUN, editorially, two weeks ago, the so-called "National Defense Day" named for September 12th, seems, the more we think of it, to be a piece of supreme folly, to use the mildest possible term. It is to be devoutly hoped that CHRISTIAN SUN readers will pay not the first attention to it or indulge in any of its pomp or display. It is the outcome, and an expression of, the militaristic spirit, and that spirit is one that makes for war, rather than against it. To be perfectly frank, the day seems ill named and the whole affair out of date. Take the name, "National Defense Day,"—what is this nation planning to defend itself against? We can think of only one need in this direction, and that is to defend ourselves against the militaristic spirit and against all war and all signs of war. We were told again and again during the World War that our soldiers were giving their lives on the other side to end all war and to make future wars impossible. Have our sons and brothers died in vain? and so soon after their going, and while we are yet in sorrow over the whole bloody, ghastly spectacle, are we to have other sons and brothers under military command, parading before our eyes, and preparing us for another, even a worse, bloody debauch?

Let SUN readers bear in mind that it is the prepared nations that precipitate war and drench battlefields in blood—the more the nations prepare for war, the more likely they are to have war.

The reason why Germany precipitated a World War was because of its infinite preparation for war and its continued development of the spirit of militarism. It is well known that our present forces in arms is more than sufficient to defend us from the attack of any nation or nations that might be simple and silly enough to sail the seas to attack us. Put it down that somebody has made a blunder, and that the spirit of militarism for the time being has gained the ascendency and is seeking a display and outburst of its prestige and its power.

Again we counsel CHRISTIAN SUN readers, one and all, to go about their accustomed occupations on September 12th, and with no sort of observance of a day which the military powers, from our point of view, are seeking to desecrate before our faces.

BEATITUDES PARAPHRASED.

My friend, Mr. H. M. Magee, of Winston-Salem, has sent me the following paraphrase of the beatitudes. He aimed in this paraphrase to interpret the spirit of the Sermon on the Mount and to phrase it in language for the man in the back pew. His paraphrase follows:

1. To secure citizenship with God, fill your soul's need.
2. To be comforted, quit making mistakes.
3. To share God's protection, be unassuming.
4. To be satisfied, be eager for right living.
5. To secure forgiveness, be kind.
6. To understand the Creator, be genuine in character.
7. To enjoy fellowship with God, be peacemakers.
8. To hold companionship with God, or infinite power, defend Jesus' teaching.
9. To insure everlasting happiness, bear abuse for following Jesus.

These beatitudes are an analysis of well being, given us by Jesus to correct all low views of human happiness.

Whatever you want your neighbor to do to you, be the first to do it to him under every circumstance.

CONTRIBUTIONS

SUFFOLK LETTER.

REV. WM. SAMUEL LONG, D. D.

William Samuel Long was born near Graham, in Alamance County, N. C., October 22, 1839, and died in hospital in Sanford, N. C., four days after an automobile accident, August 3, 1924, at the age of 84 years, 9 months and 11 days. His father, Jacob Long, was a sturdy Piedmont farmer, an honorable citizen, honest to the core, and respected by all who knew him. His mother, Jane Stuart Stockard, was the daughter of Colonel John Stockard, who represented his county in the State Legislature seventeen consecutive terms. She was a woman of deep religious impulses, amiable in disposition, and fond of reading good books. Their home was above the average in cultivation, and the children followed their mother's example in reading. Bettie, John, William, Joseph, Daniel, Jacob, George and Ben made a family of comfort to parents and interesting to guests. The mother's interest in education inspired William with a thirst for education, which finally generated in his brothers a desire for hgher learning. William persuaded his father, who was not an educated man, to lend him money for collegiate education. William's progress was gratifying to his parents, and won so many commendations from his teachers that it inspired the other boys to seek higher education. The father was so pleased that he adopted the plan of lending money to his boys for education, allowing them to repay him or deduct it from their portion of his estate. William's youthful plan deserves credit for the higher education of his brothers. He became a successful teacher when very young, and all his younger brothers became professional men except Joseph, who fell at Chancellorsville in 1863. Only two brothers survive him—Rev. D. A. Long, D. D., L.L. D., of Franklinton, N. C., and Judge B. F. Long, of Statesville, N. C.

Dr. Long was married to Elizabeth Faucette, daughter of Superior Court clerk for Alamance County, June 25, 1861, and they lived happily together until her death, October 27, 1903. The issue of their marriage was a family of eight children, four of whom still live—Annie Joe, who married Silas Alvin Holleman; John Edgar, who married Mattie Bell; William Samuel, who married Allene Bell; Lizzie Jane, who married Albert Farmer Franklin.

Mrs. Holleman was the mother of Martha Pearl and William Long Holleman. Martha Pearl married Charles C. Robbins, and became the mother of Charles C., Jr., Annie, and Frank. William Long Holleman married Marie ———, and they have Martha Joe and Sidney.

John Edgar is father of Margaret Allene, who married William Ernest Thompson, and they have one child, Sarah Bell Thompson.

William Samuel is father of Minnie Blander, who married William Ira Ward, and they have two children—William Ira, Jr., and David Samuel. Annie Ben married William Sammy Coulter, and they have two children, Sarah Ann and William Herbert. Mattie Gaines married Fred Cotton Morris, and they have one child, Lethia Allene. David Bell and Margaret Elizabeth remain unmarried.

Lizzie Jane married Albert Farmer Franklin, and she is the mother of six children—Lucille, Catherine, Albert Farmer, Jr., Howard, Janie, and Margaret Kent. Dr. Long, therefore, leaves 4 children, 14 grandchildren, and 11 great-grandchildren—29 in all—with 10 in-laws, making a total of 39.

Dr. Long was married a second time to Mrs. Mary Virginia Ames, only daughter of Captain Thomas R. Gaskins, of Lower Parish, in Nansemond County, Va., and Mrs. Ames had two children, Thomas Rice and his sister Willie. Thomas Rice married Minnie Loftin, of Rocky Point, N. C., and they have one child, Thomas Rice, Jr. His second wife and her two children and the one grandchild also survive. These, added to number before given, make the total of his family living 43. His second marriage was a happy union that was sweet throughout the entire family on both sides for more than nineteen years, and Mr. Long and this large family have the christian sympathy of a host of friends.

Dr. Long was honored by his native county, his Church, and literary institutions. He was superintendent of public schools of Alamance County for many years; inspired the erection of graded school buildings in Graham, Burlington, and other villages of the county. He founded Graham Female Seminary at the close of the Civil War, out of which came Graham High School, Graham Normal College, and finally Elon College, now one of the leading colleges of the State. Trinity College conferred on him master of arts in 1872; Union Christian College, of Indiana, doctor of divinity, in 1889; and he was later made a member of the board of trustees of the University of North Carolina. He was the founder and first president of Elon College, and resigned after four years of sacrificial service. Many have learned wisdom at his feet, and many have been edified by his pulpit ministry. His sermons were sound, spiritual, ornate. He was for many years the leading pulpit orator in the Southern Christian Convention, and was its president for eight years. Every school bell in his native county sounds his praise, and every true heart in the Southern Convention reveres his memory. His inflexible purpose, his devotion to truth, his social gifts, and his advocacy of Christian education were outstanding features of his manly Christian life.

His funeral service in his home at Chapel Hill, N. C., and a second service at Providence Church, Graham, N. C., later on the 4th of August, were both beautiful tributes to his life. At the university it was a group of neighbors and friends, with Baptist, Methodist and Christian ministers taking part in the service. At Providence the Church, erected under his pastorate more than fifty years ago, a vast throng crowded the sanctuary, and the great yard was filled with automobiles, while a large number of ministers added to the large group of family bereaved, a volume of sympathy as beautiful as the vast floral offerings that covered and surrounded his casket. He was buried in the Graham Cemetery, though many thought his remains should rest in the cemetery at Elon College.

His memory is enriched by a life devoted to his family, his Saviour, his Church, and education. His faith was simple, but heroic; his feelings were deep, but spiritual; his friendships were strong, but well chosen; and his life was more useful than brilliant. W. W. STALEY.

ELON LETTER.

The suggestion has come to me in writing and in conversation that the life and labors of Dr. W. S. Long for higher education should be signalized by a suitable memorial erected at Elon College. I am passing the suggestion on to our people in this public way. I would be glad to hear from a large number, expressing their opinions in regard to the matter.

Dr. Long was a very able man, and was recognized as such not only by our Church, but by the public at large. Few men of his generation could rank as his equal, and none were superior to him. He had the dignified bearing of leadership. He towered among men. In any group, his was a master personality.

His espousal of the cause of higher education in our Church when the idea had few friends led to the founding of Elon, and while he remained with the college in official capacity only four years after its beginning, his interest in the institution to which his energies, prayers, and sacrifices had given its existence seemed to grow as the years came and went. He regarded Elon College as his life's work, and in this view, I take it, will future generations concur.

I have no doubt, if Dr. Long could himself be approached on the subject as to where he would prefer his friends to place a memorial of their appreciation of his life and work, he would readily say "at Elon College." Here his heart was centered. Here his chiefest affection had root. Here his memorial should stand.

What form shall this memorial take? Who shall lead our people in the enterprise? When shall the movement begin? These are vital questions, calling for thoughtful consideration on the part of our people. Let there be full and free and frank interchange of opinion. The friends are invited to write me or THE CHRISTIAN SUN, as their preference may be. We should proceed at once with this undertaking, and there should be no delay in giving expression to our opinions.

W. A. HARPER.

BETHLEHEM LETTER.

Many are considering whether a college education will pay better than the same time spent in business. That depends entirely on what it costs, and what use you are to make out of it.

The average college education costs $500 a year, including board and room, and as you pay for your living, whether you are in college or not, the actual cost of an education is very much less.

When you buy an ordinary commodity, you expect to pay more than what it cost, but when you buy an education, you pay only one-third of the cost, and the rest is made up by friends of the institution. From fifty average colleges, the figures show that 39 per cent comes from students, 31 per cent from annual gifts, and 30 per cent from endowments.

Looking ahead, the four years of college life, from 18 to 22, seem a long time; but in proportion to the active business life, which is 60, college days are little more than one-tenth of the working life, and these years are the least productive, financially.

The best test of a financial rating of a college course is the judgment of leading men in financial and business life, and we have a long list of them, such as Carnegie, Rockefeller, Pearsons, Jim Hill, Frick Severance, Stanford. Many of these men did not enjoy educational advantages, but they respected them. Scores of other leaders in the financial world have given of their time and money to colleges so that our youth might have the best that education can offer.

A college course does not guarantee that you be a leader in your chosed occupation. But college training does guarantee that your chances of becoming a leader will be multiplied many times. It gives you a chance in forty to attain distinction, whereas without college training you only have one chance in 10,000. Will you be lost among 10,000 or become one of the forty?

Out of every 1,000 pupils who enter the first grade, 600 finish the eighth grade, 300 enter high school, 111 finish high school, 38 enter college, and 14 graduate from college, and yet one-third of the men included in Appleton's Encyclopedia of American Biography are college trained, and the book, "Who's Who," which contains the latest classification by education, shows a striking preponderance of college graduates.

It is natural that the first test of the value of college training should be its helpfulness in enabling you to make a living. That is indispensable. But a far more distinctive service is its help in making you live. When Aristotle was asked how the educated man differed from the uneducated, he answered: "As the living differ from the dead," and that is still the idea of education. College life is not complete when it gives you material success of even culture. Its aim is not to make us seem greater to the world, but to make the world seem greater to us. To be at home in all lands and all ages; to count nature a familiar acquaintance, and art an intimate friend; to appreciate other men's work and the criticism of one's own; to lose oneself in generous enthusiasms and co-operate with others for the common good.

Christian colleges express their religion in the spirit of reverence, thus making it easy to do one's best and to make the most of oneself. Education at a Christian college is complete, well rounded, well proportioned, and the young are fortunate to find an institution on the threshold of his life and at his very door. Many men and women are looking forward to more than the accumulation of money or prestige. They are testing their powers and developing their capacities for the highest usefulness as citizens, in business, or the home, in whatever calling they follow. Service is the keynote which has permeated the master-spirit of college men all through life. Fewer graduates enter the ministry of the Church today, but most of them enter the ministry of life in its larger sense. S. L. BEOUGHER.

A CHRISTIAN EDUCATION PILGRIMAGE.

By HERMON ELDREDGE.

IX. ON TO THE CONTINENT.

It was on my birthday when we left Oxford for London and to cross the channel for Holland that night. As the ancient university, with its gray spires, faded away in the distance, there came to me the tribute of the poet who sang:

I saw the spires of Oxford
As I was passing by
The gray old spires of Oxford
Against the pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.
* * * *
They left the peaceful river,
The cricket field, the quod,
The shaven lawns of Oxford
To seek a bloody sod—
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown;
God bring you to a fairer place
Than even Oxford town.

And now "Oxford town" fades from physical vision, if not from memory, and back to London again to pick and to pack for an evening train to the channel and a night boat to Hook of Holland, and so on to the Continent.

We men told all sorts of stories about the roughness of the English Channel, and the London papers that day carried the story of the rough crossing of M. Herriot, the French Prime Minister, to meet Premier MacDonald in conference. We pushed and jostled our way on to the pier, and amid the mysterious signs in all languages we managed to go every way but the right one, and finally to even find that way when, with passports and tickets and papers which we knew not the meaning of, we were finally carried with the crowd on board the great boat and found ourselves at sea again with the lights of England fading in the distance and a long dark waste of waters ahead.

It may have been as rough as we were warned it would be, but I am no judge of that, for I took myself to my stateroom and knew positively nothing whatever until daylight when we were called to land.

And now another push and crowd and shove and examination of baggage by custom officers, who ask you questions in a language you do not understand, and after staring at them blankly they put a little wiggly mark on our bags and pass us on to be scrutinized by the passport official to whom we prove that we are true Americans, with papers showing that we have a right to be away from home and with a photograph of ourselves which looks something like us and that we are not bootleggers or custom-runners, and that we are married and sometimes live at home, and that we have no evil intentions toward the country into which we are coming, and no desire, plan or purpose to carry it home as a souvenir.

All this being passed, we are booked and entrained for Amsterdam, where we are to be initiated into the life of the Dutch republic, which is a republic with a queen, if that is a fair statement.

As we pass through the Holland country, a new landscape greets us so different from England's little fields and gardens and hedges and its confusing city life that we wonder if it was only yesterday that we left her shores. On this landscape there are no hedges, and even no fences; but everywhere the canals and waterways form the dividing line of a flat country with black and white Holstein cows—cows, cows everywhere!

We leave the train and go up the canals on one of the slow lumbering boats, that we may get more intimate views of the common life of the people, and are rewarded en route; and as we land and walk about here and there, by the wonderful cleanliness and neatness of the people and how they keep their houses. The Dutch housewife hates dirt, and fights every speck of it to the bitter end. I never saw and I never expected to see such a warfare on dirt or such neatness and precision in everything. I knew that the Japanese take off their shoes as they enter a house, but I did not know that these tidy Dutch leave their wooden shoes on the doorstep as they enter their spotless rooms. The rule is, in the country, that one end of the house is the home and the other end the barn, and the place of the barn is kept as scrupulously clean as the house itself. In the narrow town streets, the doorsteps are scoured and cleaned, and then folded up against the house until there is need for use. We saw one thrifty Dutch housewife come to her front door with a large cloth and polish a push-button of brass about the size of the end of your finger, and then solemnly close the door to seek within new worlds of dirt to conquer.

One of the curious things of Holland is that the little Dutch boys and girls are clothed just alike, in dresses with long hair or curls, as the case may be, until they are six years of age. It was with difficulty that we were persuaded that these fair-faced, pretty little children with long golden curls hanging on their shoulders were boys. But they were, and the only difference in dress was the rule that in the boy's dress there should be something of a check or plaid on the waist front, while in the girls there was a flowered material worn. Both boys and girls wore cute little white or colored hoods exactly alike, except that if you would go up to them and examine them closely you would find that there was a little circular spot on the back of the boy's hoods about the size of a silver dollar, which did not appear on the girls' hoods.

All along the canals these little children greeted us with the only words of English they knew, which were "hello," "good-by," "penny," and it seemed too bad that their little lives were being dwarfed by begging for that for which they evidently had no need.

Vollendam and the Isle of Marken preserve the color and quaintness of the old Dutch dress and customs, but the cities show no sign of the custumes we are so familiar with in pictures of Holland. But everywhere you go you find canals in town or countryside, and Amsterdam, the great Holland city, has hundreds of miles of canals crossed by over 300 bridges, and to our surprise it is a veritable Venice except that in most places it has drives along the canals, although many streets have no drives and no street but the water street to the shops and residences.

Aside from our country tour, we visited three of the principle cities of Holland—Amsterdam, Legden, and Haag, the last of which we know as The Hague and the home of the Peace Palace and the World Court. Amsterdam stands to us for business, and is the commercial and industrial city of Holland and the "diamond center" of the world.

Leyden, with its university and the old Church of the Pilgrim Fathers, appeals to us educationally and religiously, and the Pilgrims add a flavor of unity and patriotism to our thought. The Hague is the summer home of greatly beloved Queen Wilhelmena, and her beautiful "House in the Woods" vies in interest with the Peace Palace.

But I see that my space is filled, and I have hardly begun to tell you about Holland as we saw it; but I will let you into a secret here, which is this: I am determined to have more to say about these things in the future with you, and since I have the privilege of being managing editor of our Sunday School papers, you will find in them soon the stories of Dutch boys and girls, as well as the stories of Dutch cities and country life, and our trip to the Queen's "House in the Woods," and the Peace Palace, and the street life, and the wonderfully interesting people of Scotland, England, Holland, Belgium, Germany and France, and their more wonderful history. At least, our *Sunday School Herald* will carry much of this, with "snapshots" and stories which are of great interest, to me at least, and which I hope to make of interest to you in our Sunday School papers.

But now we must leave for the next installment a word about the Pilgrim Church and the Peace Palace before we pass on to Belgium, which stood the first great shock of the World War and held the German hordes until France could get to its feet to fight. It was a wonderful stand, which changed what might have been a sad world's history of one hundred years to come for you and me and all of us.

The Hague, Holland.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WOMAN'S MISSIONARY BOARD.

The Woman's Missionary Board of the Virginia Valley Central Conference met at Antioch Church during the recent session of Conference. The Thursday night session was devoted to reports and addresses concerning the mission work undertaken by the women.

We regretted that our president, Mrs. Boyd Richards, was unable to be present. Miss Ora Scott presided in her stead. There are eight Churches with one or more missionary organizations in them. There are nineteen other Churches that have not helped in the woman's missionary work this year.

The treasurer reported $237.41 raised during the year. The superintendent of the departments made their reports. Addresses were made by Mrs. W. T. Walters and Mrs. J. W. Patton, Rev. J. F. Morgan and Dr. W. P. Minton.

An offering was taken, to be divided between home and foreign work. A dollar brigade was called for, to which seventeen women responded. The offering and dollar brigade amounted to $28.45. The financial goal for the ensuing year is $750.00.

The woman's societies are to work for Japan (foreign) and Richmond (home); the young people's societies are to work for Santa Isabel field (foreign) and Carroll County, Virginia (home); the cradle roll are to work for Sendai Orphanage at Elon College (home).

The officers for the ensuing year are: President, Miss Virdie Showalter; vice-president, Miss Ora Scott; secretary, Mrs. B. F. Frank; treasurer, Mrs. R. A. Larrick; superintendent of woman's department, Mrs. N. M. Hasler; superintendent of young people's department, Mrs. A. W. Andes; superintendent of cradle roll, Miss Mamie Summers; superintendent of literature and mite boxes, Miss Ella Pickering.

MRS. B. F. FRANK,
Harrisonburg, Va. *Secretary.*

TO CHURCHES OF THE VALLEY.

At the recent session of the Virginia Valley Central Conference, I was elected Conference mission secretary in accordance with the report of the committee on foreign missions. This report further provided that each Church in our Conference elect a Church mission secretary, whose business should be to create a deeper interest in missions in the Church, and all the departments thereof.

The purpose of this letter is to call attention to this matter of Church mission secretary, and to urge that he or she, as the case may be, be elected as early as possible, and that the name of such person, and the correct address be sent immediately to me. Will each pastor of Churches in the Valley Conference look after this matter at once? Have a special business meeting for this purpose at your next appointment, and elect your mission secretary and thus hasten the work of our organization, so that there may begin at an early date an endeavor to bring about a deeper missionary interest in all our Churches.

There is a growing interest in missions in our Conference. The Woman's Mission Board is doing splendid work. The report, and program of this board at our Conference last week was encouraging and helpful, and revealed to us the great work that will be done in our Conference when missionary societies shall be organized in all our Churches, and when we shall all become thoroughly interested in sending as well as receiving the gospel.

J. F. MORGAN,
Mission Secretary Va. V. C. C.

VACATION BIBLE SCHOOL.

Some time ago, Mr. W. S. Johnson, of Bethel Church, caught the vision and came back to his community, and without much co-operation put on a daily vacation Bible school one week long. This was such a success that we put on one two weeks long this summer. Collins Grove Baptist and Bethel Christian Churches united together in a community school.

We are very proud of this school, and so far as we know, it is the only one that has been held in country Churches in this county. The children are very enthusiastic over it, some of them reaching the building half an hour before time for opening.

We had one general director and six teachers, and all of these, except two, were young ladies who taught in the Sunday Schools of the Churches, who were willing to sacrifice a part of their vacation to work for Christ.

We were indeed fortunate to have Miss Essie Mae Cotton, of Greensboro, who is a volunteer for foreign work in Japan, with us. She supervised the handwork and taught a class of junior boys.

Miss Ozelle Gardner, of Lattimore, N. C., who is a graduate of the Training School at Louisville, Ky., taught the primary class and delighted the entire sessions with her stories. Grace Stephens, of Holly Springs, N. C., was pianist, and taught the junior girls. Ruth Hare, Apex, N. C., taught the intermediate boys and had charge of the music period. Gladys Stephens, Holly Springs, N. C., taught the beginners, and Mrs. W. S. Johnson, New Hill, N. C., taught the intermediate girls. I am sure I never saw a band of more consecrated workers.

The scrapbooks, scarfs, vaces, flowers and other things that were made during the handwork period will be sent to the orphanages of the Baptist and Christian denominations. We enrolled 84 boys and girls and made an average of 57. Twenty-one received ribbons for perfect attendance and perfect memory work.

We are already planning a bigger and better one next year. We owe all the praise to Mr. Johnson, the "father of our Bible school."

Holly Springs, N. C. MABEL STEPHENS.

CHRISTIAN ENDEAVOR'S INFLUENCE.

BY MISS LUCILLE MULHOLLAND.

We have heard many talks and read many articles about C. E. These talks and these printed articles have touched many of the different phases of the C. E. work, but it seems to me that there are several very inspiring and vital subjects connected with C. E. which to no great extent have been discussed. One of these we shall now consider, namely: "Christian Endeavor's Influence on the Spiritual Life"—influence: Christian Endeavor's influence—Christian Endeavor's Influence on the Spiritual Life!

And by influence we mean the power of Christian Endeavor to affect the lives and actions of its members. We all know that Christian Endeavor is a group of Christian workers, banded together to work for Christ and the Church, and whose purposes is to promote a more earnest, Christian life among the boys and girls, and prepare them for the active service of Christ. Thus knowing the type of organization Christian Endeavor is, it is not at all strange that it should greatly influence the spiritual life of its members. But before Christian Endeavor can have the proper influence, the members must manifest eagerness to serve, zeal, earnestness, and patience to accomplish tasks for th Master, be they great or small.

So let us assume that we have an all-'round C. E., the primary motive of which is to train young people for Christian work. Since this society is an all-'round one, it has no members who are D. D.'s; that is, dep-drop—those who "drop in" occasionally. They have no members who are B. W.'s; that are bench warmers, who come, but take no part in the work. However, this society does have some who belong to the Ivory Soap group—they may be 99-99|100 per cent pure, but they float.

The majority of the members are A. D.'s—absolutely dependable. They live by the Christian Endeavor pledge and find it a pleasure to keep it. These members feel that they are on the right side. Daily they pray and read their Bibles to get spiritual food for their souls. These members are active for the Master, and with their competent and efficient leaders, they know that they are reaping a reward for coming to C. E.

Here they are being trained in Christian activities such as planning and conducting meetings, leading n prayer, giving testimony, and dedicating their talents to the glory of God. Never are they called in to help make things a success without giving a hearty response. Always they go to God for assistance. They are eager to do things. They may be compared to a goose of which I once heard a story. "There was in a certain town a man who had trained a goose to run in races. One day when the goose was to run she not only showed her usual eagerness to go, but even attempted to start before time. When he did run, it was declared the winner of the race." The goose had one thing to do in life—that thing he did well! Christian Endeavorers, you have one thing to do in life. Are you doing it well? Are you doing it as a Christian Endeavorer should?

But you who are not members of C. E. and never have been may say, "I read my Bible, I pray, I keep the Sabbath holy, I give a tenth, I go to every Church service, and I do sometimes take an active part in Christian work. How does C. E. help one? What difference does it make if the young people do not belong to Christian Endeavor? My friends, a lot of difference it makes if our young people especially do not belong to C. E.! Where would the young people of today receive their training if it were not for the young people's Christian societies all over our country? Who will fill the places of the old people whom will soon be "called home" but who are now engaged in active service for the Master? It will be the young boys and girls of today who are receiving Christian training in Christian societies, and those boys and girls who are being influenced by these young people's societies.

Still some may say, "Christian training in Christian Endeavor? Why can't these young people be trained at Sunday School?" To that question there is one and only one answer. The children cannot be trained in S. S., for the S. S. is a teaching place. Christian Endeavor is a training place, and there the young people are traind for Christian work. It is in C. E. that the young people get practice in praying, thinking for themselves, speaking for Christ, helping others and giving cheerfully. Now, did you ever ride a bicycle? If you have, you know that the essential thing is to keep going. Just so with C. E.

The members must keep it going by the right kind of work. Work for the Master, which is religious, and thus yields a spiritual influence.

Thus knowing what C. E. is, the kind of members it has, and the type of work done, let us revive several days of a Christian Endeavorer's life and see just how much C. E. influences his spiritual life. Let us start with Sunday, for that is usually a C. E.'s most active day. The first thing, he takes his Bible and reads while his mind is fresh. Probably he is reading this morning the story of Daniel and how he was placed in the lion's den. The C. E. says after reading of Daniel's great deliverance, "My! my! doesn't the Lord care for his children in a wonderful way? I might not have had as much faith as Daniel or trusted for deliverance as did he; but I would have had courage, trusted more than I now do, and prayed. I believe I would like to have a few experiences like Daniel. This story just shows us that God will care for His children, regardless of their situation. I'm just beginning to discover how much value this chapter is!"

We see that the C. E. is very interested in the Bible and trusts the Lord. But what caused him to do that? Christian Endeavor's influence for when he took the C. E. pledge he promised to trust the Lord. This he has since been doing. Also when taking the pledge, he promised to read the Bible daily. This he does, and he almost feels that he is the person of whom he is reading.

And now that he has finished the Bible reading, he begins to pray. He does not forget to thank God for health, protection, parents, Jesus and the Bible. He does not forget to pray for those who have not heard the story of Jesus and for the missionaries who are carrying the gospel of life to those who know it not. He prays earnestly and in faith as taught in C. E. to do.

Now that the C. Endeavorer has started the day right, he has a smile on his face which he "passes around" to others. This C. E. feels that attending S. S. and Church is a privilege, and C. E. has caused him to feel this, so he goes rejoicingly to S. S. The songs sung there have a meaning to him, and he is truly praising the Lord through singing, for C. E. has caused him to believe that the Lord desires each one to praise Him and that He accepts the song praise if from the heart.

The sermon which, to an average person, would be a bit difficult to understand, was easy for this Christian Endeavorer, because C. E. has had such a holding influence on his life that he has read his Bible and prayed much and has asked for understanding, thus he gets it and understands much.

C. E. has echoed daily a message in his ear: "You have promised to be active for Christ." Not because of duty, but because of the divine privilege of serving Christ, this C. E. goes out on Sunday afternoon and gives a ray of sunshine to those whom he visits. To those who are not Christians, he tells them of the great plan of salvation, of how simple it is, how much pleasure it gives and the joy Jesus has when a lost soul is saved. He tells them of the great love and mercy of Jesus and that he is a friend to sinners.

As the afternoon passes away and evening approaches, he attends C. E. and there has a glorious time with other boys and girls who are just as eager, zealous and earnest as is he, talking about Christ.

Sunday passes, and Monday dawns clear. As usual, he reads his Bible and prays. The Christian Endeavorer goes to school. There he talks of Christ to his schoolmates and gets some of them to become active workers for Christ. He helps everybody, and is always pleasant.

Now, let us go to the weekly prayer service, which, in the absence of the pastor, is led by this Christian Endeavorer, for he must help whenever possible. Carried out in unique style, the meeting proves to be very inspiring and touching. The people wonder at this Endeavorer's ability to lead, and when told that he received his training and that he was influenced by C. E., they say: "What a marvelous, and what excellent training C. E. gives."

Now, perhaps this is overdrawn, and possibly you do not agree with me. Yet one's standards and ideals must be placed as high as you expect to reach, for you can go no further than you aim.

If C. E.'s influence on the spiritual life could be expressed in a few words, I would say that a child trained in C. E. finds his place in the Church and in all Christian activities far more easily than a child who has never had C. E. training. In other words, C. E. influences him to be a better worker for Christ and he feels at home in religious work. C. E. benefits the child, helps the Church, it creates habits in the habit-forming years, and plants Christian ideals in the youthful mind.

We have all heard "'Tis better to have loved and lost than never to have loved at all." Just so it is in C. E. 'Tis better to have been a Christian Endeavorer for a while than never to have been an Endeavorer at all!"

Durham, N. C.

LARGE-TYPE BIBLES FOR HOSPITALS.

In response to many requests, the New York Bible Society has just published a large-type edition of the Gospels of Matthew, Mark, Luke and John, bound separately, for use of patients in hospitals. The report has often come to the society that the portions of the Bible circulated in hospitals has been of such small type that those confined in sick-beds read them with difficulty, but the expense of issuing large-type Scriptures has been so great that the society has not previously attempted to publish the same. By careful management, an edition of 150,000 of these volumes has been issued, and they are now available at the remarkably low price of 3 cents per copy. This edition for the hospitals follows several other large Bible editions published by the society, totaling a million books. These have been in English, Bohemian, French, German, Greek, Italian, Norwegian, Russian, Swedish, and Yiddish.

The society is located in its own Bible House, 5 East Forty-eighth Street, where contributions for circulating the Scriptures in many languages may be sent.

POPE'S CHAPEL.

Fifteen on profession of faith were received into the Church at Pope's Chapel yesterday and were baptized; also one by letter. The present pastor was unanimously called for the Conference year of 1924 and '25.

The building committee, of which Miss Ethel Holmes is secretary, reported. The house of worship is to be enlarged and beautified at an early day. D. A. Long.

MEDITATIONS FROM A PARSON'S DIARY.

"I have come to the sincere conclusion that the person who refuses to support foreign missions, with the plea that he believes more in home missions, does not really believe in either, and will do about as little for home missions as he does for foreign missions. But, if I read the gospel aright, no person can be a true Christian and not believe in and support worthily both home and foreign missions."

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.
(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. West, *Chairman.*

J. O. Atkinson, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PUTTING GOD IN THE LIFE.

"See that none render unto any one evil for evil, but always follow after that which is good, one toward another and towards all."—1 Thess. 5:15.

The authorized version says: "Hold fast to that which is good." I was on a trolley car some time ago, and I was reading the advertisements in it. One read as follows: "Hold fast that which is good. More than an hundred years' test. ——— Liniment."

Well, there is no objection to that advertisement, but I asked myself: "Why doesn't the world make capital of Christianity as it does of the merits of a thing like that? Why doesn't the world make as much capital of putting God in the life as it does of putting other good things in life? It seems to be left to religionists to do that. The principles that put God in the life have stood the test of the ages, but the world is saying, "To hell with the Church!"

The Father's purpose is that men should cease from evil and increase in the fruitage of goodness; that they should vindicate His character in their lives, and that they should grow unto a perfect man. Do no evil and cultivate the best gifts and a more excellent way will He show unto us.

Prayer.—Our Father, each day brings unto us its own peculiar tests of our faith and our lives. Hold us steadfast, growing in grace and the knowledge of the Lord. Help us to hold fast to that which is good and put Thy spirit in our lives. In His name, we ask it. *Amen.*

TUESDAY.

THINKING AND DOING.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

A reader who lives in Chicago says: "Sometimes I am positively alarmed by the wicked thoughts which I have. I wonder if other folks have such thoughts!"

It is to be admitted that honest folks have evil thoughts sometimes, and not merely thoughts of passing evil, but actual promptings to do evil which shed a shudder through his whole mental and physical frame. But the Christian is not bothered with these. He knows that he is not to be blamed for its happening so. He cannot prevent suggestions that come to him from the outside world, nor can he prevent inward impulses prompted by the carnal mind. But being a Christian, he has Christ inside, and he is master of his house. He lets Christ rule his mind, and in the name of Christ he stops every sin so besetting him. "Resist the devil and he will flee from you."

Let us rid ourselves of all evil by pondering only the true, the honest, the just, the pure, the lovely, the good, the virtuous and the praiseworthy.

Prayer.—Our Father, we offer ourselves to Thee today for pure living. Help us. In His name we ask it. *Amen.*

WEDNESDAY.

HAPPINESS THROUGH PERSECUTION.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.

When Jesus enters the life and takes possession, the individual loves and does righteousness. He is born of God: "for whosoever doeth righteousness is born of God." The inner life is larger than the world without, and true happiness is inward, not outward. Persecution enlarges the inner life, binds us closer to Jesus, and shuts the door tighter against all wrong. It is an outward testimony that we are right within. Persecutors are filled with fear, envy, jealousy and hate. That which they seek to destroy in others, they secretly admire and would gladly possess for themselves. As they continue to persecute, they become more miserable, and the subjects of their hate happier. Persecution is an incentive to growth. Everything seems to thrive on it. The farmer harrows and plows, and the crop grows. "The blood of the martyr is the seed of the Church." Had Joseph Smith and his followers not been persecuted, there would probably have been no Mormon Church. "If any man suffer as a Christian, let him not be ashamed." But let him be sure when he suffers that it is for righteousness' sake.

Prayer.—Dear Father, purge us from all selfishness, that we may not be persecutors. Fill us with Thy spirit, so that we may rejoice in the midst of persecutions. In Jesus' name. *Amen.* —*T. E. White.*

THURSDAY.

SEEN AT A GREAT DISTANCE.

"But when he was a great way off, his father saw him."—Luke 15:20.

There are many who live so far away from God that His Word sheds no light on their pathway, and they wander farther and farther away, unmindful of the ever-growing distance. There are those who follow, like Peter, afar off, allowing doubts to overshadow their faith. There is both a comforting and a tormenting thought in the fact that we cannot get beyond the eye of God. When we go away, we turn our backs to Him and hide our faces from Him. There is no scene more pathetic in the story of the prodigal than when he turned his back *to* and his face *from* his father. It is painful to think that there are many today whose faces are turned away from God and the Church in their rush for the "far country." God sees them, to be sure, and the filthy pig-pen which awaits them. Their only hope is that their faces may be turned some day to God. The distance may be great, but not beyond His vision. Not only so, but when a face is turned to Him, His mighty heart is moved. He runs, embraces, and kisses. Herein is great vision, great love, great forgiveness, and great salvation.

Prayer.—Dear Father, help us to ever look toward Thee. Forgive us for turning away and grieving Thee, for wasting our time and talents. The wages of sin is hard, but Thy forgiveness is unspeakable joy. *Amen.*—*T. E. White.*

FRIDAY.

GROWING IN THE CHRISTLIKENESS.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:1-4.

It has long been the custom to emphasize saving faith as the prime requisite in becoming a true Christian. And, in a sense, this is rght. The initial step must be taken; before we can be eligible for the deeper experiences of the Christian religion, we must experience the first, which is justification "by faith." This step implies uniting with the fellowship of confessed Christians; it is a confession of Jesus as Lord.

The next step is a growth in character under His direction and guidance. Faith opens the door and we enter the house of God. His Church. Here we study in the school of Christ, and the sign of promotion from grade to grade should be growth in Christlike character. This growth leads to a higher plane of being and fellowship—the plane of love. We move up in the scale of spiritual things by growth in character, only to find that character is like the trunk of the tree and its branches. It exists not unto itself alone, but that flowers may be developed upon the upreaching twigs. So, out of the mature character should spring that higher virtue which we call Christlike love! Faith and character are both incomplete until they flower into love.

But even love does not fulfill the law of Christ. As the flowers must develop into fruit before the tree's life is fulfilled, so love must be expressed in humble service before the law of Christ is fulfilled. The finest, truest Christian man I know is a friend who serves in a small Massachusetts parish. His salary is a pittance, his parishioners are plain country folk. But from morning until night of every day he is about, bearing their burdens. There is nothing he will not do, and apparently nothing he cannot do. With his hands and his warm heart, he labors for them, and they love him as never I have seen a man loved before. Why? He is putting into life Paul's most brilliant suggestion: "Bear ye one another's burdens and so fulfill the law of Christ."—*Rev. Vincent G. Burns.*

Prayer.—Our Father, may we understand what Christlikeness is in all our doings, and give us strength and the will and the courage to grow more and more like him every day. In His name we ask it. *Amen.*

SATURDAY.

IF WE BELIEVE NOT.

"If we believe not, yet He abideth faithful."—2 Tim. 2:11-13.

It is a widely quoted and popular fallacy that it makes no difference what we believe, just so we are sincere. If this is true in religion, then religion is the only realm in which it is true. A well-known literary man administered poison to his wife, thinking it to be medicine. She died, and regret has never left him for a conscious moment. It seems to make a great difference what one believes in practical affairs. Is it otherwise in religion? Is there no relation between religion and conduct? Among the ancient Greeks and Romans, religion and morality were divorced. So one might disbelieve without loss. But from the beginning it has been otherwise in the religion we profess.

Of course, even in our religion there is a large sphere in which it is not material what we believe. There are innumerable elements in the Bible which, however interesting to us, are not connected with either creed or conduct. But there is a body of truth in our religion; there are principles underlying our faith, which vitally relate to conduct and character. It does make a difference whether we believe in these things. If we believe not in these, we have no clue to life's deepest problems. If we believe, we have. If we believe not in Christ, we have no assurance of the possibility of divine forgiveness. If we believe in Christ, we have. If we believe in God through Christ, we have new inspiration to courage, a new conception of nobility, a new light on life beyond the grave.—*Rev. C. C. Albertson.*

SUNDAY.

WORLDLY AMBITION AND CHRISTIAN DEVOTION.

"Not by might nor by power, but by my Spirit, saith the Lord."—Zech. 4:6.

Once upon a time, the town of Babel fell; and once upon another time, the Pentecost arose. Babel fell by the perils which the people fell victim

(Continued, Last Column, Page 11.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Well, hello kiddies! Are we all home again? Goody! Isn't home the bestest place for fun? Oh, it is indeed!

Wait a minute—I am not trying to answer the question, "What is home." You are to answer that. All your answers are coming out in the "Korner" soon, so watch out for your name and your answer. If you haven't sent your answer yet, just take the time to write it at once, 'cause no one wants to be left out of this sunny sun korner; and you are the sunbeams that make the "Korner" sunny—yes you are, too! I am so proud of you.

Your editor's mother said I was to tell you all about my vaction playtime—'cause even if your editor is grown-up she loves to play; but one day she didn't play at all. A big—a great big—ol' buzzy bee came flying around, and some one happened to get in his way; and then—ker-flopo—he landed on some one—oh! oh! good gracious me! Did one ever sting you? And it doesn't hurt long either—now, does it? And you can ride one off in your pretty "Kiddie Car" and laugh and play same as even—that's what your editor did any way.

Such a long letter I'm writing you. Next week I want to tell you about some of the "Kiddies' Korner" kiddies I saw, and talked to; and they told me—oh! I'm about to tell. Next week I will tell. I am so glad to talk to you again.

So long, now! YOUR EDITOR.

WINNERS OF THE "LITTLE STORY CONTEST."

"A Wonderful Dream" (Little Story Contest).—Clarine Perry; age, 12; Durham, N. C.

"A Big Surprise" (Little Story Contest).—Hampton Brady; age, 14; Ramseur, N. C.

"Story Contest."—Alice Ruth Scholz, Macon, N. C.

These are the three best stories, and I want to say a great big THANK YOU! for these three beautiful stories from three dear Kiddies. The block story was hard! And it is an honor to have won either first, second or third place in the contest.

Congratulations—all three! As Dr. Atkinson would say, "Just keen on keeping on."

A WONDERFUL DREAM.

Once there was a little girl who wanted to play with the stars. One day she cried to play with stars. When it was dark she slipped into the park, but there was no stars in the sky.

She started to play in the sand, but there were no stars to look at. Then she went to the pond. She couldn't see any stars' reflection in the water.

Sorrowfully, she went to the big tree, and when she looked up she saw one lonely star. Behind the tree were some fairies. They told her to do some work and she could get the stars. When she came to the river, she met "No Feet," the fish. He took her to the sta stairs without steps.

He told her if she would hold tight she could climb to the sky and get the star to play with. She climbed, it seemed for miles. Bang! she was in the water. She had let go the banisters. She was about to cry when she heard her mother's voice, "Mary, Mary, come to breakfast." She slipped in bed, then she opened her eyes. "I shall never cry to play with stars any more," said she, and told her mother of her dream.

Durham, N. C. CLARINE PERRY.

THE CITY IN THE SAND.

By Jeannette C. Shirk.

I built a city in the sand,
And formed it softly with my hand.

The castle walls were tall and fair;
The valleys deep, the gardens rare.

It was a pleasant sort of land,
This yellow city in the sand.
But oh! the waves came with the tide
And swept my castles far and wide.

PUZZLE.

Alice went to a grocery store and handed the grocer the following bill:

1 tin of rnco.
1 jar of dustmra.
1 peck of toesotap.
1 box of ddeehrs eatwh.
1 agecabb.
2 lbs. of stametoo.
3 lbs of lfruo.
4 lbs. of terbut.
5 lbs. of rugas.
2 lbs. of snonoi.

—*From Alice.*

"Whatever in the world is this?" exclaimed the grocer.

But it is only Alice's order. See if you can straighten out the words. Rnco is corn.

LIFE OF A PENNY.

A penny that had just been made was wondering what would happen next, when he was put into a box with other coins and taken to the bank for distribution.

"I wonder where I will go," he thought.

Just then it was all dark around him, and after asking a dime, who was older than he, he found they were in a man's pocket.

Suddenly the penny saw the light. He also heard a voice say, "Polly, here is a present for you. Daddy hopes you will put it in your bank."

Then he felt himself dropping, and when he landed it made a clinky sound as he fell on some other coins. They began to talk.

"I heard Polly say that she is going to take us out of here and spend us for her birthday tomorrow," said an old, wise nickel.

Sure enough, they were all taken out and spent. After the new penny had spent quite a time in the cash register, he was taken out to make change for a customer. The customer was Polly's mamma, and the new penny came into Polly's possession once more. Only once! For the rest of its life it was in her bank.

THE COCK AND THE CLOCK.

Once a Cock and an Alarm Clock had a quarrel.

The Cock said: "I can wake everybody up better!"

And the Clock said: "No, I can wake everybody up better!"

So they went to a Bird. They asked: "Who is better for waking people up, the Cock or the Clock?"

"I don't know," said the Bird; "ask the Dog."

So they went to the Dog. "Who is better for waking people up—do you know, Dog?"

No answer.

So they asked the Cat. "I don't know," said the Cat; "go to the wise old Horse."

So they went to the Horse. They asked: "Who is better to wake people up—the Cock or the Clock?"

The wise old Horse said: "Now, I'll go to sleep a couple minutes and she who can wake me up first."

And so he went to sleep a couple of minutes. Then the Clock rang, "Ting-a-ling, ting-a-ling, ling-ling-ling!" It woke the Horse up.

Then he said: "I'll go to sleep for the Cock to wake me up." So he went to sleep.

Then the Cock cried: "Cock-a-doodle-doo! Cock-a-doodle-doo!" He woke the Horse up.

Then the wise old Horse said: "You are both good. So hereafter it is better not to quarrel about who is better or who can make the most noise, for you are both the best!"

STORY CONTEST.

Once upon a time a little girl wanted to play with the stars, because they were so pretty, and she thought that they would look nice in her doll-house. So she went out to find them, and she soon came to a park. She looked all over the park in every little nook and corner, in hollow trees and in the sky, but she couldn't even find any in the sky, because it was daytime.

She could not find any stars, so she walked on. She crossed a large cornfield and went on into a great forest. She came to a brook in the woods and she took off her shoes and stockings and got in the water to look for the stars. She looked under some great big rocks, and under some roots and all over the brook. She found no stars there, so she went on.

She soon met some fairies all dressed in lovely dresses, and each had a pair of lovely, gauzy wings. They told her to dance with them, and she told them she would, so they all took hold of her skirt, and the first thing she knew she was twirling around from place to place with the fairies. She still did not find even one star, and she got discouraged and was about to cry.

Then the fairies told her just what to do, so she started out to do it. She soon found a lovely black horse with a white star in the middle of his forehead and great white wings, and she jumped on him and the horse arose in the air and started flying. They flew and flew until they came to the edge of the sea. She jumped off the horse and ran along the side of the sea until she came to a pretty yellow flower. The flower began talking to her. It told her that it's name was "No Feet." "No Feet" carried her to the stairs without steps.

When they got there he carried her up, then she saw the stars and grabbed hold to the end of a point of one of the stars. All of a sudden, she let go—bang! she found herself in her own bed.

She had been dreaming.

Macon, N. C. ALICE RUTH SCHOLZ.

(Continued from Page 10.)

to. Pentecost arose as the power of grace from heaven to save men from the perils.

The perils of man today are boastfulness, pride, position, self-will, personal pleasure a first consideration, making a living a chief motive for living, making home life only an incident, science taking the place of religion, brilliancy the chief excellency, making power the right, etc.

These things fall like Babel. Pride tears life with conflicting passions. To be engrossed in living makes us forget that we have a life to live, brilliancy lapses into selfishness, self-will carries in it the seed of its own destruction. Grasping is vulgar and disrupting in its appeal; pleasure appeals only to the emotion, and imagination overlooks humaneness, breeds discontent and destroys the finer meanings of life. Science, with all its worth and vocation, with all its guidance emphasizes only the material and practical, and forgets the spiritual. In these the tower of civilization must fall.

Prayer.—Our Father, save us from the perils of life and to the salvation of Jesus Christ. In His name we ask it. *Amen.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 7, 1924.

Subject: "Jesus Heals a Nobleman's Son."

Lesson: John 4:46-54.

Golden Text: "I am the way, and the truth, and the life."—John 14:6.

The man was in great trouble. His son—it may have been the only boy—was ill, very ill. And even in his desperation he knew that mere human help was of no avail. And so he turned to Jesus. And he went in person. In the hour of his deepest need, he dared not delegate this mission to some one else. He must urge upon the Master the extremity of the case and the necessity for immediate help. The word "besought" reveals something of the spirit of the plea which the man made.

The man may have been religious. He may have been an admirer of Jesus. He may have been even a follower of Jesus. But the probability is that the facts were not thus. The nobleman probably represents the man or woman, who in ordinary life, and under favorable circumstances, have little, if any regard for religion. He had "blue blood" in his veins; he probably had wealth. Like many another "successful" man, he felt sufficient within himself. But he was human, and underneath the outward appearance there was a father's heart. His son was about to die and love asserted itself. And like many another man who has had no place for the Church or for religion in his life, the first place to which the man turned was to Him who was the embodiment of religion. Men still do it. There is many a man who never gives God a hearing, and seldom a chance, until the death angel draws near, or the undertaker is called in. And then they find the only abiding help and comfort in the very thing they had disdained or disregarded. Why is it that we so often fail to carry over our spirit of fair play into religion?

It mattered not to Jesus as to what had been the nobleman's attitude heretofore. The man was in need now, and he had come in sincerity of purpose and in agony of heart. It was not in the Master's heart to turn such an one away. And, although he did test the man's sincerity, He did not refuse his plea. The Master never does. It matters not if we have sinned against Him seventy times seven; if we turn to Him in sincerity He will receive us and forgive us. No wonder they call the gospel "good news."

The events which followed are a little difficult for the natural understanding to grasp. Jesus did not go down with the nobleman at all. He simply told him to go his way, for his son would live, and when the nobleman's servants met him and told him of his son's recovery, it developed that the change for the better took place at the very hour when Jesus had assured the man of that fact. The natural understanding would say that it was a coincidence. But spiritual things are spiritually discerned, and he who has eyes to see, knows that it was more than a coincidence. There was a casual relation between the two events. The Master was a master indeed. The laws of life were at His command. And that earnest father by his faith had released those spiritual forces which made his son well again. Why is it thought to be incredible that He who rose from the dead should also heal those who were sick?

The effect was gratifying. The nobleman had believed in Jesus before. And his faith had been sound, as was evidenced by the fact that He absolutely trusted Jesus in the hour of supreme need. But there was a new element in his faith now—a living element that had been born out of a great personal experience. It is always thus. Jesus bids men to come and see. And whenever men have faith enough to act upon His invitation, they find that He is able to do exceedingly abundantly above what they think and dare to hope. And those who have had a vital experience of the Christ are not troubled over the hundred and one petty intellectual things that trouble so many who have only a theoretical acquaintance with Christ. They know whom they have believed. And like the nobleman of old, they are instruments in making others—even those of their own households—believe.

Some Teaching Truths.

1. Wherever Jesus has manifested His power, the way is open for other mighty works.
2. Men instinctively turn to God in the hour of direst distress.
3. Much of our failure to receive is due to our failure to beseech.
4. Sincerity in present-seeking atones for sins of the past.
5. God does not tempt men, but He does test them.
6. Men in need do not want signs and wonders; they want God Himself.
7. He who believes has the promise.
8. Subsequent events always confifm an act of faith in God.
9. Health is vitally related to godliness.
10. He who vitally believes in God should become a missionary of His faith.
11. Jesus Christ is always responsive to human need.
12. And now abideth faith, hope, and love; and not the least of these is faith.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

September 14, 1924.

SERVICE.

Topic: "How Can We Serve Our Sunday School?"

Lesson: John 21:15-17.

Daily Readings: Sept. 8, Service by prayer.—Matt. 9:1-8. Sept. 9, By training.—Matt. 4:-19. Sept. 10, By teaching.—Matt. 18:1-6. Sept. 11, By visitation.—Jas. 1:22-27. Sept. 12, By friendliness.—Phil. 5:5-11. Sept. 13, By support.—Heb. 10:23-25.

Suggested Songs: "Onward, Christian Soldiers," "Faith of Our Fathers," "Jesus Calls Us O'er the Tumult," "I am Happy in the Service of the King."

Points for Purposeful Prayers.

Thank God (1) for His word, the basis of all teaching in the Church and its organizations; (2) for the pioneers of the Sunday School, who saw such great possibilities in training children and adults in Bible study; (3) for the host of faithful officers and teachers who are so earnestly serving the Bible school today.

Ask God (1) to bless the multitudes of Bible school teachers and pupils the world over; (2) to bless the school in your Church as a means to teaching both young and old to be true disciples of Jesus; to help your society to serve the school more devotedly.—*Standard C. E. Quarterly.*

Plan your program with at least three feature speeches. Ask the superintendent of your school to speak on the purpose of the Sunday School. Ask the C. E. president to tell of the purpose of the C. E. Then have your pastor to speak on the purpose of both the Sunday School and Christian Endeavor Society as correlated with the Church program of religious education.

Questions for the Meeting.

1. Has the Sunday School proven to be a worthwhile agency of the Church?
2. Can the Sunday School take the place of the C. E. Society, or vice versa? How?
3. Should every society have a Sunday School committee? What are its duties?

This is a day with the keynote, or thought, "Service." "Doing something" is the cry of every religious organization. The Christian Endeavor Society and the Sunday School should not forget in this enthusiasm that "works without faith is dead," and that "being" is just as essential as "doing."

We can render our best service when we are prepared to do service. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of God." Get a vision of what you can do best, and then do your best to carry your part of the work. Not every one can teach or hold an office, but it takes more than teachers and officers to have a Sunday School. A person without a pupil is not a teacher. We can all serve by enlisting persons for the school. Regular attendance should be the aim of both C. E. and Sunday School.

The C. E. Society and the Sunday School have two distinct lines of work to do. The Sunday School seeks to give information, while the C. E. Society seeks to get expression of the information. Thus we see the need of both correlated into our Church program.

CONFERENCES MEET.

Alabama Conference meets Tuesday after second Sunday in October (October 14), 1924, at 10 A. M., with Pleasant Grove Church. Write W. T. Hill, secretary of Church, Buffalo, Ala.

Georgia and Alabama Conference meets Tuesday after third Sunday in October (October 21), 1924, at 8 P. M., with the Lanett Christian Church, Arthur L. Cox, secretary of Church, Lanett, Ala.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

Christian Orphanage

DEAR FRIENDS:

We are having a thing done at the Christian Orphanage that has been needed for a long time, but until recently we were not in a position to have it done. It is necessary to have the children in an institution like this to have a thorough physical examination to find their weak points and defects so we may have an opportunity to remedy, as far as possible, the defects found; but to give one hundred children a thorough physical examination entails quite a lot of time and much work. Dr. Parker, of the Rainey Hospital, and his assistant, Dr. Brooks, with Dr. Ellington, of Burlington, an eye specialist, have undertaken this task and have already spent two afternoons in the work here.

Out of the number already examined, some have been found with small defects which can be corrected. They have found one little boy perfect in every way. A clinical card record is kept of the findings, which can be referred to from year to year, and we can have those treated who need it.

It is very kind of these noble health professional men who are always busy to give their time and do this thing for us free of charge, for the sake of the little children. This world is full of opportunities to do something for others, but I fear we let too many of them go by unnoticed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 4, 1924.

Amount brought forward		$12,065.80
Sunday School Monthly Offerings.		
North Carolina Conference:		
Elon	$ 1.58	
Palm Street, Greensboro	3.25	
First Church, Greensboro	21.22	
Pleasant Ridge	1.00	
Christian Chapel	1.50	
Bethlehem	3.62	
Sanford	5.25	
Pleasant Hill "J"	3.25	
		40.67
Eastern Virginia Conference:		
First Church, Portsmouth		8.55
Valley of Virginia Conference:		
Mayland	$ 2.96	
Wood's Chapel	1.00	
Centerville	2.00	
		5.96
Georgia and Alabama Conference:		
Roanoke	$ 2.85	
Wadley	2.56	
N. Highlands	.99	
Richland	1.00	
		7.40
Special Offerings.		
Union Grove Baracca Class	$ 5.00	
Pervis Tilley	30.00	
G. L. Gwinn	10.00	
		45.00
Grand total		$12,173.38

REV. JAS. O'KELLY'S TESTAMENT.

BY MISS LILLIE D. FOWLER.

On July 27th, the members of the Fowler family, with some of their friends, met in their third annual reunion at the old Fowler homestead, about a mile north of Mebane.

A nice program had been arranged, which was carried out in a very pleasing manner. A bountiful dinner was spread under the ancient elm trees, and with barbecue, ice cream and lemonade, the table fairly groaned with its weight of good eatables.

One number of the afternoon program was the reading of a piece from THE CHRISTIAN SUN of the description of the present resting-place of Jas. O'Kelly and the proposed removal of his body to Elon College.

The reading of this piece and the discussion that followed brought to light the fact that James O'Kelly's own testament was in the possession of Mr. A. A. Lynch, of Mebane, who is a great-great-grandson of James O'Kelly on his mother's side.

The printing of this testament is well preserved and the late John Worsley, of Hertford, England, is the translator. The date of its printing is M.DCC.LXX, which is 1770. On the front page of this testament are these words: "James O'Kelly's Book. Price, 6| unbound, and 5| for binding—11| pieces. In the year 1790."

On a yellow sheet in this Bible are the following memorials:

"James P. O'Kelly departed this life April the 6th day, 1816, being in his 9th year; was born November 1, 1807.

"William O'Kelly departed this life December the 4 day, 1820, being in his 58th year.

James B. Bilbow departed this life December 1, 1821.

"Leslie O'Kelly departed this life December 28, 1821.

"The Rev. James O'Kelly departed this life October, 1826, being in his 88th year.

"William Anderson departed this life July 24, 1828.

Elizabeth M. O'Kelly departed this life February 11, 1833, being in her 89th year.

"August 5th, 1841. Married at Mr. John Morings Seignor, Esqr., on the 29th of July, by Elder John T. Petty, Mr. Hue B. Guthry, Esqr., to Miss Margaret L. Anderson, all of Chatham, N. C."

There were other papers and relics of ancient date, though yellow with age, are still readable.

The print in this testament is somewhat shaded and is of the old style, and difficult to interpret, is as follows:

"S. John Ch 111

"For God fo loved the world, that He gave his only getotten Son, that whofoevr believeth on Him might not perifh, but have everlasting life."

This Bible is greatly prized by the family, and we regret exceedingly that the date of the day of James O'Kelly's death has been torn off this paper and only the year remains.

We are glad that the little Christian Church at Mebane has in it a memorial window to both Rev. James O'Kelly and Elder T. J. Fowler. We hope that the constant reminder of these two good men who labored so untiringly for what they believed to be right may be an inspiration to this little band of noble workers, and that they may go on from year to year in the path of right and duty until this little Church may be as a city set on a hill and in reality shed light to all who come under its influence.

Mebane, N. C.

A "MOBILIZATION DAY" FOR PEACE.

BY DR. S. M. CAVERT.

As a far more constructive and more needed measure than the "Mobilization Day" planned by the War Department, the Federal Council of Churches, through its commission on international justice and good will, is suggesting a "mobilization" of all the forces working for peace. The date proposed for such a demonstration is the anniversary of Armistice Day, November 11th, and the week in which it falls.

All the Churches, pastors and congregations of the country are urged to participate in this interdenominational movement for the observance of Armistice Day as a time for unitedly focussing the attention of the Churches upon the task of ridding the world of war.

Preliminary plans have already been announced in a folder entitled "A Call to 150,000 Churches to Mobilize for World Justice and World Peace." More detailed suggestions, including helpful material for pastors, are given in a large pamphlet now in press, entitled "The Churches of America Mobilizing for World Justice and World Peace."

The appeal from the Federal Council of Churches for this mobilization for peace begins as follows:

"Six years have passed since the armistice brought the fighting of the World War to an end. But permanent world peace and national security are still to be achieved.

"Great Church assemblies have recently issued stirring calls to their members to grapple with the stupendous task of overthrowing the war system of the world and to outlaw and banish war.

"The Federal Council of the Churches now suggests that all Churches, pastors and congregations in the United States observe the anniversary of the armistice as an appropriate time to mobilize their forces for this imperative task. This would be a fitting tribute to those who gave their lives in the World War."

The following suggestions are made of concrete ways in which the Churches can make a strong impact upon the whole community:

1. Let the Churches of each city, in September, approach chambers of commerce, labor organizations, American Legion posts, women's, Rotary, Kiwanis and others clubs and groups, proposing a joint committee on Armistice Day observance to set up a great public mass-meeting.

2. During the preceding week (November 3-8) let them provide, if possible, for many discussions and study groups. Let them consider—

(a) The costs, the human losses and the tragedy of war.

(b) The results of the treaty of Versailles.

(c) The alternatives ahead of the world.

(d) The signs of hope—the World Court, the League of Nations, American co-operation with the humanitarian commissions of the league, the Dawes report, the American "draft treaty of disarmament and security."

(e) The next step toward world justice and peace based on law.

3. On Sunday, November 9th, let sermons be preached in all the Churches on the call to the Churches of America to mobilize for world justice and peace.

4. Let the subject be presented in all Sunday Schools, in ten-minute talks by gifted speakers. These short addresses should be positive and constructive, rather than merely denunciatory and negative.

5. On Sunday or Monday evening, November 9th or 10th, Sunday Schools and Young People's Societies might put on an Armistice Day pageant. (Can be secured from the Federal Council of Churches.)

6. On Tuesday, November 11th, let a great mass-meeting be held under the joint auspices of religion, commerce, labor, women and young people, with one principal speaker to utter the aspirations of our people for permanent world peace and to point out constructive and practicable plans for its achievement.

New York City.

BARRETT.

Mrs. Maggie G. Barrett, wife of Rev. J. W. Barrett, of Lamberts Point, Va., passed out of this life August 14, 1924, aged 60 years. She was an invalid for nearly two years before the end came, and at times she suffered greatly, but bore her affliction with patience, and her submission of spirit was beautiful. She was a loving wife and devoted mother.

Besides husband, she leaves to mourn their loss three sons and six daughters, one brother and a host of other relatives and friends. Two children preceded her in death.

The funeral service, which was largely attended, was held in the Church of God, where she worshiped and where her husband is pastor. The body was laid away in Forest Lawn Cemetery.

W. D. HARWARD.

BARKLEY.

William A. Barkley was born in Alexander County September 20, 1857; was married to Victoria Connally November 3, 1892. To this union was born one son, William A. Barkley, Jr.

Bro. Barkley joined the Methodist Church at Pisgah, Iredell County, N. C., at the age of 25. Later he moved his membership to Center Methodist Church, of which he died a member, being faithful until death, which occurred August 17, 1924, at age 66 years 10 months and 27 days. Interment was made at Pleasant Ridge Christian Church, near his home. The Lord comfort the widow and son and relatives and friends.

T. J. GREEN.

MOFFITT.

Dr. R. Moffitt was born June 12, 1868, and died July 31, 1924, being 56 years, 1 month and 19 days old. He was married to Mary I. Cole, February 28, 1888. To this union, six children were born, five of whom survive. He is survived by seven grandchildren and a host of other relatives and friends. He was a kind and loving father, husband and neighbor. He was a member of Pleasant Grove, at which place he was buried by the writer in the presence of a large congregation. The Lord comfort his loved ones.

T. J. GREEN.

WILKERSON.

Charles J. Wilkerson departed this life August 29, 1924, at the age of 69 years, at his home at Gilmerton, Va. He leaves to mourn their loss his companion of many years, Augusta Glasscock Wilkerson; one sister and one brother, grand and great-grandchildren, and many friends. His native home was Halifax County, Va.

We laid him to rest in the family plot in Riverside Cemetery, Berkley, Va., and covered the newly made mound with beautiful flowers.

The grandmother will live here, at Portlock, with her granddaughter, Mrs. Dennis. Thus her lot, though lonely, will still fall in pleasant places.

B. F. BLACK.

WILLIAMS.

Nora Williams was born April 23, 1910; died, August 25, 1924. She was converted at the revival meeting at Needhams Grove the week following the third Sunday in July, and joined the Church. She was a bright girl. She loved the Sunday School and her classmates and teacher. They will miss her. She leaves a father and mother and sister to mourn their loss. May God bless the bereaved ones. May her friends get ready to meet her in the glory world. Her burial service was conducted by her pastor. She was laid to rest in Needhams Grove Cemetery to await the coming of our Lord.

Seagrove, N. C. W. J. EDWARDS.

If I can feel sympathy—feel it within and without—then the dew falls and the desert begins to blossom. By sympathy I do not mean merely a fellowship in sorrow, but also, and no less truly, a fellowship in joy—a feeling for which we ought to have an English word. To be glad when your brother-men are prosperous and happy, to rejoice in their success, to cheer for their victories, to be compassionate and pitiful when your brother-men are distressed and miserable, to grieve over their failures, to help them in their troubles—this is the fraternal spirit which blesses him who exercises it, and those toward whom it is exercised.—Henry Van Dyke.

One-teacher schools are disappearing in Kentucky at the rate of nearly seven a week, as they become consolidated into larger schools with two, three, four or more teachers. New union and consolidated schools are established to take their places at the rate of about 90 a year. To enable the children to attend the consolidated schools, 78 schools provide free transportation, using 118 motor buses and 54 horse-drawn vehicles.

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"Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life," says Dr. Emile Sauer, well known New England physician. "It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill can't grind.

For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all 'run down,' while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy.

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TO PUNISH PARENTS.

A measure was introduced in the Legislature at Albany, N. Y., which holds parents legally responsible for the delinquency of children under 16. This bill is said to be the result of a warning issued by a judge when he pronounced death sentence for the Diamond boys and their confederates for the murder of two bank messengers, says the American Educational Digest. The judge declared, at that time, that if parents knew that they were to be held accountable for their children's acts, they would exercise closer protection of their offspring than they do. In more than 75 per cent of cases, authorities agree that the delinquent child is the victim of home environment and parental indifference. Under the proposed law, parents would be punished for any of the following causes:

To permit a child to become a juvenile delinquent; to associate with vicious, immoral, or criminal persons; to beg or wander about the streets late at night; to furnish entertainment for gain upon the streets or in a public place; to wander habitually around railroad yards; to be an habitual truant from school; to enter a disorderly house or any place where his morals may be in danger; and to be adjudged in court to be in need of the care and protection of the State.

This movement which proposes to hold the parent responsible to society attacks the whole situation at the very root of the evil of criminal childhood. The theory of the proposed law is that any father who is indifferent to the molding of the character of the child that he brings into the world is amenable to the law of the State. Parenthood is an assumed obligation, and that obligation should be met so far as it is possible within the power of human ability. This proposed law presents one of America's great and unsolved problems in an altogether new and commendable aspect.—Selected.

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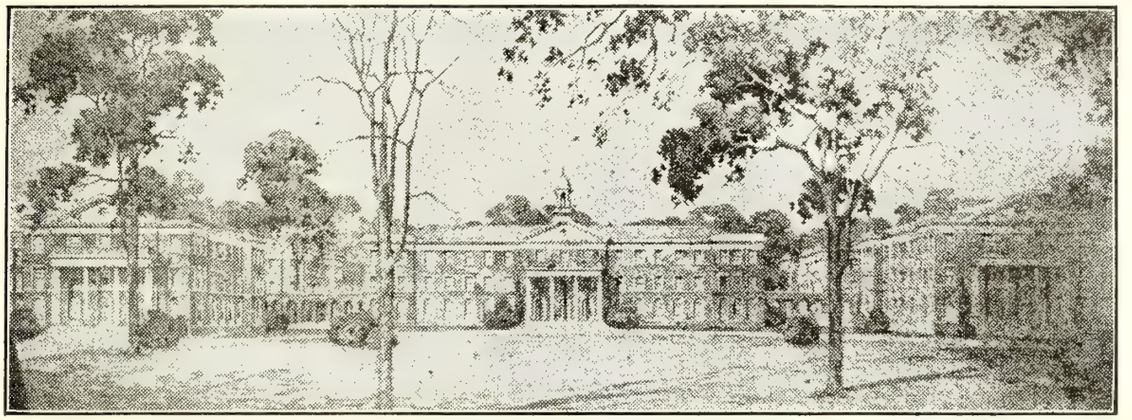

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The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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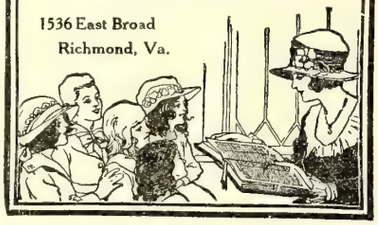

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, SEPTEMBER 11, 1924. | NUMBER 37.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

King's Skeleton Found.—

A skeleton, believed to be that of King Richard III of England, was unearthed recently in Leicestershire, England. The skeleton has been turned over to the Leicestershire Museum. King Richard III took part in the closing stages of the Wars of the Roses, and was killed in the battle of Bosworth, in 1485. He is credited with the death of Prince Edward, son of Henry VI, and with the death of Henry himself.

England Plants Trees.—

About 18,000,000 trees have been planted in Great Britain in the last three years since the government act went into effect paying to private individuals approximately fifteen dollars for each acre planted in trees or cleared for such planting. America still has enough trees, but at the rate they are now being cut, it is not so far away when the United States will have to follow the British example in tree planting by private individuals. The government is already doing much along this line.

Some Buffalo Still.—

There are still eight hundred buffalo in the Yellowstone National Park. It is thought advisable to dispose of some of this herd, since there is not enough pasture for all of them. Many zoos and parks have asked that some of of these buffalo he sent to them. It will be a fine thing to have buffalo made available for the children to see. The buffalo has played a large role in the history of American settlements to the westward, and to know the buffalo will add to the interest in the study of history.

Du Pont Aids Negro Education.—

Pierre S. du Pont has recently given his promise to bear a large part of the cost of a new science building for Lincoln University, in Delaware, an institution for negro education supported by Presbyterians. Mr. du Pont has already manifested his interest in negro education by giving one million dollars for the construction of model day-school buildings in Delaware. It is a fine thing when the colored race can find friends like Mr. du Pont. It would mean much to the colored constituency of the Christian Church could such a benefactor be found for the Franklinton Christian College for Negroes. It would be a fine investment, which would net societly large dividends in the years to come. We must go on living among and dealing with the negro, and as a matter of personal interest, we should see that he is fitted to live among us.

Women's Hands Growing Larger.—

For a number of years the hands of women have been growing larger. The increase in the size of women's hands has been noticeably marked since the war. This fact is pointed out by the head of a big London glove manufacturing company. He says:

"There was a fair demand for size 5 1-2 gloves for women, and the average was 6 1-4 and 6 1-2. Today there is practically no demand for the smaller size, and the average is 6 1-2 and 6 3-4, and these are being cut wider." He attributes the increase in the size of women's hands to the widespread participation of women in athletics. These facts, with many others of a similar nature, mean that the day of the clinging vine variety of girl is past. It ought to be a hopeful sign in the life of the race.

Silver Dollars Circulated.—

The United States Treasury is embarking on a campaign to put silver dollars back into circulation. They took the initial step recently when one of these coins was placed in the pay envelope of five thousand Treasury employees. The other government departments are to be asked to do the same. During the past twenty years a steady stream of silver dollars has flowed into the Treasury as paper money has supplanted them in the trade of the receding frontiers. It has been estimated that the upkeep of the paper dollar costs the government about 3 per cent of the face value, while the upkeep on the silver is practically nothing.

What the government is doing in restoring the silver dollar to circulation is making for economy in governmental expenditure.

A Great Church Building.—

The first Sunday in August saw the opening of the new First Baptist Church, Knoxville, Tenn. The edifice cost more than six hundred thousand dollars, and is said to be the largest and most complete within the borders of the Southern Baptist Convention. The building designed for the Sunday School is attracting particular attention throughout the Church world. It contains one hundred and one separate rooms, providing for preaching, teaching, training, social life, recreational activities, and executive offices, with one floor of an entire wing devoted to housing the employed workers of the Church. Great Churches like this are becoming more frequent as the Christian world is coming to understand its responsibility to the world. Gradually our Church buildings are coming to be adequate for the carrying into action the teachings of Jesus.

No Bible War.—

In going on record as opposed to war, the Methodists of the Manitoba Conference stated: "We cannot longer go to the Bible to find justification for war. The glorification of war must end. We, therefore, call upon all teachers of Sunday Schools and all workers with our youth to lose no opportunity to denounce war and the war spirit."

Plans for special Sunday School lessons to promote peace were approved. This step of providing Sunday School lessons to promote peace is a great idea. National prohibition was achieved to a large extent by the temperance lessons in the Sunday Schools, and war can be destroyed by the same means.

Golden Rule in Business.—

That the teachings of the Golden Rule can be practically applied to business is demonstrated by Mr. E. C. Miller, president of a New York manufacturing company established for thirty-eight years.

Explaining his unique idea of how a business should avoid labor troubles, litigation and general business trouble, Mr. Miller says:

"The curse of this world is selfishness. It is at the bottom of all industrial and social troubles. If men can be brought to regard other men as brothers, if they can be induced to love their neighbors as themselves, if men would do unto others as they would be done by, there would be no trouble between capital and labor. Social strife and international conflicts would cease. We, therefore, individually and as a corporation, advocate the Golden Rule with all of our power as an aid to 'peace and good will among men.'"

Expressing this doctrine in four simple rules for the conduct of his business, Mr. Miller says his manufacturing, buying and selling is conducted according to these maxims:

"1. As to our employees: Recognizing the divine principle that 'we are our brother's keeper,' we regard employees as brothers and sisters, children of a common Father, and take the same interest in them as we do in ourselves.

"2. People from whom we buy: It is our determination to do unto them as we would be done by; to attempt to put ourselves at all times in their places as far as possible; and to be as generous as we consistently can.

"3. People to whom we sell: It is our desire to be just, fair and generous with customers and, so far as practicable, to put ourselves in their places in every transaction, always studying their interests as we would our own.

"4. The world at large: It is our desire to share the burdens of others as far as we are able, and to give encouragement and help."

NOTES-PERSONALS

Many pastors have had interesting and successful revivals recently. Why will they not tell SUN readers the good news? The columns of your Church paper are open to you, dearly beloved.

Rev. J. A. Ledbetter, in a recent communication, says: "I am resigning from the Reidsville Church pastorate, my resignation to take effect December 1st. I will be glad to correspond with any Church in need of a pastor."

It is learned that Rev. T. J. Green, Ramseur, N. C., has accepted the pastorate of Shallow Ford, Apple's Chapel, and Hines' Chapel, and contemplates locating at Elon College at an early date. Ramseur's loss will be Elon's gain.

Bro. Ledbetter is one of our wide-awake pastors and has done much the two years he has been at Reidsville to build up a large Sunday School and to largely increase Church attendance. Any Church interested should write him at once.

Elon College had a fine opening last Wednesday, with largely increased attendance over last year. This is the beginning of the thirty-fifth annual session of the college, and one now meets here the sons and daughters of former students and graduates of the institution.

Rev. W. T. Walters, D. D., pastor First Christian Church, Richmond, Va., has spent a strenuous vacation. During August he attended the Chautauqua at Elon College, and the Virginia Valley Central Conference. He has moved, with his family, to 3206 Grove Avenue, just two blocks west of the Church. He filled his pulpit Sunday, both morning and evening.

Rev. W. W. Staley, D. D., pastor-emeritus of Suffolk Church, was a recent visitor at Elon College to the great delight of his hosts of friends here. He was on his return trip from Moore's Springs, where he had been resting and recuperating. He feels greatly benefited and returns to his many duties with renewed health, energy and vigor. Dr. Staley is one of our busiest and most interested pastors.

A meeting of all the Convention department heads is called to be held in suffolk, Va., at 10 A. M. September 16th, at the Christian Church. The purpose of the meeting is to consider the best way to put into effect the resolutions and recommendations passed by the Norfolk session of the Convention; also it is requested that if any one has any business with the committee to please get his notification in at once to President L. E. Smith, 4312 Colonial Avenue, Norfolk, Va.

Rev. James L. Foster, formerly of Waverly, Va., and Rev. J. E. McCauley, formerly of Ingram, Va., have both recently moved with their families to Elon College, N. C., where their correspondents should now address them. Both are open for engagement to become pastors of any near-by Churches, and their Fords make charges near-by which were formerly far off. Bro. Foster has moved to Elon to put his daughter and son in college here, and Bro. McCauley is taking some post-graduate work in the college.

The Mission Board of the Southern Christian Convention, Lieutenant-Governor J. E. West, Suffolk, Va., chairman, is to meet in annual session at Suffolk, Va., Wednesday morning, September 17th. The other members of the board are Mr. J. M. Darden, Suffolk, Va.; Dr. W. W. Staley, Suffolk, Va.; Mr. K. B. Johnson, Cardenas, N. C.; Rev. H. W. Elder, Richland, Ga.; Dr. C. H. Rowland, Greensboro, N. C.; Mr. J. A. Williams, Franklin, Va.; Dr. G. O. Lankford, Burlington, N. C.; Mrs. W. H. Carroll, Burlington, N. C., and Mrs. W. A. Harper, Elon College, N. C.

The Windsor, Va., pastorate, consisting of our Windsor Church and the near-by Churches—Antioch, Bethlehem and Isle of Wight—has called Rev. W. D. Harward, D. D., of 1508 Elm Avenue, Portsmouth, Va., to become their pastor, and we understand that Bro. Harward has signified his acceptance. This is indeed a field of wide usefulness and one sufficient to challenge the strength, energy and unceasing efforts of a wide-awake and consecrated pastor. We congratulate Dr. Harward on the wide field of usefulness and the splendid opportunity afforded him for service in this pastorate.

Rev. J. E. McCauley having moved to Elon College to do post-graduate work the coming year, leaves Pleasant Grove and Ingram Churches, Halifax County, Va., without a resident pastor. At this writing, so far as we know, the Churches have not secured a pastor for the coming year. This is one of our very best rural fields, and affords a wonderful opportunity for service for the right man. It is hoped that these Churches will be successful in locating in their midst a worthy successor to Bro. J. E. McCauley, who is much beloved by the people and who has wrought so well there for the past two years.

The people of our First Church, Greensboro, N. C., have greatly honored themselves and their beloved pastor, Dr. C. H. Rowland, by building a very ample and beautiful parsonage. The house would do credit to any people, and is, we believe, the most costly and commodious parsonage now owned by any Church of the Southern Convention. No means nor efforts were spared to make the parsonage comfortable, inviting, attractive and sufficient for all home purposes, and we heartily congratulate our Greensboro congregation and their pastor, and his family as well. The number of the parsonage is 315 North Edgeworth Street, where Dr. Rowland may be found or addressed.

Rev. L. E. Smith, president of the Southern Convention, has called a meeting of the "heads of the departments" of the Convention, at Suffolk, Va., 10 A. M. September 16th, in the Christian Church, "for the purpose of considering plans by which we may put into effect resolutions and recommendations made by the Norfolk session of the Convention." This looks like business. It does little good to meet in our Conference and Conventions and adopt recommendations and resolutions and then not take any steps to put them into effect. We do not know what President Smith has in mind further than his announcement, but presume that he wishes all the departments of the Convention to get busy in trying to do that which the Convention at Norfolk said, by vote, should be done. The idea, at any rate, strikes us most favorably, and we hope that great good will result from the meeting.

A LADY CANDIDATE.

There is a strong probability that a woman will be the next Governor of Texas. In the recent Democratic primary held in that State, Mrs. Miriam A. Ferguson won the nomination by an overwhelming majority over her opponent, Judge Felix Robertson, a mere man. Usually the Democratic nomination in Texas is equivalent to election, and if the men are as gallant as they ought to be, and the women as loyal as they ought to be, Mrs. Ferguson will be the chief executive, or executivess, of a great State after the November election. Mrs. Ferguson claims to have sought the nomination for the purpose of vindicating her husband, who was impeached while Governor about seven years ago. A sort of vicarious vindication, it would seem. The result of the final election, when Democratic men and women, and Republican men and women, and all other kinds of men and women, will exercise the sovereign right of franchise, will be awaited with keen interest.

CHARACTER AND EDUCATION.

Another element must be secured in the training of citizenship, or all else will be in vain. All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. Unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task.—*President Coolidge.*

SEVEN IMPOSSIBLE THINGS.

1. To enter heaven without the new birth.—John 3:5.
2. To serve two masters.—Luke 16:13.
3. To bear fruit without Christ.—John 15:4.
4. To change his wicked heart.—Jer. 13:23.
5. To please God while pleasing the flesh.—Rom. 8:8.
6. To serve God without faith.—Heb. 11:6.
7. To escape judgment without a Saviour.—Heb. 2:2-3.—*Gospel Message.*

NOTICE.

To any Church or Churches who have not secured a pastor for the coming Conference year:

I will be glad to correspond or to hold a service for you if you choose. I expect to engage in full-time Church work if the Lord so opens up a field of labor for me. I will be glad to learn of any Church or Churches that have not called their pastor for next year. If you will give me an appointment, I will be glad to come to your Church and worship with you.

Yours in the Master's cause,

W. C. MARTIN.

NOTICE TO CHURCHES OF THE NORTH CAROLINA CONFERENCE.

At the last session of the North Carolina Christian Conference, no place was selected for the next annual session. The executive committee was authorized to receive invitations from Churches and select the place of meeting this fall. Churches that wish to invite the Conference or that are willing to entertain the next session of the North Carolina Christian Conference which meets Monday evening, November 24, 1924, will send their invitations to the chairman of the executive committee.

W. C. WICKER,
Chairman Executive Committee.

HOME-COMING SERVICE.

The home-coming service of Damascus Christian Church was a great occasion. Multitudes came from far and near to attend the service. The Church was filled to its capacity and many were unable to find seating space. At the 11 o'clock hour, Dr. W. W. Staley preached a great sermon, much to the delight of the many who heard him.

In the afternoon, W. C. Wicker called the roll of pastors and spoke briefly concerning the life and work of those who have entered into their reward. The pastors who have served the Church are as follows: John Wilson, founder and builder of the first house of worship, which was called Wilson's Meeting House, was born August 17, 1755. Bro. Wilson came from the Methodist Church with James O'Kelly, 1792, and began his work at this place during that year. His first child, Miss Annie Wilson, was born 1776, according to the old family record taken from the old family Bible, printed in Edinburgh, Scotland, MDCCXCV. Following John Wilson were Rev. George Garrison Walker, Rev. Robert G. Tennin, Rev. T. J. Fowler, Rev. J. N. Farrell, Rev. Edwin W. Beale, Rev. D. A. Long, Rev. W. S. Long, Rev. P. H. Fleming, Rev. J. W. Holt, Rev. W. T. Walker, Rev. W. G. Clements, Rev. P. T. Klapp, Rev. W. C. Wicker, Rev. Herbert Scholz, Rev. J. O. Atkinson, Rev. A. P. Barbee, Rev. A. T. Banks, Rev. B. J. Howard, Rev. R. F. Brown, and Rev. J. S. Carden, the present pastor. Rev. P. T. Klapp, Rev. W. C. Wicker, Rev. A. T. Banks, Rev. B. J. Howard, and Rev. J. S. Carden, pastors of the Church, were present at the service, and Rev. W. W. Staley, D. D., Rev. C. H. Rowland, Rev. Stanley C. Harrell, Rev. O. D. Poythress, and Rev. J. E. McCauley were present at the service, the latter two having been reared in this Church.

The second building was erected by Mr. Chas. Ellis as carpenter, and the third building, which is still a good building, was erected by Mr. J. C. Blake and the membership of the Church under the direction of Rev. W. G. Clements.

Rev. Geo. Garrison Walker was born October 10, 1816, and died March 10, 1865, in the forty-ninth year of his age. He united with the North Carolina and Virginia Conference in 1830, and immediately entered into the work of the ministry with industry and perseverance. At the Conference at Union Chapel, Alamance (then Orange) County, in 1840, he was appointed one of the itinerants and assigned to the Surry Circuit in Virginia.

The Conference met in 1841 at Apple's Chapel, in Guilford County, N. C. The committee on ordination made their report, in which they recommended Geo. G. Walker for ordination. The following presbytery: Elders Daniel W. Kerr, Joseph H. Bland, and Lewis Craven, conducted the ordination at 11 o'clock on the succeeding Lord's Day (November 3d), solemnly setting apart G. G. Walker to the work of the ministry. He attended Conference at Union, Virginia, 1842; Apple's Chapel, 1845; Union, Alamance, 1846; Pope's Chapel, 1847; New Providence, 1848; was fraternal messenger to Eastern Virginia Conference, 1853; O'Kelly's Chapel, 1854, and was elected a delegate to the Southern Christian Association. He attended the Southern Christian Convention, 1856, at Union, Alamance, and was appointed to consider the organization of the Southern Christian Convention. He attended Conference at Hank's Chapel, 1856; at Bethlehem, 1857, where he was a member of a committee on Graham Institute, served on committee of ordination, and advocated an educated ministry. He was again elected a delegate to the Southern Christian Convention, which met at Cypress Chapel, 1858. At this Convention, THE CHRISTIAN SUN was transferred to the Southern Christian Association, and he was on a committee to devise a plan for the publication of the paper. He attended Conference at Pleasant Hill, Alamance, 1860; at Damascus, Orange, 1862, and was appointed on the committee on temperance. This was the last Conference he attended.

Mr. Walker was married twice. He first married Miss Anderson, of Chatham County, a great-granddaughter of Rev. James O'Kelly. She died, leaving one child, Rev. W. T. Walker. He was married a second time, to Miss Sallie Sellars, of Alamance County. He lived in Graham several years, about 1853-1854, and finally moved back to Caswell County, and died near where he was born.

It is said of him that "he was a warm advocate of every measure by which the interest of the Church was advanced. Our educational enterprises claimed much of his attention, and received his hearty support. In his domestic relations, he was decidedly happy. He governed his own household in the most pleasant manner. A kind and watchful parent, an attentive and devoted husband, he multiplied all the comforts and joys of home over and over again."

(Next week we will write of Rev. R. G. Tennin.) W. C. WICKER.

THE WORD OF GOD.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart. Here paradise is restored, heaven opened, and hell disclosed. Christ is its grand object. Our good is its design, and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart, and guide the feet. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and condemn all who trifle with its sacred contents. AUTHOR UNKNOWN.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1.

"Thy Word have I hid in mine heart, that I might not sin against Thee."—Psa. 119:11.

"Thy Word is a lamp unto my feet, and a light unto my faith."—Psa. 119:105.

"If ye walk in my statutes and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely."—Lev. 26:3-4.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9-10.

Macon, Ga. E. B. A.

"DEFENSE DAY."

No action of any department of our government in recent years has met with as much criticism and as outspoken opposition on the part of as many people as the proposition of the War Department to make September 12th Mobilization Day. It is planned to have all the military forces of the country mobilized and brought before the public on that day. It is claimed by the War Department that it is to be done in the interest of peace, and is intended to show what this country can do in the way of defending itself against an attack upon it. As we see it, the aim of the military leaders can only be to show that, according to their ideas, this country is not able to defend itself, and so to awaken a demand for an increased military power. We know of no policy that is fraught with more danger. And this is especially true at this time, when there is so much of unrest in the world. If a crowd of people were very much excited over something that had disturbed it and worked up its passions almost to the exploding point, it would not do much toward quieting the excitement to have one of their number to go around brandishing a pistol and bragging about what he could do. On the other hand, it would probably result in making every other man who had a pistol put his hand on his, even if he did not draw it. And it would make the man who was unarmed feel that he must arm himself so as to be ready for emergencies in the future. It is a well-established fact that the arming of nations is the great cause of war. It is earnestly hoped by many Christian people that no one, who is not under military command, will encourage this movement in any way, and that all will express their disapproval of it. The future peace of the world will not be gained by a display of military force, but by the cultivation of the acts of peace and the development of Christian fellowship among individuals and among nations.—*Presbyterian of the South.*

PALM STREET CHURCH.

Bro. A. H. Hinshaw gave his wife a delightful surprise birthday party at their home on the High Point Road Tuesday night, September 2, 1924. There were several friends and relatives present, including Rev. H. B. Hall, pastor of Palm Street Christian Church, and his family. After Mrs. Hinshaw recovered from her surprise, several of her friends presented her with beautiful and useful gifts. Mrs. Hinshaw then made a beautiful talk, expressing both her delight and surprise.

Several games were played during the evening, after which a delightful course of ice cream and cake was served.

Palm Street Christian Endeavor Society met at the home of Miss Zonnie Hobbs, on Magnolia Street, Friday night, August 28th. Officers were elected for the ensuing three months consisting of Miss Evelyn York, president; Miss Zonnie Hobbs, corresponding secretary; Mr. R. L. Fine, recording secretary; Miss Lula Scott, treasurer.

After the business was transacted, the meeting was turned into a social and several games were played, after which Mrs. Hobbs served a delicious ice cream course. Those present were Mr. and Mrs. Shelton Brady, Misses Lula and Lettie Scott, Misses Mamie and Maud Apple, Miss Evelyn York, Miss Ophelia Morris, Miss Edna Myrick, Miss Gladys Hinshaw, Miss Beulah Stout, Mr. Theron Stout, and Mr. R. L. Stout.

R. L.

OUR TOBACCO BILL.

The tobacco bill of our nation during the last five years has jumped 50 per cent. We now spend over three billion dollars per year. This money would pay for the construction of 100 Lincoln Highways every year. It would buy a good automobile for half of the families of the United States, and would pay the salaries of all the public school teachers of the country for more than four years.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DENOMINATIONAL OR CHURCH STRENGTH.

The strength of a denomination does not consist of members, nor is it dependent upon mere numbers. There are two factors, however, which constitute the strength of a denomination, or a Church.

The first of these factors is faith. No cause or institution is any stronger than the faith of those supporting the cause or constituting the institution. "As is thy faith, so be it unto thee," is as true of a Church as it is of an individual. The Christian Church today is as strong as and no stronger than the faith of its membership in its principles, purposes and polity. Behind every strong Church is a great faith. If we of our day have lost faith in the Church of our fathers, then to that extent the Church is weak, and will become weaker with a decreasing faith. Have we, of our time, a deep and an abiding faith in the cause our Church champions, in the principles for which it stands, in its plans and purposes in the world? Have we a faith in the future of the Church, in its power to do and dare, in its ability to grow and achieve, in its strength and courage for world tasks and world conquests? If we have such a faith, then the future of the Church is assured. The fundamental factor in denominational or Church strength is faith.

A second factor, hardly less fundamental than faith, is the ability to do team-work. The Church is no stronger than is the strength of the group willing to work together in any task the Church sets itself to accomplish. The success of any movement of the Church and the strength of any institution or department of the Church is limited solely by the strength and solidarity of the group who are willing to put their efforts, their energies, and their lives into a united effort for "the movement," the department" or "the institution." Gideon's strength was not in numbers, but in the united effort and the solidarity of that group of three hundred who were willing to dare and die for Israel.

Elon College, the Orphanage, missions, and THE CHRISTIAN SUN are strong only in proportion to the strength and solidarity of the group who are willing to unite their prayers, and efforts, and their energies in behalf of these enterprises. Neither the Church nor any enterprise or institution of the Church is suffering from lack of numbers, but from lack of group strength, group activities, solidarity of purpose, and of heart, in carrying forward these enterprises and institutions.

There are sufficient resources in possession of the enlisted membership of the Christian in the Southern Convention to support and carry forward with great power and efficiency every enterprise and institution of the General Convention of the Church—North, South, East and West. It is not a matter of numbers nor of resources; it is a matter of co-operative activity, ability to do team-work, a willingness to pull together in achieving the task which the Lord seems to have allotted us. The momentum of any movement, the efficiency of any institution, the progress and power of any Church, are not dependent upon members, but upon a firm, fixed faith in God and in His cause, and in the willingness and ability to move forward together, to do team-work, to unite in group effort in accomplishing the task divinely appointed. God loves the group and multiplies the strength of each member of the group when willing to unite for activity and achievement in His name. That is why He said, through His Son, "Wherever two or three are gathered in my name, there will I be also."

The strength of the Christian Church today inheres solely in those who are willing to associate themselves together through faith in their Church and in their God to carry forward the work and build up the institutions which God has appointed. It is not the 25,000 or the 100,000 who may happen to belong that constitute our strength—nay, verily. It is the group, the brethren and sisters who, united in Christ, are willing and ready to move forward in His name and be co-workers together with Him in building up His cause in the world.

THE EVERY-MEMBER CANVASS.

Very shortly now all our Churches in the Southern Convention will be closing the present Conference year and laying plans for next year. It will be a great pity indeed if every one of our Churches does not plan and put into practice the every-member canvass. This is nothing but fair and just for all the members of every Church. It gives each member an opportunity of saying whether he or she will contribute to the support of pastor, benevolences and missions, and how much they will undertake to contribute in the name of the Lord. It is an attempt to do the Lord's business in an orderly, straight-forward, common-sense and Christian way. The Christian Church has issued a manuel on the every-member canvass that we wish every one of our pastors, Church secretaries and deacons would read. It is prepared in the office of Rev. W. H. Denison, D. D., Dayton, Ohio, and a copy can be had for the asking. We quote briefly from this manuel, that our readers may understand what the every-member canvass is, and also may know its aim:

"The annual every-member canvass is the scriptural plan officially employed by the Christian Church and increasingly approved by experience in our Church and others. It is a personal solicitation of every member of the Church's constituency for a pledge on the weekly plan to provide funds to meet its full share of the benevolences and missionary needs of the entire Church and to meet the needs of the local Church for its current expenses, adequate equipment, maintenance, and extension. The solicitation is made by canvassers going two by two. It has made good. It has come to stay. It has won its place in permanency, not alone from the money value it has contributed to the Church, but through the spiritual values it has revealed. Its increase of the financial strength of the Church has been merely the increase of the means to an end. The increase of spiritual welfare when the canvass is rightly conducted is even more noticeable than the financial gain.

"The aim is to approach as nearly as possible to the ideal of subscriptions proportionate to ability, from every man, woman, and child of the congregation, both for the current expense budget of the local Church, and for the benevolence and missionary needs of the whole Church. It is not a scheme for promoting something. It is a measure of fraternal helpfulness, an enlistment in the brotherhood of service."

"THE HAZARD OF THE MINISTRY."

DEAR EDITOR:

I have just read the editorial in THE CHRISTIAN SUN of August 21st entitled "The Hazard of the Ministry." I agree most heartily with the writer's position as to the second hazard; but I find myself unable to agree with the writer's position on the first hazard. I cannot conceive of a real Christian minister who does not feel free to think, and also to express his thoughts. And to intimate that a minister isn't free "to think God's thoughts after Him" is a suggestion that is likely to make the wrong impression. What is a minister for if not "to think God's thoughts after Him?" I do not think the discussion of this first hazard is quite fair to our ministers, for I believe there is no class of people that do more thinking, and expressing their thoughts, than our ministers. I hope, therefore, that no one will believe the sentiment that seems to me is expressed in first part of the article referred to above—that to enter the ministry means the entering of a sort of social prison, where one will not be free even to think, or to express his thoughts.

If there is a hazard along this line, it is in connection with the minister, or ministers, who think, and express their own thoughts, or the thoughts of another, which are in no way similar to the thoughts of God as expressed in God's Word, the Bible.

I believe there is no field that offers better opportunities for thinking, or for expressing one's thoughts, than that of the ministry. Hence, no one need stay out of the ministry from fear that his ability to think or to express his thoughts, will be crippled. J. F. MORGAN.

Winchester, Va.

THE CHRISTIAN SUN offers $50.00 (fifty dollars reward to the person, male or female, young or old, who will devise a plan or suggest a method by which all pastors in the Southern Christian Convention can be induced to become so interested in their own Church and its paper as to write occasionally for THE SUN and try now and then to secure a list of subscribers to THE SUN. In conversation or in Conference, all pastors will speak well of their paper, but to get them sufficiently interested to do something in a practical way for the paper—well, that is what our $50.00 reward is for!

RELIGION IN COLLEGE LIFE.

(Opening address at Elon College, N. C., September 7th, by President W. A. Harper LL. D.)

"In the beginning, God."—Gen. 1:1.
"In the beginning was the Word."—John 1:1.

Creeds are not character, but they are wonderfully influential in molding it. What a man believes may not affect his life, but in most cases it does in most telling fashion. What the children were taught in our public and Sunday Schools to believe about the alcoholic evil made this nation dry. What Germany believed about her destiny transformed a gentle and lovable people into a nation of Huns, thirsting for the blood of their fellows. What Paul believed about Jesus made him the greatest crystallizing center of Christian thought and philosophy the centuries have produced. His belief in God through Jesus Christ transformed a cursing fisherman into the Pentecostal preacher. What a selfish tax-gatherer thought of Jesus magnified him into the author of the humanitarian gospel of the Son of God. His religious creed made out of a baseball player the flaming evangelist of our day—Billy Sunday. Creeds of the Christian type have in every generation made little folks into big ones, transformed pigmies into giants, out of the scum and refuse of the social order created spiritual seers for men's lives. What you believe in your heart regarding any issue of life tremendously uplifts or handicaps your fnture.

And this is particularly true of our belief in regard to God. The kind of person men believe God to be is reflected in every sphere of their living. Home life, business ethics, governmental aims and methods, with all the other interests of living are vitally affected by the conception men entertain of God. When, as in the opening chapters of the Old Testament, men regarded God as an avenging person, vengeance was the highest ideal of personal, social and governmental life. When, later, the Hebrews conceived of Jehovah as a God of justice, the Ten Commandments glorified the record of their enlarging experience and reflected their growing views of man and God. When the prophets, with expansive vision, came to see Him as the God of mercy, the whole nature of Israel's life began to shape itself in terms of that nobler concept. When Jesus taught that God is more, that He is not only a Father, but our loving Father, and that all men everywhere are brothers, under obligations to sacrifice their lives the one for the other, Christian civilization was born. Through nearly twenty centuries it has been growing and growing. It is not full-grown yet, but one of these days the conception of God as loving Father and of men as mutually sacrificing brothers will transform this world into the paradise of God. The uplift this concept has so far brought to womanhood, to childhood, to prisoners, to the poor, to science, to scholarship, to the governments of men, to individual life—these are a wonderful presage of the ultimate victory that shall crown the banners of the Christ ideals of God and of man. The Christian conception of God satisfies the deepest longings of the heart and challenges men to ever-enlarging knowledge of God and of His purposes for His children.

We need to keep this conception of God ever before us. We need to order our life, every act, every thought, every aspiration of our life in terms of this Christian view of God. Such practice on the part of any person will make, out of the most ordinary experiences of his daily living, avenues of fellowship with God. Washtubs have become cathedrals in the happy practice of recognizing God in every experience or circumstance, and the daily routine of college-life, the preparation and recitation of lessons, has for those who possessed the key been the doorway to the Holy of Holies for the soul of aspiring youth. This is not folly, it is fact; it is no mysticism, it is the testimony of rich and uplifting experience. In the very beginning of your college career, therefore, practice the presence of God. Commune with Him. Listen for His voice. Take time to realize His presence. Learn to fellowship with Him. Whenever the sense of His presence grows faint, pause and say, "God is here, God is here," and He will hallow that place by a conscious revelation of Himself to you. When temptation comes or discouragement or doubt, strive to realize the presence of God. In that realization, there is hope for your life; without it, all is lost.

"But," you say, "isn't this strange doctrine for a college to teach? Aren't college men and women expected to be above such practices? We have been given to understand that higher education is against religion. How can we know God?" In answer, let me say that religion is the science of God's and man's relationships. The Christian religion is a special way of interpreting these relationships, and judgment and history agree in concluding that it is the best way; that it is the altogether satisfying way. During your college course you will, like all honest men and women, face all the facts bearing on this subject. You will study other religions and the sciences and philosophies of life, and you will draw your own conclusions. You will find that underlying every science there is some axiomatic principle. Chemistry assumes its atom or its electron. Physics assumes its molecule. Biology is founded on a protoplasmic cell. Religion assumes God. "In the beginning, God," begins our Christian Bible, and the idea is repeated in different form in the opening verse of the gospel, according to John. The concept runs like a golden thread throughout the Scriptures. Yet, despite this fundamental view, men have, in every age, found themselves like Job, asking, "Canst thou, by searching, find out God?" Some of you, no doubt, have already asked yourselves that question. The answer to it is "yes." Your entire college course is to be a progressive confirmation of that answer, and as the years come and go and your understanding of God becomes more personal and intimate, you are going to answer affirmatively Job's further inquiry as to man's ability "to know the Almighty unto perfection." Your conception of God will mount as experience enlarges the contacts of your life with His spirit. Our loving Heavenly Father is no static being. His personality is infinite in every direction and in each age, in each individual life, enlarging conceptions of Him may be grasped and experienced. It is your choice privilege this year to confirm this fact in personal and social living. Assured that God is, exemplify in every experience this year the evidence that you are practicing His presence and you will see this college becoming increasingly Christian in the finest concept of that word.

But there are reasons justifying the chemist in assuming the existence of his atom or electron. The physicist likewise can justify his right to take his molecule for granted. And so can the biologist rightly assume his cell. The religionist, too, has reasons for making the foundation of his science the thought that God is fundamental in the spiritual life and that without Him all is vain, and we are without hope in the world. What are his reasons for asserting, with the author of Genesis, that the very origin of all things depends upon our acceptance of the principle that we must assume "in the beginning, God," as the only possible explanation of the world, including man?

Briefly, we may say there are five such reasons, any one of them sufficient, but combined giving such power to the concept as to render it impregnable. And the first of these is nature, the world and realm of science. It was an astronomer, one of the world's greatest, who looking up into the heavens, declared that in our endeavor to understand the universe we are but thinking God's thoughts after Him. So testifies the chemist. So testifies the biologist. So testify all the men of science who have in their studies undertaken not only to investigate, but also to interpret nature. No mechanical theory can explain the natural world. Nature had a first cause, and that first cause reverent scientists have discovered to be God, a being whose infinite intelligence, as exemplified in nature, transcends the power of man in any achievements he has aspired to, and outreaches his farthest limits of hopeful competition. I recently visited the water-plant of a city of millions of inhabitants—the work of man. And I thought of Shakespeare's eulogy on man as the paragon of the ages, and also of the psalmist's praise of him as being but a little lower than God, and I was proud to claim kinship with a being of such powers. And then I thought of nature's water system, with its oceans, its springs, its rivers, with the clouds as its pumping-station, so that the life and happiness of plant and animal are amply provided for, and with no break in the machinery at any time. And I said: "How small is man? We would know that man exists by the evidence of his works. We know that God is, by the evidence of the natural world—His handiwork.

Not only the fact of the natural world, but the evidence of design in it speaks for the existence of a directing personality back of it all. That directing personality the spiritual seers of the race have ever recognized as God. No science can speak with greater authority respecting the presence of design in the world of living things than biology. Every form of life fits into a beautiful symmetry when rightly understood. The whole physical world points to the presence of a being able to utilize it in joy and for the glory of its Maker. That being, science, as well as religion, agrees in designating as man. But the forces of nature and the ideals of religion unite in the concept of a growing synthesis of forces and ideals making possible increasing joy and happiness for this being. God evidently purposed great things for man and for His world as man's material servant. With the poet, we can say that, through the ages one increasing purpose runs, and that man's opportunities enlarge with the processes of the suns, looking for "the one, far-off divine event," which is nothing more nor less than God's original purpose for His creation. And so we have in the evidence of design in nature a great and convincing reason for our belief in God.

A third approach to the discovery of God is to observe Him in history. Men who have believed in God have added to the happiness of mankind. Their spiritual achievements are a rich racial heritage. Nations that have served God have risen in the things that dispassionate judgment rates as worth-while. Whenever nations have forgotten God, they have fallen. Greece was in her glory of Athenian supremacy when her people lost their religious sense. Right at that point, the historian Grote dates the decay of Greece. Germany, in our day, furnishes a notable example of what happens to a great people when their religious faith wavers. Belief in God always has made a difference in the life of men and of nations. Observation of the effect the belief in God has over individual and national life is a strong tonic to any earnest seeker

(Continued on page 7.)

CONTRIBUTIONS

ELON LETTER.

Elon began her thirty-fifth annual session at 9 o'clock on the morning of September 3d. It was the first time the beautiful and magnificent Whitley Auditorium, made possible by the great-hearted J. M. Darden, had been in use for an opening service. With friends and students, the spacious assembly-room was nearly filled. The occasion was fitting.

Dr. W. W. Staley was present for the first time at an opening exercise of our college. He was president here for eleven years, but had never attended an opening chapel service. Of course, he made a speech—a memorable one. He spoke on "Three Unpopulars." They were the unpopular subject, the unpopular professor, and the unpopular student. He punctuated his remarks with witticisms, which flavored them to the taste of everybody, if the sudden outbursts of laughter could be taken as indication of approval. Dr. Staley says he makes his most telling speeches when he is called on ex tempore. Well, he made a good one, all agreed, at the first chapel service. He does not advise inexperienced preachers, however, to try to ex temporize.

The work of the new year has begun auspiciously. Faculty and students seem bent on making the session a noteworthy one from the standpoint of co-operation and good fellowship. The new faculty members are taking hold of their work in dead earnest. The new era, to which such frequent reference is heard, bodes well for Elon.

The enrollment, too, is good. There were thirty-five more students here the opening day than a year ago, and there are as many here today as there were the entire year last year. This is our attendance situation, despite the opening of the M. P. College, from whose constituency we have been drawing from fifty to sixty pupils annually, many of whose students properly left us to be loyal to their own college.

But it takes more than buildings and students and skilled teachers to make a Christian college. It takes co-operation, fellowship, harmony and loyalty on the part of all these, and it especially takes the power of the Spirit as a conscious molding force present in the whole life of the institution. The spiritual forces of life are orderly forces, and Elon has been disordered since her fire. With new possibilities of orderliness, the new era here should, under the blessing of God, reflect in every department of the college life and activity the presence and leadership of the Spirit. This is the hope and aspiration of the college for the session just begun.

W. A. HARPER.

BETHLEHEM LETTER.

Bethlehem College opened last year with fifty students, and while the publicity work this year for students did not begin until late in the season on account of the college changing presidents, and mostly the whole faculty, no one wanted to assume the responsibility of getting out new catalogues, so we had nothing in printed form to get the college before the public at the importune time; but we redoubled our diligence and efforts and rolled up our sleeves and went to work and remained on the job and set as our goal 100 students for the coming year. When school opened, September 1st, we had about 80 matriculations, with others to follow, and we feel quite sure that by the opening of the next semester we will more than reach the 100 mark.

Everybody concerned is perfectly elated over the fine opening of the school, which has only been in operation one year.

We have a faculty consisting of the following members, who are all proficient in their work: Dr. S. L. Beougher, Prof. Herbert Scholz, Jr., Prof. S. M. Lynam, Mrs. S. M. Lynam, Mrs. T. M. Swint, Miss Victoria Adams, Prof. O. C. Fincher, Mrs. P. M. Beougher, Rev. E. M. Carter, Miss Alma Beougher.

We have a fine student body this year, and while school has just been going on for one week, they seem to be enjoying their work and appreciate every effort that the faculty are making in their behalf.

We are looking forward to a very enjoyable and profitable year, and if we can have the co-operation of the student body, parents, community and Church, we certainly will not be disappointed. S. L. BEOUGHER.

Wadley, Ala.

QUESTIONS ANSWERED.

QUESTION No. 1: *What is Evangelism?*—By evangelism we mean the processes by which the individual becomes acquainted with the nature, character, and will of God, and the conformation and expression of life in keeping with the nature, character, and will of God as manifested in Jesus Christ. Our initial business, whether dealing with the young child in the Christian home, or the pagan in the non-Christian land, is to make known to him God. In this proceedure we may well look to Jesus Christ, for He was the world's greatest evangelist. His message and methods are fit examples for all ages and times. It matters not whether he is laying his hands upon a baby's head or talking to a woman at the well, having a midnight talk with Nicodemus, or speaking to multitudes on the mountainside or seashore, His message and method were adapted to the temperaments and needs of each. With unabated zeal, He carried on the work of evangelism. He knew no "special seasons." Anywhere, any time, He found an individual in darkness He sought to enlighten the mind and soul of such a one. His was a strenuous, continuous program of evangelism.

QUESTION No. 2: *What is Personal Evangelism?*—By personal evangelism we mean the enlistment, training and active participation in soul-winning by every professed follower of Christ, especially the laity in our Churches. Each individual has a personality, plus training, plus the presence of the Holy Spirit, and plus personal effort, which surely makes such a one equal to winning others for Christ. "Kingdom Enlistment Week" seeks to capitalize the latent and dynamic powers in the individual lives of perhaps 90 per cent of our Church membership, and, by enlistment, training and service, utilize them in soul-winning. This personal work is done largely outside the Church walls, in private, and only the worker, the unsaved, and Christ present.

We will be glad to send free to any active pastor in the Southern Christian Convention our booklet, "How to Win People for Christ." It contains specific instructions as to the observance of "Kingdom Enlistment Week." Address McD. Howsare, Executive Secretary, Department of Evangelism and Life Service, Room 23, C. P. A. Building, Dayton, Ohio.

GOOD NEWS FROM REVIVALS.

DEAR BRO. EDITOR:

May I give SUN readers a report of my evangelistic activities for the past two months? I fear some of the news will already be old, but it is news just the same. My first efforts were with Rev. H. M. Gray, at Lanett, Ala. We held this meeting in June. This was a very fine meeting, continuing for two weeks. I was in the meeting most of the time. We had a fine attendance and good order. The Church was greatly established in the faith of Jesus Christ, and I think about thirty souls were added to fellowship.

We may expect great things of Lanett Christian Church in the near future. A great field of usefulness is before them, and under the leadership of their wide-awake humble pastor, they will do great things for God. My next meeting was at Langdale, Ala. I spent a week here also with Bro. Gray. The meeting continued for two weeks. Rev. E. M. Carter was the evangelist for the second week. We had good crowds, good attention to the Word, but no visible results.

Our little band at Langdale are very much handicapped on account of not having a place suitable to hold their regular meetings. However, we were very grateful to the Baptist and Methodist pastors for the use of their pulpits one Sunday each. It was a great treat to me to be at Langdale again. I met some of my old friends, but many of them have crossed over the river and are resting under the shade of the trees. God bless their memory.

My next meeting was in my own field at pleasant Grove Church. We began here the third Saturday in July and continued one week. Rev. A. H. Shepard came to help me, but he was not well and did not remain until the meeting closed. While here, he delivered some good gospel messages. We were all sorry he had to leave, and especially so on account of his sickness. We had a good meeting, received two members to fellowship, and the Church was revived.

Fourth Saturday in July our revival began at New Hope, and continued one week. Rev. H. M. Gray came Monday and assisted us through the meeting. Bro. Gray delivered strong gospel sermons, and sinners were saved, believers were made glad, and twenty converts were added to the Church roll, for which we give our Father the glory. The Church was much revived and strengthened spiritually.

Beginning Saturday before the first Sunday in August with the Church at Beulah, we held a great meeting, continuing one week. Rev. Gray came and helped us from Monday night until the meeting closed. Every one enjoyed Bro. Gray's preaching, had fine order and large congregations, and a real spiritual feast. The Holy Spirit came in convicting power. The people of God rejoiced, and thirty souls were made happy in His love, and all of them united with the Church. This was one of the best meetings I have ever held at Beulah Church, and I have held thirty-three.

Second week in August I attended Chautauqua at Bethlehem. I am indebted to Antioch Church for the privilege, which I certainly do appreciate.

Third Sunday in August Rev. McD. Howsare preached the opening sermon at Antioch Church, the meeting continuing one week. Rev. H. W. Elder came and helped us from Monday until the 11 o'clock service Friday. We had a great meeting. Large crowds and good order prevailed throughout the meeting. The Church was much revived, and twenty-two new converts joined the Church. We all enjoyed the meeting and praised God for the victory.

Fourth Sunday in August I baptized nineteen

converts at New Hope, preached a funeral there at 11 A. M., baptized in the afternoon twenty-two converts at Antioch, reached home about sundown, left again at 9 P. M. on an all-night journey to North Alabama to bury Rev. J. W. Elder, who died in a hospital at Chattanooga, Tenn., Friday night before.

Our Church in Jackson County, Ala., is in deep mourning on account of the seemingly untimely going of their humble pastor. Bro. Elder was a great and good man, beloved by every one who knew him. We laid his body to rest in the silent city of the dead at Pisgah, Ala., in view of the Church he labored so hard to establish. Our work there must be provided for, and under the blessings of God will be.

We reached home Tuesday at 12 M., tired and warm, but thanking God for having been able to make the trip. This letter is already too long, so I will close, with a burdened heart, but rejoicing in His love. G. D. HUNT.

Wadley, Ala.

REOPENING OF SANFORD CHURCH.

Sunday, July 13th, was a day long to be remembered by our people here. After being out of our Church since January, we "moved in" for our opening services. Bro. J. U. Gunter, superintendent of the Sunday School, and Bro. J. W. Stout, secretary of the Church, had written letters to members and friends of the Church and Sunday School, urging their attendance. Perhaps there were more people in attendance at the S. S. hour than had ever attended Sunday School here. The congregation at the evening service was also large. The programs prepared for these services were well rendered and well received. Among the speakers at the morning session was President W. A. Harper, who gave a strong and helpful address. We assure Dr. Harper that our people here are always glad to have him visit us. Mr. and Mrs. Sam Davis were with us, and it is putting it mildly to say that they contributed much to the interest and success of the occasion. Altogether, it was a great day.

Our Church was rebuilt according to the plan of the former one with the exception of some interior changes, notably of pulpit and choir arrangement, which we think adds very much in appearance and efficiency. We are thankful to God for His goodness to us, and we desire to serve Him better in our new home.

R. L. WILLIAMSON.

TAX CUTS NOT MADE AT SCHOOL EXPENSE.

With the cry for tax reduction and retrenchment of expenditures heard from end to end of the nation, it was expected that as new town and county budgets were made up, schools would suffer, for it is most often in the school-house that the first cut is felt. But such has not been the case. Dr. John J. Tigert, United States commissioner of education, says:

"The worst is over and the schools have won. The move for drastic retrenchment, which included school budgets, is growing less, and the agricultural sections of the West and South are recovering slowly from financial depression. I am getting reports from all sections of the country that bond issues are being voted to improve schools and efforts are being made to increase teachers' salaries. For example, Rapides Parish, in Louisiana, which I visited recently, has voted a bond issue of $1,250,000 for its schools. This is a good record for a rural district of the South.

"The South has made comparatively greater progress in its schools than any other section of the country in the past two or three years. It is rapidly catching up to other sections. The interest of Southern States has been thoroughly aroused, and they are setting about to solve problems of administration and financing which formerly were ignored.

"The Western States have adopted, to a great extent, the desirable plan of large State appropriations; for example, $30 for each school child. This is an excellent way of reducing the differential in educational opportunity between the county and the city child. It means advantages for rural schools which the local population are unable to furnish, through lack of funds."

BACK TO SCHOOL.

The most significant event of the year takes place in September, when millions of children go back to school. When the final history of this age of democracy is written, the common school will be set down as its greatest glory.

Here they come—children of all classes, religions and races—trooping into the school-rooms where they sit side by side to study and to learn. This is not only an institution for the informing of the mind, it is the training school of democracy and its importance as the representative institution of the Commonwealth cannot be overestimated.

Class consciousness, snobbishness, intolerance, superciliousness, cannot exist in the atmosphere of the public school. Here the barriers that separate classes and creeds, races and communities are broken down. A sense of mutual sympathy and understanding is developed, the solidarity of the nation is exemplified, and the one loyalty to the flag as against all other obediences and authorities and allegiances is emphasized.

Seventy years ago, Theodore Parker declared: "The common school is the cradle of America's greatness." Twenty-five centuries ago Diogenes said: "Education is the basis of the Greek state." We may well say: the public school is the foundation of the American state.

The greatness and glory of this United States waxes and wanes with the development or decline of the public school. If by reason of the growth of some other system of schools, or by a failure on the part of the citizenship to appreciate the unique civic significance of the public school, it should fall into decay, a body-blow would be struck at the republic.

Some time this axiom of democracy will be universally recognized, and the parents of the nation frankly and patriotically acknowledging this truth, shall gladly send their children to the public schools to be instructed in secular subjects, to be trained in American citizenship, to grow up in the atmosphere of democracy, and to be imbued with the idealistic spirit of Washington and Lincoln. Herein lies the assurance of America's future.—*New Age.*

RELIGION IN COLLEGE LIFE.

(Continued from Page 5.)

after God. Honest judgment forces the conclusion that the difference in character between the believer and the denier warrants the assumption of a transforming power, and that power is God.

Revelation, too, speaks a cogent word for God. An intelligent being always seeks a means of expression. It is a law of the mental life that intelligence, like other mental functions, dies without expression. God had to express Himself, and must continue to do so. Jesus is described as the Word of God, and what a word He is! Jesus has told the world the kind of Father God is, and that conception has revolutionized all the life of men. The revolution is not over yet. Jesus said the Holy Spirit would lead men into all truth, and that there were things He wanted them to know which they were not able then to bear. God's progressive revelation of Himself to men is the most inspiring fact in the spiritual history of mankind. God could not reveal Himself to the patriarchs in the terms He revealed Himself to the prophets, and through Jesus, and it is a blessed reality that in every age since Jesus came He has given His children growing understanding of what Jesus thought and lived. God is a Spirit. Our bodies are the dwelling-places of spirits. God does speak to these spirits. We call that message our Christian Bible. There is also a personal Bible, known to the individual spirit and to God. God has revealed Himself again and again and again. He will never be willing to do otherwise.

And this brings me to the final evidence for believing in God—the evidence of personal experience. Nature proves that God is, and so does the evidence of a designing Spirit behind nature. Observation of the influence belief in God has had on individuals and nations also adds its weight to our belief and revelation as witnessed in the Bible and in personal conception brings still further weight of authority to our faith. It is, however, our personal experience of God that forever removes the issue from the realm or possibility of doubt. I cannot be separated from my personal experience. You cannot disprove my experience either. You may argue that it was impossible to have had such and such an experience, and that I must have been deluded. Your argument, however, will have no effect on my certainty as to what I actually experienced. A learned philosopher once undertook to prove to his dear old mother of saintly life that she had never experienced God's presence in conversion. She listened to him patiently, and then demolished the validity of all his learned argument by simply asserting, "Son, you think you are right. I know I found God in conversion. I was there." Once the soul has faced God in person, everything else in the way of evidence as to His existence is but corollary to that primal experience. It is the joyous privilege of every one of us to have this experience and to realize that God is present in His world and to each individual heart. None of us need be like Jacob, awakening from his sleep and declaring, "Surely the Lord is in this place, and I knew it not." We may rest assured that God is in every place, and we are privileged to find and fellowship with Him. He will verify His promise to Jacob in our own experience, when He said: "I am with thee and will keep thee in all places whither thou goest."

In the very beginning of the college year in our new plant, I urge you one and all to fasten your eyes and fix your hearts on God. In Him we are privileged to live and move and have our being. He is present, anxious ever to bless and sanctify every experience. We need His help to make our college days most fruitful in service to our lives. And I say it reverently, but I know it is true, He needs us in order to make this campus a wholesome place for the development of Christian character, which in the years to come will be a transforming force for righteousness in the social order. I know no higher inspiration than this thought, that we are workers together with God to redeem the world. May this be the hope and aspiration of our individual and of our associated effort this year. In the very beginning, let us recognize the primacy of God in our college life! And let us live these days that await us, as we hope, in the conscious presence of God as the directing and inspiring agency of our every act and thought and aspiration. So shall Elon students justify the confidence of the great-hearted men and women who have made this splendid plant possible for their use and enjoyment. And so, too, will religion have its proper place in our college life.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR AUGUST.

Rosemont, Berkley, Va., $15.51; Timber Ridge, Trone, Va., $11.85; Ramseur, N. C., $2.67; Winchester, Va., $5.03; Wakefield, Va., $7.43; Wadley, Ala., $2.34; Hines Chapel, McLeansville, N. C., $2.40; Mt. Auburn, Manson, N. C., $2.77; Holland, Va., $8.00; South Norfolk, $9.31; People's Church, Dover, Del., $7.60; Reidsville, N. C., $5.05; Apple's Chapel, Brown Summit, N. C., $1.31; Richland, Ga., $1.56; Turner's Chapel, Colon, N. C., $2.73; Third Avenue, Danville, Va., $8.59; Rose Hill, Columbus, Ga., $4.06; Palm Street, Greensboro, N. C., $7.00; Henderson, N. C., 62c; Wake Chapel, Fuquay Springs, N. C., $2.80; Leaksville, Luray, Va., $1.68; Ingram, Va., $2.00; New Lebanon, Wentworth, N. C., $3.15; Linville, Harrisonburg, Va., $3.15; Roanoke, Ala., $2.35; Antioch, Harrisonburg, Va., $5.00; High Point, N. C., $1.25; Rock Stand, Roanoke, Ala., $1.50; Elm Avenue, Portsmouth, Va., $6.30; Berea (Nansemond), Driver, Va., $7.00; Beulah, Wadley, Ala., $1.15; Dry Run, Seven Fountains, Va., $2.75; Needham's Grove, Steeds, N. C., 50c; First Christian S. S., Portsmouth, Va., $5.19; New Providence, Burlington, N. C., $1.79; N. Highlands, Columbus, Ga., $1.15; Burlington, N. C., $59.64.

People's Church, Dover, Del. (special foreign missions), $200; Young Woman's Class, Rosemont Church, Berkley, Va. (foreign missions), $5.00. Total for month of August, $419.18.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,

J. O. Atkinson,
Mission Secretary.

A GREAT OPPORTUNITY.

It was my pleasure to attend the Chautauqua at Elon College the first week in August. The attendance was good, the faculty efficient, and the work a real inspiration. This institution is certainly a worth-while agency of our Church, and deserves the most hearty support of every Church in the Southern Convention. I trust that all of our pastors will begin now to plan that no revival meeting shall be held during the Chautauqua week. There are other weeks in which you may hold your meeting, and this is the only week that you and your Church may attend the Chautauqua. If you do not attend the Chautauqua, it will be held just the same; but you and your Church will be the loser.

I started to say a word about Greensboro. I went with my family to Greensboro from Elon, and we stayed for the Church service, visited some friends, drove around the city, etc., and this was a great delight to me—naturally so. The Church there is dear to my heart. It was my first pastorate after I was graduated from Elon. While there I was married. The only reason that I know of for leaving was to further my preparation for my life's work. I am and always have been interested in this Church. Every forward step rejoices my heart, and every lack of progress is a source of regret. The outlook for the Church today is bright; the future promises great things. The pastor, Dr. Chas. H. Rowland, has a vision and a mind to work. The people are optimistic, and naturally follow leadership. May God bless them as they labor together.

I am wondering at this time if pastor and people have fully realized the opportunity that is theirs, and that the responsibilities before them are challenging. They are located in a thriving and progressive city. They are located in a very desirable residential section of the city, a section that is not overchurched, but really underchurched. They own a lot a few blocks from the Church that is a very desirable location for a new building, and I understand that the Church has recently provided a parsonage for the pastor.

They have a number of fine spirits in the Church. The membership is good, but not large enough. They need three times as many as they have at present, and they are there for the taking. If the membership will co-operate with their pastor in every detail, and they together shall give themselves to God fully consecrated for their task, heaven only knows what the morrow shall witness! The First Church of Greensboro has a great opportunity, and upon it rests a great responsibility. God and the Church are expecting much of you. You have the opportunity and privilege of building a great Church. You should build. Erect a building equipped to move your city.

L. E. Smith.
Norfolk, Va.

CHRISTIAN MISSIONARY DAY.

Rev. W. P. Minton, D. D., editor of the *Christian Missionary,* calls to our attention the fact that Sunday, September 14th, has been designated as "Christian Missionary Day." There is a desire, and a most worthy one, that the day be observed, and that every pastor join heartily in the effort to increase the subscription list of the *Christian Missionary.* It is most fitting that our pastor join in this campaign this year, especially because the second Sunday, which is September 14th, happens to be the birthday anniversary of the late-lamented Rev. J. G. Bishop, D. D., who founded the *Christian Missionary* and was known so favorably amongst us as our good and great foreign mission secretary.

Dr. Minton will send to any pastor desiring it a printed sketch of Dr. Bishop's life, which can be read by some member, designated by the pastor, in five minutes. Then after this reading it is suggested that a copy of the *Christian Missionary* be shown to the congregation, and that all who are not subscribers to this paper become so. The price to the *Christian Missionary,* which should be in every home where The Christian Sun goes, is only 50 cents a year.

The announcement of this special day has been late in reaching us, but we could wish that all our pastors, as soon after the date named as possible, would take some steps to increase the number of subscribers to this worthy and very helpful publication. We need to put the *Christian Missionary* in more of our homes, for where it goes, the missionary interest will certainly be increased.

MEDITATIONS FROM A PARSON'S DIARY.

"The person who always cries, 'Charity should begin at home,' is the person who, nine times out of ten, allows his charity to begin and end with himself."

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermon Eldredge.

X. FROM HOLLAND TO BELGIUM.

I am keenly conscious of the fact that glimpses of our "Christian Education Pilgrimage" are giving the frills, and not the fundamentals, of our tour. My excuse for this is a double one. First, the lack of space to give anything but a running comment on the incidents of our journey; and, second, the impossibility of giving an adequate presentation of the educational features and the more serious aspects of our study under Dean Athearn.

But to give a glimpse of this, our chief objective, may I say that our study and Dr. Athearn's lectures in Holland were first in the oldest Protestant Church in Amsterdam, to which the Puritans fled from England and were given asylum in a Church taken from the Roman Catholics after Holland's victorious war with Spain. This old Church was the chapel of a Catholic nunnery, and the old buildings still surround the ancient chapel and are still completely occupied by Catholics and in the center of an annual pilgrimage of more than fifty thousand adherents of the Catholic orders.

It was strange indeed to meet in this (now) Protestant chapel, surrounded on every side by Catholics, to have a lecture by Dean Athearn and Pastor Thompson, of the local Church, on the subject of the rise of the Protestant Church in Holland. For over three hundred years, this Church has served Protestantism and received aid from the government, although always in the heart of Catholicism. In fact, the World's Catholic Congress meets here within a month after our visit.

Leyden, too, was holy ground, and I had the privilege here of standing in the pulpit of the old Holland Church of the Pilgrim Fathers which will seat fully two thousand people and marvel at its magnificence. This Church also was taken from the Catholics at the time of the Spanish war, which was in fact a war between Catholic and Protestant, and since which the country has been officially Protestant, in spite of the great strength of the Catholic Church.

Here also we visited the great university given to the city by the King because of the valiant defense of their city by its citizens in the same war.

Our study and lecture at The Hague centered about the Peace Palace and the rise of International law under Grotios and its relation to Protestantism in Europe. It was here that Dr. Athearn gave to us his vision of an international building and institute of Christian education to stand where the final home of the League of Nations should be. We are committed to the vision, and the day will come when world brotherhood will be a reality, buttressed by Christianity and education. It may be far in the future, but come it must and will.

One of the strongest things which confronted us in Europe was the international court, with the United States on the outside and having no part as a nation in it, while all other nations, except Germany, Russia and Mexico and some unknown nations, are represented here officially. And what makes it all the more strange is the fact that the United States is more largely responsible than any other nation for its existence.

The Peace Palace itself, and its magnificent library, is the gift of Andrew Carnegie, an American, and it was here that Theodore Roosevelt and John Hay contended for great international agreements. Further than this we find everywhere a reverence of Woodrow Wilson as the father of the League of Nations, and finally when the United States government refused to be represented on this court, the League of Nations elected John Bassett Moore, our assistant Secre-

tary of State, who (although an American) now sits on the international court, not as representing our country, which has refused to be so recognized, but representing the League of Nations, in which we have no part.

But as I write, good news comes from London, where great nations are in conference and where Secretary Hughes has made clearer our good intentions toward Europe and world peace and brotherhood. At least, we of this pilgrimage are chagrined to stand in this Peace Palace and international court and to realize that we are acting the part of the priest and the Levite in the parable of the good Samaritan.

Should I attempt to describe the great Peace Palace, I am sure that I would find myself in the predicament of the student who learned to talk in ten languages and then married a wife that would not let him talk in any. But one great feature will always stay with me. It is the group statue of "Sorrow for the Dead," which shows where a gaunt and half-crazed mother walks over the dead bodies of her children, with outstretched arms and fingers half pleading for help and half for vengeance. And then far across the gardens, facing her with upstretched hands, is the "Christ of the Andes," the only hope of world brotherhood and peace. Nothing in all Europe impressed me more than these confronting statues.

But we must leave the Palace and the "House in the Woods," and the cows and canals, and the good people of Holland, and on to Belgium tomorrow.

Antwerp is our first step, and here we have come into the World War country. Everywhere are relics of the invasion, from the city walls to the Cathedral, which is our main objective here.

The great Antwerp Cathedral was saved during the war, as it was used by the German army as a place of worship for four full years, and so escaped desecration. In fact, Belgium owes its present well-being to the fact that Germany fully expected to own and to occupy this land after the war, and so saved it for her future profit, while it wasted the cities and country of France. The great art galleries of Antwerp and Brussels, as well as those of London, Amsterdam and The Hague, were mines of instruction and inspiration to us and the centuries' old Churches and Cathedrals carried us back in a very vivid way through the days when men fought for the faith once delivered to the saints.

We cannot but see and feel the war spirit through these countries, and there are sober men and well informed who fully expect that there will be another world war within ten years. This is an awful thing to contemplate, but the fact that Europe is getting ready for it cannot be overlooked or disputed. Every young man in Belgium and Italy and France and in Central Europe must be prepared by serving in the army, and today there are more men in Europe in arms than there were at the outbreak of the World War. One would think that the world would learn, but back of it all is hate in the hearts of men, and no man knows when or where its flame will flare up and devour.

We stood at the grave of Edith Cavell in Brussells, and our leader tried to tell us about her heroic death, but his voice was drowned by the firing of repeated volleys of musketry and guns shooting to develop marksmanship for the day when they may be called upon to take the life of their enemies. All about us were rows on rows of barracks and thousands on thousands of young men being taught the arts of war for the day of reckoning, which shall surely come if there is not somehow a change in things, and that very soon. It is not an alluring picture, but it is a true one. Somehow, hate must give place to Christ and His love, or this thing which we have called civilization is doomed and there is no other escape for America or the ends of the earth from this catastrophe.

God speed the day when the song of the angels on the plains of Bethlehem will become the creed of the nations. God grant we may do our part to carry it on.

Brussells, Belgium.

STEWARDSHIP DEPARTMENT OBJECTIVES.

(a) Help our whole brotherhood to realize the importance of stewardship in their personal spiritual lives; to recognize that the whole matter of giving and of the use of money is a vital function of the soul, and of the spiritual life. The spiritual emphasis must be made clear to all.

(b) Study the scriptures and find what they teach about Christian stewardship. Few people realize how much the Bible has to say on this subject. It is a veritable treatise on the principles of stewardship, and gives clear instruction on both personal and Church finance. We must know what the Bible teaches about it.

(c) See that this most important matter, this neglected subject, gets its proper recognition in our thought, prayer, plans, program of life, giving it the same consideration that we do the other great basic themes, such as missions, evangelism, Christian education, service, etc.

(d) That each Church observes a stewardship-finance period every year, putting on a real stewardship program in all departments of the Church, apart from the raising of money; a real study of the whole subject. November and December are the stewardship months in our denominational Church year program.

(e) An annual every-member canvass in every Church, with the weekly offering and duplex envelopes.

(f) Organizing a stewardship-finance department in each regional Convention, each Conference and in each local Church, with an active stewardship-finance secretary in charge.

(g) A simultaneous every-member canvass by the Churches of a Conference annually.

(h) Enlisting tithers. Tithing is entirely different from generous giving. Every Christian should tithe, and every tither should bear testimony by enrolling.

(i) Induce giving in a right spirit and in right proportion so that the grace of giving may be developed.

(j) Makng financial plans in the local Churches and Conferences.

(k) Making clear the definitely accepted principles of Christian stewardship.

(l) Encouraging the Churches to feel their full responsibility for the training of their constituency in stewardship of life and possessions.

(m) See that the subject is regularly presented on Convention, Conference, and institute programs, and that special institutes are held.

These objectives need the hearty co-operation of every Convention, Conference, local Church stewardship-finance secretary, and of all our pastors. We bespeak your help and suggestions.

WARREN H. DENISON, *Secretary,*
Stewardship Dept. of the Christian Church.

Bro. G. F. Carden, Route 1, Watson, N. C., secretary of Mt. Zion Church, will be glad to correspond with a pastor in reach who may be available and who has no appointment for the second Sunday in each month. Mt. Zion is one of our good country Churches, and it is to be hoped that the right man will be secured as pastor. Let any pastor interested and available write Bro. Carden.

OUR PLEDGES
Men and Millions
Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.
(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PUTTING GOD IN THE LIFE.

"Follow after that which is good, one toward another and toward all."—1 Thess. 5:15.

Christ's invitation has always been "follow me." And in following Him, He has asked no one to do anything He would not do. In fact, He goes ahead and does it first. His whole life's effort was to teach us that all wrong can be made right. And just to the extent that this is done, we are putting God in the life.

For instance, putting God in the life makes right first, and not position or money. It makes duty first, and not pleasure. It makes purity first, and not profanity. It makes kindness and honesty and truth first, and not their opposites. It is power without self-assertion. It is manliness without boasting. It is heroism without bluster. It is mastering strength without violence. It is virility without pugnacity. It is criticism without venom. It is helpfulness, and not wounds. It builds up instead of tearing down. It gives happiness, and not misery. It seeks to serve rather than to be served. It grasps pure thoughts without a strain of conscience. It loves and is gentle in all things. It enables one to say, "I live in harmony with life from above." "This is life eternal, that they might know Thee, the only true God."

Prayer.—Our Father, enable us every day to covet earnestly the best gifts and to live by them forever. *Amen.*

TUESDAY.

LIFE'S FOUNTAIN OF PLEASURE.

All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."—Matt. 7:12.

Why are you so grasping? You may be fortunate in having a large income each year—more than you will ever use; but still you are quarreling, making enemies, scheming to do other men out of what you know justly belongs to them.

You cannot enjoy yourself because to appease your desire for still more possessions you are thinking and planning all the time to get more and more.

It would be more sensible and more benevolent if you would take some other men in with you to relieve you of some work and to enable them to procure the necessary comforts of life and an assurance for the future.

You know some men who are worthy of your assistance. Not successful in their lines, perhaps, but under your guidance they might be made more proficient and so add to their possessions. As long as you have all you need, why not help some poor struggling ones who are unable to get any ahead.

You will find that this will give you a great deal of pleasure, and you will be much better pleased with yourself. Try it. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Our Father, we pray Thee to help us to see and understand all along the way that Thou hast intended that our possessions should render. Show us where we can help and make the world happier and better for our living in it. In His name we ask it. *Amen.*

WEDNESDAY.

THINGS THAT ABIDE.

"And now abideth faith, hope, charity."—1 Cor. 13:13.

What a trinity of good things! How infinitely rich every believer may become! Earthly things may be taken from us, but faith, hope, love abide. These are the real, true, great things. And they are growing things. Faith increases. "Lord, increase our faith." It comes by hearing, and hearing by the Word of God. It pleases God to find it in us, and is that which enables Him to work through us. It enables us to see the unseen things, begets, inspires and strengthens hope. Hope is a comforting thing. We work by faith, and we rejoice in hope. They go together and support each other and increase together. Great as faith and hope are, love is the greatest. Love is first and last. "In the beginning, love (God) created the heaven and the earth." "By faith we understand love (God) framed the worlds. Love believes, hopes, and endures all things. And love may grow and abide in us. We cannot explain it. It surpasses knowledge. But we know when we love, and we also know that every one that loveth is born of God.

Prayer.—Dear Father, we thank Thee for the things which abide; which the world does not give, and cannot take away. Increase our faith, strengthen our hope, and deepen our love until we shall see the fruits of our faith, the realization of our hopes, and know the love that passes knowledge. In Jesus' name. *Amen.—T. E. White.*

THURSDAY.

MAKE YOUR RELIGION REAL.

"Let us not love in word, neither in the tongue; but in deed and in truth."—1 John 3:18-24.

These familiar and appealing words are given a new force by the vigorous translation of Moffatt, as follows: "Let us put our love not into words or into talk, but into deeds, and make it real." Everywhere in the world today men are looking for reality. President King tells us that "Religion must be real, rational, vital." Love is the key to the Christian religion. No other religion is based on love. All through the ages, Christian men and women have been trying to show what love could do for others! They have not yet sounded its depths. Jesus was the great interpreter of it. So are mothers, and teachers, and godly men and women! "By this shall all men know that ye are my disciples if ye have love one toward another."

Sometimes it is harder to love our brethren than it is to love others. Sometimes they are difficult to get on with. Sometimes they do things better than we do, so that we get angry—like Cain! And one moment of passion may leave a whole life of regret and pain. The only way we can drive out the hatreds of earth, whether they be racial, industrial, national or international, is by making our love "real." Real love also impels to generous giving or in aiding of the unfortunate or in the maintenance of the institution of religion.—*Ernest Bourner Allen.*

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

HAPPINESS THROUGH PRAISE.

"In the midst of the congregation will I praise Thee."—Psa. 22:22-25.

Praise for a good thing not only makes the one praised happy, but it reacts upon the praiser and makes him happy. We have great blessings to come to us yet through praising God for what He has done for us.

There is much praise due the Lord, but the most of the greatest debtors do not stop with a thought to praise Him for what they have, much less to praise Him in the assembly as the text enjoins. Perhaps this is not the worshiper's fault altogether, for it may be that the Church does not provide the opportunity for so compassing the altar. This should not be omitted.

How helpful are the words of a comrade telling of his perplexities and discouragements, and of his triumphs through them all. It is a witness of the care and power of God that a sermon is not.

Close the lips from such a service and the fire goes out. They that fear the Lord should speak with one another. Pray for your prayer-meetings. Attend them and never fail an opportunity to render unto the Lord the praise due unto His name.

Prayer.—Our Father, help us to declare Thy name unto our brethren, and may every member of this household learn to praise God with heart and hand, and acknowledge His goodness and mercies in the presence of the people. In His name we ask it. *Amen.*

SATURDAY.

CARRYING THE FACE OF GOD.

"I have seen Thy face as though I had seen the face of God."—Gen. 33:1-10.

When Jacob met Esau he saw that the storm of his brother's heart was broken, and by that he knew that the storm of God's heart was broken. Suppose he had seen an unforgiving face in his brother. Who can tell what would have been the results?

The world looks for the face of God in the face of man. Suppose the prodigal son had met the son instead of the father.

What kind of face do we carry? Do people see God in our faces, or to the contrary? What is the face of God? It is hostile and indignant in the presence of sin. It denounces crooked men who devour widows' houses, and he calls them "children of hell." It drives desecraters out of the house of prayer. "The face of the Lord is against them that do evil." A bad man is "agged" on by a look of approval from a good man. What about yours? Christ was compassionate. He helped the needy. The bereaved, the impotent, the crushed, the poor, etc., all look into our faces for pity and helpfulness and to see how God feels about it. If we let them pass they look into blank faces, and they wonder if God's face is like that too.

Pray as the Lord may direct your spirit today.

SUNDAY.

THE LORD'S DAY.

"I was in the Spirit on the Lord's Day."—Rev. 1:10.

Let us be in the Spirit today. When we are in the Spirit on the Lord's Day, the gates of a new world open to us. John saw great things because he was in the Spirit.

It matters not what we may be compelled to do on the Sabbath, he who is in the Spirit on the Lord's Day has a spirit that sets him free in which he has access to the spiritual world. While feet and hands toil with the material, his soul is suspended above in thought and devotion that is ecstatic. He bathes in the morning light of the day of Christ's rising sun. In the morning he praises God for the risen Christ, and in the evening he hears the words "Peace be unto you."

Today, let us share the life of the Church, the bride of the risen Lord, who is with us still in tribulation and in glory.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Goodby, Vacation Friends.

DEAR BUSY KIDDIES:

For this is what you are, pretty soon, and who is it that isn't glad to get back into your own school-room again? School means a lot of fun, as well as a lot of work, for all my dear Kiddies, and your editor will be wanting to hear about it all during the year.

I promised to tell you something about some of the "Kiddies' Korner" children I met. I know a lot of you now, and I am glad as can be. One little wee boy, just five years old, told me he liked Peter Rabbit stories best of all in the "Kiddies' Korner. And listen to this, too: he lives in Norfolk, Va., and is the youngest member of Dr. Smith's beautiful new Church there. At one Church there were so many Kiddies that I wanted to stay. We told stories and played—and, yes, we learned a bran'-new song, all by ourselves, too! Wouldn't it be wonderful to hear all the "Kiddies' Korner" Kiddies sing a song all together? My! That would be great! Be sure to have a song you like to sing, all learned real well, so if your editor comes around, you can sing it for her.

Well, if every child who reads this page would write me a letter, I would like it as well as a surprise party. My! I do like to write to you; so why couldn't you spend a few minutes of your vacation writing to me? Tell me what you've done this summer. YOUR EDITOR.

OH! LISTEN TO THIS.

You remember Peter Rabbit's birthday party? My! my! I want to tell you something else about it. After all the children went home that day, and all the dishes were washed and put away, and Peter Rabbit had looked at all his presents again, his dear little head began to nod, and his long little ears to flop.

Mother Rabbit put him to bed at once, and do you know she forgot to have him brush his little teeth. Of course, Mother Rabbit couldn't think of everything.. Away in the night, Father Rabbit heard Little Peter crying. "Daddy," said Little Peter Rabbit, "there is something the matter with my face."

"Just let it go to sleep," said Father Rabbit. "But it can't go to sleep," said Peter Rabbit. So Father Rabbit had to get up and look into Little Peter Rabbit's mouth. Then he had to put some hot, burny medicine into a little rabbit tooth, and after a while the little rabbit tooth went to sleep.

The next day, Mother Rabbit took Peter to the dentist, whose name was Dr. Wise Owl. Do you know what he told Peter Rabbit? Well, it was something about brushing his teeth every night, and it was something that Little Peter Rabbit listened to. Can you guess what it was?

OUR LITTLE BROTHER MISSIONARY.

Albert is a dear little American boy, whose father is a missionary over across the ocean—in Ponce, Porto Rico. Albert came over to the States to see his big sister graduate from Elon College—the college you are going to when you grow up.

One day Albert told your editor a lot about the little children over in Porto Rico. They grew to be good boys and girls, just like my "Kiddies' Korner" children. And, strange to say, sometimes they live so far away from a Sunday School that they can't even hear all these beautiful stories about Jesus, and Moses, and David, and the other little boys that lived long, long ago, and grew up to be good, strong men. You have heard about them in Sunday School, haven't you?

Albert, of course, goes to his missionary Sunday School every Sunday. Some of the boys in his Sunday School class have dark skin—they are living right under the hot sun all the year 'round, and the sun makes their skin dark. They love to play and sing and go in swimming—yes, and just let me tell you something else: They can go in swimming at Christmas time. Now, isn't that queer? Albert says that sometimes he talks in Spanish—the language the little Porto Rican boys use when they talk; then sometimes he talks in our own language—the kind you and I use over here in America.

Wouldn't it be great to be able to talk in two different languages? And when you are a little boy, too, or a little girl! That is really just what Albert can do. And, my! what a happy little fellow he is. He loves to sing and romp and play over there, but he likes to play over here best, for this is where Albert was born—a real American boy he is.

Albert one day, when he grows some more and goes to school some more in the Porto Rican schools, will come back over here and go to college. Until then, if you want to, you could write him little letters—and, my! how glad he would be to get letters from home, for America is Albert's real home, and he is proud of it, too, the same as you.

Would you like to write him a letter? Please do, Kiddies. His address is just as easy as can be: Master Albert Barrett, Ponce, Porto Rico.

When he answers your letter, send it to me, and and we will print it in the "Kiddies' Kirner."

What fun to get a letter from across the big, big ocean!

OLE MR. MOON AND THE FAIRIES.

Every night, Ole Mr. Moon comes creeping out to see the great big world, but the world is so very large that he gets interested in just one part of it, and sometimes it's hard to move on. One night he crept out over a beautiful mountain and saw a valley beneath him, all covered with moonlight, and lovely homes a century old, and green hills for fairy-folks to dance. And listen closely now: under these hills, for miles and miles, that Mr. Moon could not see at all, were wonderful caverns. He had heard about how cold and dark it was—and also how trevelers came from across the seas even to look at all the wonderful pictures inside these dark places underground. This made Mr. Moon unhappy—not because the caves were there, but because his moonlight rays could not pierce the green hills and see these beautiful things for himself.

As he lingered above the hill, a sudden thought came into his age-old head: why not pick up a fairy on a moonbeam and have her tell him the way it all looked—why not? He knew fairies danced into the caverns whenever they wished.

Calling a bright moonbeam, he sent it speeding towards the beautiful valley, whose real name was "The Daughter of the Stars." Now, instead of a band of dainty fairies, the moonbeam jumped—actually jumped—into a gerat tree trunk, and there, dancing and jumping and skipping, were the funniest little men you ever saw—and my! how they did try to get out of the way of the bright moonbeam; but, of course, the big moonbeam chased them and teased them, for that's the way of a moonbeam. And after a while one tiny Elfman ventured to ask the reason they were being chased. Then, what do you think? The moonbeam caught up the saucy little man and sped away as fast as he could carry him.

When the big Ole Moon saw the queer little man, he laughed and laughed. And where do you s'pose he put this tiny Elf? Right on top of his ear—yes—and the little Elfman was so scared, and he held on so tightly, that Mr. Moon said, "Well, my little wee man, I will send you back to earthland as soon as you tell me something I want to know.

"I know a lot," said the Elf, winking both his tiny eyes, and holding on to Ole Mr. Moon's ear tighter than ever; "I know quite a lot, but I can't tell it, not even to you, Mr. Moon—the fairies would never take me with them again—"

"Then here you stay for a hundred years or more," said Mr. Moon. But after thinking a minute and scratching his nose, he said: "Well, Brownie, I'll let you go back on one condition, and that is that you tell me about the Crystal Lake and the Fairy Palace, where the fairies hold their court—tell me about those two wonders of nature inside the earth, and you may go back to earthland at once."

This was too much for the dear little Brownie, so, taking a firm hold onto the big old ear of the old, old man in the moon, the wee man said, in a squeeky voice, "Down under the earth two hundred and fifty feet there grows a fairy palace—that is, the home of the fairies—and, oh! Mr. Moon, this is a wonderful place indeed. It has beautiful arched hallways and columns all sparkling with diamonds, and inside the largest column to the main palace is a sentinel standing with his gun, guarding the home of the fairies; just close 'nuff out in the courtyard, growing in the limestone wall, are the real sure-'nuff figures of a bride and groom, and if you squint your eyes and look well you can see the diamonds on the bride's fingers. You don't believe it? Well, it's all the sure-'nuff truth. I have been there to dance with the fairies scores of times. Oh! don't we have jolly good fun! All the fairies are happier there than any other place in all the earthland, for it's the most beautiful of all fairyland."

Mr. Man in hte Moon had forgotten to shine at all, he was so interested in all this, and down on the earth the Dark Night was capering around and having the time of his life, for it's a fact that Ole Mr. Moon keeps Mr. Dark Night walking a chalkline. But tonight the Man in the Moon didn't care at all. So again Little Brown Elfman had to tell something—this was about the Diamond Lake, just around the corner from the Palace of the Fairies. How he did enjoy telling about this basin of diamonds; this clear water full of stars and transparent brilliancies; how the basin was held by an edge of diamonds that grew all out of sight of man, away down two hundred and fifty feet below the green hills that Mr. Moon love dso well.

And what do you s'pose Mr. Moon did? You could never, never guess. Why, the Brownie man had told about only two wonderful pictures—just two—and when the Man in the Moon remembered the millions and millions of pictures yet that he had never heard of and never could see well, he opened his huge old mouth, and he squinted up his huge old eyes, and then—oh, my! poor Ole Man in the Moon—he just cried, and cried. The little Brownie got all wet with the big, salty tears, and he slipped right off the Moon Man's ear, and—swish-h-h-h-h—he slid right down to the earth on a long moonbeam.

And that night the beautiful valley was drenched with dew, and when the fairies drank it—why, it was so salty they had to run away to the Diamond Lake to wash the salty taste out of their wee mouthes.

Do you know why?

RELIGIOUS EDUCATION

By H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 14, 1924.

Subject: "Jesus Driven from Nazareth."

Lesson: Luke 4:16-30.

Golden Text: "He anointed me to preach good tidings."—Luke 4:18.

The young man had come back home where he had been "brought up." He had spent his early life in this little town or city in the hills of Galilee. It was here that he had played as a boy. It was here that he had worked as a young man. It was here that all the experiences of his life up to the time of his departure to take up his work had centered. And now he had come back to this—his "home town." What memories must have been awakened as he moved among the familiar scenes of his boyhood and youthful days! What emotions must have surged over His soul as he thought about it all.

Of course he had not been away very long. It was only a comparatively brief time since he had left Nazareth. But things of tremendous importance had happened since he went away. He had been baptized and made conscious in a fuller way of his high mission. He had fought out the issues involved in that mission, and decided once and for all the principles which should guide and govern him. He had demonstrated his unusual power by a miracle in a near-by town. And it was in a consciousness of all these things that he had come back to his home town.

As was his custom, he went into the synagogue on the Sabbath Day. He was unlike so many young men who go away from home and come back. They seldom go to Church on the Sabbath Day. They have various and sundry excuses, which are usually excuses and nothing more. Such young people will do well to learn of him, who though he was the Son of God, felt the need of common worship and recognized the value of regular Church attendance.

There was, of course, a crowd there. His home folks had heard about his meteoric rise, and they naturally wanted to see him and to hear him. And they turned out in full force. Many a young theological student, home for the summer vacation, knows how true this is. And there is usually enough commendable pride and genuine interest on the part of those present to overrule mere curiosity.

The courage and sincerity of the Master is nowhere more clearly shown than in this incident. It would have been very easy for him to preach a sermon that "tickled the palate" of the people and to win their praise and their support. But the Master was made of sterner stuff. He realized that those people needed to be shaken out of the rut, and to be awakened from their self-complacency. They needed to be initiated into the deeper meaning of the religion they professed to believe and to follow. And the Master, with tact and with directness, selected the passage from Isaiah which, to Him, seemed to embody the spirit of the one who should be the long-looked-for Redeemer of Israel and of those who should follow in His train. And He lovingly, but bluntly, reminded them that there was no special privilege with God. Even hated foreigners and outsiders would receive His blessings before the chosen people, unless the chosen people showed the faith and the humility which were prerequisites for the blessings. With a touch of irony, He suggested that He would not be surprised if they did not accept His teaching at face value, for a prophet is rarely accepted in his own country.

The people who heard the Master were filled with wrath. They were so mad that they would have done the master to death if they could. But His time was not yet, and, "passing through the midst of them, He went His way." The species has not become extinct. Many people do not want the truth that is involved in the religion they profess. At least not all of it. It still remains true that perhaps a majority of Churchgoers want the kind of preaching that soothes them, and not that kind which they really need. The need of the hour is prophets of God who can speak the truth in love.

Some Things we Can Learn from this Lesson.

1. Regular Church-going has its sanction in the Master Himself.
2. Christianity is essentially a religion of service to others, especially the needy.
3. Jesus Christ fulfilled and filled full Scripture.
4. A great man is usually more appreciated by strangers than by those who are his intimates.
5. The blessings of God are not dependent upon racial connections or religious affiliations, but upon an attitude of mind and heart.
6. The truth often hurts.
7. It takes the highest kind of courage to speak the truth.
8. Jesus is often driven away by His professed friends.

September 21, 1924.

Subject: "Jesus Makes a Missionary Tour."

Golden Text: "Thou canst make me clean." —Mark 1:40.

Lesson: Mark 1:35-40.

Devotional Reading: Psa. 65:1-7.

The Master was a very busy man. He led, according to the standards of His day, a strenuous life. But He took time to pray. And if He could not find time during the multiple duties of the day, He got up early in the morning and kept His "quiet hour." And it was in these times of quiet communion with the Father who seeth in secret that He received the vision and the inspiration which made it possible for Him to do so much, and to do so well, that which men saw openly. It has been true of all the saints. Those who have accomplished most and who have done it best, have been those who have spent much time with God in secret.

It was in a time like this that the Master made ready for one of His missionary tours. He had arisen early and gone out to pray. And from that communion with the Father, He had come with a larger vision of the implications of His mission and with a finer enthusiasm and a deeper devotion to it. There was more than a casual relation between the two; there was a *causal* relation. May it not be true that one reason why we are not more interested in missions is because we do not pray enough?

Simon Peter, with his characteristic vigor and enthusiasm, sought the Master and told Him that all men were seeking for Him. It was, in a sense, an extragagant statement. And yet it is eternally true. For, although there are many who would deny that they were seeking the Master, and although many seek Him in ways that we do not recognize, the fact remains that all men are consciously or unconsciously seeking Him. Jesus Christ is a supreme necessity for all men. And God has implanted in the human heart that instinctive "feeling after Him."

The Master told Peter that He must be going elsewhere. There were many others who needed the truth which He was proclaiming. There weree many others who needed His victorious spirit. And, said He, I have come forth to get ready for this great work. From henceforth He was to go forth into all Galilee, preaching in their synagogues and healing in their streets.

It is interesting to follow the Master on one of His missionary tours, for we find that His activities were as wide as they were varied. The modern way of including in the fellowship of the missionary calling all those who go forth as Christian workers—even if they are going to teach people to farm—finds its sanction in Christ.

There is something else interesting in this connection. *The Master was moved with compassion.* There was an inner compulsion of love that constrained Him. He was a missionary because He knew God's love and because He loved men. We need to keep this in mind and make it the supreme motive of our missionary work.

And finally, the Master made much of the personal touch. The people of Christ's day would not touch a leper, and above all, the religious leaders could have nothing to do with a leper, for he would become ceremonially unclean. But the Master put forth His hand and touched him. One of the dangers of our modern life is that we are going to lose the personal touch in religion. Church efficiency is as necessary as efficiency in business. But the personal touch is perhaps the biggest factor in efficiency. For, after all, the Christian religion is essentially a personal relation between God and the individual through Christ. And we are real missionaries when we consecrate and use the power of personal touch for bringing others into the same personal relation. We can do this in many, many ways.

Some Things we Can Learn from This Lesson.

1. The genius of missions is to be found in Christ Himself.
2. Times of solitude should precede times of service.
3. The missionary program is vitally related to prayer.
4. If we cannot find time for prayer, we must make time for it.
5. All men seek for Christ.
6. The genius of missions is its impulse to "go into the next towns."
7. Missionary activity can be as varied as life itself.
8. Compassion or love is an integral and necessary factor in real missionary work.
9. Jesus Christ is Master of life.
10. Jesus was interested in healing men's bodies, but He was more interested in healing their souls.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

September 21, 1924.

Topic: "Beatitudes of the Psalms."

Daily Readings: M., Sept. 15, Blessed refuge. Ps. 2:12. T., Sept. 16, Blessed nation.—Ps. 33:12. W., Sept. 17, Blessed integrity.—Ps. 49:4. T., Sept. 18, Blessed benevolence.—Ps. 41:1. F., Sept. 19, Blessed choice.—Ps. 65:4.

S., Sept. 20, Blessed tears.—Ps. 94:12.

LESSON STUDY: Ps. 1:1, 32:2, 34:8.

"Blessed is the man whose delight is in the law of the Lord."

"Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word."

"Create in me a clean heart and renew a right spirit within me."

"Happy is the nation whose God is Jehovah."

"How beautiful are the feet of them that bring glad tidings of good things from the New Testament and from the psalms." "Blessed be he that cometh in the name of the Lord."

The whole world is seeking happiness. Every person wants to be happy. People commit suicide because they think that they cannot be happy. Homes are broken up because of the lack of happiness. They are held together by a state of happiness existing. The psalmist wanted to be happy, and we can see the personality of that desire running through the passages of psalms.

A beatitude is the statement of a condition or state of happiness or blessedness. We prize the fifth chapter of Matthew, the words of Jesus, for his statement of the eight ways of special blessedness or happiness.

"We hear much about this age being different from others, and, in many respects, it is true. The one thing that has not changed since the days of the psalmists is human nature. And the one thing in human nature which remains constant is its desire for God. In knowing and serving God, mankind finds its highest happiness."

"The Psalter may be regarded as the heart's echo to the speech of God, the manifold music of its wind-swept strings as God's breath sweeps across them."—*A. McLaren.*

"There's lots of music in the psalms—those dear, sweet psalms of old,
With visions bright of lands of light and shining streets of gold.
I hear them ringing, singing still, in memory soft and clear;
Such pity as a father hath unto his children dear!
They seem to sing forevermore of better, sweeter days,
When lilies of the love of God bloomed white in all the ways:
And still I hear the solemn strains in the quaint old meeting flow;
O greatly blessed the people are, the joyful sound to know.
And so I love the dear old psalms, and when my time shall come,
Before the light has left my eyes, and my singing lips are lumb,
If I can only hear them then I'll gladly soar away—
So pants my longing soul, O God, that come to Thee I may."

Questions and Suggestions.

Is it more blessed to do good or to be good?
How many psalms are there in the Psalter?
Which is your favorite one? Why?

A missionary rally was held at Pleasant Ridge Church, Randolph County, Sunday, August 31st. Rev. T. J. Green, the pastor, was present and deeply interested in the rally. This meeting was rained out last spring at Ramseur, but the Randolph district was determined not to let the year pass without the rally. Mrs. Cornelison, of Seagrove, is the president of this district, and is sparing no effort to organize missionary societies in all Churches of the district. The rally was well attended.

Christian Orphanage

DEAR FRIENDS:

Our offerings for the two months passed have been very small—less than our expense account. As long as our income meets our expense account at the end of the month, we can be cheerful, but when we have to begin to cut down our little nest egg we have in the bank it kinder makes us feel blue. Then, too, we are besieged with applications every day, many of them pitiful to erad, widows in distress, fatherless children crying for bread, begging for a home and a place to lay their head at night, and this appeal is made to the Christian Church, yet a denomination with thirty thousand members in the Southern Christian Convention, and we are taking care of only one hundred and five children. More than seventy-five children are on the waiting list. Fifteen applications in the last week. One little girl writes me a real sweet little letter, asking me to let her and her two little brothers and sister come, and if they can get a place here she said they would be willing to sleep on the floor.

Friends, if you had an opportunity to come in touch with the widows in distress and the fatherless children as I do you would certainly catch a vision of the great opportunity to do a greater work in the Master's vineyard. We need two things—we need more friends, and this need could be easily supplied if all our Churches would do their full duty and if our Sunday Schools would increase their monthly offerings it would help wonderfully. You must take into consideration that our number of children have more than doubled in the last few years, and the cost of maintenance has greatly increased, still many of our Sunday Schools have never realized this and send the same amount they did ten years ago when things were cheap.

Friends, when you read this letter let me ask you to make up your mind to be a committee of one to see to it that your Sunday School makes a monthly offering to help the fatherless children through this institution. Many of our Churches and Sunday Schools stand by us, and we are grateful, but we are appealing to those that are not helping. It takes a united effort to accomplish a great work. Let every Sunday School join in.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 11, 1924.

Amount brought forward		$12,173.38
Sunday School Monthly Offerings.		
North Carolina Conference:		
Wake Chapel	$ 5.80	
Damascus	4.95	
Henderson	4.33	
Mt. Carmel	9.90	
Morrisville	2.00	
Pleasant Ridge (R)	13.51	
		40.49
Eastern Virginia Conference:		
Liberty	$ 1.11	
Oakland	4.55	
		5.66
Georgia and Alabama Conference:		
Kite	$ 2.66	
Rose Hill	1.12	
Rock Stand	1.10	
New Hope	3.10	
Rock Spring	.32	
Lanett	9.00	
		17.30
Special Offerings.		
Chas. D. Johnston, Gdn.	$ 60.00	
A. W. Parish	45.00	
Garland Horner	25.00	
A Friend, Durham	15.00	
Valley Va. Conference	35.58	
		180.58
Grand total		$12,417.61

STATE OFFICERS VA. C. E. UNION.

The following is a list of the officers of the Virginia Christian Endeavor Union, with the post-office address, given for the convenience of correspondents:

President—W. H. Baker, 1028 24th St., Newport News, Va.

Vice-Presidents—A. T. Loyd, Box 129, Staunton, Va.; R. G. Burnet, Box 215, Charlottesville, Va.

Treasurer—Glenn E. Yount, Box 363, Staunton, Va.

Secretary—Miss Luella Thayer, 1062 W. 41st St., Norfolk, Va.

Junior Superintendent—Miss Carolyn McKee, 3227 Kensington Ave., Richmond, Va.

Intermediate Superintendent—Mrs. F. E. Dooley, 15 National St., Richmond, Va.

Publicity Superintendent—John D. Everhardt, Jr., Box 1001, Richmond, Va.

Monthly Service Program Superintendent—W. L. Rilee, 1028 23d St., Newport News, Va.

Prison Work Superintendent—G. E. Miley, 2705 Griffin St., Richmond, Va.

Alumni and Evangelism Superintendent—W. J. Buchanan, Box 477, Charlottesville, Va.

Missionary and Tenth Legion Superintendent—Miss Katherine Kerr, 1224 Hamilton Terrace, Roanoke, Va.

Life Work Recruit and Comrades of the Quiet Hour Superintendent—Miss F. Helen Poyner, 719 Marshall Ave., Norfolk, Va.

CONFERENCES MEET.

Alabama Conference meets Tuesday after second Sunday in October (October 14), 1924, at 10 A. M., with Pleasant Grove Church. Write W. T. Hill, secretary of Church, Buffalo, Ala.

Georgia and Alabama Conference meets Tuesday after third Sunday in October (October 21), 1924, at 8 P. M., with the Lanett Christian Church, Arthur L. Cox, secretary of Church, Lanett, Ala.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

SPITLER.

Robert Mayberry Spitler was born on March 23, 1905, and died August 29, 1924, age 19 years, 5 months and 6 days. Surviving are his broken-hearted mother, two brothers, and two sisters. Deceased was a native of Powell's Port, and was well thought of there. Funeral services were held at Joppa, August 30, 1924.

A. W. ANDES.

GRIFFY.

William Allen Griffy was born September 15, 1851, and died August 2, 1924, age 72 years, 10 months and 17 days. Death occurred near Strasburg, Va., but the remains were brought back to his home community for burial. Funeral services were held at Palmyra, August 3, 1924. A. W. ANDES.

BYNAKER.

John W. Bynaker was born May 29, 1884, and died August 3, 1924. He was 40 years, 2 months and 4 days old at the time of his death. He is survived by his widowed mother, who depended largely upon him for support, and by two brothers and three sisters. Funeral services were held at Woods' Chapel, August 4, 1924. A. W. ANDES.

FAITH.

A call came over the phone, asking if I would be in the office at noon. I replied that I would, and asked no further questions. At 12:30 a well-dressed young woman called, and I invited her into the office. In response to my question as to how I could serve her, she said: "I want to be a real Christian. Can you tell me how?"

I said that I surely could. She was a woman of fine character, and I found that she knew her Bible well and could quote many passages on the way of salvation. After some questioning, I discovered that she would not believe that salvation was for just one individual, and that one herself. I told her of the Father's love in Christ Jesus, and that it was here for the asking, and that if she would give her life over to Him in surrender, He would take it and bless it, sanctify it, and even glorify it.

At this point she arose, and falling on her knees by the chair, offered as best she knew how a beautiful prayer of dedication. I noticed that full victory had not yet come, however, and after we rose from our knees I said: "Isn't it great to have one's life taken over by such a dear friend as Jesus, who will guide, protect, save, and use it to save others?"

A smile of triumphant faith lit up her face. I then knew that the battle was over.—D. L. Moody.

WHERE HOPE LIES.

"We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen."

"The destiny, the greatness of America, lies around the hearthstone. If thrift and industry are taught there, and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of fortune be subordinate to the building of character, America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect and confidence abroad. If these virtues be absent, there is no power that can supply those blessings. Look well, then, to the hearthstone—therein all hope in America lies."—Calvin Coolidge.

HANDLE FRUIT LIKE EGGS.

When picking fruit, it matters not what kind it is, handle like eggs. Bruises must be avoided. To bruise is to make certain that decay will start. Do not drop peaches, apples, or other fruit into a basket or bag, but place them in the container just as though eggs were being handled. If handled in this way, the skin is not broken nor the fruit bruised, and a good start has been made in the delivery of first-class fruit to the consumer.—Progressive Farmer.

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This compound, which is known as K-17, is easily used at home, and seems to work almost like magic in its rapidity, on people of all ages.

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Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kans., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial. —Adv.

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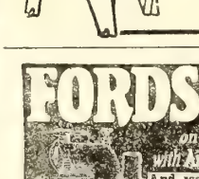

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A CAUSE OF WOMEN'S ILLS

WOMEN OFTEN THINK THEY HAVE HEART TROUBLE, INDIGESTION, NERVOUS PROSTRATION, ETC., WHEN IT'S SIMPLY IRON STARVATION OF THE BLOOD.

Many women believe they are weak and nervous as a result of age, worry and overwork; they think that their disturbed digestion, headaches, heart palpitation, shortness of breath, pains across the back, etc., are due to some serious disease instead of the real cause—iron starvation of the blood. This is proven by the fact that when many of these same women take organic iron for awhile all their alarming symptoms quickly disappear and they become strong, robust and healthy. Iron is absolutely necessary to enable your blood to change food into living cells and tissue. Without it nothing you eat does you the proper amount of good—you do not get the strength out of it.

If you are not strong and well do not wait until you go all to pieces and collapse in a state of nervous prostration, but take some organic iron—Nuxated Iron—at once. But be sure it's organic iron and not metallic iron which people usually take and which is made merely by the action of strong acids on small pieces of iron. Organic NUXATED IRON is like the iron in your blood and like the iron in spinach, lentils and apples and it often increases the bodily and mental vigor of weak, wornout women in two weeks' time.

Beware of substitutes. Look for the word "Nuxated" on every package and the letters N. I. on every tablet. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. At all druggists

CROSS.

August 5, 1924, the death angel claimed Joseph Henly Cross. He was 40 years, 3 months and 25 days old and was the son of Mr. and Mrs. Robert Cross. He leaves to mourn their loss a beloved wife, one daughter, Miss Aldora Cross, and two step-children, Miss Annie Britt and Mr. Willie Britt; also three brothers, R. W. Cross, of Windsor, Va.; L. M. Cross, Orbit, Va., and G. D. Cross, of Petersburg, Va., and a brother-in-law, John T. Clark, of Wakefield, Va.

The funeral was conducted Wednesday afternoon at 3 o'clock by Rev. Mr. Hall, Rev. Mr. Kinchelowe, and Rev. I. W. Johnson, D. D., of Suffolk, Va. The deceased was a member of Central Hill Baptist Church, and his remains were laid to rest in the cemetery at that Church. MRS. M. W. CARR.

DRIVER.

God, in His all-wise providence, saw proper to call from her earthly home, on July 19, 1924, Mrs. Barbara Driver, a loyal member of the home department of our Sunday School of Bethlehem Church, Tenth Legion, Va.

Mrs. Driver was highly respected in our community, and while we mourn her departure, we realize that our loss is her gain. Ill health and suffering were hers during her last years, but she bore all patiently and had no fear of death.

Be it resolved, therefore:

First, That we record our appreciation of her sweet Christian life, and will strive to imitate it.

Second, That we tender our sympathy to her bereaved family, and commend them in their sorrow to the great Comforter.

Third, That a copy of these resolutions be sent to the family, a copy be placed upon our Sunday School records, and one sent to The Christian Sun for publication.

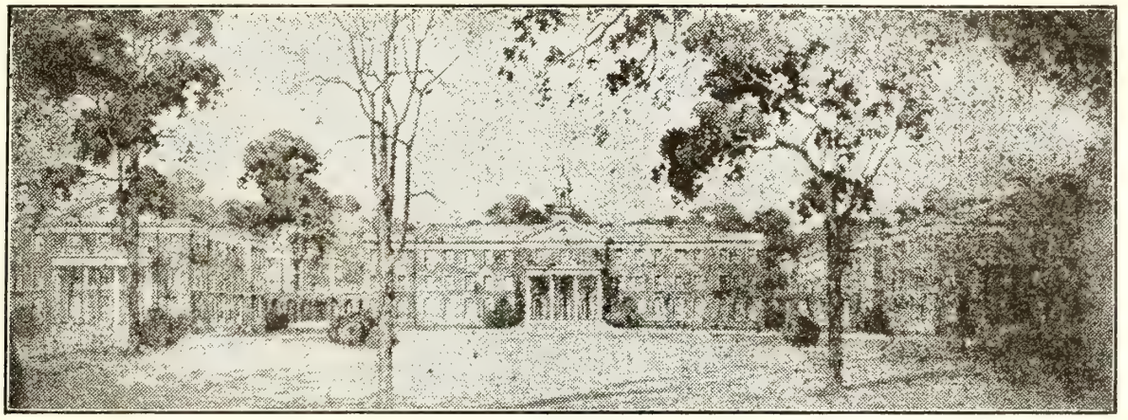
MRS. R. C. MYERS.
MRS. J. C. BRADFORD.
CLARENE LINCOLN.
Broadway, Va.

PRESCRIPTION FOR A REVIVAL.

I can give a prescription that will bring a revival to any Church, or any community, or any city on earth. The prescription is as follows: First, let a few Christians (they do not need to be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing. Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down. Third, let them put themselves at the disposal of God for Him to use them as He sees fit in winning others to Christ. That is all.

This is sure to bring a revival to any Church or any community. I have given this prescription around the world. It has been taken by many Churches, and many communities, and in no instance has it ever failed; and it cannot fail.—Rev. R. A. Torrey, D. D.

Elon is Building for the Future



Library Building — Alamance Hall, (Administration Building.) — Religious Activities Building — Science Hall

(Two of these buildings are practically completed, and construction is progressing rapidly on the other three.)

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Elon is striving to produce the future Leaders of the Church through its Departments of Bible, Religious Education, and Seminary Studies.

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Build up Elon and build up your Church!

W. A. HARPER, W. W. STALEY, E. L. MOFFITT, W. S. LONG, J. G. TRUITT,
Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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By E. L. Middleton.

Mr. Middleton possesses definite qualifications for the preparation of this work. For twelve years after leaving college, he was a day school and Sunday School teacher in a village that had "once-a-week" preaching, with half the membership of the Sunday School living in the open country; while for fourteen years more he has been a State Sunday School secretary in rural State. Mr. Middleton urges the adoption of no novel or revolutionary ideas or methods. He recognizes the place and the value of recognized Sunday School policies and methods, and has prepared a digest of the essentials in a manner plain enough to render it adaptable for use in any rural school. Methods, administration, organization and development are each and all discussed in this book in an eminently practical way.

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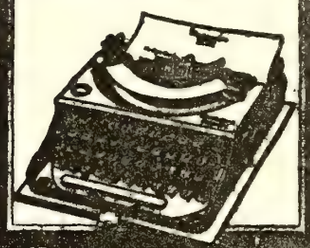

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Cost of Education.—

The sum spent on education sounds "enormous." But when reduced to its lowest terms—the cost to each individual—it seems very small. Taking the country over, it is about 3 cents per person per day. It seems hardly fair to charge education with the excessive burden of which it is such a small part. We are able to give without "sorely taxing" our ability what is needed to provide adequate school advantages for all, if only we regard the education of our children as a primary duty of the State. It is a matter of priority of interest and not a question of ability. —*N. Y. Times.*

A Woman Running for Governor.—

The Democrats of Texas have nominated Mrs. Miriam A. Ferguson for Governor of Texas. For the last generation, the Democratic nomination meant certain election, so unless the unforseen occurs, Mrs. Ferguson will be the first woman Governor in this country. When she was definitely informed of her nomination, she issued a statement clearly showing who would be Governor should she be elected. In some matters, she freely admitted that the judgment of her husband would guide her, but in matters affecting the home, education, law enforcement, and the maintenance of peace and order, she declared that she would use her own judgment.

Mrs. Ferguson is a quiet, unassuming little woman, and is doing none of her campaigning. She will carry to the gubernatorial position a devotion to home, and all for which it stands, that will be good indeed for the State of Texas.

Hope Again in Europe.—

The last few weeks in Europe have been the most hopeful since the outbreak of the war in 1914. The French Parliament promptly accepted the agreements reached by Premier Herriot at the London conference on the Dawes plan. The German Reichstag has also accepted the Marx-Stressmann agreement to the plan. The necessary two-thirds vote was secured on the third reading, which fitted the railroads and other industries into the plan. The Dawes plan went into actual operation on September 1st, and Owen D. Young, the American member of the commission, was made agent-general of reparations, which is the key-place in the working out of the plan.

It will be a fine thing for Europe if they really have agreed to something at last. Some form of adjustment had to be reached regarding the reparations questions, and now that they have settled on the Dawes plan, things are looking hopeful in Europe again. Let us trust that affairs may soon be stabilized and peace secured.

The Right Kind of Foreign Relations.—

The work of the International Health Board of the Rockefeller Foundation suggests the kind of international activities on which we wish our government spend money instead of on battleships and army units and "defense test days." The foundation has been assisting in laboratories for medical diagnosis in Honduras, Nicaragua, Salvador and Guatemala; and Costa Rica is now ready to establish a laboratory and make substantial contributions to its support. In Nicaragua, the foundation has been working on the control of malaria. It found it possible to reduce the disease greatly by means of minor drainage without the use of oil or larvicides, but by introducing fish which eat larvae. Such control, when started, can be kept up at the annual cost of about thirteen cents per person. In one small area in Nicaragua, the control measures cut the hours of labor lost by cable companies through illness in 1922 to one-tenth of what it was in 1920. The board is doing similar work in the vicinity of Rio de Janeiro, and has learned that probably malaria can be controlled there also by minor and inexpensive drainage.

First American-Built Locomotives.—

The first two locomotives built in America for actual service on a railroad in the United States were the "Best Friend" of 1830, and the "West Point" of 1831, both of which were operated on what is now the Southern Railway System. These pioneer American-built locomotives were constructed by the West Point Foundry Association, at New York, for the South Carolina Canal and Railroad Company, which laid and operated the first one hundred miles of railway in the world.

Interesting information regarding the early locomotives used by this pioneer railway, which was the ancestor of the Southern's present line, extending from Charleston to Augusta, is contained in a "report of the committee on cars to the direction of the South Carolina Canal and railroad Company," dated November 19, 1833, and recently published in Bulletin No. 7 of the Railway and Locomotive Hitsorical Society, together with the pictures of the original drawings of the "Best Friend" and "West Point" locomotives.

The "Best Friend" locomotive had an upright boiler resembling a bottle. The "West Point" locomotive had a horizontal, tubular boiler, more nearly like the present-day locomotive. Its tubes were 2 1-2 inches in diameter and about 6 feet long. Both were mounted on four wheels and had cylinders that worked on the inside of the frame between the wheels.—*Southern News Bulletin.*

Governor Baxter's Defense.—

According to the newspapers, Major David Hayes, who represented the Federal War Department at a meeting at Rumford, Me., said of Governor Baxter's refusal to co-operate with the War Department in its plans for Defense Day: "The present Governor of Maine has failed in his duty to this State." Moreover, according to newspaper reports, Major Hayes had the audacity to ask his audience to pass resolutions against him. When Governor Baxter heard what the military gentleman had said, he spoke out straight from the shoulder: "I resent," he said, "the United States War Department's representative in Maine informing me that I have failed in my duties as Governor and inciting public gatherings to pass resolutions against me on account of my stand in opposition to Mobilization Day. Major Hayes has overstepped the bounds of propriety. He should publicly apologize and should be repudiated by the War Department.

"I, not the War Department or its representative, am the judge of my official duties. I am responsible to the people of Maine, and not to the United States military authorities. My loyalty to my country is not measured by the Prussianized standards of certain military men.

"It is unheard of for a subordinate of a United States Department within the jurisdiction of a sovereign State, to there publicly condemn its chief executive solely because of the difference of opinion on a public matter. Such action is an affront that cannot pass unnoticed.

"I was the first Governor to oppose Mobilization Day, and did so on principle. This was long before it was generally discussed. I have declined to appoint a committee as requested by General Brewster, and the State will take no official part in any exercises. In deference to the President's position, however, I have refrained from prohibiting military parades.

"This incident betrays the arrogance and discloses the far-reaching plans of certain of our military leaders. They are intolerant of differences of opinion, abuse those who have views of their own, brand them as 'pacifists,' and are bold enough to defame the chief executive of a State in his own jurisdiction because he refuses to submit to their dictation."

The position of the Governor of Maine is made very definite, and, as he declares, the action of Major Hayes does disclose the far-reaching plans of certain of our military leaders. It may be true that our army is small, that movements of soldiers in other countries have been effected with alarming the world, but such a mobilization day as the military authorities propose, not only seems a menace to others, but we must consider the effect upon the character of our youth as well.

NOTES-PERSONALS

Live in the house of kindliness and men shall come and give gifts of themselves.

Dr. W. A. Harper was in Richmond on business for the college the first of the week, and called at the office of THE CHRISTIAN SUN in passing.

One of THE SUN'S editors, J. O. Atkinson, is to preach at Liberty, Vance County, N. C., Sunday, September 21st, the pastor, Rev. J. E. Franks, being engaged in a revival that day at Mt. Gilead Church.

Rev. Elisha Bradshaw will be open for work on the second and fourth Sundays after this year. Will serve morning, afternoon or night, and be able to do some pastoral work. Write to Bro. Bradshaw at Walters, Va.

Rev. P. T. Klapp was on a visit to his daughter, Mrs. Oscar Robbins, of this city, the past week, and called at THE SUN office. Pleased to see Bro. Klapp. He and this scribe use to decline *mensa* in the same class.

Miss Stacey, one of our missionaries to Japan, sent out and supported by our Burlington Sunday School, was a recent visitor to Elon College and Burlington. She plans to spend some months in study at Defiance College, and then return to Japan.

Miss Pattie Coghill, secretary of the Woman's Mission Board, on her way to Boston, Mass., to take a course in religious training, called this week at THE SUN office and left copy for the "Hand-Book" of the Sunday School and Christian Endeavor Conventions.

The Carlton Library Building, one of the most modern library buildings in the country, is to be formally presented to Elon on Saturday, September 27th, at 11 A. M. Dr. L. R. Wilson, of the University of North Carolina, and Dr. J. W. Wellons will be the speakers. The friends of the college are cordially invited to attend.

Miss Martha R. Stacy, one of our missionaries to Japan, who is supported by the Burlington Sunday School, has been here for a week's visit with her Burlington friends before going to Defiance College, where she will do special work in further preparation for her work in Japan. She expects to return to Japan next August.—*G. O. Lankford.*

Miss Pattie Cogihll, who has served so acceptably the past year as secretary of the Board of Religious Education and field worker for the Woman's Mission Board, is to spend a year, beginning this week, for further training for her life-work in the Department of Religious Education, in Boston, Mass., University. Miss Coghill won many friends and did great work the past year. Here is wishing her health and happiness as she prepares for greater efficiency in the task of her Church.

Sunday, October 5th, has been fixed by our Dover, Del., people as the day of dedication of their new and modern Bible school and religious education department of their Church—an addition to their former Church building, costing about $100,000. It was a great building and Church improvement program our Dover people undertook, and they are now happy in their wonderful achievement. There are to be three services on the day of dedication—morning, afternoon and night. Immense congregations are expected for the event.

It was a splendid message President Harper, of Elon College, delivered to citizens, students and faculty at the 11 o'clock hour Sunday, September 7th—such a message as we fancy the trustees of the college, parents and patrons of the institution would naturally wish to be delivered at the opening and keynote address of the college year. "In the beginning, God; in the beginning was the Word." If students and faculty and citizens of Elon College will put God and His Word first in their thinking, and in their various endeavors, the motto "Christian character first and always at Elon" will be more than a beautiful dream. It will become, as it should be, a very vital fact in college life.

A conference of the various department heads of the Southern Christian Convention was held Tuesday in Suffolk, Va., presided over by Dr. L. E. Smith, president of the Convention. The main thing discussed was the best method of presenting the resolutions of the Convention to the Conferences, now soon to meet. It was decided to have the president, or some representative of the body, to present these resolutions, so as to have action taken upon them. This meeting is an advance step, and presages good for the Church.

Wednesday, the Mission Board, of which Col. J. E. West is chairman, held its annual meeting at the same place. Much important business was considered by the Board. A report is expected for the next issue of this paper.

Congratulations and best wishes to our Virgilina, Va., Christian forces. For some years our good people there have felt the need of an adequate and attractive house of worship, but have, for reasons best known to themselves, held on in the old building, and in some way "made out." They have decided at last to erect a suitable building and one in which they may worship with pardonable pride. Rev. C. E. Newman is the beloved pastor who is leading his people on in this most worthy undertaking. Erecting a new Church by a congregation with some sort of Church to worship in is very much like a man in going to his dentist—he puts it off in fear and dread till he goes, when lo and behold! the going and getting the work done was not half as bad as the fear and dread beforehand. The happiest congregations we know are those who have plunged in and are pulling with strength and faith for the shore. We envy Bro. Newman and his people. They are in for a real good time.

JOHNSON'S GROVE.

I have accepted the work at Mt. Carmel and Johnson's Grove for the coming year. I preach at Mt. Carmel on the first and third Sunday mornings, and at Johnson's Grove the first and third Sunday afternoons. I will be open for work at other times. I will live at Walters. I can serve any Church or Churches that I can reach by Ford or railroad. I will also be glad to help any minister or any Church in revival service.

Our meeting at Johnson's Grove began the first Sunday night in August. We feel like we had a good meeting. We had very large crowds for that community. We had good singing. Our members co-operated with people of the other Churches, making our singing a great success. The Friends, Methodists and Baptists, as well as the Christians, helped us, and we had a good time together.

There were hundreds of people that came, expressing their desire to live nearer to God and do more for His cause. Many backsliders were reclaimed, nine true hearts joined the Church at the close of the meeting, and one has joined since, while there are others that will join soon.

They have just covered the Church at a cost of about $300. The people appear to be very much encouraged, and the work is taking on new life. All praise to God for any good accomplished, and may He continue to bless the efforts of His people. ELISHA BRADSHAW.

Walters, Va.

John J. Tigert, U. S. commissioner of education, has these words to say about true and false systems of education: "More character and less culture! That is our great educational necessity today. Honesty, justice and decency contribute more to a proper social attitude than intensive culture and modern efficiency. If we cannot teach these virtues along with modern thought, then we had better dismantle our splendidly equipped institutions of learning and return to the old log school-house."

WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet on Friday, October 10th, at Holy Neck Christian Church. Morning session will open at 10:30 o'clock. Mrs. C. H. Rowland, president of the Conference, will preside.

MRS. L. W. STAGG,
Secretary.

NOTICE.

Any Church or Churches wanting a pastor for the third or fourth Sunday, I would be glad to correspond with same. Would be glad to call and have a service with you. Our meeting at New Center will begin the fourth Sunday in this month. Everybody is invited to come and be one of us. We are praying for a great meeting, as we have lots of material to draw from. Dear readers of THE SUN, pray that God may wonderfully bless and save souls and prepare them for life work in the kingdom.

Seagrove, N. C. W. J. EDWARDS.

NOTICE TO CHURCHES OF THE NORTH CAROLINA CONFERENCE.

At the last session of the North Carolina Christian Conference, no place was selected for the next annual session. The executive committee was authorized to receive invitations from Churches and select the place of meeting this fall. Churches that wish to invite the Conference or that are willing to entertain the next session of the North Carolina Christian Conference which meets Monday evening, November 24, 1924, will send their invitations to the chairman of the executive committee.

W. C. WICKER,
Chairman Executive Committee.

MEDITATIONS FROM A PARSON'S DIARY.

"Some one has well said, 'You can give without loving, but you cannot love without giving.' It is easy to hide behind various excuses for not having a part in every enterprise of one's Church, but the fact remains that if a person is really in love with God and His Church, he will never let an opportunity go by to do something."

THE HENDERSON CHURCH.

Through the kindness and consideration of the good people of the Christian Temple, of Norfolk, I was granted the month of August as vacation on the condition that I rest. Some one has said that a change of surroundings and scenery is rest. I went from a busy city, beside the rolling sea, to the quiet of the farm, through which a mountain stream flows; the old mill is there, with its Gibralter-like rocks and towering oaks. The cows and the chickens, and the pigs and horses all brought back childhood experiences which knows not the cares of the big world. It was a real joy and delight to be with our good old friends, Mr. and Mrs. W. C. Whitaker, and to enjoy their lovely farmhome. They are to be congratulated on their home and fine family.

One Sunday, Mrs. Smith and I slipped away and went to Henderson for Church. The pastor, Rev. A. H. Hook, preached a most excellent sermon, though provoking and uplifting in spirit. It gives us greater hopes for our future when we meet with young people like Bro. Hook and his most capable wife, who have dedicated their lives to the kingdom through the Christian Church.

The Henderson Church is a Church with an opportunity. In the midst of a large residential section of the city, and the only Church to serve that section, the other Churches being across the city.

We have reached the time when thinking folks go to Church not simply because it is a Church of a particular denomination, but because it meets their needs. If the Henderson Church, together with its pastor, will put on the program which they are well able to do, they will soon be talking of enlarging their present plant.

To give an idea as to their location in the city, the Ham-Ramsey Evangelistic Tabernacle is located within a city block of the Church. There is at present under this leadership a city-wide evangelistic campaign, endorsed and supported by practically every Church in the city. This meeting in the Church's location should be a great blessing and benefit to the Henderson Church. May God bless and prosper its pastor and people in all of their efforts.

Norfolk, Va. L. E. Smith.

A BOY AND HIS STOMACH.

What's the matter with you—ain't I always been your friend?
Ain't I been a pardner to you? All my pennies don't I spend
In gettin' nice things for you? Don't I give you lots of cake?
Say, stummick: what's the matter, that you had to go an' ache?

Why, I loaded you with good things yesterday—I gave you more
Potatoes, squash an' turkey than you'd ever had before;
I gave you nuts an' candy, pumpkin pie an' chocolate cake,
An' las' night when I got to bed you had to go an' ache.

Say, what's the matter with you—ain't you satisfied at all?
I gave you all you wanted—you was jes' like a ball,
An' you couldn't hold another bit of puddin', yet las' night
You ached mos' awful, stummick; that ain't treatin' me jes' right!

I've been a friend to you, I have; why ain't you a friend o' mine?
They gave me castor oil las' night because you made me whine.
I'm awful sick this mornin' an' I'm feelin' mighty blue,
'Cause you don't appreciate the things I do for you.

THE STOMACH'S REPLY TO THE BOY.

Well, boy, I am a friend of yours, and I'll do the best I can,
If you do not abuse me, to make of you a man.
You asked me what's the matter, why I had to go and ache,
When for me you spent your pennies for candy, pies and chocolate cake?
Yes, you loaded me with good things—potatoes, squash and turkey; more
Than you had ever given me in the same time before.
Then you gave me nuts and candy, pumpkin pie and chocolate cake
Until I had to work so hard it made my poor sides ache.
Then you failed to chew your food last night, and swallowed it most whole—
That's why they gave you castor oil: your stomach to console.
You're "awful sick this morning?" Well, I guess you ought to be,
Because you do not chew the things you're stuffin' into me.
You ask: "What's the matter, stummick, ain't you satisfied at all?"
When you try to put a gallon where two pints are none too small.
'Til I was hard, just like a ball, and I just had to ache.
You say you've been a friend to me, and I've not befriended you?
You've abused and overworked me 'til I'm sore all through and through.
You gave me all I wanted before you gave me pie and cake—
Then you ask me what's the matter, that I had to go and ache!

—*N. C. State Board of Health.*

CONFERENCES MEET.

Alabama Conference meets Tuesday after second Sunday in October (October 14), 1924, at 10 A. M., with Pleasant Grove Church. Write W. T. Hill, secretary of Church, Buffalo, Ala.

Georgia and Alabama Conference meets Tuesday after third Sunday in October (October 21), 1924, at 8 P. M., with the Lanett Christian Church, Arthur L. Cox, secretary of Church, Lanett, Ala.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

PROGRAM OF THE TWENTY-SIXTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE, TO BE HELD AT LANETT CHRISTIAN CHURCH, LANETT, ALA., OCTOBER 21, 22, 23, 1924.

First Day—Evening Session.
7:30 o'Clock.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service—Rev. A. H. Sheppard.
Reading and Adoption of Program for the Session.
The Annual Address—Rev. H. W. Elder, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. C. W. Hanson.
Reading of Minutes of Previous Session.
Report of Executive Committee—Revs. H. M. Gray, C. W. Hanson, P. L. Duke.
Report on Religious Literature—Talmadge Gray, A. C. Huckaby.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Address—Miss Susie Elder.
Sermon—Dr. Beougher, President of Bethlehem College.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service—Rev. S. D. Lankford.
Reading of Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address—"The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform—Rev. W. H. Brewer, A. B. Mann.
Report on Foreign Mission—Rev. P. L. Duke, S. D. Lankford.
Report of Home Mission Board—Rev. H. W. Elder (Chairman), Walker Pearson, C. W. Hanson.
Address—Rev. H. W. Elder.
Report of Woman's Board—Mrs. A. L. Harry.
Report of Young People's Work—Miss Alymer Goodwin.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Services—Rev. W. H. Brewer.
Annual Session of the Christian Missionary Association, President Rev. H. W. Elder Presiding.
Organization.
Regular Order of Business.
Address—"Our Orphanage," by Chas. D. Johnston.
Address—"Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. H. W. Elder, Rev. H. M. Gray.
Address—"Christian Education," Dr. Beougher, President Bethlehem College.
Report of Special Committees.
Bills Against Conference; Report of Treasurer.
Sermon—Dr. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE ROMANCE OF MISSIONS.

Acts 10:20: "For I have sent them to you." God has always taken the lead in enlarging the horizon of man's thought. And, strange as it may seem, He has done this against man's will or desire. Peter was a Jew. It was against his will to eat with or visit or preach to the Gentiles. "I have never eaten anything that is common or unclean," said he to the Lord. "What God hath cleansed, that call thou not unclean?" replied the Lord. You and I may think the Japanese and Chinese our inferiors, but God does not think so, and we could not worship God if we thought He so regarded them. We may have prejudices against people, but we could not worship a God that we thought was prejudiced. Peter was prejudice. First, give him a vision; and, second, send the Gentiles to him. Here romance begins.

It was a hazardous and venturesome thing for Peter to go and eat with a Gentile. And yet that is what he did. He risked his reputation and his life by breaking over the conventionalities and taking into his care, love and thinking those who had not formerly been included. Here is the romance of living and especially the romance of missions. It is an undertaking to conquer the unconquered, explore the unexplored, try the untried—and increase the horizon of the world's thought and the world's sympathy, interest and love. What a life of hazard and venture Francis E. Clark has lived, to say nothing of Carey and Livingstone!

From the time Abraham, by the invitation of God, went out into the country, he knew not, until this hour, the missionary undertaking has been attended with hazard and heroism, danger and daring, courage and venture. God has been giving the challenge, leading the way even against man's will and desire.

This venture, this daring, this romance has resulted in three things:

1. In enlarging and enriching the world's thought. David Livingston never did as much for the poor benighted Africans as he did for the enlightened Englishmen and Scotchmen. He compelled the Englishmen and the Scotchmen and all the rest of us to think in bigger, bolder terms. William Carey just dumped into the world's mind the whole area of India, with its hundreds of millions of souls. When we go out and plant a Church where we did not have one, it has by that much enlarged the scope and smirk of our thinking, of our care and of our interest.

2. In increasing the Church's resources. Missionary endeavor and venture always multiply available resources for the Church. Peter was facing, though he did not know it, a world of new resources. Only when we undertake big things for God can we expect great things of God. This is clearly demonstrated in our own history. We undertook five years ago big things for us in the missionary line—the raising of $125,000 for missions. Our Church in Richmond, our Christian Temple in Norfolk, to say nothing of a dozen lesser plants, are the answer to our efforts. God has given us these because we dared to venture. And He is willing to give us more. In our foreign fields, even greater results have come. And no member of the Christian Church is poorer for this task. We are all richer because of it.

3. The trouble with Peter and the Jews was a lack of pity, sympathy, love for the Gentile world. We have the same trouble today. We are lacking in pity and compassion. Of Jesus it was said: "He was moved with compassion and pity for the multitudes." We are careful of our every comfort and luxury, but indifferent to the world's suffering. It is doubtful if we give as much today as we did twenty-five years ago. We need the daring, the romance, the thrill of missions to give us pity, sympathy, love. We are not lacking today in material resources; the world is sadly lacking in the amount of its pity, its love, its compassion. Through the romance of missions, God is seeking to enlarge our love and sympathies.

MINISTERIAL LIBERTY OF CONSCIENCE.

Rev. J. F. Morgan takes issue with THE SUN'S editorial of August 21st. Bro. Morgan is on the historic platform of the Christian Church. Our preachers in the days of O'Kelly and Stone, and Elias Smith, were progressive thinkers. They were styled, in derision, "New Lights," and when they wrote their platform one of its planks was that glorious principle of our brotherhood's organization—"the liberty of conscience is the right and privilege of all."

We who know the genius of our Church have no fears as to a minister's right to think according to God's Word as the Spirit gives him utterance. But there is not this liberty in other Churches. Our young men read of heresy charges and of threatened heresy trials. They even hear our own ministers at times criticised for their conscientious opinions. Our young men are under suspicion on the part of some after their seminary courses till they have proven their genuineness spiritually. It is less so in our Church than in others, but it should not be so at all with us.

On this very point, Dr. John R. Mott has this pertinent word: "Some men are deterred from entering the ministry because they fear they will not have liberty of expression. The prevalent scientific spirit fosters the desire for intellectual freedom. These men think that in the ministry this freedom is impossible; that they cannot speak out frankly the truth as they see it; and, therefore, that they cannot, with intellectual sincerity, conform to what they understand their Church requires. Some of the keenest among their number conscientiously believe that the Churches have dogmatic standards for membership and ordination which are untrue to the teaching, emphasis, and spirit of Christ. They are confronted by the spectacle of trials for heresy, of the exiling of men from the confidence and companionship of their fellow-ministers, of the persecution of certain ministers as a result of the misunderstanding of their position by the people whom they unselfishly serve—all this and much more, not because of any lapse in character, not because of any lack of efficiency and ability in discharging the regular functions of the ministry, not because of any failure in the spirit of service; but because of not expressing their religious convictions in terms which their own ecclesiastical bodies have formulated and regard as essential."

THE SUN is glad that Bro. Morgan has sounded the note of religious freedom and of the liberty of conscience. We must convince our young men of the verity of his view and of our practice. When we have done that we shall have not a dearth, but a plethora of candidates for the ministry of our Lord.

THE MUSIC WORLD.

By Rev. W. W. Staley, D. D.

(At Elon Chautauqua, July 29 to Aug. 2, 1924.)

IV. THE MASTERS OF MUSIC.

The first master of music was Jubal, 3875 B. C. (Gen. 4:21), "the father of all such as handle the harp and the organ."

Palistrina, 1515-1594, Italian, named after place of birth, called "The Prince of Music." Pope Julius III appointed him one of the twenty-four collegiate singers in his private chapel, though he was truly ineligible, being layman, father of family, and had voice. In two years, Julius died, and his successor lived only twenty-three days. Paul IV, desiring to adhere to the rules of his office and influenced by jealous clergy with whom he was associated because of his superior musical gifts, dismissed him, and he was left to poverty and hardship for a time. The Council of Trent, considering the abuses of Church music and tempted to discard it altogether from the service, but fearing this to be too extreme, ordered Palistrina to compose three masses that would possess the qualities of true religious music. In 1565, the masses were submitted to the council and received with great joy. The third so entranced the hearers that Pope Pius IV declared that "of such a nature must have been the new song heard by John the apostle in the heavenly Jerusalem." He taught in the first music school in Rome, and Baini says, "From it was derived all the beauty, the grandeur, the sentiment of the Roman school, mother and mistress of all." His salary was small, but his honor was great. When Pope Gregory held a jubilee in 1575, the people of Palestrina, twenty-four miles away, 1,500 strong, marched to Rome in gala attire singing the songs of their great townsman, while he led the procession. The Roman Catholic Church has done much to develop and preserve sacred music, and Palestrina stands first in that high service.

Bach, 1685-1750, German, sprang from a long line of musical ancestors, and is said to have been the direct ancestor of about sixty well-known organists and composers. Sebastian's parents died when he was ten, and he was left to the care of his brother, Christople, who was organist at Orhdruf and became his teacher. He soon absorbed his teacher's knowledge and longed for more, but his brother seemed to discourage him, perhaps jealous of his talents, keeping his manuscripts of organ music from him; but Sebastian secured the manuscripts by stealth and copied them by moonlight in six months, only to have them destroyed by his older brother. This work by moonlight caused blindness later in life, but he absorbed much of value by this writing. At fifteen, he obtained a position in the choir of St. Michael School, of Luneburg, and from this time depended on himself and worked out his own musical salvation. Bach had a fine voice and differed in this from Palestrina. During the three years in this school, he made progress not only in voice, but with instruments. While there, he made several foot-journeys to Hamburg to hear famous organists. He also visited Cella and be-

came familiar with French music. In 1706 he accepted position as organist at Church of St. Blasias, in Muhlhausen, at a salary of £5 a year, with certain guantities of corn, wood, and fish, to be delivered at his door without charge. With that salary, he married his cousin, Maria Barbara Bach, who became the mother of seven children. A year after, he resigned and became court organist to the Grand Duke at Weimer, where he remained for nine years (from 23 to 32) and was made conductor of the court orchestra in 1874. While there, he became the greatest organist of his day, and the greatest composer of organ music the world has ever known. Many of his greatest compositions were Church cantatas which hold the same position in Germany as anthems in English Churches. He was called to Cathen by Prince Leopold of Auhatt as conductor and director of his chambers music at a salary of $300 a year. His wife died suddenly while he was off on a trip, and eighteen months after, he married a woman of 21, who became the mother of thirteen children, and these children ranged all the way from idiocy to genius. No one, unless it was Handel, has equaled Bach as an organist, and his organ compositions are unsurpassable. Palestrina and Bach were the two great composers of Church music—Palestrina of Catholic, and Bach of Protestant, faith. It has been said that "Palestrina plays, Bach preaches." Catholic and Protestant Churches have taken care of the religion of Jesus Christ and produced Christendom. John Sebastian Bach is called "the father of modern music.

Mozart, Wolfgang Amadens, 1756-1791, Salzburg, Austria, showed musical talent at three, began to learn pieces at four, dictated minuets to his father at five, and composed a concerto so difficult that no one could play it. One of the world's greatest composers. He married Constanze Weber at twenty-six. Their married life was sweet and sad, because constantly involved in financial difficulties. At thirty-one, he had a salary of $400. His greatest compositions were the "Magic Flute" and the "Requiem," which was unfinished at his death. His greatest compositions were for Church purposes. He died December 5, 1791, and was buried in a pauper's grave, the location now unknown. His fame, like that of Jesus, came after his death.

Handel, 1685-1750, Halle, Lower Saxony; ancestors possessed no musical talent. His father was a surgeon barber. He was one of the world's most gifted musicians. He never married, but his fidelity to his mother was beautiful. His music was all to him. His real life-work was his oratorios—Esther, Deborah, Athalia, Saul, Mesiah with Hallelujah Chorus. He wrote thirty-two volumes of operas, twenty-one oratorios, and many other compositions. In 1752, he was attacked with blindness, but this did not deter him from labor in the field of music. His private charities were nunificent, and generous to public institutions. The organ was his favorite instrument. His work was chiefly in the field of Church music and divine worship. His settlement in London added a musical chapter to England and a tomb to Westminster Abby.

Haydn, Franz Joseph, 1732-1809, Austria-Hungary. His father was a wheelwright and parish sexton. His mother was the daughter of a market inspector and cook in the house of Count Harrach. They had twelve children, three of whom were musicians. They were simple, hard-working people, full of religious faith and piety. This religious influence followed Haydn through his whole life. He had a sweet soprano voice, and when Matthias Frankh, a relative, visited the home, he recognized the boy's talent and offered to take him to Hamburg, where he was a schoolmaster and musician, and to educate the boy. He was only six, and his mother had already set her heart on making him a priest. When he was eight, Reutter, precentor of St. Stephen's Cathedral, Vienna, was in Hamburg searching for boy singers. Frankh induced him to hear Haydn, and he was so pleased that he offered to take him to Vienna. The school in Vienna was supported by the city, and paid all of his expenses. Reutter did not encourage him in his music, but he was determined and persisted in study. In 1749, Haydn found himself in the street, without home, money, and decent clothes. Spangler, a cathedral tenor, took the boy into his attic. He rose, step by step, to high favor among music-lovers. He was received with enthusiasm in London. He began in poverty, but became rich. "The Creation" and "The Seasons" were his masterpieces. He was the "father of modern instrumental music."

Mendelssohn, 1808-1842, Hamburg, Germany, went to Berlin at three. Next to Bach in many respects; revived Bach's music, composed some of the finest music ever written, began by reforming Church music; composed "Elijah" and "St. Paul," among the greatest oratorios. His "Midsummer Night's Dream," conducted in England, made him the idol of the British public. His contribution to worship, through his great compositions, makes him a great master in the music world.

Wagner, Richard, 1813-1883, Leipsic, Germany. Born in poverty, hard struggle in life, not appreciated, unfortunate in first marriage, always persistent and productive of operatic compositions. "Faunhauser" and "Lohengrin" his greatest productions. Wagner did for opera what Bach did for Church in the realm of music. He wrote the "Centennial March" for the Philadelphia Exposition in 1876. Endless melody has been applied to Wagner's style.

Beethoven, 1770-1827; born on the Rhine. His father was music director at court of Elector, of Cologne. Beethoven's music has become the modern art. "There is no sculptor to set beside the Greek, no painting to set beside that of Florence and Venice, no poet has equaled Shakespeare, no musician has rivaled Beethoven."

Chopin, Frederick, 1809-1849; Poland. The greatest genius of the piano who has ever lived. A brief life of forty years, but his musical career was supreme in piano composition and execution. The greatest musician on the greatest musical instrument.

Paganni, Nicholas, Genoa, 1784-1840. The greatest violin virtuoso that ever lived. His mother said she had a dream that her son was to be the greatest violinist in the world. Remarkable player at six, made his debut at a concert at nine, and played regularly at Church. Sent to Parma at 11, to Rolla, sick in bed. While in an adjoining room, he saw a violin and played it. Rolla inquired who it was, and when he saw the boy he said he could teach him nothing; but he did. Paganni went to Pisa and neighboring towns, and, no longer under parental restraint, he fell to gambling and a dissolute life. Money from his concerts was lost in a night. One time he had to sell his violin, and upon arriving at Leghorn to give a concert he was without a violin. A French merchant lent him one, but refused to take it back, saying that he would profane the instrument which Paganni's fingers had touched. Another time he was about to sell this gift, and, in desperation, staked his last money and won; but he never gambled again. His life was like a meteor, but he was the greatest violinist of the ages.

Schubert, Franz Peter, 1797-1828. German composer and greatest song-writer that ever lived, of whom Beethoven said: "Truly, Schubert has a spark of the divine five." His father was a poor schoolmaster, and his mother a cook—one of fourteen. At ten he was in the choir of the village Church. In Vienna, at times, he was so poor that he could not buy paper for his compositions, and often went hungry. Of all the great musical genius of Germany, he had the least musical training. His natural brilliancy dazed his teachers, and he was really left to himself for education. He was something of a sport, and some of his biographers say he took to drink; others say he was not a tippler, but fond of convivial gatherings with those who did.

Paderewski, Ignace; Poland, 1860. One of the greatest living pianists; brilliant, power to hold educated musicians and the ignorant alike; made repeated tours in this country, with great success.

Zeisler, Fannie Bloomfield, born in Austria in 1866; brought to Chicago under two. Musical talent began to develop very early. At twelve, she went to Vienna, where she studied for five years. She received highest praise from critics in Vienna. In 1883 she returned to America, and for ten years appeared most successfully as concert pianist. In 1893 she toured Germany and Austria, and was so successful that her concert tours continued through '94 and '95. In 1898 she went to London, where she appeared with great English orchestras. While in London she was invited as piano soloist for the Lower Rhine Music Festival at Cologne. Here she played before the most celebrated musicians of Europe, who declared that she was one of the greatest pianists of the world.

Ysaye, Eugene; Belgium, 1858. Since the death of Joachim considered the greatest living violinist. He visited this country in 1894 and 1898. In 1899 he played Bach's E major concerto as soloist of the Tenth Nikisch Philharmonic Concert in Berlin. The audience went wild with enthusiasm, and recalled him fifteen times. He is almost as noted as a conductor as a violinist.

Sousa, John Philip; born of Spanish father and German mother in Washington City, in 1856. His compositions are designated as popular music, but admitted to be good. His music in Germany held to be so typically American that it is always played on international occasions. In 1880, Sousa was appointed leader of the United States Marine Band, and that band is known all over the world. His fame is in the band world, and he is called "The March King," and has made his own band equally well known the world over.

Lind, Jenny; Sweeden, 1820-1887. Her father was a lawyer, in moderate circumstances. She was admitted to the conservatory at nine. She improved rapidly. At fourteen she lost her voice, but continued the study of music, and her voice gradually returned after four or five years. About 1845 she went to England to help save Italian opera from bankruptcy, and was received with greatest enthusiasm by all classes of London society. The Queen admired her grace and modesty, and would have showered many distinctions on her, but she accepted only a bracelet, which she always prized. Her operatic career in London was short and brilliant, but she had a prejudice against the falseness of the stage, and longed for something higher in life than the applause of the excited multitude. She made a two-year tour of the United States, 1850-'51, which resulted in a fortune for her managers and £20,000 for herself. Her life was true, beautiful, earned fortunes which she distributed in sweet charity.

The masters of music have been men. The masters of music have been foreign to this country.

CONTRIBUTIONS

SUFFOLK LETTER.

There is really no harmful friction between occupations—the friction is between men. Business in itself is as harmonious as the spheres; but ignorance, selfishness, and jealousies in men disturb the whole business world. There is no inherent, unnecessary friction between production and consumption, between transportation and marketing, between sale and purchase. The laws that control these departments of business are natural laws and under providential supervision. The old law of trade, the law of supply and demand, is built on this natural condition under divine ordination. It is upon this fundamental principle that cities are supplied with daily food. There is no unified organization in charge of the bread and meat supply of the great cities; yet the ends of the earth meet in the markets and the people supply their tables with the meats, vegetables, fruits and nuts from all continents and all islands of the seas. God is as surely in the market-place as in the field, and we know He is in the field, for "Paul may plant and Apollo may water, but God giveth the increase." And He gives the increase in the field as well as in the Church.

The friction in the field of industry, trade, and labor can never be removed by organization and statute law alone no more than the friction between nations can be destroyed by war. Collision can never improve transportation by land or sea. Right of way must be recognized for safety and success. Capital and labor will never reach their goal by competition—they will march to their goal side by side in co-operation. All the progress in the industrial and commercial world heretofore made has been made by co-operation. Railroads and steamships touch on friendly terms at wharf or pier. Coal and iron, lumber and farm products could pass from continent to continent in no other way. To destroy the co-operation of the spheres would destroy the universe that moves on through the centuries, declaring the glory of God. Threats and demands, criticisms and quits can never raise humanity and business to the heights desired. As the sun and earth are friendly, capital and labor must be friends to make the greatest progress for mankind.

What both need is a closer union with the Church. If capitalists and laborers would sit together regularly in the Church and sing God's praises together, it would change their feelings and attitude toward each other, and they would understand better what Solomon wrote: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and the poor meet together; the Lord is the maker of them all."—Prov. 22:1-2. And Paul adds to this: "The body is not one member, but many." "The eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of thee. Nay, those members of the body, which seem to be more feeble, are necessary: the members should have the same care one for another."—1 Cor. 12:14-21, 22, 25. The Christian Church is the solvent for all unsolved conditions that mar the feelings of men and retard the progress of mankind.

W. W. Staley.

ELON LETTER.

Everything that has happened since Dr. Staley's great opening oration (by the way, Dr. Staley has had a dumb-chill—*mirabile dictu!*) has pointed to a great, good year. The attendance on the daily chapel service has been large, and the spirit of worship is present. It would be hard to be irreverent in such an auditorium as the Whitley Memorial Building. The very atmosphere of the place begets reverence.

But two great events especially stand out as indicative of the session. I refer in the first intance to the opening concert on the great Skinner organ of four manuals. For this great event, the builders of the organ had issued the following invitation:

"The Skinner Organ Company presents Mr. Louis Potter, organist to the Presidents, assisted by Mr. C. Asbury Gridley, Southern representative of Skinner Organ Company, at Elon College auditorium on September 5, 1924, at 8 P. M.

"On this occasion, the largest Skinner organ in any Southern college will be formally opened to the public of music-lovers. At the suggestion of Elon College, you, with your family and friends, are cordially invited to honor this great musical event with your presence. We promise you a concert you will never forget.

"The Skinner Organ Company,
By G. O. Kingsbury,
Boston, Mass. Secy Skinner Organ Co."

These invitations had been sent out to a long list of music-lovers who came in bewildering numbers to gladden the occasion. Every available seat was placed in the building, and standing-room was at a premium. We regretted that many who came could not get in at all. They sat in their cars outside and heard what they could. The president of the North Carolina Federation of Music Clubs, and also the president of the Southern States Federation, whose home is in South Carolina, honored the event with their presence. Music professors and teachers from many of the State's colleges were present, as also were delegations from Winston-Salem, Greensboro, Durham, Raleigh, and other cities. Perhaps the ablest music teacher in the State said to me after listening to the two-hour concert that we had the best instrument in the South. Another distinguished citizen wrote, expressing his thanks that Elon had brought this great organ to the State "to raise the standard of music in North Carolina."

The second event to which I refer is the installation service for Dr. W. S. Alexander as our college pastor. Dr. J. O. Atkinson was in charge. Greetings were brought by him on behalf of the ministry of the Southern Christian Convention. For the local Church, Bro. J. C. McAdams spoke. Prof. J. A. Hornaday welcomed the new pastor on behalf of the community. Superintendent Charles D. Johnston spoke for the Christian Orphanage, and Dean A. L. Hook for the college. Each of these brethren acquitted himself excellently. Then Dr. Alexander responded in a heart-to-heart message that gripped his congregation visibly, and that at once set a high standard for his pastorate among us. His wide experience as a college president, as a college pastor, and as a pastor in the field qualifies him splendidly for his service here. Under God, we anticipate for him a long and fruitful ministry. Dr. Alexander's class-work has begun under most favorable auspices, too. His initial sermon will be delivered on Sunday morning, the 14th.

W. A. Harper.

VIRGILINA LETTER.

The protracted meeting in my field began with the first Sunday in July at Liberty (Halifax County). Rev. Stanley C. Harrell, of Durham, N. C., was with me, and did fine work. The attendance was good, and interest increased to the end of the summer. There were thirteen professions and nine united with the Church.

The third week in July, Bro. Harrell was with me at Lebanon. This is a well-Churched community, and but few attended the services who were not members of some Church. The preaching by Bro. Harrell was of a high order. Sermons were deeply spiritual and appealing. Seven professed faith in Christ, and two united with the Church.

Rev. H. E. Crutchfield, a student and licentiate, did all the preaching at Hebron the sixth week in August. The services were well attended and the spirit of fellowship fine throughout the entire service. Everybody was delighted with the messages and the man. There were thirteen professions, nine united with the Church, and many expressed a desire to lead a more faithful Christian life.

Beginning with the first Sunday in August, our meeting at Union (Virgilina) continued through the second Sunday. Bro. Harrell came on Tuesday and remained with us till the close. The weather was hot, crowds immense, and response to Bro. Harrell's appeals fine. There were about thirty professions, and twenty-four united with the Church. This Church has a membership of nearly four hundred. We have been hindered here for several years from inadequate material equipment. Five years ago we began planning for a new house of worship. Our plans have been drawn, and we are expecting to let the contract this fall for a modern brick edifice with Sunday School and class-rooms.

C. E. Newman.

FROM WAKEFIELD CHARGE.

It gives me great pride to tell the readers of The Sun something of our work on the Wakefield charge. As has already been stated through The Sun, we have bought a parsonage, and have made the first payment. In raising the money, we found the people ready to respond, and with a fine spirit. Nearly every member of the four Churches gave, and gave willingly; they seem to take great pride in giving to the cause. We not only raised the amount that the first payment called for, but we "went over the top" by quite a little amount. We are hoping to get into our new quarters some time by the first of next month.

Well, the people have not ceased to remember us with plenty of good things to eat. Nearly every day brings us something from the hands of some good friend. Saturday, September 6th, one good brother remembered us with another nice ham; this morning, September 9th, Bro. White, out at Mannry (Uncle Wellon's life-long friend), remembered us with a nice box of good things. For all of these things we are grateful to our Lord and Master and to those good folks.

Next Monday, September 15th, our revival will start at Burton's Grove. Bro. Garmon will do the preaching for us. This will be the first one of our meetings; then, on until the middle of October we will be engaged in this kind of work. The week following the fourth Sunday in September, Bro. Poythress helps us at Barrett's, and the week following the first Sunday in October, Bro. J. G. Truitt helps us at Wakefield, and the week following the second Sunday in October, Bro. Wyrick helps us at Ivor. We ask the brotherhood to remember us and the work in prayer, that these days may count great for the Lord.

G. C. Crutchfield.

HOW WE TEACH RELIGION TO CHILDREN.

By Blanche Carrier,
Supervisor of Week-Day Schools of Religion, Dayton, Ohio.

[Miss Carrier studied at Ohio Wesleyan University, Delaware, Ohio, and at Boston University, where she graduated two years ago. She instituted the week-day schools of religion at Dayton in 1922, and in her two years there has made a remarkable success of them. As she writes, today the Dayton schools of religion teach a larger number of children than those of any other city in the country. Over five thousand children are registering in the six schools this fall.]

Hundreds of schools throughout the country are experimenting in religious instruction. Their leaders recognize that the greatest problem they confront is the building of an adequate course of study. The supreme question is, "How can religion be taught to boys and girls?" The largest system of week-day schools of religion is the one at Dayton, Ohio, where trained, paid, full-time teachers give instruction to thirty-four hundred pupils each week. Because these schools run on a high educational basis, the children are granted an hour a week of school time for the study of religion.

Recognizing that the result to be coveted is a way of living rather than an ability to recite certain information, the schools at Dayton are organizing their courses of study around problems of living, such as honesty, courage, good will toward enemies.

What materials do we use in teaching honesty to fifth-grade children, for instance? These boys and girls still love the story. The story makes them acquainted with a great character who is so admirable that they wish to be like Him. So we tell the story of Jacob, a man who learned that God expects people to be square with each other and not to cheat; at another hour the story of the African natives who learned not to steal the possessions of their missionary, because of his Christ-like attitude; then, translating the ideal into the modern daily life, the story of Scotch Granite, the boy who reported truthfully to his teacher the number of times he had whispered.

But we accompany the stories with a number of other things. The children sing the finest Church hymns, and not merely sing them, but carefully study them. The hymns add the emotional appeal which helps to give a motive to conduct.

However, listening to stories does not necessarily produce intelligent citizenship. Two things must follow: First, we may have a discussion, in which the children think out and determine the various forms of honesty for our modern living. Is it right to ride on the street car without paying? To copy another's lesson to hand in? Or to play marbles for keeps? The teachers must use great skill to keep the children from glibly stating in Sunday School fashion and without conviction things which they would not carry out in conduct. Not only skill is required, but sincerity and a keen understanding of the boy and girl.

Secondly, after the boys and girls have really decided on a standard of living, they need to connect it very definitely with their idea of God. So in our schools the children learn to pray. This is a very delicate task. We never ask them to pray at the beginning of an hour, when their minds are not full of something they wish to utter, nor do we ask them until they have learned to express themselves freely and naturally by writing prayers.

So at the close of an hour, if the teacher sees that the children have really grasped and adopted a truth, she says: "Now, we each have something to say to God about this, so I'm going to let you write your prayer quietly in your notebook." When the children have written their prayers, the teacher picks out three or four boys and girls who have put their thoughts well, and says: "We will ask these four to stand and read their prayers as our class prayer for today, while the rest of us bow our heads and close our eyes."

By the close of the year, some pupils are able to stand and lead the class in a prayer without writing it. These prayers are very spontaneous, but they make prayer life a reality for boys and girls.

A prayer of a fifth-grade boy, after a study in appreciation of the Bible, reads: "O God, I thank you for the Bible, and for the things it has taught me. You put the suggestions into men's heads to print the Holy Bible. It has made us civilized and taught us not to steal or kill. It has taught us to believe in you, as I always will. Amen."

This prayer of an eighth-grade boy came straight from the heart. The lad, not born in America, has discovered some wise principle of living. "O God, our Father, if it be Thy will give us strength to do our best to stand for the hard right against the easy wrong. Help the other boys and girls to do right, and not do anything to disgrace our public school or our beautiful city, Dayton. Give us strength to do right, not because we fear the penalty, but because it is right."

Even in the second and third grades, children write real and vital prayers. In one class, the New Year's prayers included such petitions as these: "I thank Thee for making my mother well;" and, "O God, help my father to find a job;" and, "Help me to remeber to hang my clothes up, so my mother won't have to scold me."

The notebooks help crystalize the children's thoughts. At the close of the year, each child may take his notebook home, and many a child is proud to keep it. Some of the headings chosen at random from a fifth-grade notebook are "What Jacob Learned," "Why I Like David," "Why Sir Galahad Saw the Grail," "My Favorite Hymn," "Our Code of Living," "My Christmas Prayer." We encourage each child to express his own ideas so that the book becomes truly his.

An eighth-grade boy, in his notebook, summarizes the life of Jesus thus: "Jesus was a hero because He could not have done what He did if He had not been. It took a stout heart to stand for a cause which He knew He must lose His life for in the end. He must be brave, or He would not have gone to Jerusalem in the face of certain death. He never quavered before an enemy, but stood for His cause until death should hinder Him."

The teaching of religion, however, includes far more than the actual classwork. The longer we teach, the more we are convinced that the teacher must know more about the pupils than she sees in the classroom. She must know the problems they meet and how they meet them. She must know the individuals with their strength and weaknesses. It is because of this that our schools have all the extra-curricular activities that our teachers can find time for.

An eighth-grade class wrote a play on the life of Paul and decided to produce it. During the rehearsals, certain social problems arose. Two or three boys and two or three girls came to the teacher to say, "We are sorry for the way we acted. You must have been ashamed of us." There followed a series of after-school get-togethers, one day a week for the boys, and another for the girls, in which, mixed with games and good times, there were serious little talks with the teacher. One or two choice men and women met with the children also.

In another school, the time came for the eighth-grade pupils to choose their high school course. The question of a vocation was an important one. The teacher invited young men and women successful in certain types of professions and occupations to tell about their work at a series of evening parties at the Church.

So throughout the year, as problems of various types come up in the lives of the children, the school of religion tries to meet them. Often the public school principal is glad to talk them over with the teachers of religion. Often the pupils themselves bring up the problems in little confidential chats with the teacher after class. Often there are comradely talks between the boy or girl and the teacher, talks which face frankly difficulties of the home or of school life, such as hatred of a stepfather, trouble with the teacher, misunderstanding with the mother.

This, after all, is the real proof of religious instruction; it helps the children to live as Christians. When a public school principal said to us, "The life in our public schools is different since our children have been in your school," we felt that we were working in the right direction.

People often ask, "What do the children themselves think of the school of religion?" They are surprised to learn that 46 per cent of those enrolled are boys, who are quite enthusiastic as the girls, and that 38 per cent come from homes not actively affiliated with the Church. We were sure that the children respect our school as highly as the public school when a sixth-grade boy came in one day after school and said, "I've been sick and missed two lessons. Would you have time to go over them with me, so I won't lose anything the others have learned?"

Some of the children wrote letters to us at the close of the years. We quote from them. Virginia said, "I have enjoyed our Bible school class very much, although I attend Sunday School and Church regularly. I have a better knowledge of the Bible than when I started in the fall, because we go more into detail in this class."

Martin said, "I learned that you should go to Sunday School, and not stay home. I learned we should make friends with the boys and girls, and not to get mad at them. I thank you very much for this."

Helen said, "It has helped me a great deal in school work towards my class-mates, as I naturally have a hasty temper."

And Robert said, "I cannot tell you what religious instruction has done for me. I look at God from a new angle now. Best of all, it has convinced me to join the Church."

In planning for week-day schools of religion, there is nothing more important to remember than that we must have and maintain the respect of the pupils and the respect of the public schools. To do this, we must produce a thoroughly pedagogical piece of work in order to affect conduct vitally. For this reason, we must have teachers who are not only sympathetic and sincere, but are also well trained. We must have equipment comparable to that of the public schools. We must conduct the schools in such a business-like manner that the children recognize that here is a piece of work that deserves their most careful attention.—*The Christian Work.*

The "dead" League of Nations seems to be pretty active. Monsieur Painleve, the new President of the French Chamber of Deputies, when he took office recently, declared that the League of Nations must be strengthened. The new French government proposes to make almost as much of the league as does the MacDonald government in Great Britain. The key of the foreign policy of the present British Cabinet is the league.—*Christian Work.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

ALABAMA CONFERENCE MISSION BOARD.

The Home Mission Board of the Alabama Christian Conference held a very interesting meeting at Roanoke September 5, 1924. The board was all present, and was called to order by the chairman, Rev. C. W. Carter, who led the opening prayer. After the transaction of some unfinished business, the following was attended to: It was ordered that the treasurer be instructe dto send a check for $25.00 to the widow of the late Rev. J. W. Elder, and also pay Rev. W. T. Mecham a like amount as soon as the treasury will permit.

Rev. J. M. Anderson was present and reported a new Church organized by himself in Randolph County, Ala., with twenty-three charter members. The board gladly endorsed the work of Bro. Amerson at this point and also commended him for work done at Macedonia Church, in Clay County, Ala. The work at Roanoke was next considered, and the following facts were brought out: That we have purchased a lot and have paid on it $200, and have in bank about $30.00 additional for that purpose. It was thought that early in next year we may begin our building at Roanoke.

The board endorsed the idea of forming a pastorate in and around Roanoke and locating a pastor in Roanoke. This we must do sooner or later, and the sooner the better. Let us take this matter to God in prayer, that the man may be found and that the work may prosper, "for if it is of the Lord, you cannot overthrow it." Brethren, our work is growing in influence and in importance. I wish we might view our work from a larger standpoint, and get a clearer vision of our great opportunity.

May God bless the work of our great Church.

G. D. Hunt,
Secretary of Board.

QUICK GAINS AND FAR VALUES.

Christ's discourse on the infinite treasure gives us a view of life which He often expressed. He seems at first to make nothing at all of earthly riches. He even goes farther and appears to treat food and clothes as hardly worth serious concern. The natural inference is that we are to give no thought at all to earthly goods of any sort. The lily and the birds are to be our teachers. We are to fold our hands and wait for a provident Heavenly Father to give us what we need.

But we must be on our guard against this extreme view. We must not forget that this manner of speech is the Oriental way of putting the emphasis. The Lord does not provide for those who are carefree and easy and who live without effort, like lilies and birds. Christianity is, of all things, a strenuous religion, and it does not offer prizes to persons who fold their hands—it does not encourage the unlit lamp and the ungirt loin.

Christ is only bringing out with powerful emphasis the fact that the supreme aim is to be a kind of life which never exhausts itself—you are to be perfect like your Heavenly Father. That is the kind of life which He here calls the infinite treasure. Riches, and even clothes and food, are to have the second place, not the first. The moment they become the end and purpose of life, they arrest the supreme search, and change a being who was meant for infinite things into a creature of a day, living for things which are bound to perish with the using, things which are at the mercy of rust and moth and thieves.

The whole passage means something like this: "Live for infinite values, find something which multiplies and increases as you use it; set your heart on such an aim that you make each point attained a new point of departure for further advance." This does not mean that you are to be "other worldly," and to drop your interest in this world. It means rather that in this world you are to use every situation and circumstance only in such a way that you will enlarge your life—help to realize your true self.

The great fact of life is this: that only something which is of permanent value can satisfy any of us; that which satisfies now, and at the same time adds to our capacity, is supremely the thing to seek—that is precisely the characteristic of the spiritual life which Christ calls the heavenly treasure.

He gives two reasons to show why it is that everybody does not live for the infinite treasure. First of all, it takes what He calls the "single eye" to see it. By single eye, He means the appreciative eye, the eye trained to see spiritual values, as is the musician's ear for harmony, and the artist's eye for beauty; the man who has only an eye for quick, easy gains, immediate personal advantage, would be sure to miss the real goal. Then, again, too many of us try to split the difference and get a fairly good thing out of both heaven and earth. As Whittier puts it, "We try to save our soul and winter's pork with the least possible outlay of sanctity and salt." This attempt to split the difference Christ calls "trying to serve God and mammon. The mammon who was put as a rival of the higher life of the Spirit, is a personification of materialism.

The real drama of our existence is the momentous choice between the quick returns of earth and the far gains of spiritual life.

Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure
Bad is our bargain!

—*Christian Work.*

CHRIST WANTS THE LIFE FIRST.

Each one of the letters to the seven Churches, in the first three chapters of Revelation, opens with the expression, "I know," and represents a direct address of Christ to these Churches. What did the Saviour know about those Churches?

What was it about them which so interested Him that He directed John to write it down? There is not a word about their buildings. There is not a thing said about the adequacy of their equipment. There is nothing at all as to the number of their members. There is not even anything about their finances.

All of these material aspects and tokens of the life of the Churches to which we attach so much importance are here ignored. That which is of paramount importance to Him is the spiritual life resident within the Church organizations.

We are not to think that the material aspects of Church life are to be frowned upon. We are certainly not to think that Church finances are a matter of indifference. Assuredly we are not to believe that money stewardship is to be ignored. There are abundant teachings on these things elsewhere which we urgently need to assimilate and practice.

But, notwithstanding, it is tremendously impressive that it was the inner life of the Church which alone engaged the direct address of our Lord in His message through the Seer on Patmos. He was concerned with outward things only as they related to the things which were inner. Ephesus was disloyal. Pergamus was decadent. Thyatira was declining. Sardis was lifeless. Philadelphia stood steadfast. Laodicea was self-content, poisoned with complacent neutrality. The Saviour said, in effect, "I know you as you are, not as you seem."

Men do not find God by mechanisms or by human wisdom. Said Wendell Phillips, "The Puritan did not stop to think; he recognized God in his soul, and acted." We do not think too much, but many too exclusively depend upon thinking in religion. We cannot get rid of mechanisms, whether in buildings or in Church progress. But we can lose our souls or stumble all the night long in darkness because we are mistaking these mechanisms for life and forget to keep trimmed and burning the light of a holy faith, which, like the Puritan of old, recognizes God in our souls, and through this leads us to God-honoring action.

Many of us are becoming too cool and calculating in our programs of service. Perhaps we think too much in terms of Christian statesmanship and too little in terms of the ready and humble soul hearing the call of God. Too often we ask, Will it pay? Is it expedient? Will it succeed? Yet when anything worth while has ever been done in Christian history, from the Churches in Asia until this day, it was done by asking other questions—Does God require it? Does Christ command it?—*Western Recorder.*

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermon Eldredge.

XI. CENTRAL EUROPE.

Passing south from Brussells, through Luxenbourg to Switzerland, we arrive in Strasburg, in Alsace, on "Bastile Day"—the French Fourth of July. Since Alsace is again French territory, following the war, we are permitted to see the evidence of patriotism, or lack of it, which would be manifested on a national holiday by a people who have been over forty years under German control, and where even their own French language was tabooed. When the Germans took over this country from France, they did all in their power to make it a real German province. German, and not French, was taught in their schools so fully that I tested it out among children on the street and found that they could not understand their French language at all, but all knew German. In the years of German occupation, not only were great numbers of Germans imported into Alsace-Loraine, but people who held conversation in their French language were watched, and even imprisoned on the merest pretext. The Kaiser himself often visited Strasburg and preached in the great State Church his famous sermons on "Unser Gott," and held magnificent receptions to himself and caused his images and monuments to be placed on important buildings and parks, and in every way tried to convert this rich city and country to German ideals.

During the war, Strasburg was occupied by German troops and held until the armistice; but as soon as the city was rid of German military power, the people tore down the image of the Kaiser and beheaded the statues of the line of Emperors of Germany which had been erected on public buildings. I saw four such beheaded figures.

Crowds thronged the great public square on this "Bastile Day," and the patriotic spirit was manifest every where. Flags and fireworks abounded, and it was indeed a veritable French

"Fourth of July." Incidentally, it is of interest to us to know that our Fourth of July is really a national holiday by law in France, and the United States Stars and Stripes float from the French capital on this day in recognition of what France and America have meant to each other.

But "Bastile Day" is, of course, quite another day, and celebrates the fall of the Bastile and the beginning of that which made way for the French republic. I asked our Strasburg guide what the city would do with the Kaiser today if they could get hold of him, and he said that many would kill or torture him, but he would put him in an iron-barred cage and send him through the world in a circus parade, that people might see the beast.

The story of Strasburg Cathedral and University must be told at another time, but two very interesting things must be mentioned. The cathedral has passed successively from Catholic to Protestant, and is now controlled by the Roman Catholic Church, and, with its great Strasburg Cathedral clock, is one of their show-places of Europe. Dr. Athearn took us into its Lawrence chapel, where Protestantism was first preached in France, and we seated ourselves in this Catholic Church to hear the story of how it all happened. It was a strange experience in the midst of a Catholic Church, with images and altars and priests and worshipers coming and going; but probably Dr. Athearn's addressing us in English in a foreign land made it easier to do it. However, we were the center of interest to our Catholic friends, who occasionally caught from Dr. Athearn the words of "Catholic" and "Protestant" and "Luther," and wondered what we were doing there. The old cathedral has a background of history of over a thousand years, and the most wonderful chimes in the world.

Dr. Athearn and I and his son made a private excursion to the university and the theological school, where Johnnes Sturm first began his experiments in what we might call high school work today in America. This was the start of such work in the world, and not only did the French and German and English get their ideas and methods from Sturm at Strasburg, but Horace Mann worked out his public school system from the theories and practices of Sturm. Into these halls came Martin Luther and Calvin and Erasmus and Zwingli to sit at the feet of Sturm, and carried to the Church and the world his educational methods.

The present director spoke English fluently, if brokenly, and received us enthusiastically, and when I told him who Dr. Athearn was, he took us intimately through the school and its work and insisted on piling up books and relics on Dr. Athearn until he was forced to protest that he would never be able to get them to America and begged him to ship them to him, which he gladly agreed to do.

Strasburg is on the Rhine, and we crossed this swift-flowing stream here into Germany, although all this "border land" is held by the French troops, which are everywhere in evidence. The Rhine here is a beautiful river, crossed by a great ornate bridge built by Napoleon, and the "New Bridge," used more largely by the troops and over which we passed. The Rhine itself impresses one with power by its width and depth, and most of all by the swiftness of its flow. I had never seen such swiftness of flow in so great a river. It seems to carry all things its way and makes you think of the tendency of the German mind and ambition.

But we only touch Germany as we leave for Zurich and Switzerland, the most beautiful land my eyes ever rested upon. The beauty of its cities and their cleanliness, the sweep of its rivers, the blue and emerald of its wonderful lakes backed by the majesty and beauty of the green, but snow-capped, Alps—all blend into a picture too wonderful for words, and which must not begin here, or there will be no room for this article in THE SUN.

But we must not leave Strasburg without a word about Louis Pasteur, the great French chemist, whose scientific research and discoveries has made him one of the world's greatest benefactors. His unique monument stands at the entrance of Strasburg University, where he spent much of his active life and where he struggled in hardship and poverty for the things which sought expression in his great mind for the world's good. It is related of him that in his old age he was given the money and help to do the things which he had tried so hard to do without them, and he stood before his benefactors one day and declared that his life was a failure, for if he had had the help in his younger years that was now offered him in his age he might have multiplied his usefulness many times. Pasteur is best known to the general public as the organizer of Pasteur Institutes for the cure of hydrophobia and lockjaw, but we also owe to him the scientific foundation of the methods of checking cholera, tuberculosis, diphtheria and other dreaded germ diseases. It was of Louis Pasteur that the French delegate to Glasgow spoke when he said that the greatest Frenchman who ever lived was surely not Napoleon, who destroyed life, but was Louis Pasteur, who saved the lives of millions and who probably contributed more to the comfort and health and common good of humanity than any other man of the nineteenth century.

And here just let us say, while it is the time to say it, that it will be better for all the world when histories cease to magnify military life beyond the victories of peace. We hear a hundred times as much about Napoleon and the wards of France than we do about Pasteur and the lives he has saved and the good he has done in his love and service for mankind. Napoleon did all for his selfish ambition, and we glorify him. Pasteur did all for others, and we forget him. Speed the day when the world shall recognize its real friends and treat them as such, both living and dead.

But we are leaving the land of Erasmus and Sturm, and entering the country of Zwingli and Calvin, and Pestalozzi and Rosseau, and not only beauty, but inspiration, is before us, for we are on the way to Geneva, the capital city of the world, and the home of the League of Nations.

Zurich, Switzerland.

THE COST OF THE WORLD WAR.

It cannot be estimated, but here are some figures that will help stagger the imagination in trying to grasp it. The direct cost of the recent World War was $200,000,000,000, and with the indirect cost, it came to $337,000,000,000. This equals $20,000 for every hour since Christ was born. The daily average cost of the war was $215,000,000, which is $9,000,000 an hour.

In human lives it cost 3,000,000 dead soldiers, 13,000,000 dead civilians, 20,000,000 wounded, 3,000,000 prisoners, 9,000,000 war orphans, 5,000,000 war widows, 10,000,000 refugees. The imagination cannot grasp the agony, the suffering, the anguish that this entailed. And yet they want Mobilization Day!

The only question at all important in our immigration policy is the necessity of peopling the United States with the recial stocks out of which a nation can be built. The temporary needs of manufacturers should not be allowed to interfere with that great and basic program.—*World's Work.*

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

NOTHING SHOULD BE SAID TO BELITTLE SPOUSE BEFORE CHILDREN.

"Study to show thyself approved of God."—2 Tim. 2:15.

Don't quarrel before your children, fathers and mothers.

You are bound to make harsh statements, one to the other, under such circumstances, that you would not have your children hear if you stopped to think. As a husband or a wife, do you say things to your life partner, not infrequently, which belittle that one in the estimation of your children? Do you realize what sort of effect this is bound to produce on children who are otherwise thinking that father or mother are little short of perfect? It is natural for children to think their own parents are the best parents in the world. When this opinion is shattered, there comes a change in the child. There is a different opinion, feeling and attitude toward the parent.

Usually a child leans more toward one parent or the other, and after parents quarrel in the presence of their children there comes a feeling stronger for the one favored and a decrease in love for the other. For the sake of your children, be as united as possible. For your own sake, keep the regard of your children by showing respect each to the other, thus forming a stronger tie for good than could possibly exist without that mutual respect. (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

CHRIST'S REFRESHING.

"The hearts of the saints have been refreshed through Thee."—V. 7.

To write a letter seems a simple task. Abraham Lincoln wrote a letter to Mrs. Bixby. Her five sons had been killed in battle. Her mind was frantic and her heart imbittered. The letter that President Lincoln wrote changed all that to a solemn price that she had laid so costly a sacrifice upon the altar of freedom. This is a type of the change and the refreshing that Christ brings to us all who take Him.

St. Paul speaks of Christ as a source of refreshment, for to Christ all things and all people were suggestive of God, or of the better qualities of men. Refreshing people may or may not possess intellectual force, but they must be (and they always are) forgetful of themselves and their individual concerns, and they are generously interested in the life of those about them. Just what we wish Christ to do to us in this respect, we can and we must do to others. That is our task. It is a ministry of helpfulness—if it be nothing more, let it be at least that. As we feel the constant need of the refreshing Christ in our lives, we will realize the need of it in the lives of others. When we go among them, or they may come to us, may it be our glory that through us and by us, they may know that Jesus is the Christ of God, who makes happy, and that they too may know Him whom to know is life eternal.

Prayer.—Say the Lord's Prayer together.

WEDNESDAY.

THE DEVIL'S DEPARTURE.

"Then the devil leaveth him."—Matt. 4:11.

There are two classes of people the devil will leave—the strong and the weak; but for opposite reasons. If we are strong enough to resist him, he will flee from us finally, and angels will minister unto us. Our Lord is an illustration of the first. If we are so weak as not to be able to resist, when we fall into his snare, he again seems to depart and leave us alone. The following story illustrates this: I once observed a large spider's web as large as the top of a small writing-table. It was curiously woven, and its object, of course, was to catch flies and bugs. While I was beholding it, a large bug was caught in it, and immediately the spider came from its hiding, and the fight was on. It was an interesting struggle. Both for a while seemed to do their best—the spider to enslave, and the bug to be free. But the spider won, having tied every leg of the poor bug. Then the spider left and returned no more. The bug ceased to struggle and seemed resigned to its fate. My sympathy was with the bug, and I felt it should have my aid. So I broke the web and freed the bug. It reminded me of Satan and his snares and of our need of heavenly help.

Prayer.—Our Father, give us eyes that we may see the devil's snares. Surely in vain are they set before us and our children. Help us to help the helpless. Lead us not into temptation, but deliver us from evil. In Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

THE CROSS OF FULFILLING.

Read Jno. 17, and 1 Cor. 6:16.

The incarnation experience of Jesus is our experience. We, too, are sons of God. God in us, and we in Him. What happened in Christ's birth happened also in our birth. We became sons of the Father in heaven. The life-work of Jesus on earth, His experience on the cross, these must also be our experience. The continuance of Christ's work on earth falls on us. The cross of Christ is a token of the fact that His desire for mankind was unfulfilled. The cross we carry in life, our personal crosses represent the unfulfilled desires of our hearts. We must also take the cross of Christ, that we may help fulfill His desires in mankind. As the life of the vine is to the branches, so is He. So are we to Him. The function of the vine is the function of the branches—the branches must bear fruit.—*Chaplain A. R. Parker, U. S. N.*

Prayer.—Dear Father, raise our desires and our hopes, our whole powers and life unto Thy holy and loving service. As servants, may we follow our true type—Jesus—and be willing to bear our crosses and His cross, that the desires of Thy great heart and all heaven may be fulfilled. In His name we ask it. *Amen.*

FRIDAY.

CHANGING THE FACE OF THINGS.

Lesson: 1 Kings 3:4-15.

Can we change the face of things around us? How can we change the habits of dishonesty and waste to honesty and thrift? How can we banish the darkness of men's souls and flood them with the light of God? How can we inspire feeble lives with the desire for a more abundant living? Solomon's request to God is our request. We must have wisdom and understanding to make conditions around us better than they are.

Every day, yea every hour, our minds and hearts and wills are challenged, and we are as little children. We know not how to go out and come in, and yet we have the task of going forth and changing the face of the world. Solomon's task humbled him. Our task should humble us. The Chinese maxim is "A lamb knows how to kneel to suck."

Yet you can never tell one his limitations by pointing to them; you must do so by pointing away from them. Would you show one his weakness, you must show him his strength. Would you point out one's ignorance, you must point out the truth. Would you teach one the folly of his pride, you must display the dignity of being humble. No man can see the brass until his eyes have rested on the gold.

Prayer.—Our Father, we come to Thee to get wisdom and understanding. It is only by coming to Thee that we shall learn how to do our task. Thou alone canst show us the way. May we see Thee and know Thee and know ourselves, and live right forever. *Amen.*

SATURDAY.

THE SECOND TOUCH.

"He put his hands again upon his eyes."—Mark 8:22-25.

Jesus healed men by touch, and yet in this story, as Mark tells us, there were two touches before the man was able to see. The first touch brought him the indefinite and filmy sight of men "walking as trees"; but Jesus touched him again and then he saw clearly. This man needed the second touch to be fully healed. So do we often need it. The first touch of Christ is wonderful; the first experience is ecstatic. Look back across the years, how He charmed us. How the heart burned within us as we surrendered to Him in youth. The first touch, however, only brought us a partial view of our new world. The first touch may be called conversion, the second regeneration.

The second touch of Jesus is the completing one. So many have had the first touch and not the second. Yet the second touch involves so much more. It gives us a true view of man, no longer as "moving trees," but as real men, a new humanity in which all men are brothers. The second touch is missionary, spiritual, international. Many in the Churches have not received it, and so their religion consists largely of creeds, suppers, socials and musical programs. "When I was a child I spake as a child, I thought as a child; but when I became a man, I put away childish things." So it is when we have received the full vision, the complete sight, the full-orbed life. Only Christ can bring the second touch.

"Ope Thou mine eyes, O Lord my God,
That I may see with vision sure,
That Thou art near to every life
Whose inmost heart is brave and pure."
—*Rev. A. E. Gregory.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

"THE SABBATH WAS MADE FOR MAN."—Mark 2:27.

Pentecost saves man from all his perils. This power came to the apostles by their tarrying with God. It was heaven's response to their devout and reverent minds. Heaven always responds to reverent minds. Life is superior only in humility and worship.

Love is the only force that binds together and holds up. Prayer is the only article that receives the urgencies that glorify life and heal its dissentions. Pleasure without Christ storms the conscience and breaks down the higher elements of life; but with Him, life sparkles like wine.

Prayer.—Our Father, help us not to walk after the flesh, but after the spirit. Surround us with strong protection against life's perils. Whatever life may mean to us, first of all help us to make it a search for Thee, Thy will and Thy way. In His name we ask it. *Amen.*

The great principles of right and wrong are legible to every reader; to pursue them requires not the aid of many counselors. The whole art of government consists in the art of being honest. Only aim to do your duty, and mankind will give you credit where you fail.—*Thomas Jefferson.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES IN THE "KORNER":

Well, now, you'd better be careful to get all the lessons—know the 'rithmetic, and all the spelling—so you won't be in a sure-'nuff "corner" in school. The only corner I like for you to stay in is the "Kiddies' Korner." How do you like to be in that "Korner"? Well, I should like to get some letters from you all this very week, telling me how schools are going, and what your Hallowe'en fun is going to be, and, of course, what you like best for your own page in THE SUN. I'll send you some new and funny games to play for Hallowe'en. So you, and you, and all you other yous—everybody—please write to

Your loving editor,
MADGE FLEMING MOFFITT.

FANNIE AND HER DOLL.

Fannie had a bad cold. Her head ached, her eyes were heavy, and she really was only fit to go to bed, or at any rate remained warm and snug by the nursery fire. It was a regular November day out of doors. The fog was so thick that pea-soup was a joke to it, and therefore not particularly inviting for any little girl to wish to go out. Still, Fannie had set her heart upon going out all the same, for her grandma had sent to tell her that she had brought her a beautiful doll from Paris, and that she must come and fetch it. And this was the day that had been fixed for her to pay grandma a visit—the day she had looked so forward to, when she should see the lovely new doll, and bring it home as her very own.

"Nurse," said Fannie, "do ask mother if I may not just go around to grandma's; I do so want to have my doll."

"Well, I hope you are anxious to see your grandma, too, Miss Fannie. I'm sure I trust it isn't only for the doll you wish to go," answered nurse; "though, for the matter of that, I'm quite sure your mamma wouldn't dream of letting you go out on such a day as this, and with your bad cold, too."

"Fannie's house is only just around the corner. Mother might send me in the carriage, or I might go in a cab with you. I want to see Granny, and I want my doll," said Fannie, angrily.

"Well, Miss Fannie," said Nurse, "it's no use for you to lose your temper about it. But if you're a good girl, and will try to be patient, I'll see if your Mamma will allow me to go for it," and Nurse went bustling out of the room. Then Fannie went to the window and looked out, making up her mind that she should not mind running out in the fog if she could but get her new doll. "I'm sure it would not matter a bit; my cold could not be made worse by it," said the little girl to herself. Then she remembered that it would be a matter of disobeying her mother. She loved her dearly, and all at once she fancied she saw her mother's face, with a grieved, surprised look upon it, such as it would be likely to wear if she discovered that Fannie had willfully disobeyed her. The tears rushed to the child's eyes, and going from the window, she sat down again by the fire.

"No," said she, "mother did tell me I was not to go out of the nursery all day because of my cold and the fog, so I will do as she told me, and I won't think of my doll any more today."

Having made this wise resolution, Fannie took up an amusing book, and was soon deeply interested in it. In a short time, the nursery door opened softly, and who should come in but an elderly lady, carrying a parcel. Fannie was reading so earnestly that she did not at first look up. As the lady came nearer to her, she did raise her eyes, however, and jumping up, cried out, "Granny!"

"Yes, dear," said her grandmother; "I have brought you your doll, who has caught a terrible cold on her journey from Paris, and requires to be kept very warm, which you can safely do, as she has a peculiar complexion which will, unlike most dolls, stand any heat."

Fannie was delighted with her beautiful doll, and sat with it rolled in a shawl near the fire, making believe that she was the invalid.

THE FROG PRICE.

By Theo Hines.

In the olden times, when wishing was having, there lived a King, whose daughters were all beautiful; but the youngest was exceedingly beautiful—so beautiful was she that the sun itself, although seeing her very often, was enchanted every time she came out into the open.

One day she was playing with a golden ball when it dropped into a beautiful fountain. She began to cry, and as she cried a voice called out, "Why weepest thou, O King's daughter?" She turned around; and guess what she saw—an ugly frog!

"Get away from me, you ugly frog; I am crying because my ball fell in the fountain."

"What will you give me if I bring you your ball?" said the frog.

"My dresses, my pearls, my jewels, or the golden crown which I wear," answered the Daughter.

"I do not want all those things," said the frog. "If you will promise to let me eat out of your little golden plate, sleep in your little bed, and be your companion, I will get your ball."

"I will give you all if you will get me my ball," said the Daughter.

The Frog dived down in the water, and soon was up again with the ball in his mouth. She picked it up and ran off with it. The Frog called, but she did not hear him. While she and the King and his courtiers were eating, a voice called out from the door, "Thou youngest Daughter of the King."

She went to the door to open it, and when she did she shut the door with a slam and went and sat down at the table, looking very pale. The King saw that her heart was beating very fast, and he asked, "Has a giant come to take you away?"

"Oh, no," answered she; "it is no giant, but an ugly Frog." What does the Frog want with you?" said the King.

"Oh, father, I dropped my golden ball in the fountain the other day, and this Frog got it for me. I promised him if he would get my ball he could be my companion."

The Frog called out again for her to let him in. "Go, let him in," said the King. So she went and let him in. He hopped right up in her little chaid. He said, "Push your plate near me, so that we can eat together."

After they had finished, the Frog said, "Take me and put me in your little white bed, because I am very tired." She picked him up with two fingers and put him in a corner of her chamber. While she was asleep, he crept to her bed, and said: "Take me up and put me in your bed, so I can sleep well."

At this, the Princess took him up and threw him against the wall. But as he fell, he was changed into a handsome young man. He and the Princess were married and lived happily ever after.

Franklin, Va.

THE DOLL'S PARTY.

Two little sisters, May and Addie, had each a doll nearly as large as a baby; besides several small dolls. One day, May wrote a note in her doll's name, asking Addie's doll to a doll's party, which was to be held in the summer-house at the end of the garden, at 4 o'clock. Addie, for her doll, sent word back to May's doll that she would be very glad to go to the party.

As soon as May got the note she ran down to the summer-house to get everything ready. She took her box of tea-things, in which were cups, saucers, spoons and plates, a tea-pot, cream pitcher and sugar-bowl.

She first put a clean white cloth on the table, then she set on the tea-things as she had often seen her mother do when getting tea at home. Her mother had given her some cake and a few biscuits, and some real tea to put in her tea-pot.

Just as the clock struck 4, Addie, with her doll in her arms, came down the garden-walk. She stopped at the summer-house door and knocked. May opened the door, and all the dolls shook hands with her, and the little girls said, "How do you do?" for them.

The dolls were seated at the table, and the tea began. They were all very hungry, and shortly nearly all the good things were eaten up, when there came a knock at the door. "Who can it be?" said May, as she went to the door. A little boy named Arthur came in, followed by his little dot. Arthur was looking for his sisters, and went to the summer-house to see if they were there. When he came near the door he heard May say, "Will you have a piece of cake?" Looking in at the window, he was just in time to see May take the cake for her doll, saying, "Thank you, dear," and then eat the cake.

He looked on for a while, and heard all the nice things the dolls were made to say to each other, but seeing the cake and biscuits going fast, he thought he had better join the party before it was too late, so he went quietly to the door and knocked. "May I come to your party?" asked Arthur. "I won't tease you or break your tea-things." "How funny it is to have a boy at a doll's party; but you may come in."

"All right," said Arthur. But while he was bowing to the dolls before seating himself, his little dog jumped slyly and snatched at the last piece of cake, so that Arthur was deprived of the pleasure of eating it.

THE SQUIRREL.

I saw a squirrel and it saw me,
It was so frightened it climbed a tree.
Then I went back to my little hut,
And then the squirrel threw down a nut.

And then I said: "Oh, come with me,
I'll make a nest up in my tree."
So then the squirrel just hopped along
And sang to me this little song.

"You gave me a home and I thank you!
I'll make you happy when you're blue!"

Jack Frost is coming; he blows his horn
As he comes through the fields of wheat and corn.
He paints the leaves upon the trees;
He laughs when streams and brooklets freeze;
He laughs aloud and cries "Ho! ho!"
Winter is coming with ice and snow.

I saw a little brook,
And I thought I would look
In and see what I could see.
There I saw a little elf
That looked just like myself—
Ha! ha! and he was me.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, Elon College, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

September 28, 1924.

Review: "Opening Period of Christ's Ministry."

Golden Text: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

Devotional Reading: Isa. 55:1-13.

To review means to view again. In this particular instance it will mean to look at the lessons that we have been over during the past quarter. And this will be a good thing. For it will help us to fix in mind some of the most important truths in connection with the twelve lessons that we have studied. Perhaps we can summarize the lessons in such a way that we will always have a "peg for our memory"—some way of putting the truth so that it will "stick."

The lessons began with the birth of Jesus, and ended with His first missionary tour. They include many events, and embody many truths. But there are several fundamental truths underlying all these things. They may be summed up as follows:

1. Jesus Christ is the Son of God and the promised Messiah.

2. His mission was to be spiritual, and was to reveal God.

3. He was to do this by His life, and His teaching, and His service.

4. The supreme motive of all that He said and did and was, was love.

The individual lessons emphasize general and specific truths. These columns have given, from week to week, some of the teaching points. The present article will simply sum up the respective lessons in a brief way.

1. *The Birth of Jesus.*—God enters into human life. He is not a being remote from the world He has created, but is in our midst, and is to be found in our fellowmen, although they cannot fully contain Him or exhaust His meaning.

2. *The Boyhood of Jesus.*—Jesus was a normal human being, embodying in His life the laws of growth and development, universal to mankind. This humanity makes Him fully capable of helping us in our human weakness.

3. *The Baptism of Jesus.*—Baptism in itself does not guarantee salvation. It is the outward symbol of an inner change or state, and an act of consecration. The mode has little significance.

4. *The Temptation of Jesus.*—The will of God, and not expediency, was the governing principle of Jesus' life. In that He was tempted, He knows how to help those who are tempted.

5. *The First Disciples of Jesus.*—God is to save the world through men who first of all know Him and then give themselves to the task of helping others to know Him. Devotion to Jesus Christ is the essence of discipleship.

6. *The First Miracle of Jesus.*—Social life is legitimate, but is found at its best only when dominated by the spirit of Jesus.

7. *Jesus Cleanses the Temple.*—Righteous indignation is an essential factor in the Christian life. God's house is a place of worship.

8. *Jesus Talks with Nicodemus.*—God loves the world. His love desires all men to be saved. It is only as a man is born of God's spirit that he can see the kingdom of God.

9. *Jesus Talks with a Samaritan Woman.*—Jesus Christ satisfies the deepest needs of the human heart. God's love overleaps all barriers.

10. *Jesus Heals a Nobleman's Son.*—Jesus Christ is Master of life. He has compassion for all those who are in need.

11. *Jesus Driven from Nazareth.*—The message of Christianity is good news, and finds its embodiment in Jesus Christ. The truth is not always welcome.

12. *Jesus Makes a Missionary Tour.*—The riches of Christ are for all. Prayer is one of the most dynamic forces in making us want to share those riches with others.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

September 28, 1924.

Topic: "Getting Things Done."—Neh. 1:1-6, 4:1-6.

"Let all things be done decently and in order."

"To everything there is a season, and a time to every purpose under the heaven."

Daily Readings: M., Sept. 22, Organizing for victory.—1 Kings 20:13-21. T., Sept. 23, For charity.—Acts 6:1-7. W., Sept. 24, For discipline.—Tit. 1:1-16. T., Sept. 25, For Efficiency.—Neh. 4:12-23. F., Sept. 26, For helpfulness.—Mark 2:1-5. S., Sept. 27, For worship.—1 Chron. 23:25-32.

In our lesson study, we see Nehemiah at the court of King Artaxerxes as cup-bearer to the king. He, with his other brethren, were in captivity. The enemy had devastated Jerusalem, the old home. The walls of that sacred city had been torn down, and the nation which was once the leading of nations, had become desolate. A messenger of Nehemiah's kin brought him news of the conditions of the old home. Nehemiah was sad. Although he was of good position himself, he didn't selfishly forget his brothers. He was sad with them of the conditions of Jerusalem. He set to work planning what could be done towards rebuilding the torn-down walls. His first real work was that of talking to God. With the approval of God, he gets the permission of the king to go back to Jerusalem for a season. After planning his work completely and had let his people know the aim he had in mind, they said, "Let us rise up and build." They strengthened their hands for the work and set about the task, and although the enemy mocked and laughed at their efforts, they worked to carry out the plans. At last the wall is finished. Why? "The people had a mind to work." How? By planning their task and then joining their hands for the task. They proved to the world that they could "get things done."

Our Church year is almost over. We should co-ordinate our plans with that of the auxiliaries of the Church and set our hands to certain and definite tasks. The society that really reaches out and helps the world is the one that is "getting things done." In planning our programs, we should see that they are planned rightly and wisely. Then all hands should be joined to the execution of those plans. The C. E. pledge requires that the members should "get things done." If we are good Christian Endeavorers we shall get things done for the kingdom. We are workers and co-workers with Jesus. May we work with God always to the end that we may leave the world a bit better than we found it.

For the Meeting.

Does God's work show haphazardness, or does it show systematic planning?

Suppose God, in controlling the stars and the sun, was not orderly and systematic?

Why was Jesus' life such a great blessing to himself and to the world?

Is a person who has no plan for life an asset or a detriment to society?

How should we begin our planning for a life work?

How did Nehemiah begin? Was it a good move for him? Why?

Has God a plan for every human life? How shall we find it?

Intermediate Topic: "The Laws of Health."—Ex. 15:26; 1 Cor. 6:19.

Junior Topis: "Helping Christ's Neglected Children of Our Cities."—Matt. 23:37.

BETHLEHEM NOTES.

Dear brethren and friends of Bethlehem College, and especially you of the Christian Church: The time has arrived when the second payment of our subscription to the Bethlehem building fund is due. I desire to thank again all friends who so readily met their promises to this fund last year. Many loyal-hearted men and women, and a great number of children, responded to the appeal, and this in the face of the fact that we made poor crops. Now we have a good crop generally, and I feel sure almost every one can pay some on the subscriptions. Let us honor the Lord by meeting, as best we can, our promises to His kingdom service. "Give and it shall be given to you," is the divine idea.

Brethren, don't fail us in the critical period. We need money to finish paying for the building now almost completed. We must pay for our equipment, and need still more equipment. And then, above all, we need more room. We must build more. We will need an administration building just as soon as we can get one, and even before we get it. More than eighty students have registered for this term, and still they come. I think we will be sure of one hundred.

I wish our people could see this fine body of young men and women. It would be an inspiration to any one. We are building a growing institution, fostered by the Church of God. It must do work for God through human life. A Church institution never gets grown. "Whenever you will, you may do them good." Will not every one get ready to help this fall? Get your offering ready, and send it to me. Or if you had rather, I will come after it. I mean to visit every Church—that is, if it is possible to do so—during the winter. I will appreciate it if the pastors or some interested one would notify me of your meeting days. I desire to see you face to face and talk the matter over with you in the name of our Lord. My plan is to pay our present indebtedness, and then begin a new building at once.

We must have more room. Come to see the building. Visit the school. Write the financial agent and enclose a check, and all hearts will be happy.

G. D. Hunt.

The religion of the average man is a reflection of his undisciplined self—an unassorted mixture of second-hand opinions, adopted in laziness and maintained in obstinacy.—*Dean Inge.*

Christian Orphanage

DEAR FRIENDS:

Our Reidsville Sunday School came to visit us last week, more than two hundred strong—old folks, young folks, boys and girls—all happy on a picnic day. Bro. Ledbetter, their pastor, had notified us in advance of the day, so we were in readiness with a long table under the beautiful oaks for the picnic dinner. We made the table one hundred feet long, as our Reidsville people had been here on a picnic before, and we knew something of the bountiful picnic dinner they always bring. We found on this occasion we had not overestimated in our calculation, as every foot of our table was used in order to make room for their most excellent dinner. All the Orphanage family was invited to partake, and the invitation was gladly accepted and thoroughly enjoyed. The day was ideal in every way—cool, clear and pleasant. The children spent the day on the "ocean wave," "giant stride" and swimming in our pool. We are always glad to have Sunday Schools to picnic here. We have a good ground, with plenty of shade, playground fixtures, swimming pool, etc., for entertainment, and in case of rain we have plenty of shelter. We hope our Reidsville people will make this an annual affair.

Our children have about finished their vacation visits, and practically all are home again. Several have gone out recently, but others have come to fill their places. We have had lots of applications recently, and now have about seventy-five on the waiting list, some of them not eligible, but many of them very urgent cases. If we had a building that would care for thirty-five, it would relieve the most pitiful cases. What shall we do? Shall we turn them all away, or shall we build another building? If you say turn a deaf ear to the cry of the fatherless and the widow, are you complying with the teachings of the Bible, which commands us to bring forth the tithe of all our increase, that the widow and the fatherless may be fed. If you say build another building, then how much would you invest in it in order to give thirty-five children a home? It will cost to build and furnish about $30,000.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 18, 1924.

Amount brought forward		$12,417.61
Sunday School Monthly Offerings.		
North Carolina Conference:		
Pleasant Gorve, Va.	$ 3.00	
Plymouth	3.04	
Reidsville	1.00	
Turner's Chapel	2.13	
Pleasant Hill "A"	2.75	
		11.92
Eastern Virginia Conference:		
Holland	$ 12.50	
First Church, Richmond	7.35	
Franklin	5.00	
		24.85
Valley of Virginia Conference:		
Isle of Wight	$ 2.50	
Bethlehem	5.00	
Timber Ridge	3.10	
Newport	8.00	
Lineville	3.51	
Leaksville	2.62	
Dry Run	3.72	
		28.45
Georgia and Alabama Conference:		
Cragford		5.00
Special Offerings.		
Chas. L. Rawles	$ 10.00	
G. L. Gwinn	10.00	
W. W. Brown	15.00	
E. N. Davenport	75.00	
Eastern Va. S. S. & C. E. Con.	100.00	
		210.00
Grand total		$12,697.83

HOME-COMING AT DAMASCUS.

BY REV. W. C. WICKER, D. D.

(Continued from Last Week.)

At the home home-coming celebration at Damascus, the following account of Rev. Robert G. Tinin was presented by Rev. W. C. Wicker, quoted from "The Lives of Christian Ministers," by Prof. P. J. Kernodle:

Rev. Robert G. Tinin was a member of the North Carolina and Virginia Christian Conference. He was born in 1818, and on October 16, 1892, he was said to be in his seventy-fourth year. At this time he was living in Orange County, N. C.

In 1847, he was at the Conference at Pope's Chapel, in Granville County, as a licentiate, and was assigned to the Haw River circuit, with Rev. J. A. Turner. This year he was engaged in a meeting at Hanks' Chapel, in which fifty-four white persons and eleven blacks were converted. In 1848, he was engaged in a meeting of six days at Kedar, and attended the Conference at New Providence. He was chosen a delegate to the Southern Christian Association, to meet at Raleigh, N. C., in 1849. He was ordained at Hanks' Chapel in 1849, by Elders D. W. Kerr, T. J. Fowler, and J. R. Holt.

In 1851, he was at the Conference at Union Chapel, in Alamance County, and in 1853 at the Conference at Mt. Pleasant, at which he was assigned to the following Churches: O'Kelly's Chapel, Hanks' Chapel, Smyrna, New Salem, Pleasant Grove, and Liberty. He was at the Conference at O'Kelly's Chapel in 1854, at which place the North Carolina and Virginia, and the North Carolina Conferences met as one. At the same time, a monument to Rev. James O'Kelly was unveiled. He attended the Conference at New Providence in 1855.

At the Conference at Hanks' Chapel in 1856, he was appointed a delegate to the Southern Christian Association, and a fraternal messenger to the Eastern Virginia Conference, which he attended, at Bethlehem, in Nansemond County, and at which he preached on Sunday. In 1857, at the Conference at Bethlehem, in Alamance County, N. C., he served on the committee on the Graham Institute, and was chosen a fraternal messenger to the Eastern Virginia Conference, and a delegate to the Southern Christian Convention.

A petition from the Church at Jones' Schoolhouse, in Wake County, organized by Rev. R. G. Tinin, was accepted, and the Church unanimously received into the Conference. He was chosen also on the board of directors of the Home Missionary Society of the North Carolina and Virginia Conference. The Southern Christian Convention met at Cypress Chapel, in Nansemond County, Va., to which he had been elected. He attended the Convention. In 1859, at the Conference at Union Chapel, in Alamance County, he served on the committee on religious exercises and on the special committee to which was referred the report of the Conference committee.

At Pleasant Hill, in 1860, he served on the committee on home missions, and was pastor of Bethlehem Church. At the Conference at Damascus, in 1862, he was appointed on the committee on temperance, and in 1864, at Antioch, in Chatham County, he was appointed on the committee to consider the recommendations in the annual address, which recommendations referred chiefly to the publication of THE CHRISTIAN SUN and the employing of an editor.

He was appointed by the committee on ministerial supply to have charge of Martha's Chapel. In 1865, the Conference met at Oak Level, in Franklin County, at which he was in attendance and served as chairman of the committee on statistics.

At O'Kelly's chapel, in 1866, he was appointed by the committee on ministerial supply to preach at Bell's Christian Chapel, Moore Union, Wake Chapel, and Shallow Well. He attended the Conference at Union, in Alamance, in 1867, and likewise the Conference at Salem Chapel, Forsyth County, in 1868. The Conference in 1869 was held at Wake Chapel, which Church he had been serving for several years in succession. At the Conference at Union, in Halifax County, Va., in 1876, he was in attendance, but reported himself without work. He was appointed to Bethel and Pleasant Grove, Chatham County. He was at the Conference at Damascus, in 1878; also at the Conference at Christian Chapel in 1879, at which he served on the committee on religious literature. He preached during 1881 to 1883.

In 1884, he was present at Union, in Alamance County, and reported that he preached and labored as opportunity was given. At the Conference at New Providence, in 1886, and at Hanks' Chapel, in 1889, he reported to Conference. In 1893, he resided near Mt. Zion, and assisted Rev. W. J. Laine in his ministerial duties, and in the minutes for the year his name appears in the directory, but in 1894 it is left out. The roll was revised, the Eastern North Carolina Conference being organized at this time.

During the time in which he was actively engaged in the ministry, the Churches under his pastoral care prospered. He was prompt and regular in attendance upon the meetings of the Conference, and was a pious, exemplary minister of the gospel.

PROHIBITION AND CLOTHES.

Henry White, editor of the *Clothing Trade Journal,* official organ of the International Association for Garment Manufacturers, and former head of the United Garment Workers of America, the other day discussed the effect of the eighteenth amendment on clothes.

"The shutting off of the legalized liquor supply, immediately diverted two billion dollars from booze into useful channels. A goodly proportion of this money has gone into more and better clothing. Sober men deck their wives out decently, buy good garments for their children and are careful of their own appearance.

"You don't have to go farther than New York City to see the change that has been wrought in this trade, and that can be attributed directly to prohibition. More than seven thousand saloons have been closed. These occupied important corners and were thrown on the market at a time when there was a pressing demand for real estate.

"To my knowledge, more than two hundred of these have been taken over by retail clothing and furnishing stores. High wages have given people more money, but the closing of the saloons has shown them how to use it. Cheap materials, ill fitting and badly cut garments are no longer tolerated. People are willing to pay for good workmanship, and they take pride in being well dressed. Any manufacturer of garments will tell the same story if he is honest about it."—*Christian Work.*

THE SPELL OF AUTUMN.

Oh, Autumn roads are red and bronze and glowing as a flame—each one of them is like a torch, yet no two are the same! Each one of them is like a glow from a vast sunset sky, and each one makes the pulse to thrill, and makes the heart beat high. Oh, Autumn roads are luring roads, that call us from afar; that bid us win to that dim place where great adventures are!

Oh, Autumn woods are like a song—a vivid song, and free. There is a splendid burst of sound on every blazing tree. Each single leaf is like a verse, a rhyme of golden glow, the Autumn woods are like a song, that few of us may know. For few of us will pause to hear the throb of nature's voice, although the cadence of it makes the waiting soul rejoice!

Oh, Autumn brooks that dance between the fields of garnered grain—have each of them a merry tune, a joyous glad refrain. And though they know that they are bound for the far-reaching sea, they run their race with quite an air of pride and mystery. The yellow grasses, bending near, can touch the water's brink. And purple asters, in their grace, can dare to bend, and drink!

Oh, Autumn lies across the world, and little homes that stand by pleasant lanes seem cheerful as a warm, extended hand. One knows that they are waiting for loved wanderers to creep beyond their opened portals, and one knows that they will keep hearth fires glowing in the dusk, and happy tables spread with food for hungry folk to eat, with fresh new milk, and bread. Oh, Autumn lies across the world—it calls and bids us roam. But every road, and tree, and stream is murmuring of—home!—Exchange.

GET OUT THE CHRISTIAN VOTE!

Christian people must vote if they hope to retain Christian ideals in the policies and machinery of their government.

Christian men and women have not been voting in adequate numbers. The families of the nation have come to permit organized minorities and backroom politicians to usurp the powers that belong in the great body of the citizenship.

Wake up, men and women of the Churches!

You have a responsibility as a Christian citizen. Honor it.

In government, as in the other activities of life, you get what you work for, and no more. Work for cleanliness and purity and Godliness in your national life, and work for them with your ballot and your voice.

Twenty-one million native-born Americans qualified to vote failed to go to the polls in the 1920 election. Let us remove that blot from the banner of democracy.—Christian Herald.

A traveler staying for the week-end in a little village was telling the oldest inhabitant that he could not imagine how people managed to live in such a dull place.

"Well, zur," said the native, "you should stay here till next week, and then you'd see the whole countryside stirred up."

"And what is going to happen next week?" asked the stranger.

"Plowing," was the reply.—Epworth Herald.

"With all due deference, my boy, I really think our English custom at the telephone is better than saying, 'Hello!' as you do."

"What do you say in England?"

"We say: 'Are you there?' Then, of course, if you are not there, there is no use in going on with the conversation."—Christian Register.

The man who ran the elevator of the skyscraper was talking to a passenger. "The judge certainly did soak him," he said. "He sentenced him to three years and ten days. Now, I understand the three years all right, but what the ten days were for, I'd like to know?"

"That was the war tax," said a quiet citizen, who got aboard at the tenth floor.—Pittsburgh Chronicle-Telegraph.

"Did I ever tell you that priceless story about the museum that had two skulls of Henry VIII—one when he was fourteen, and the other when he was forty?"

"No. Do tell me!"—Tit-Bits.

FRECKLES

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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Mr. D. Dey, a Nebraska resident, 67 years old, says: "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous, and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

This compound, which is known as K-17, is easily used at home, and seems to work almost like magic in its rapidity, on people of all ages.

So confident are we that K-17 will cure you that we offer to send a large $2 bottle for only $1 on 10 days' free trial. If the results are not satisfactory, it costs you nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kans., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial. —Adv.

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Do Trifles Annoy and Upset You
Do You Have Frequent Headaches
Do You Quarrel With Those You Love
Do You Jump When the Door Slams ?

Well Known Hospital Physician Says These Are Some of the Danger Signals of Exhausted Nerve Force—What To Do

One of the most terrible of all human ailments is exhausted nerve force. It weakens all the vital organs of the body and as a result all kinds of alarming symptoms may appear. Some people get nervous indigestion, pains over the eyes, in the heart, and across the small of the back; in others the first symptoms are mental instead of physical—sleeplessness, worry over trifles, or inability to concentrate on your work.

The nervous mother is upset by her children, squabbles with her husband, has frequent fits of the "blues" and bursts into tears over the smallest troubles. In such cases it is worse than useless to waste time taking stimulating medicines or narcotic drugs; the starving nerve cells must have nerve food which is supplied by the blood. Any physician will tell you that if the blood supply were cut off from any nerve in your body that the nerve would die.

If you have any of the symptoms of nerve force exhaustion, you should at once take steps to enrich your blood. This can be quickly and most effectively accomplished by the free use of Nuxated Iron, which not only increases the activity of the blood making organs, but feeds true red blood food directly to the blood itself and thereby helps to create millions of new red blood cells.

The discovery of organic iron as contained in Nuxated Iron is one of the most valuable red blood making scientific discoveries since the creation of modern medical science, and its effect in helping to create new nerve force and revitalize worn-out, exhausted nerve cells is sometimes most amazing.

Try Nuxated Iron for two weeks and if at the end of that time you have not obtained all and even greater benefits than you expect, the manufacturers will promptly refund your money.

NUXATED IRON INCREASES THE NERVE FORCE AND GIVES NEW STRENGTH AND ENERGY

FOWLER.

Following a lingering illness, Mrs. D. W. Fowler died at her home here on Thursday morning. She had been confined to her bed for some time. The fortitude and uncomplaining spirit shown during her suffering was an inspiration to those who cared for her.

A short funeral service was conducted from the home on Friday afternoon by the local pastors, the Rev. D. A. Long, the Rev. E. H. Davis and the Rev. C. L. Dowell, in the presence of a large number of friends and relatives. A mixed choir sang appropriate hymns. Her nephews—H. F. Fuller, B. A. Fuller, Charlie Mitchell, Edgar Mitchell and Graham Mitchell—were pallbearers.

Many beautiful flowers, carried by her nieces, testified to the esteem in which she was held.

Mrs. Fowler was Miss Dora Mitchell before her marriage, and has a large number of relatives in this section. She joined the Christian Church when a young girl and lived a consistent member until her death. She is survived by her husband and three children, Mrs. John Collins and Miss Pearl Fowler, of Franklinton, and Auburn Fowler, of Fuquay Springs.—Franklinton "Times."

RICHARDS.

Little Augustine B. Richards, the infant son of Mr. and Mrs. Boyd R. Richards, passed to his eternal home on Saturday morning, September 6, 1924. He was a beautiful child, and was dearly loved by his parents and all the members and friends of the family, all of whom longed for him to remain with them longer, but God also loved him and needed another jewel in heaven, so he called him home.

The funeral was conducted by the writer in the presence of only the immediate family, on Monday, September 8, 1924, at 10 A. M., and the mortal part of this beautiful babe was laid to rest in the family lot in Mt .Hebron Cemetery, Winchester, Va.

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." "In heaven their angels do always behold the face of my Father which is in heaven."

May the Lord bless and comfort the bereaved family.

J. F. MORGAN.

ROSS.

Rachel Cynthia, daughter of Mr. and Mrs. R. L. Ross, was born May 15, 1924. Death kissed her spirit away August 15th. During her short stay on earth she touched the chords of love in many hearts besides her parents.

A sweet flower has been removed from earth and transplanted in the heavenly Eden, to bloom through the eternal ages. So heaven is made brighter. May the parents and friends be comforted with the thought of meeting her again where there will be no more parting.

R. L. WILLIAMSON.

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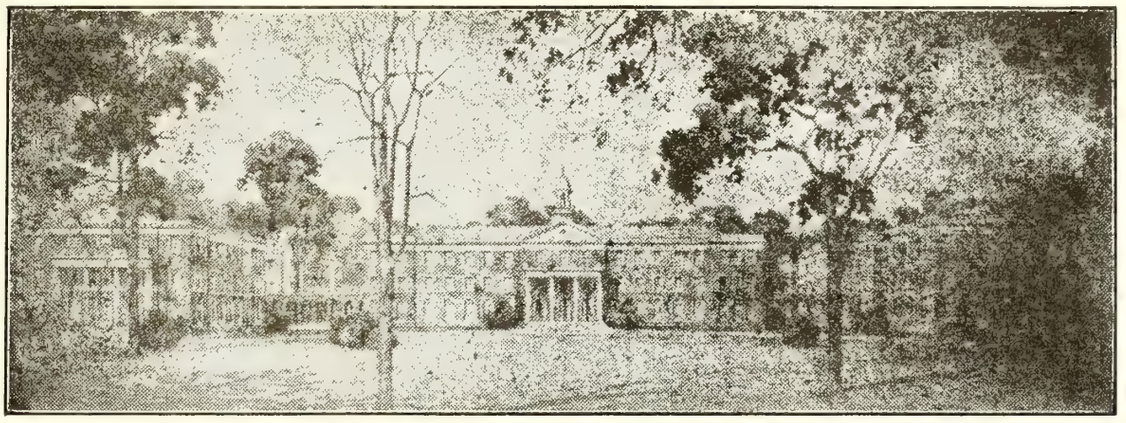

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Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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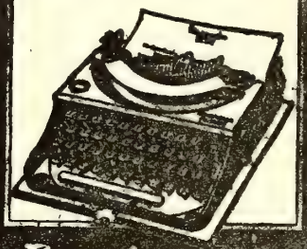

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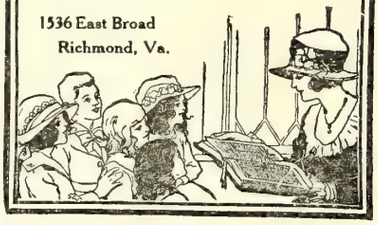

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, SEPTEMBER 25, 1924. | NUMBER 39.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

As a Matter of Respect.—

The vicar of a fashionable Church in Paris has become so shocked at the way bridemaids have dressed at Church weddings recently that he has issued an order that the Church supply mantles ready to throw over the shoulders of his fair parishioners who come to weddings or to any service in the Church too scantily clad. If these young ladies will not care for themselves, this vicar will care for them. We are sometimes persuaded that some American Churches might well follow the example of the Paris Church.

Another Scientific Conquest.—

It is reported that Dr. H. H. Dale, of Canada, has discovered the germ that causes sleeping sickness, and has found a palliative for it which, it is hoped and believed, will save the lives of thousands every year in Africa and other countries. This sleeping sickness has claimed a few victims in this country, and it amounts to almost a plague in Africa. If the discovery of Dr. Dale is what is claimed for it, science has again bestowed a blessing upon mankind. God uses the minds of men to do His miracles for Him in our age.

Japanese Go to Hawaii.—

Japanese again last year greatly outnumbered other aliens in seeking admission to the Hawaiian Islands. In the twelve months ending June 30th, 5,134 aliens were admitted, according to the annual report of A. E. Burnett, chief of the immigration force. Of these, 4,050 were Japanese, including 501 "picture brides"; most of the others admitted were Chinese and Koreans. The Japanese continue to emigrate somewhere, and wherever they go they carry their nationality. They are always Japanese, and this makes them undesirable immigrants for any country. There is no chance of their finding a place in the national life of the country to which they go.

A Fact About Butterflies.—

Male butterflies like to get drunk, while female ones shun liquor and are perfectly contented with water as a beverage, is the discovery of the keeper of a London zoo. He kept many kinds of butterflies in a wire-screened garden, and exposed bowls containing pure water and whiskey. The male invariably took to the liquor bowls and sipped until they fell off the brim and rolled on the ground. The females, however, without exception, shunned the alcohol. This fact about butterflies will be encouraging to those interested in prohibition, and now that women have the vote, it is believed that they, like the female butterflies, will not only shun liquor themselves, but will outlaw it still further from their boys. Whatever strikes at the purity and sanctity of the home will find an opponent in the average woman. Her interest is centered in the next generation. She is the guardian of the nation's future.

Henry Ford Takes a Stand.—

Henry Ford has decided to discharge any one from his factory on whose breath may be found the smell of liquor or in whose home intoxicants may be found. An order to this effect has been posted in the Ford factory. It reads: "From this date, a dismissal without opportunity for appeal will be the penalty imposed on any man found to have the odor of beer, wine or other liquor on his breath or to have intoxicants on his person or in his home. The eighteenth amendment is a part of the fundamental law of this country. It was meant to be enforced, and so far as our organization is concerned, it is going to be enforced to the letter."

This stand which Henry Ford has taken is an admirable one, and one which other business men who are employers might emulate profitably. When the citizens of this country get squarely behind the eighteenth amendment, it will be enforced to the letter, just as it was meant to be. Only the citizens can enforce law, and it is their business. They are the nation in the last analysis.

The League is Praised.—

At a meeting of the Institute of Politics, recently held at Williamstown, Mass., David H. Miller, a member of the American Peace Commission in 1919, said that a state of war had hitherto been regarded as one of the normal relations between countries, but we have now gotten beyond that. Sarah Wambaugh, of the secretariat of the League of Nations, said that only Americans, Turks, Mexicans and Russians were still living under the primitive code and needed a protection treaty. Fifty-four other nations had already outlawed war, she pointed out. Miss Wambaugh said that she had a message from M. Politis, representative from Greece in Geneva, about the Corfu incident between Italy and Greece. When she told him she was going to America, he said: "You can tell Americans that if it had not been for the League of Nations, Greece would be in the same situation as Serbia in 1914."

It is a fact that war must be outlawed; but the means must yet be found. It may be that the League of Nations offers such a means, but it would be hard to convince Americans of it. The League for Americans' needs must have some reservations, because of the high position which America occupies. Most of the nations in the league have everything to gain and nothing to lose, while the case is vitally different with America.

Practice Defines Law.—

There's a class of economic doctors who insist that by paying double wages and cutting the hours of labor in half, then unemployment shall cease and hard times be only a memory. Their theory is that workers should have much more time for leisure and self-improvement along the lines of intellectual and cultural gain.

Their opponents—those who see in existing conditions the natural and inevitable trend of affairs—argue that workers who desire to stock their minds with useful information and to benefit their bodies with healthful exercise, have ample opportunity in eight hours daily, and that, since the majority of workers now refuse to expend the energy and self-denial required to promote their individual fortunes, added time might prove to be only an aggravation of the spirit of idleness.

This is really an interesting question; but, like all issues touching the welfare of humanity, it will, we believe, be solved at the demand of economic necessity. And we may rest assured that practice, not theory, will define the law.—*Southern Printer.*

Consecrated Wealth.—

Consecrated wealth is a necessary partner that goes with consecrated lives in the evangelization of the world. A modest, quiet, humble man who possessed a considerable fortune, but counted his possessions a trust from God, gave himself to the study of the problems of wealth. After prolonged consideration, he published a book entitled, "Wealth, its Acquisition, Investment and Use." One of our exchanges quotes the following striking passage from the book: "There is a luxury in doing good sweeter far than any material gratification that money can buy. It is better to be rich in good works, rich in happy memories, in an approving conscience, in the prayers of the poor and in the smiles of heaven, than in heaps of mere golden dross. He who can truthfully say with the patriarch, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy,' is rich indeed in an immortal treasure, that no possible reverses of fortune can ever destroy." "The luxury of doing good" is a joy worth seeking after. If all God's stewards were faithful, living simply and economically, and in loving loyalty to the Master, giving that which rightfully belongs to Him, how much more could be accomplished in the vast world field, "hastening the coming" of the Lord. —*Selected.*

NOTES-PERSONALS

Are you ready for Conference? If not, you had better get busy. Some of the Conferences are less than a month off.

Rev. N. G. Newman, pastor, held a very successful meeting with Holy Neck Church the week of September 7th to 13th. There were twenty-seven additions to the Church. Dr. Newman is now settled in the Holy Neck parsonage at Holland, and is happy in his work. His people have received him most cordially.

Our Sunday School at Mt. Olivet, Greene County, Va., Rev. A. R. Flowers, pastor, now numbers more than 170, and is said to have sent in to their Conference at its recent annual session the best report of any school in the Conference. Though located in the mountains of Virginia, where travel is not easy and the roads not the most inviting, this Church and school are among the most progressiive and promising of our country districts. Congratulation to Bro. Flowers and his faithful co-workers.

Rev. McD. Howsare, secretary of evangelism, put on a week's campaign of evangelism in the Holland, Va., Christian Church recently. Pastor and people were simply delighted, edified, thrilled with the methods employed and the results achieved. There were sixty-nine additions to the Church—and Bro. Howsare did not invite a person to accept Christ or join the Church. The members of Holland Church did that; and we are happy to discover that God can, and will, use their efforts, as well as the efforts of an evangelist, to win souls to Christ and the Church.

The people of Elon College community gave their pastor, Dr. Alexander, a real, "sho-'nuf" pounding Saturday P. M., the 13th. Dr. W. P. Lawrence, the spokesman of the happy throng, told Dr. Alexander and family that the Elon folks had been wanting the privilege of going in a group to visit him and his, and only brought along the good things for his larder as an excuse for the visit. It was a happy occasion. We advise every Church whose members read THE SUN to pound their pastor forthwith. It is an excuse for having a real, happy time together. Try it.

We congratulate our good friend and brother, Rev. Joseph Wood Fix, formerly of Burlington, N. C., now of Gresham, Neb. The happy event was solemnized in the West End Methodist Episcopal Church, Nashville, Tenn., and Miss Gladys Eloise Akin was the bride, of whom the Tennesseean says: "Mrs. Fix is one of Nashville's most popular young ladies, having a great host of friends throughout the State." Mr. Fix, well known to many SUN readers, after graduating from Elon College, went to Vanderbilt University, where he received his master of arts degree, and has since been engaged in religious education work in Gresham, Neb.

Rev. A. R. Flowers, pastor, writing September 17th, of the recent revival at his Mt. Olivet, Greene County, Va., Church, says: "The services last week at Mt. Olivet were full of interest from beginning to end. We were not able, for lack of room, to accommodate the people who came. More than 100 were turned away each evening. We have had thirty-five additions to the Church roll this year, and our Sunday School has increased from 134 last year to 176 at present. Our industrial work has also created much interest. I have cotton here that is five feet high and four feet broad, and it was not planted till June 13th, the flood streams destroying the first seed that I put out. I have grown more than a dozen varieties of vegetables, grain, etc., successfully that have not grown here before."

Mr. John T. Kernodle, treasurer-manager of the Central Publishing Company, surprised his friends on last Wednesday evening when he and Miss Virginia Beale were married by Dr. Franklin, of Grace Methodist Church.

Mr. Kernodle was on his way to the station to join the Acca Temple Band on their trip to Atlantic City, where the Shriners were to have a three-day outing. After the marriage ceremony was performed, Mr. Kernodle continued his trip. Mrs. Kernodle joined him on Friday evening in Atlantic City. They will visit Philadelphia, New York, and other points north.

Mrs. Kernodle has been prominently connected with the State Board of Education for the past two years, and both of these young people are active members of the First Christian Church of this city. Many friends are wishing them happiness.

MEMORIAL FUND.

Previously acknowledged	$20.00
Mr. W. H. Joyner, Courtland, Va.....	1.50
Mr. Jaron I. Joyner, Courtland, Va.....	1.50
Total received to September 18th.....	$23.00

Bro. J. I. Joyner, in remitting gifts from his brother and himself, says: "I wish that we could send more. If we could do according to our feelings in the matter, the work would have been done before now."

We are grateful for these gifts. Let others send in as rapidly as they will. The committee is preparing to act in the matter as soon as the funds are on hand.

The Southern Convention at Norfolk, in May, decided to erect monuments at two historic spots, long neglected by us Christians. One is to be at the site of Old Lebanon Church, Surry County, Va., where all party and sectarian names were discarded by our Church ancestors and the name Christian only was adopted.

The other is the late resting-place of Rev. Jas. O'Kelly, near O'Kelly's Chapel, Durham County, N. C. We should have $2,000 with which to erect suitable markers. What will you give?

COMMITTEE ON MONUMENT.

(Judge J. F. West, chairman, Waverly, Va.; Rev. Stanley C. Harrell, secretary, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C.)

Send funds to the treasurer, and same will be acknowledged in THE SUN.

J. O. ATKINSON,
Elon College, N. C. *Treasurer.*

FIRST CHURCH, NORFOLK, VA.

The above caption is not inappropriate for what I am going to write, since the whole Christian Church in Norfolk has lost one of its greatest personages in the death of Mrs. M. E. Nichols. Seldom does one see in these days of materialism and specialization the name of one who was neither rich nor a specialist of some kind in a conspicuous place in a paper; not even a Church paper. But here is a woman who was neither a capitalist nor a specialist, a woman who lived for seventy-two years in the same community where she was born, when she married, and became a mother of mothers, who is worthy of a place in the columns of THE CHRISTIAN SUN—the Church paper she loved most to read. Her husband died in Christian faith seven months before she died—the 1st day of August last. For sixty years she was a member of the First Christian Church; she was its first and only deaconess, and died holding the following offices in her Church: deaconess, president of the Woman's Missionary Society, president of the Ladies' Aid Society, treasurer of the Ladies' Aid Society, custodian of the Church's fund for the poor, and member of the official board. She was a Christian worker of few words but mighty results. Her life was a benediction to the whole community.

As far as the First Christian Church is concerned, one of the greatest things about Mrs. Nichols is this beautiful fact, that she was so unselfish in all her activities, so much an exponent of the Christ-like way of living, that while she held many very responsible places in our Church, her going will not impair the progress of the Church. The death of some leaders almost kill a Church. They are not the greatest type of leaders, after all. That leader who, like Mrs. Nichols, was able to live in Christ, to make one's life Christ-centric, rather than self-centric, truly has eternal life; and then one's death is not death, for one's works follow one. Her spirit, her counsel, her way of doing things, her kind of living, is still one of the biggest assets of our section of the city, and her successors will not find her achievements a handicap, but a blessing. So, a rare leader has gone to her reward.

JOHN G. TRUITT, *Pastor.*

MARS.

For a month the eyes of the astronomers have been turned upon Mars. As the brilliant planet swung nearer and nearer the earth, the intensity of popular interest deepened. Would the powerful telescopes disclose any indication of intelligence and life upon that blazing star? If so, would sufficient information be revealed to enable us to judge something of the nature of that life? Are the intelligent creatures on that planet, if such there be, trying to communicate with the earth?

Speculations were rife and the world listened eagerly for any signs from the watchers on the Jungfrau and Mt. Wilson that new knowledge was being obtained or that communication was being established with our near, yet distant, celestial neighbor.

But all in vain. The planet shone on with its cheery, or baleful, light, dependent upon the mental bias of the star-gazer. The only answer to human queries—a twinkle, a gleam, a shaft of brilliance.

Perhaps it is a rebuke to the soaring curiosity of man. Perhaps it is a challenge to solve the problems near at hand before wandering afield in quest of planetary riddles. Perhaps it is a command to clean up our own back-yards before essaying a conquest of the sidereal spaces.

So long as we are unable to cope with illiteracy, grinding poverty, war, industrial feudalism and religious hatreds, we need not lose any sleep because of our inability to discover life on Mars.

WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet on Friday, October 10th, at Holy Neck Christian Church. Morning session will open at 10:30 o'clock. Mrs. C. H. Rowland, president of the Conference, will preside.

MRS. L. W. STAGG,
Secretary.

THE MUSIC WORLD.

By Rev. W. W. Staley, D. D.

(At Elon Chautauqua, July 29 to Aug. 2, 1924.)

V. THE USES OF MUSIC.

Music is used in most human tastes and interests. It brightens the dance, marriage, receptions, picnics, moving pictures, and worship. The piano, orchestra, quartet, violin enter into social gatherings, dining-halls, parks, and wherever people mingle in groups for pleasure. Most of such music is secular and entertaining. The range is from the rudest dance to the highest festival.

Schools, conservatories, opera houses, teachers, singers, orchestras, all work for the refinement of the people in tastes, manners, morals and social relations. Concerts, operas, symphonies enter into the progress of society in all that carries human aspirations higher. Musical circles educate and cultivate, and it would be a dull and coarse world without music. Education is incomplete without music. Like all other arts, it cultivates those who can neither sing nor play. Few can paint, but painting refines society. The same is true of all the arts. The necessities of life are produced by the many; the refinements of society by the few. This use of music goes into the home, the school, the concert hall, the park, the parade. It has its inherent, its latent, its responsive chord in human nature. "The man who has no music in himself, and is not moved by concord of sweet sounds, is fit for treason, strategem and spoils." Culture is inconceivable without music. This would be a dull world without winds, pattering rain, dancing hail, bark of dog, or song of bird. It is a part of the happiness and progress of the human race. National music is as characteristic as speech and custom in social life; but "Home, Sweet Home" touches the heart of the world.

National airs excite patriotic feelings and actions. The "Marseillaise" of France; the "God Save the King" of England; the "Star-Spangled Banner" of America, and "May our Lord Forever Reign" of Japan, are more than songs—they are the outburst of love of country and a patriotism for which millions have died. Such patriotism could not be expressed by words alone. The tune arouses feelings that are silent most of the time. True music arouses the best in human souls and in human society. It is a quelling, unifying power. An audience can be brought to unanimity of feeling by a song, a chorus, or an orchestral melody. It quiets the babe, comforts the mourner, soothes the despondent, and keeps the step of the marching host. Armies march to the sound of the fife and drum, and the great crowd stops to listen to the band. A company of Scottish Highlanders had been forced to fight without the usual accompaniment of their native music. In a battle, when everything seemed to go against them and they were discouraged, their chieftain appealed to the commander to have the pipes play. The effect was magic. As soon as the familiar strains of the bagpipes struck their ears, the fighters took new strength, fought a gallant fight and won the battle.

Germany supports more than ten thousand military musicians. The band and the grandstand puts quick and harmonious step into the crowd; the world is in harmony so long as it listens to music or sings.

The great masters have done their best work in composition and rendition on social and sacred themes. The great music house, after all, is the Church of God. Catholic and Protestant alike have taught the Church to praise God with instrument and voice. The Sunday School is more earnest and enthusiastic in song. Here, all learn the value, as well as the use, of music. The piano, the orchestra, the children, all unite in praise. Could the Sunday School live without sacred music? Could man live without air? There was no Sunday School where there was no song. All devotional services are aided by song; and devotions are richest when they "sing with the spirit and the understanding."

The widest use of music is in the worship of God. Dancing was once a mode of worship. "Miriam, with timbrel in hand, led, nad the women joined her with timbrels and dances."—Ex. 15:20 And "David danced when entering the city with the ark, leaping and dancing before the Lord."—2 Sam. 6:16. But dancing has been degraded until it can no longer be used in worship or religious joy. Children leap and shout when they are happy, and Christians do sometimes; but one of the keenest criticisms of parents in the Bible is in these words: "These children dance."

There are more than 68,000 men and women teaching music in the United States, and more than 75,000 who manufacture, sell, and tune musical instruments. Paris pays $500,000 to 700 singers and players and others needed to produce the opera. In London, 4,000 men and women earn a living as music teachers, and 11,000 in Great Britain. Music undoubtedly aided primitive peoples in the worship of their deities before man had any definite ideas of musical composition. What would the Bible be without a hymn book? What would worship be without song? The millions upon millions of worshippers in the world today worship God in song. If the whole Church could assemble in one place and sing, "All Hail, the Power of Jesus' Name," it would devour the noise of war. What would an evangelistic meeting be without song? Music is the soul of revival, the inspiration of prayer, the fire of praise. How many sinners are converted without song? It goes deeper than words. The tune reaches the heart. The chorus moves the congregation. The psalms live in the middle of the book. A revival of music means a revival of religion, and the songs of Zion will win the world to Christ. Praise is the most powerful weapon in the world; and worship would be dumb without song. All can sing in spirit and with the understanding. The ears that hear, help the voice that sings. Praise seems to be the principal thing in heaven. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."—19:6. David says, under inspiration, "Praise waiteth for Thee, O God, in Zion."—65:1; and again, "Make a joyful noise unto God, all ye lands; sing forth the honor of His name; make His praise glorious."

Music interprets God's words to our hearts, and our hearts to God. He knows us best, and we know Him best, in song. The man who threatened to play down the great bridge with his violin was simply saying that the power of music is beyond control.

NOTICE TO CHURCHES OF THE NORTH CAROLINA CONFERENCE.

At the last session of the North Carolina Christian Conference, no place was selected for the next annual session. The executive committee was authorized to receive invitations from Churches and select the place of meeting this fall. Churches that wish to invite the Conference or that are willing to entertain the next session of the North Carolina Christian Conference which meets Monday evening, November 24, 1924, will send their invitations to the chairman of the executive committee.

W. C. Wicker,
Chairman Executive Committee.

PROGRAM OF THE TWENTY-SIXTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE, TO BE HELD AT LANETT CHRISTIAN CHURCH, LANETT, ALA., OCTOBER 21, 22, 23, 1924.

First Day—Evening Session.
7:30 o'Clock.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service—Rev. A. H. Sheppard.
Reading and Adoption of Program for the Session.
The Annual Address—Rev. H. W. Elder, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. C. W. Hanson.
Reading of Minutes of Previous Session.
Report of Executive Committee—Revs. H. M. Gray, C. W. Hanson, P. L. Duke.
Report on Religious Literature—Talmadge Gray, A. C. Huckaby.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Address—Miss Susie Elder.
Sermon—Dr. Beougher, President of Bethlehem College.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service—Rev. S. D. Lankford.
Reading of Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address—"The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform—Rev. W. H. Brewer, A. B. Mann.
Report on Foreign Mission—Rev. P. L. Duke, S. D. Lankford.
Report of Home Mission Board—Rev. H. W. Elder (Chairman), Walker Pearson, C. W. Hanson.
Address—Rev. H. W. Elder.
Report of Woman's Board—Mrs. A. L. Harry.
Report of Young People's Work—Miss Alymer Goodwin.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Services—Rev. W. H. Brewer.
Annual Session of the Christian Missionary Association, President Rev. H. W. Elder Presiding.
Organization.
Regular Order of Business.
Address—"Our Orphanage," by Chas. D. Johnston.
Address—"Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. H. W. Elder, Rev. H. M. Gray.
Address—"Christian Education," Dr. Beougher, President Bethlehem College.
Report of Special Committees.
Bills Against Conference; Report of Treasurer.
Sermon—Dr. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE FIRST BIBLE LESSON ON TEMPTATION AND DISOBEDIENCE.

The story of Adam and Eve in the Garden of Eden is one of the most interesting stories in Hebrew literature. It is interesting not only because of its graphic portrayal of characters and incidents, but especially because it is so true to life. It is a striking presentation of human temptation and disobedience. As to whether or not there were other people living at the time of Adam and Eve, we are not concerned. The Bible does not pretend to be a complete history of the human race. Nor does the Bible writers attempt to impart scientific instruction in telling the beginning of creation—their sole object is to give an intelligible account of God's relation to the world and to man.

Who were Adam and Eve? Were they perfect beings before the temptation and the disobedience? Were they real persons? As to whether they were perfect beings before the temptation and disobedience, people differ in their opinion. That Adam and Eve were real persons, seems verified in the fact that the world is still full of "Adams" and "Eves."

There are two philosophies of life. The one says that the human race started on a very high level, the level of human perfection, and because of the sin of one man and woman, the whole human family was damned, and has been going from bad to worse ever since. This philosophy teaches that Adam and Eve were perfect until they sinned, and that they were more righteous before they sinned than anybody, except Christ, has been since. It teaches, in other words, that the world has been going backward ever since Adam and Eve transgressed God's law, and that what humanity is hoping for is that God will some time reinstate man into the exalted position of the perfection that Adam and Eve enjoyed.

The other philosophy of life is that the human family started very low in moral and spiritual appreciations, and has been slowly climbing higher; that, by and large, humanity is climbing, advancing, that it is moving in an upward trend toward God. This philosophy of life teaches that Adam and Eve, representing the first members of the human family, were perfect so far as innocence was concerned, until they fell in temptation—innocent, just as a little babe is innocent. But there is no righteousness in a baby's life. Righteousness is the quality of character that is attained only by overcoming temptation. Perfection is more than innocence.

Adam and Eve were as perfect as a little eighteen months' old baby, because they were as innocent as he, until they disobeyed God. But I would hate to think that there is a boy or girl in your Church who has arrived at the age of moral accountability who is not more righteous than Adam and Eve ever were. Is not the truth of the matter this: Adam and Eve, representing the first man and woman of the human family, lived in the childhood experiences of the race. They lived the experiences of children during those days of innocence. When they found themselves possessed with a moral consciousness—able to know God's demands, having attained the stage of accountability, and deliberately ignored the "thou shalt not" of their conscience—they passed that moment from innocence to guilt. What they had done perhaps ofttimes before, unconscious of the fact that doing so was a transgression of God's law, that same thing became a sin the moment they became able to discern between right and wrong. The moment they became conscious that such and such was against God's holy law. Paradoxical as it may sound, yet, nevertheless, it is true that the temptation itself marked a stage of advancement in the moral development of Adam and Eve, but their sin was the signal of a backward step. And more than that, it showed the real condition of their past life. In other words, their sin gave evidence to a moral weakness, an unwillingness to do what they knew to be right. Moral courage is measured by a man's resistance against temptation. Righteousness is the fruit of innocence maintained in the face of temptation. The opportunity was given them to rise from innocence to righteousness, but they chose to fall victims of sin. Sin is innocence surrendered to temptation. The test of a man's character is not alone what he does not do that is wrong. It is what a man does that is right as compared to his opportunity to do what is wrong. The highest test of character, however, is what a man will do when he absolutely knows that nobody will find it out.

Eve's temptation was the outcome of her listening to the tempter's subtle words. The tempter beguiled her with the assurance, "Thou shalt not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be God, knowing good and evil." She learned the possibility of knowing both sides of life—of knowing the good and the evil.

The writer of Genesis pictures the tempter as being a snake. No one, I suppose, thinks that it was an actual serpent or snake that tempted Eve, and that the whole tribe of serpents crawls as a punishment of an offense committed by one of their number, or that the whole iniquity and sorrow of the world are due to an actual serpent. Plainly this is figurative language. The greatest truths are most easily expressed in figurative language. Not that the tempter was a literal serpent, but that the temptation comes like a serpent —like the serpent of the field, that fascinates its victims by its glittering eye, stealing upon them by its noiseless, low and unseen approach, capable of crushing its victim with every part of its sinuous length. Temptation, like the serpent, lies apparently dead for months together, but when roused it can summon strength even to crush its strongest victim. Unseen temptation lies by our path and flashes its poison into our souls before we scarcely know it. As the serpent finds its way everywhere—over fence, over rocks, into every corner and recess, so it is impossible to keep temptation out of life. It appears where least we expect it and when we think ourselves the most secure.

Eve fell out of curiosity to learn why that particular tree of the garden was forbidden. This is true of every life. Temptation succeeds by first exciting our curiosity. The boy and girl are anxious to learn what certain forbidden practices offer. That is the secret of the reason why so many young men insist on sowing their wild oats. They are curious to know the experiences involved in the sowing, but do not take time to consider the lamentation of the reaping. The desire to satisfy the curiosity as to what the different sins offer is the secret of every downfall. No drunkard ever intended to become a drunkard when he first placed the forbidden glass to his lips. No man or woman who is living a degraded life today expected to fall so low when they first started on the downward course of sin.

The opportunity of finding enjoyment and pleasure, even though it was forbidden, lured Eve away.

There are numerous young Eves and young Adams today who would rather follow pleasure's siren call than the call of duty. They would rather enjoy the pleasures of sin for a season than to consider what contribution of service they might render the world. The world has many men today who daily are made to mourn because they failed to take advantage of their opportunity when young, and chose to reap pleasure for a season rather than make preparation for a life. The boys and girls so often think they know more about what they ought to do than father and mother do. They choose to do as they please, regardless of the opportunities for self-realization that the parents offer them; and after it is too late they can only say, "Father and mother knew best, after all."

Eve provoked the temptation by not turning a deaf ear to the tempter. It is always dangerous to parley with temptation. Questions of doubt as to the rightness or wrongness always argue strongly for the wrong. Things that are right and wholesome never set one to doubting.

We can get a glimpse of how human Eve was in the fact that, having fallen into the temptation, she tried to shift the blame upon the serpent for beguiling her. She showed a lack of appreciation of individual responsibility. The same lack is found in so many men and women even in this day and age. It is so easy for some people to lay the blame for their sins at some one's else door.

Having yielded to temptation, Eve also led Adam into the same sin.

Instead of resisting the temptation herself and helping him to resist, she yielded and caused him to yield also.

Our power of personal influence is a tremendous force for good or for bad in the lives of our companions and associates. There is no neutral ground in our social relations. We are either helping or hindering others in their effort to live in harmony with God's laws. We are either making it easier or harder for men and women to be Christians. "No man liveth to himself alone," whether he lives in sin or in holiness. The man who is guilty of leading others into sin will have a hard account to settle at the judgment bar of

God. The man who has been instrumental in God's hands of leading others in the way of truth, holiness and love, will receive God's own reward.

After Adam and Eve had fallen into sin, they heard the voice of God walking in the garden, asking, "Where art thou?" They had disobeyed God, but still He was interested in them. No person falls so low in sin, but that he can hear the voice of God calling, "Where art thou?" if he will but listen. When you are about your work in the home, in the store, or wherever your work may be, if some sin has come unto your life, you can't evade the voice of God, "Where art thou?" God's patience is never exhausted in this search after the sinner, or in His search after the Christian who has gone astray.

Adam and Eve felt guilty, and attempted to hide from God. Sin always drives men from God. It drives them away from His Church. You never knew a man or a woman who was living a consistent Christian life to go back on the Church. "They that do evil will not come to the light, lest their deeds be made manifest." Adam and Eve sinned against God, but He followed after them and found them. His love is always seeking to bring back those whom sin has driven away. God wants to forgive. He wants to cover up the guilt if men will come out of their hiding and surrender to Him.

The world was a Garden of Eden to each of us, as it was to Adam and Eve, until we took of some forbidden tree of experience, until we disobeyed God. Sin drove us out of the garden of innocence, the same as it did Adam and Eve. You will remember how dark the world seemed to you the first time you willfully disobeyed God. The time you took His name in vain; the time you broke one of His commandments. You know how you could hardly look any one in the face. You tried to hide your soul. Then the struggle in your life began. Every sin weakens a man in the struggle against other temptations. The world is a Garden of Eden or a wilderness of gloom to us, just as we make it. In Adam we all die—that is, by following Adam's example in yielding to temptation, we die morally and spiritually; but in Christ we are all made alive: that is, by following Christ's example, we are made to know the joy and meaning of life as a gift of God. Each man must choose for himself death or life. Moral and spiritual death, of which the physical death is but a symbol, is sure to come to the person who, with Adam and Eve, yields to temptation. Moral and spiritual life, which alone explains the purpose of existence, and which is eternal, is the heritage of those who, with Christ, resist temptation.

THE ACHIEVEMENT OF AGE.

In our thinking we generally divide the span of man's life into three ages, rather than the classic seven ages. For us, life is thought of as comprising youth, manhood, and old age. Each period has its individual characteristics. Youth is the period of development, enthusiasm, activity, and vision. Manhood is the period of maturity, when mental, physical, and social powers are at the height of their strength and usefulness. Old age is the period of slowing up of all the faculties, and of a gradual disintegration.

Is such an appraisement of life true? It can be true only when life is viewed in the light of the purely physical. It is utterly impossible for me to believe that God sees life from such a viewpoint, or that God has intended any such order. There are no backward turns in God's plan. There are no downward scales in God's universe. God is ever leading onward and upward. I believe in a divine plan that has something richer, sweeter and nobler in store for us every step of the way. What, then, is God's plan for this three-aged life of man. Youth is the time when the physical powers are running strongest, and exercising their greatest influence. Manhood is the period when the intellectual powers have forged to the front. A man of maturity relies not on his physical strength, but upon his intellectual powers, to carry him through. And what of old age? If the divine triad is to be completed, then old age is the period when the spiritual gains the ascendancy. It is the time when the spiritual faculties of man that have been, or should have been, blossoming in the two earlier periods, produce their perfect fruit.

Some day, perhaps, we will get a Christian view of old age. At present, our thought of old age does not even measure up to that of the old pagan philosophers. I know a lot of good Christian women (and men, too) who, when you mention the subject of age, either hurriedly change the subject or else their faces take on an expression of mournful misery, or they try to assure what will pass for meek resignation to a horrible fate. They act as if God were visiting some terrible judgment upon them, or as if He has very carelessly permitted an awful catastrophe to creep upon them. Some are even resorting to heroic measures, and endeavoring to cover up the changes that time has wrought in their physical appearance. Their efforts would be amusing if the results were not so tragic. You even hear men and women who have been of large service in the kingdom talking as if all their usefulness were passed because they are no longer as young as they once were.

What does it matter if your body is growing old, if your spirit is growing stronger with each passing year? What does it matter if your feet will no longer carry you to the sanctuary, when upon the wings of believing prayer you can soar up to the throne of God, and of the Lamb. What does it matter if your physical vision is growing dim, and you are no longer able to revel in the beauties of this natural world, if you have learned to see with the eye of faith the beauty of Him who is altogether lovely? What does it matter if the ear no longer catches the delicate shadings of sound, if the inner ear is attuned to catch the faintest whispering of the still small voice? Who has not seen soul-beauty that would rival that of the angels, shining upon faces that were as wrinkled as frost-bitten persimmons, and has not come away feeling that he had seen the most indescribable beauty of earth. And all the old folks that you have ever known who were worth knowing and loving were folks like that. The leaves always begin to lose their beauty when the fruit begins to ripen. Let us rejoice in facing an age when the physical and intellectual powers shall be slowed up, if it means that the Spirit shall bear its perfect fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. These, in their perfection, are the achievement of age.

It is the privilege of every Christian to look, strive, and pray for the day when these fruits of the Spirit shall ripen into the perfection of spiritual development. If the minister has come to old age without attaining this crowning glory of his ministry, then God pity him! And if our Church is so blinded by the physical and the intellectual as not to appreciate, and avail themselves of these real spiritual powers of her aged ministers, there is but one path for her to tread, and that is the path of repentance.

"NATION PUTS ON WAR PAINT."

After all, the militarists, with all their persistence, did not fool the people. They had told us that Mobilization, or National Defense, Day was in no manner a war movement, but a peace movement. But on September 13th, when the morning dailies greeted us, the big headlines were "Nation Puts on War Paint," "Demonstrates Power," "Nation's Metropolis Plays War and Tests its Defensive Power." Let us presume for the sake of charity that the War Department does want peace, but the method pursued, to say the least of it, seems to be a very awkward gesture in that direction. We have enough of war to last us for all time to come. We cannot see that it will help any to keep war terms before us, much less war units, fighting forces, war paint, and such like. What the United States needs today is a mobilization for peace and to take steps to defend itself against all war and all signs and aspects of war, and all methods and measures that look like war. To say that preparedness prevents war is to go in the face of indisputable facts, and also in face of the awful tragedy to which Germany can give sad attest.

However, the day is past, and the great body of the American citizens, so far as we have been able to learn, passed the day in their peaceful and useful pursuits, giving not the slightest heed or attention to Mobilization Day. The militarists had their glory, and we trust that their efforts will unite with the efforts of the pacifists in helping to bring a permanent peace to the world. But the folly of Mobilization Day was, and is, we think, deplorable, and we cannot bring ourselves to believe the people of this nation ever care to see this folly repeated.

SACRIFICIAL GIVING.

"He that giveth, let him do it with simplicity."—Rom. 12:8.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."—2 Cor. 9.

Sacrificial giving usually comes from those who have little of this world's goods. It is the story of the noble giving of "the Churches of Macedonia" repeated, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:1-2). The Southern Baptist gives this interesting and touching story: "An Italian widow, of Washington, who made $900 last year doing laundry work for congressmen, paid $600 of it into the treasury of the Baptist Church of that city of which she is a member. She is greatly interested in the salvation of her people." This widow did not give "all her living," as did the "certain poor widow" who cast the two mites into the treasury of the Lord (Mark 12:42), but she gave the greater portion of her living—not the tenth (which, alas, only a small fraction of God's people give), but two-thirds of her income. May such simplicity and liberality as exemplified by this widow incite others, whether rich or poor, to "go and do likewise."—*Selected.*

When James Gordon Bennet sent Henry M. Stanley to search for Livingstone, he said: "Draw on me for a thousand pounds today to provide your equipment; and when that is exhausted, draw on me for another thousand; and when that is done, draw another thousand; and when that is done, draw another—but find Livingstone." God asks us to glorify Him by a life devoted to Him every day, and He authorizes us to draw on Him for the wisdom, grace and strength needed to enable us to reach His end; when one day's supply is exhausted, we are to draw another, and then another, and then another, until the complement of our days is filled up.

CONTRIBUTIONS

IDEALS OF EDUCATION.

Generally speaking, there are four theories of education claiming the world's attention. These ideals are not rigidly exclusive, and any one of them naturally and necessarily embraces points emphasized by the other three, but each one stands out clearly and distinctly from the others and has its advocates and parties in the educational world.

The first theory is that the aim of education should be *discipline*. The distinctive aim of all education should be to train and discipline the mind. This ideal is the one held by the great English schools, such as Eton, Rugby, Winchester and Harrow, and by the great English universities such as Oxford and Cambridge. The curriculum is shaped with this end in view. The boys are put upon Latin, Greek and mathematics at an early age, and practically every student, regardless of what he is going to do after graduation, is held to the same course. Especial stress is put upon methods that call for the severest disciplining of the mind. For instance, every boy spends years in translating Latin verse into English blank verse, and in turning English into Latin. When the curriculum branches out into philosophy or the arts, the whole emphasis is put upon training the mind to think logically and clearly. The results of this theory of education, in spite of the tremendous assaults against it from Herbert Spencer's time until today, have commended themselves to the at least serious respect of all people. Out of these English schools and colleges have come the greatest statesmen of the last hundred years, the great bishops, lawyers, educators, and editors, and the men who, in India and other colonial dependencies, have governed with a most remarkable degree of success. Professional men in England do not put in a third of the time in direct preparation for the profession that Americans do. There are, for instance, nowhere near so many divinity schools or law schools in England as there are in America. The theory is that if you have a trained, disciplined mind, it is capable of doing anything. We have heard it said that even the great offices, banks, factories, engineering works, ship-building concerns in England prefer to take men trained at Oxford or Cambridge, to men who have grown up in their own establishments or those trained in technical or commercial schools. The highly trained mind can grasp specialties of which it has known little, in one-fourth the time that the untrained mind can, although the untrained mind may have much more intimate knowledge of the special thing; and although the remark of the head of a great brass foundry at Sheffield to the effect that he would rather take a boy from Oxford reared on Latin and Greek than a boy from the technical school reader on mechanics, should be taken with a grain of salt, it does represent a very general feeling of a great body of English opinion. The advocates of this theory of education also point with great pride to the fact that Englishmen can write. The editorials of many of the great British papers approach often remarkably close to literature. While this ability to write, this sense of style, is probably partly due to tradition, to the hearing of perfect English at home, and to the reading of fine English from childhood, there is no doubt that the almost inevitable result of the emphasis put upon translation in all the English schools is superior style, a sense of the value of words, which is a great part of style, and order, which is the opposite of slovenliness.

The second ideal of education is *culture*. The educated man is the cultured man, the gentleman, using that word in the sense in which it is used in literature—the well-bred, widely read man, with poise and good judgment, and broad outlook upon both life and letters.—in Matthew Arnold's famous words, the man who knows the best that has ever been said and done. It is this ideal of education that our older colleges—Yale, Harvard, Amherst, Williams, Dartmouth, Brown, Columbia and Princeton—emphasized for many years and which some of them still continue to emphasize in spite of the inroad the vocational ideal has made. In these colleges, Latin and Greek were studied until recently as at Oxford and Cambridge, but with a somewhat different emphasis. Discipline of the mind was there, but the great thing was to give the student knowledge of the two great ancient literatures of the world. There was also much philosophy and history, and in more recent years, introduction to the great literature in our own tongue. There are still many who are clinging to this cultural ideal, although they are having a hard fight against the commercialism of the day and the tendency of these once distinctively cultural colleges to yield to the clamor of an age which somewhat sneers at culture and looks upon a gentleman as out of date and measures success purely in terms of income or to use vulgar parlance "in getting there." But the gentleman—the man of culture—has his own secret sense of joy and of real mastery, and there are those who believe in culture, and if all our colleges desert this ideal and simply become schools of finance and engineering, will seek it in the quiet of their own libraries. We believe a reaction will come in time, and some of our colleges again return to the old cultural ideal and aim at turning out truly educated men—men who will not have to ask "Who was Shelley, anyhow?" as we heard the graduate of one of our modern colleges ask one night when Shelley was quoted. There are many who still would hold, with Matthew Arnold in his reply to Herbert Spencer, that there was no harm in knowing that what produced the candle-flame was carbon and oxygen in combustion, but that he would much rather his boy should be able to read Hamlet by the flame, and understand it. (The protest by one of the classes of Amherst College against its deserting its old cultural ideal and becoming a university with emphasis on practical science and allied subjects is an interesting instance of the remnant still left in the country, who believe that the end of education is a high type of manhood, cultured gentlemen.)

The third ideal, and one which just at present has the great supremacy in America, is the *vocational*. The protagonists of this ideal believe that education should direct all its energies to training a man to do one thing, and that its ultimate end is success in that one thing, and in plain English, the gaining of a livelihood. The group which emphasizes this ideal has got everything pretty much its way just at present. They are turning our high schools into preparatory schools for stenography rather than for college. They are turning our colleges into schools of business, or journalism, or mechanical, mining and electrical engineering. They are not satisfied to have our boys take a cultural course in college before entering the divinity, law and medical schools; they are insisting that the college incorporate the work of the professional school in junior or senior year of its own course. By and by, they will insist that the men who are to be clergymen, lawyers, physicians and teachers put all their years of school and college upon the direct training for their profession. More and more, they are getting the cultural course in the college supplanted by vocational courses. The graduates of today are great successes, but the book-stores are going out of business.

The most recent educational ideal is what might be called the *creative*. The exponents of this ideal are still somewhat vague in their definitions, but it is possible to see what they are after, and it is very interesting. The aim of education, according to them, should be to discover what particular talent or aptitude the boy has, and then set him to work along those lines that he may develop this talent to the highest point. The great criticism they have of the older education is that the child is not interested in his task. It is drudgery. Every child is interested in doing something. Discover what his bent or interest is, then let him educate himself along these lines by research and original work. Perhaps the most thorough experiment in this ideal is the Lincoln School in New York. This school does not neglect the other aspects of education, but the chief aim of the score of exceptionally talented teachers is to study each boy individually, find what his genius, talent, bent, aptitude or taste may be, and get him interested in educating himself along these lines. Here is a concrete illustration of how this method works. A boy of thirteen, whom we know, was in one of the best boys' schools in the country. He betrayed no interest in any of his work, and had no high marks. He was put in the Lincoln School. The teachers found that he was more interested in history than anything, although not greatly interested in that. They suggested to him that he write a pageant or drama covering the period of English history which he was studying. He started in on it, and in a week was so consumed with his task that his parents had a real problem in getting him to bed at night. What is more to the point, this boy who had never done anything well, turned out a rather remarkable piece of work, one that shows considerable promise in writing. This started him to writing poems, too, on other subjects. At the same time, he began to show an interest in all his school work. We are told by the Lincoln School officers that this is the common, rather than the exceptional, outcome of their methods. The whole experiment is being watched with great interest. The first criticism of this ideal that will occur to everybody is that life is made up, to a large extent, of tasks one does not like to do. If one is exercised only in the congenial tasks, what training is he getting to do the hard, distasteful tasks life will surely offer? The authorities will answer that when the boy finds himself through the thing he is interested in, the mind has so been trained and strengthened in that task, such habits of hard work have been formed, that he comes to the hard task with the assurance of ability to do anything. Furthermore, they will say that the hard, disciplinary work is not neglected in the curriculum. "But the first aim of education is to help the boy to find himself, and then setting him to creating along those lines."

We have attempted no full estimate here or comparison of these ideals and theories. We have merely tried to indicate what they are. The final, ideal theory will no doubt comprehend all of these ideals in its methods.—*Frederick Lynch,* in *Christian Work.*

If you would like a copy of the minutes of the Norfolk Southern Christian Convention, send your name to THE CHRISTIAN SUN office, Richmond, Va.

THE MEETING AT MT. CARMEL.

Surely we did not accomplish all that we would like to have done, but we feel that this is just the beginning of a continued work that will continue to grow, to the glory of God and the salvation of man. We truly had a great meeting. The pastor did the preaching, and the people worked and prayed; in fact, they stood by the work with their presence, and gave their co-operation. The members of the Church, with a few exceptions, unless they were sick or providentially hindered, were there—not Thursday and Friday, but the first day and the last day. Many of them came Monday afternoon, and they were there Friday night when the meeting closed.

Not only members of Mt. Carmel, but other Churches; not only Christians, but Baptists and others as well were with us. We very much appreciated the way the Baptist people stood by the work with their voices, in the singing and the praying. We had good singing. Sister Johnson, our organist, stood by the work from first to last, and our own people were there to help in the singing, and not only our people, but the community. Many times during the meeting there were people in the choir from every choir in the community, and there was a mighty praise going up to God.

The people were there; we had a large congregation to begin with on Sunday night. And on Monday afternoon—that day in the revival when the people usually remain by the stuff—old members of the Church stated that there was the largest crowd that they had ever seen on Monday afternoon in the history of the Church.

After the first two or three services, the Church was packed from the pulpit to the door, and many on the outside a part of the time. The people were reverent; if any came for sport, they soon found it was no place to sport, but to worship.

We organized two prayer groups Monday, and they were very largely attended and a great benefit to the meeting. Bro. Johnson, father of Rev. I. W. Johnson, led the sisters in their efforts, and the pastor helped the men. I would not know how to give special credit to any one, but will say the superintendent of the Sunday School was there, the teachers were there, the deacons of the Church were there, and, as I said before, with a few exceptions, the members were there.

People attended, prayed, sang, and did personal work. The results, like all revivals, cannot be estimated, and time only will tell the results.

It is not known just how many new professions there were; there were thirty seven joined the Church, and some of these were members of some Church, but the most of them new professions. Many backsliders were reclaimed, and hundreds of people came to seek a higher state of Christian living. Now, for anything that might have been accomplished for good, we give God the praise, the honor, and the glory, because we are sure that man can never bring about a revival by himself. But we are confident that God is desiring to use man to glorify His name, and will use man when he will let God have His way. And we are confident that God is ready, waiting and willing to send a revival when we are willing to meet the conditions.

Thanks to all the people that helped, and praise God for any good that was accomplished.

Walters, Va. ELISHA BRADSHAW.

If you would like one of the pens advertised in this issue of THE SUN, read the advertisement.

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A CALL TO MISSIONARY SOCIETIES.

The presidents of all Conference Woman's Mission Boards throughout the Southern Christian Convention are most earnestly requested and urged to do everything possible to raise their full quota of the Convention apportionments for this year. Never before in the history of our Woman's Boards have the needs been more urgent than at this time. Dr. J. O. Atkinson, secretary and treasurer of the General Mission Board of the Southern Christian Convention, is called upon just now to raise $10,000 by January 1, 1925.

Any of our women who have made Men and Millions pledges may aid wonderfully by paying their pledge, in addition to their missionary society pledge. Let us not fall behind in our finances at this critical time.

MRS. W. H. CARROLL,
President W. M. B. of S. C. C.
Burlington, N. C.

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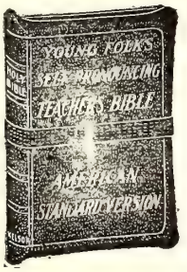

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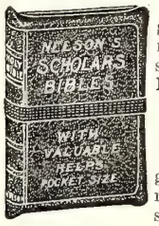

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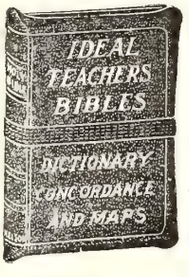

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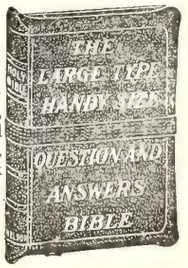

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

MEN AND MILLIONS.

Many Sun readers may be tired of the name, but none who know the facts are tired of the results achieved by Men and Millions. Those who say or think or imagine that the movement has not more than justified all the labor and expense put upon it are certainly not acquainted with the achievements of the movement. Admit that it has not accomplished thus far in every detail all that had been desired, it has, at any rate, quickened activity in every branch and enterprise of the Church. In the light of its achievements, it seems to have been a providential movement to the greatest possible extent.

How The Christian Sun would have survived without it, no one can tell. It came to the rescue at a time when there was no other available hand in sight to help. It has added very materially to the income of our superannuated fund, so that all our aged and infirm ministers and the widows of deceased ministers receive twice every year an expression of gratitude of our Church through a money contribution to their support.

The colleges have received help, our Sunday Schools have been assisted, our Orphanage has been benefitted, our missionary work in all lines has been increased, and, in fact, all the interests and enterprises of the Church have been the beneficiaries, while so far as we know, none have been the losers.

Many of the faithful are paying their pledges promptly and accurately. These are the beneficiaries and the backbone of the Church in a time of need. If those who opposed the movement or remained out of it have united or co-operated in any sort of team-work for Christian service, by enlarging the Church and building up the enterprises and institutions of the Church, we have not heard of it.

There are many who will yet pay their pledges. They are loyal, faithful and true. They only need time and opportunity. The movement is not finished, nor has it spent its force. It has great achievements yet ahead. Every dollar paid in on pledges will aid materially in carrying forward all that our dear Church stands for and is undertaking to do. Let no one despair, but let every one who is willing to sacrifice in the Master's name, put forth an effort to pay his or her pledge that may yet remain unpaid. There never was a holier movement initiated amongst us, and none with higher purposes and aims than that of Men and Millions. God bless the unnumbered faithful ones who are quietly, but sacrificially, loyally meeting their obligations.

N. C. WOMAN'S MISSIONARY CONVENTION.

The twelfth annual session of the Woman's Missionary Convention of the North Carolina Conference will be held Friday, October 31st, with the Reidsville Christian Church, Reidsville, N. C. All societies are urged to have at least two delegates, and more if possible, at this meeting. Churches having no missionary society are requested to make a special effort to have representatives at this meeting also. In so doing, some woman may catch a vision of the splendid work being carried on by our women and be inspired to organize a society in her Church. Let's make Friday, October 31st, a great day in our work—every society represented at this meeting, every society going over the top in their objectives for the year's work. Mrs. L. L. Vaughan.

Raleigh, N. C.

THE TENT OF MEETING.*

By Howard W. Pope.

When Moses wished to talk with God
And meet Him face to face,
He chose the path all saints have trod,
And sought God's meeting-place.
And when he reached that holy place,
All watched the fleecy cloud
In which God veiled His form and face,
But spake to him aloud.

When Moses went into the tent,
The pillar did descend
To guard the door where Moses went—
A listening ear to lend.
Thus Moses spake unto the Lord
And made his troubles known,
And God did answer, word by word,
Till they were clearly shown.

God's hungry heart doth still delight
To talk, as friend to friend,
To all who come by day or night,
Whom His dear Son may send.
Then, let us have a meeting-place
Where daily we shall go
To speak with Jesus, face to face,
And tell Him all our woe.

And talk with Him, as man to man,
Of children, business, friend;
Of every hope, and wish, and plan,
Until our life shall end.
And we shall find no hour so sweet,
And no such precious place,
As when, before the mercy seat,
We meet Christ face to face.

*Exodus 33:7. Moses called it the tent of meeting. And every one that sought Jehovah went out unto the tent of meeting.

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermon Eldredge.

XII. SWITZERLAND.

Passing from Belgium to Switzerland was passing from the land of war to the land of peace. Although Switzerland was surrounded on every side by warring nations (from 1914-1918) and bordered on Germany, Belgium, Italy and France, yet she remained loyal to the cause of peace for the four strenuous years of the World War.

Beautiful and historic Zurich was our first stop, and it is no exaggeration to say that this city rivals any in Europe as a delight to the eye and a satisfaction to the senses. Flowers, beautiful flowers everywhere! trees, wonderful linden trees in bloom perfume the wide and winding streets; terrace upon terrace up the mountain-side gives glorious views of mansion and cathedral and homes white in cleanliness and red-tile roofs to contrast with the green of the foliage and the wealth of color and shape scattered in gardens everywhere. The great hotel is situated on the terraces a thousand feet above the level of the main street, and our drive up and down was interesting beyond description. The sight from this point ranges for miles over hills and valleys and lakes, changing color with the sun and the shifting light and shadow of the clouds.

Half-way up on the terraces, we visited the great Oberstrausse Protestant Church, with its background of mountain and its foreground of the city at our feet.

But two things especially drew us to Zurich—Zwingli and the Protestant Cathedral, where he was first a Roman Catholic priest and afterward a prophet and leader of the Reformation, and the old school where Pestalozzi began his educational experiment in teaching children and gave us the foundation of our present elementary education. Today, according to the law of the land, it is required that a picture or statue of Pestalozzi and the two children (which is a copy of the great statue in the public gardens of Zurich) shall be in every school-house in Switzerland. I should like to give here an outline of our study and the lectures of Dr. Athearn in Zurich on Zwingli and Pestalozzi, but I am not able to sufficiently condense it in any way to do it justice.

But we must not leave Zurich with its combination of grandeur and tidiness without telling about its spotless street cars of blue and white, as clear and as attractive as a Dutch housewife's tiled kitchen. Imagine a pure white street car, trimmed with delft blue with great double width polished French plate-glass windows, and all looking as clean as the shiny china plate you are to eat from at the hotel, and then to find that the car fare is less than 2 cents in American money. One feels like taking off his shoes as he enters, as they do in the spotless homes of Holland.

But we art now pressing on to Lake Lucern for the morrow, and then to Interlaken and the heart of the Alps.

I will always remember Lake Lucern, for I had a real bath there, which is an experience in Europe. Wash bowls and pitchers are the rule in the good hotels in England and on the continent. And the good Englishman carries his sponge with him. Of course, it is possible to get a bath, or a "tub," as they call it, in any good hotel if you order it the day before and wait patiently for the maid to call you when "your bawth" is ready, Sir," and then pay extra for the service and tip the maid beside. But in Lucern I defied the hotel and all its servants, and had a real swim in old Lake Lucern's blue in sight of the snow-capped Alps. I arose from the tang of the sea with more life in my veins and new zest for the fray.

I was surprised and delighted at Interlaken, the "heart of the Alps," to meet Mr. and Mrs. W. H. Carroll, of our Burlington, N. C., Christian Church. We were mutually and agreeably surprised, for we had parted only about three months before at the Southern Christian Convention at Norfolk, Va., and with neither knowing that the other was bound for here. It was a breath from home, and all too short a pleasure, as our ways parted.

A wondrously constructed "tally-ho and four" transported us from our station to the Eden Hotel, and we were greeted and cheered along the streets by the natives and travelers. We found that this tally-ho was not generally used, but was brought out for us because the proprietor of the Eden had a special friend in our party who had been recently married. At any rate, we greatly enjoyed it. I must here record that there is a garden, with walks and statues and flowers and trees, in connection with our Eden, and that there was also a worthy matron named Eve in our party, and I had the delightful and unique experience of walking with Eve "in the 'Garden of Eden' in the cool of the day." But, lest that real Eve of mine back home should misunderstand, I must hasten to add that the walk was only about a hundred feet and only a minute long, that I might make this record to lighten my story.

On every side of Interlaken are the Alps, but towering, snow-capped above them all, is mighty Jungfrau with her veil of clouds which she only

occasionally lifts to show the grandeur and beauty of her form and to permit a far look beyond into the lands of earth and sea and sky. We were wondrously fortunate in having a perfect day for our climb and in having the heights of Jungfrau clear from her veil of clouds for a full half-hour. Many tourists had waited days and weeks for such a sight, but Jungfrau (meaning "The Virgin") was kind to our Christian pilgrimage, and immediately lifted her veil on our arrival at the mountain hotel at Sheidegg.

But the story of the Alps is a story by itself, and I mean to tell it in future numbers of the *Sunday School Herald,* and hope to remember in it, its peaks and glaciers, and its majesty and glory—something of Him who lived and loved us before "the mountains were brought forth or ever there was formed the earth and the world."

And now, after our descent and after our meeting with Dr. Athearn and the pastor of the old English Church at Interlaken, we press on to historic Geneva, the city which, more than any other, can claim to be "the capital city of the world," and as I see I am coming to the limits of my space, I must attempt the impossible, and compress a thousand years into a paragraph.

Here is the city where, under the leadership of John Calvin and the opposition of Voltaire, there was tried out to a finish the union of Church and State with the Church supreme. Here it was that intellect in Voltaire clashed with emotion and art in Rosseau. Here it is that the great international labor experiment is being centered, and here is the Palace of the Nations and the home of the League of Nations.

I cannot tell of our sight-seeing in this "city by the turquois lake," or of beautiful Mt. Blanc, always white with snow on the sky-line, or of Dr. Athearn's climax of lectures on Calvin and Luther and Christian education; but I may light up, with this closing paragraph, with two incidents which were at least inspirational to me.

One was our visit to St. Peter's Church, and standing there in Calvin's pulpit and in the Hall of the Maccabees with Dr. Athearn. Around us everywhere was history which shall never die. We walked together the pathway and narrow stone stairs which Calvin walked in meditation from his college of a thousand preachers in training, to his pulpit in old St. Peter's, where his messages shook the nation and has echoed and re-echoed in the history of the world. It was a sight and an experience which Dr. Athearn says he never will forget, and which I am sure I could not if I would.

The other incident at Geneva happened on Sunday night. We had been to a Swiss open-air religious service, where we had heard them sing, "Bring Them in from the Paths of Sin," in French, and an impassioned religious appeal in the same language. I was walking with Miss Gertrude, Dr. Athearn's daughter, along Woodrow Wilson Avenue and passing around to the rear of the Palace of Nations, which we had not entered, as it was closed until the next day, and as we were to leave in the morning, we would miss it. We saw a light and a man through the open doors, and boldly mounted the wide stone stairs, passing between two of the largest dogs I ever saw—one a Belgian police dog, and the other a great Swiss St. Bernard. But both (especially the St. Bernard) made friends with Miss Gertrude, and I made friends with the caretaker, who took us two on a privately conducted tour of the Palace and into rooms which the ordinary tourist does not see. But all this is another story, too, for young people and people with young hearts, and the story of the Palace of the Nations—the dream of our great war President—will be told some day in our *Sunday School Herald,* for we lack space here and must hurry on to France with a new love for Switzerland and the Swiss in our hearts.

Geneva, Switzerland.

ALABAMA CHRISTIAN CONFERENCE.

The program for the twenty-sixth annual session of the Alabama Christian Conference, to be held at Pleasant Grove Church, Chambers County, Ala., October 14, 1924, is as follows:

OCTOBER 14, 1924.

Morning Session.

10:00 First-Day Devotional Exercises, by the President.
10:20 Enrollment of Ministers and Delegates, and Election of Officers.
10:45 Reception of Fraternal Visitors from other Conferences and Churches.
11:00 Annual Address, by Dr. S. L. Beougher.
Adjournment for Dinner.

Afternoon Session.

1:30 Song; Prayer, by Rev. J. D. Dollar.
1:45 Reading Ministerial and Church Reports.
Reception of New Churches.
2:30 Filling Vacancies on Standing Committees.
2:45 Report of Executive Committee, by C. W Carter, Chairman.
3:00 Report of Committee on Moral Reform, by J. W. Payne.
Miscellaneous Business.
Adjournment.

Evening Session.

7:30 Report of Committee on Superannuation, by Rev. G. D. Hunt.
Report of Committee on Religious Literature, by Dr. T. H. Denney.
Address, by Dr. J. O. Atkinson, Editor "The Christian Sun."

OCTOBER 15, 1924.

Morning Session.

9:00 Song and Prayer, by J. H. Hughes.
9:15 Report on Foreign Missions, by Dr. J. M. Welch.
Address, by Prof. S. M. Lynam.
10:00 Report of Home Mission Board, by Rev. G. D. Hunt, Secretary.
Address, by Rev. G. D. Hunt.
10:30 Roll Call and Payment of Dues to Missionary Association.
11:00 Preaching (to be supplied by Conference).
Adjournment.

Afternoon Session—Missionary Program.

1:30 Devotional Service, by Mrs. Ammie Orr.
"The Bible in Your Heart" (or Bible verse), by each Missionary Member.
Favorite Verses of Great Missionaries, by Mrs. E. M. Carter.
President's Message, by Siddie Lathum.
Report of Secretary.
Report of Treasurer.
Report of Superintendents.
Roll Call of Societies.
Reading: "Cents for Christ and Dollars for Self," Mrs. V. E. Kitchens.
"Our Goals," by Miss Zanna Stephenson.
"Value of Missionary Literature," by Mrs. V. L. Carter.
"Our Chief Ideals as a Missionary Organization," by Lois Calhoune.
Address, by Dr. J. O. Atkinson.
"Methods of Improving Our Societies," by Miss Coghill.
Adjournment.
2:30 Session of Woman's Missionary Society Work, Directed by Miss Siddie Latham, President.

The chairmen of all committees who are to make reports are urged to have their reports written and ready.

C. W. CARTER,
President.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.
(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE SOUL OF MAN.

(Read Psa. 8.)

Christian people, though in many respects like others, live and move in a different world. Others live in spiritual apathy, indifferences and spiritual insensibility and are dead to what is most vitally significant. Christians look beyond into the future. Riches and power and glory, beautiful as they may be, are to them perishable and passing, and unworthy of more than secondary, if not to say momentary, consideration. These things come and are often flaunted in their faces to tempt them as they come to tempt others; but in their case without success. A Christian's thoughts are too much taken up with more important matters. They refuse to heed such distractions. Their thoughts are with eternal things—the supreme delights. Their eyes are riveted on celestial joys, and the things of earthly and passing nature have no appeal.

In a word, a Christian lives and moves among spiritual realities and appraises everything at its first value, and only one is peerless and without a rival—the soul.

Prayer.—Our Father, we pray Thee to endow us with wisdom from on high, that as we enter upon this week's tasks we may discern between the important and the unimportant, the real and unreal, the truth and the false, the good and the bad, and build our souls up in His likeness. In His name we ask it. *Amen.*

TUESDAY.

A SERMONETTE.

A word to the homely girl.

In face and form you may be unattractive, but mere physical charm is not all important. Cheerfulness is better. If you are bright, well-read and show a genuine interest in the affairs of your fellow-beings you will be sought.

If you seek opportunities to serve, rejoice with the joyful, and sympathize with the sad, and keep your record clear and your life clean, you will find yourself surrounded by many friends.

Friends as a result of mere physical beauty amount to very little. Those who love you for beauty of heart and mind are lasting friends. You may not make friends as quickly as the girl who is pretty and chic, but you can show qualities that will make the mere beauty envious.

Perhaps you have received many snubs and rebuffs because you are lacking in physical charm, but there are always those who look deeper. In time, you will surround yourself with a coterie of true-blue companions who will be a source of great pleasure to you. So do not be discouraged. (Copyright, 1924, International Feature Service, Inc.)

WEDNESDAY.

HOLD THY TONGUE.

"If any man among you seemeth to be religious and bridleth not his tongue, this man's religion is vain."—Jas. 1:26.

If one can manage his mouth, he can escape most ills of life. The food and drink we take in and the chatter we send forth make us a hundred troubles. Fasting and silence are the three methods of health and harmony. There is so much we may better leave unsaid, that it is astonishing the brain does not better supervise the mouth. Put this mischief on half-rations.—*The Catholic Citizen.*

Prayer.—Our Father, enable us to hold our tongues from all that is unseemly, from speaking proud things, from backbiting our neighbors, from speaking deceits, from flatteries, from all evil: and give us wisdom to use knowledge aright, and with truth that is as clear as though its words were from the Lord. Put upon our tongues the law of kindness and love towards every one. In His name we ask it. *Amen.*

THURSDAY.

AMEN!

"Let all the people say, Amen."—Ps. 106:44-48.

This is the exclamation of a grateful heart. It is the end of a saying that is the beginning of a doing. "Amen" ends the praise and the prayer, and it is the beginning of action of him who prays. It is the beginning of the task. "Amen," used to puzzle us until we came to know what it meant—"so let it be," and "so let it be" means "I will do all I can to make it so."

"Amen" is the willingness to shoulder responsibility. It is not getting something from God, but it is giving ourselves in partnership with God in the tasks of the world.

We pray for righteousness in our home and city. What do we do to bring it to pass? Our "amen" is our avowal that we will go through fire and blood before we will yield one inch to the foul sins that stain the soul.

"Let all the people say, Amen."

Prayer.—Our Father, help us to know what to pray for, and how to work for what we pray. Turn our thoughts to Thy word for guidance, and our souls to Thee forever. In His name. *Amen.*

FRIDAY.

WHAT IS RELIGION FOR?

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4-7.

Has it ever occurred to us to ask: By what do we live? What is it that makes life livable? There are three great institutions which support life. They are: first, the family; second, government; third, religion. What is the family for? It is to keep the race alive, to develop social virtues, co-operation, good will, unselfishness. Government is to secure and guarantee human rights, to promote the common welfare. What is religion for? It has a real function in normal society. It is meant to emancipate our spirits from fear of the unknown and the unseen, and our bodies from habits which are hostile to health and happiness and to enlarge our horizon.

Religion is the one thing in the world that gives breath to life. It gives wings to the soul. It delivers us from the peril of thinking in a circle, and enables us to live on the line of discovery. Religion of the right sort increases one's inner resources, and makes him of more value to himself and to the world. Our souls are bound until infinite power sets them free. Our souls are blind until Christ touches us and bids us see. As our organs of spiritual vision accustom themselves to the light, we learn to see life on earth as a divine gift, and life in heaven as its logical fulfillment.—*Rev. C. C. Albertson.*

Prayer.—Lord's prayer, all the circle joining.

SATURDAY.

GOD'S WAY OF TEACHING US.

"Whom shall he teach knowledge?"—Isa. 28:9-12.

The child, learning, must go over the same things again and again. So God must make us do. We are slow in learning the things of the kingdom. Difficulties and chastisements must needs fix our attention upon the course to be pursued, the defects to be corrected. We cannot have things we wish. There are sudden disarrangements of life, squalls upon our sea. If, in addition to the fightings without, we are impatient, our lessons are not being learned. Perhaps we do not wish to learn. Our training must needs be the more severe to bring under control the rebellious spirit.

We do not realize that the interferences in life are precepts upon precepts for our perfecting. The quickest way to efficiency and peace is to accept these adversities as schoolmasters for our good, submit ourselves to their training, reach out and take for our improvement whatever they have to offer us. Instead of fretting, we should say, "What can I learn from this? How from it can I perfect myself?" No doubt, our Ruler sometimes sends such experiences for our good. The more quickly we learn and do, the more quickly they may cease. But if not, the sooner they may lose their disturbing power over us. As in a storm, pouring oil on the troubled waters quiets them, so having perfection and peace tends to peace without. "The fruit of righteousness is sown in peace of them that make peace."—*J. H. Mills.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

"The Sabbath was made for man."—Mark 2:27.

"I was in the spirit on the Lord's Day."—Rev. 1:10.

When we are in the spirit on the Lord's Day, the gates of a new world are open to us. John saw visions and heard music, and received God's will, and was inspired to do His will.

It is said that John was a slave on Patmos, and was worked that hard that he would have no time for worship, and any noticeable devotions on his part would bring upon him more misery. But John's spirit could not so be bound. His spirit was free and he had open access to the spiritual world.

While he toiled, he passed into an ecstatic state. He was suspended from the material and lived in another world. He visits again the tomb with Peter. He hears the women talking about seeing him. He heard the Master's "Peace be unto you" in the upper chamber. He shared the life with the infant Church. He is brother and companion to the saints of earth and skies. He is with them in darkness and glory. And God talks to him of things to come.

God reveals to us great things of the spiritual world when we keep His law and spirit.

Prayer.—Our Father, in Thee we live and move and have our being; help us to place all that we are in Thy light and spirit and at Thy service today, and reveal to us our souls and all that Thou wouldst for us. In His name. *Amen.*

NOTICE.

Any Church or Churches wanting a pastor for the third or fourth Sunday, I would be glad to correspond with same. Would be glad to call and have a service with you. Our meeting at New Center will begin the fourth Sunday in this month. Everybody is invited to come and be one of us. We are praying for a great meeting, as we have lots of material to draw from. Dear readers of THE SUN, pray that God may wonderfully bless and save souls and prepare them for life work in the kingdom.

Seagrove, N. C. W. J. EDWARDS.

Would you like a new Bible? If so, order through THE CHRISTIAN SUN.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Sing a song of seasons,
Something bright in all—
Flowers in the Summer,
Fires in the Fall!

DEAR LITTLE DREAM FAIRIES:

When you have read this little letter from your editor, you must read the story about Dream Fairy Dear. Bless me! after I read this story I just thought about all my Kiddies, and you seem like Dream Fairies to your editor. And, what fun it is, too, to think I have a "Kiddies' Korner" full—chuck full—of Fairies! Well, now, do you know a lot about the Fairies? But wouldn't we just love to know more? a lot more about them! I would! Do you know a little Fairy story that your teacher told you in school? Send it to me and we will publish it in the "Kiddies' Korner." Ho! ho! I 'most forgot something. When you write to me, write *plainly,* and then I won't have to put on Grandfather's glasses—don't forget now, angels.

What little boy wants another story soon, real soon, about Peter Rabbit and his Ma—what? You do? Goody! You shall have it—next week. So watch your "Korner," dears.

Good-by now. Your editor,
MADGE FLEMING MOFFITT.

WHEN LITTLE THOUGHTS GO RHYMING.

A Little Cock-Sparrow sat on a tree,
Looking as happy as happy could be;
Till a boy came by with his bow and arrow—
Says he: "I'll shoot the Little Cock-Sparrow.
His body will make me a nice little stew,
And his giblets will make me a little pie, too."
Says the Little Cock-Sparrow, "I'll be shot if I stay,"
So he clapped his wings and flew away.

NURSERY JINGLE.

Is John Smith within?
Yes, that he is.
Can he set a shoe?
Aye! marry two.
Here a nail, there a nail.
Tick, tack, too!

THE HIDDEN TREASURE.

Once, not so long ago, a lot of elves lived in the hollow of a big tree. They had heard that a great treasure was hidden in this same tree, and my! they hunted and hunted every where, but they could not find it.

One day a great queen from over the seas came to the hollow tree, and two of her faithful servants were told to hunt for the treasure. While they were sitting on the bank of a stream resting, they saw a box floating down.

"Maybe that is a box of gold, or something," said one of the servants.

He stuck out a stick and pulled it in to shore. It was the treasure! And, listen—after he opened it, he found a lot of subscriptions to THE CHRISTIAN SUN!

THE ELF DANCE.

One fresh, early morning
Before the Sun awoke,
Some gay little Elves
Came dancing out to play.
They had torches in their hands,
And fireflies following them.
In their hands were little bands.
They played on the soft green grass—
Pitter patter went their little feet.
They played where the dew was falling
Until they heard the Queen Elf calling.
Then they ran gaily from the dawn,
The little fireflies leading them
To show their way home.

TAXICABS.

I love to ride in Taxicabs—
Yellow, Black and White,
Because they go so very swift;
They go with all their might.

I like to get the good, fresh air,
'Way up on top a bus;
But I always have to ride inside,
'Cause my Auntie makes a fuss!

Dear little Birdie,
Up in a tree;
Dear little Birdie,
Come sing to me.
I'll pet your brown head,
And put you to bed,
And kiss you good-night
When your prayers are said.

SIR GALAHAD A MODEL.

To a high castle on a far hill an angel of heaven had borne the Holy Grail, that sacred cup from which Christ drank on the eve of the last supper. And there only good knights and pure were set to guard it, and Amfortas was their king. But Amfortas did evil, and a spell was cast over him and his court, so that they slept and the Holy Grail stood unguarded.

And it was made known throughout the world that only a knight pure in heart as in deed should find the Grail and free the castle from its spell. So all knights strove to live purely, and many set forth in quest of the Holy Grail, but none were truly pure and none reached unto the high castle on the far hill, until to the court of King Arthur came a boy, Sir Galahad by name.

When but a babe, Galahad had been given to a company of nuns, that he might grow pure and innocent as they. And while a holy woman held him in her arms, the angel of the Grail came in a vision, so that the babe laughed and held out his hands to the mighty adventure before him.

So in the convent the boy Galahad was trained in holy ways. And one day from the court of King Arthur came Sir Launcelot to knight the boy and lead him to the other knights of the round-table. All night young Galahad knelt alone in the convent chapel until the candles burned in their sockets, and, when dawn stole through the windows, came Sir Launcelot and Sir Bors to fasten spurs upon his feet and to lay upon his head the helmet of knighthood, while all about stood the nuns in holy white, holding high their flickering flames and bidding their son godspeed.

In his robe of red, the bright red of purity cleansed by the fire of temptation, knelt Sir Galahad and pledged his life to the quest of the Holy Grail.

DREAM-FAIRY-DEAR.

By Anna Williams Arnett.

A Go-to-Sleep Story for Wide-Awake Children.

One evening, just as the sun was saying "Good-night," the beautiful moon came riding through the sky.

Dream-Fairy-Dear, who lives in the moon, stepped into her airship made of a fleecy, misty white cloud, and started to the earth.

By and by, she came to the home of Little Papoose. He was swinging in his little birch-wood and deerskin cradle under a pine tree. Little Papoose saw Dream-Fairy-Dear in her beautiful white airship, and said, "Dream-Fairy-Dear, where are you going in your beautiful white airship?" And Dream-Fairy-Dear whispered, "I am going to the Land of Dreams, where birds sing at night, where butterflies can talk, where babies ride ponies and chase the wild deer."

Then Little Papoose said, "Please, Dream-Fairy-Dear, take me with you in your beautiful white airship. I want to hear the birds sing at night and the butterflies talk, and ride a pony, and chase the wild deer."

Dream-Fairy-Dear smiled a sweet smile, and said, "You may go with me, Little Papoose, if you will shut your eyes." So Little Papoose shut his eyes. Then Dream-Fairy-Dear lifted Little Papoose up, and up into her airship, and on and on they sailed while Dream-Fairy-Dear sang a song of the wind.

By and by they came to the home of Little Brown Boy. He was playing in the sand by the sea. Little Brown Boy saw Dream-Fairy-Dear in her beautiful white airship, and said, "Dream-Fairy-Dear, where are you going in your beautiful white airship?" And Dream-Fairy-Dear whispered, "I am going to the Land of Dreams, where tigers are kittens, and crocodiles have no teeth, and little boys ride on the elephant's trunk."

Then Little Brown Boy said, "Please, Dream-Fairy-Dear, take me with you in your beautiful white airship. I want to play with a tiger kitten, and a crocodile without teeth, and ride on the elephant's trunk."

Dream-Fairy-Dear smiled a sweet smile and said, "You may go with me, Little Brown Boy, if you will shut your eyes. So Little Brown Boy shut his eyes. Then Dream-Fairy Dear lifted Little Brown Boy up and up into her airship, and on and on they sailed while Dream-Fairy-Dear sang a song of the wind.

By and by they came to the home of Little Blue Eyes. She was standing by a window playing with her doll. Little Blue Eyes saw Dream-Fairy-Dear in her beautiful white airship, and said, "Dream-Fairy-Dear, where are you going in your beautiful white airship?" And Dream-Fairy-Dear whispered, "I am going to the Land of Dreams, where dolls never break, toys grow out of the ground, and caramels and fudge grow on trees."

Then Little Blue Eyes said, "Please, Dream-Fairy-Dear, take me with you in your beautiful white airship. I want a doll that will never break, some toys that grow out of the ground, and I want to pick caramels and fudge from the trees." Dream-Fairy-Dear smiled a sweet smile, and said, "You may go with us, Little Blue Eyes, if you will shut your eyes."

So Little Blue Eyes shut her eyes. Then Dream-Fairy-Dear lifted Little Blue Eyes up and up into her airship, and on and on they sailed while Dream-Fairy-Dear sang a song of the wind. By and by, they came to the Land of Dreams. Little Papoose heard the birds sing at night, heard the butterflies talk, and rode all around on a pony, and chased the wild deer.

Little Brown Boy played with a tiger kitten, a crocodile without teeth, and rode on the elephant's trunk.

Little Blue Eyes found a doll that will never break, some tops growing out of the ground, and picked caramels and fudge from the trees.

So they stayed and stayed, and played and played in the Land of Dreams—all night long!

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 5, 1924.

Subject: "The Choice of the Twelve."

Golden Text: "Freely ye received, freely give." Matt. 10:8.

Lesson: Matt. 10:1-8.

Devotional Reading: Isa. 40.

Reference Material: Matt. 10:1-42; Mark 3:13-19; Luke 6:12-19.

"And He called unto Him, His twelve disciples." They were to "be with Him, that He might send them forth to preach, and to have authority to cast out devils." These two quotations give us an insight into several vital facts regarding the twelve men who made history for Christianity.

"He chose twelve because every Hebrew would recognize instantly that this meant a new Israel, a new kingdom in which the whole race would be blessed, a new Jerusalem into which all the nations of the earth would bring their glory and their honor. The number twelve was like a thought-form to the patriotic Hebrew. He pictured the kingdom of God as having twelve sections."

He chose them, "that they might be with Him." It is no reflection upon Jesus that He wanted companionship. He was normal, the most perfectly normal man that ever lived, and His instinct and longing for human fellowship was strong and insistent. He wanted these men for what they meant to Him. But He wanted them more for what He meant to them. For He faced a critical period in His ministry. The opposition of the leaders and the inability of the masses fully to appreciate His teachings were becoming more and more evident. He had great truths to impart to the members of His needy race. He could not do this alone. And hence He chose these men, that He might impress upon their minds and hearts His teachings and His spirit. As one writer has so strikingly put it, "He wanted to make men who would make men." He wanted to change the world through changed men." It might be added that the condition or test of discipleship was primarily devotion to Him. A willingness and readiness to forsake all, and personal purity and sincerity outweighed formal orthodoxy of belief.

He chose them, "that they might go forth to preach." They were to company with Him, they were to learn of Him, they were to imbibe His spirit, and then they were to go forth to preach, to tell others the "good news." And they were to have authority to cast out devils. Companionship with Him and obedience to Him would give them power over the forces of evil in whatever form they might be encountered. It is encouraging to know that Jesus never revoked this promise. If we learn of Him and go forth in His name we shall be more than conquerors through Christ. This coming to Jesus and going for Jesus is the orbit of the Christian journey through life.

Luke tells us that "He went out into the mountain to pray, and He continued all night in prayer to God." There was much at stake. He must see to it that He had help in picking those who would make history for the kingdom. The Father had a part and a say in the matter.

There is no indication that the men He selected were saints. They had no wings, full-grown or even newly-fledged. They were, for the most part, out-of-door men—genuine, red-blooded men. Some of them were rather hard and coarse. None of them wore a halo, and they can best be characterized by a term popular with college men—"he-men."

It would be interesting to go into a detailed character-study of these twelve men. Space forbids more than a summary of the characters as they are revealed in glimpses and snap-shots in the gospels. Simon Peter, rough, energetic, a combination of strength and weakness; now good, now bad, but always intense; bold, confident, impulsive, and loving, a natural leader and independent character. Andrew, practical nature, with a keen sense of spiritual values, a strong sense of personal conviction, and missionary in spirit. He had a broad sympathy and sound common sense. James, "the son of thunder, sound and loyal, but hot-headed and fanatical, and presumptuous. He was the first martyr. John, known as the apostle of love, and worthy of the title later, but also a "son of thunder, hot-headed, zealous, ambitious, intolerant and exclusive. Philip, an inquiring spirit, cautious and deliberate, rather materialistic in spirit, prosaic and unimaginative, lacking vision and enthusiasm. Bartholomew—we know nothing about him directly, but tradition says that he was placed in a sack and cast into the sea. Nathaniel—probably the Bartholomew of the gospels, fair-minded and sincere in purpose. Matthew, a business man, a gifted writer and a loyal disciple of the truth when he found it. Thomas, known as a "doubted," a title which is not altogether fair, for he was certainly an honest doubter, and, moreover, he was courageous (see John 11:16) and unselfish. He was somewhat gloomy, a despondent, but he was sincere in all that he did. James, the son of Alpheus, little is known of him, as is the case with Thaddeus. Simon, the zealot, a man of revolutionary tendencies, with a hatred of anything foreign, and a believer in strict legalism. Judas Iscariot, sordid, greedy, two-faced, mercenary, with at least some business ability.

This was the stuff from which the Master made men. There is no finer tribute to His ability as a Master than the way in which He took these men of various dispositions and with painful limitations and transformed them into men who went out to turn the world upside down and start a process that will eventually redeem it. "Ye call me Lord and Master, and ye do well, for such I am."

Some Things We Can Learn from the Choosing and the Sending Out of the Twelve.

1. God means to change the world through changed men.
2. God will redeem the world as soon as He can get men enough to carry out His purposes.
3. Devotion to Jesus is a primary test of discipleship.
4. Prayer should precede any important undertaking for God.
5. Jesus Christ is Master of men.
6. The kingdom needs all kinds of men.
7. He who goes in Christ's name has Christ's blessing.
8. Christians are personal representatives of Jesus Christ.
9. We are to give as we have received.
10. The divine wisdom suits the task to the worker, or fits the worker for the task.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

October 7, 1924.

Topic: "In His Steps—How Jesus Cheered the Fearful and Discouraged."

Lesson Study: Matt. 9:2, 10:24-33; John 14:1-3.

(Consecration Meeting.)

The richest, fullest life our earth thas ever known was the life of Jesus Christ. No one has ever had such complete satisfaction and settled peace as He. Rich and full as His life was to Himself, it was the richest, fullest life to others that has ever administered to humanity. Wherever He made His abode, He was a source of helpfulness. Even the hem of His garment was filled with that strength of ability to meet a need of humanity. His life was like a mighty well of water. It had more in and gave more from it than any other life since time began. Love of His Father welled up like a flood within His own heart, then flowed forth to "cheer the fearful and discouraged." He came not to be ministered unto, but to minister, and to this end His spirit exists in the hearts of men today. Wherever He saw a need, He met it sufficient to the individual. Ours would be a dark world indeed if Jesus had never come. What a loss is coming to heathendom, those who have not seen His star. He is the hope of the world. Christian Endeavorers, let us, in "walking in His steps," seek to do those things that most perfect His unfinished work left to the hands of us. "If you do it unto the least of these, my brethren, ye do it unto me."

For the Meeting.

Give some instances where Jesus abolished fear and brought hope to the discouraged.

How may we, in following in His steps, help to abolish fear and help to uplift the discouraged?

Why was Jesus able to do these things? His life was consecrated to His Father. In following in His steps, let us consecrate ourselves to Him.

HOLLAND.

Revival services were held at Holy Neck Christian Church September 8th to 12th. There were two services each day—2:30 and 7:30 P. M. Rev. O. D. Poythress, of South Norfolk, was the preacher and leader, and rendered faithful and effective service. Mrs. George D. Eastes, of Portsmouth, Va., did the playing. The crowds were large and the interest good throughout. There were thirty or more professions, and a large number of reconsecrations. Twenty-seven united with the Church, four by letter and twenty-three on profession of faith. Seven were baptized by sprinkling at the Church on Sunday morning, the 14th, and fourteen were baptized in the afternoon at Norfleet's Mill Pond.

Holland, Va. N. G. Newman.

More than 85 per cent of the United States corn crop is fed to live stock, and somewhat less than 10 per cent is used for human food. The hog is the largest consumer of corn, 40 per cent being fed to swine on farms. Horses and cattle are next in order.

Christian Orphanage

DEAR FRIENDS:

The fall of the year is here, and with it comes our multiplied needs. Somehow, we kinder wish we could hold it off a little longer. As the weather gets cold and winter sets in, it calls for shoes, for more than a hundred children, clothes for boys and coats and dresses for the girls. It takes quite a lot to meet all the bills at the present high prices.

Mrs. T. E. Brickhouse, Norfolk, Va., sent us a splendid suit of clothes last week that fit one of our boys as well as a tailor-made suit. It came at the time the boy needed a suit, and he was delighted to get it. If our people would just think of us and send us suits that the boys have outgrown and yet are in good condition, it would be a great help to us in our work here. We cannot use clothes that are worn out. Sometimes girls will have dresses that they have outgrown, but still in good condition and of no further use to the family; why not send them to us by parcel post? it doesn't cost much.

We have tried our best to reach half our goal for the year by October 1st, but while we have gotten our total for the year up to $12,961.66, we still lack a little more than five hundred dollars being half-way to our goal. I appeal to the Sunday Schools that are not on the giving list to join in now and be in the final race when we reach our goal. The fellow who helps to kill the bear gets lots more pleasure out of it than the fellow who don't. The Sunday Schools that help us to reach our final goal this year will be in a position to rejoice with us in the final victory. We want every school to have a part.

The following have been sent in: Mrs. J. A. Williams, Franklin, Va., 1 box clothing; Mrs. M. S. McNeal, Hobson, Va., 4 dresses; Virginia Jenkins, Driver, Va., 1 dress; Mrs. Barrett, Elon, N. C., 4 dresses; Rosemont Church, Virginia, 1 box clothing; Miss Margaret Clegg, Burlington, N. C., 9 dresses, 1 sweater; Holland Beamon Company, Suffolk, Va., 1 car coal; Class 5, Burlington Church, 10 dresses, 1 handbag, box toilet articles for little girl; Ladies' Aid Society, Portsmouth, Va., 18 little dresses for girls; Bethlehem S. S., Timberville, Va., 1 box clothing; Mrs. J. C. Cox, 1 quilt; Mrs. A. J. Holland, Holland, Va., 1 dress; Union Daily Vacation Bible School, Holy Neck and Holland Churches, 8 dresses, 6 strings of beads; Miss Sadie Boyd, Richmond, Va., 1 box clothing; Mrs. T. E. Brickhouse, Norfolk, Va., 1 nice suit for boy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 25, 1924.

Amount brought forward		$12,697.83
Sunday School Monthly Offerings.		
North Carolina Conference:		
Sanford	$ 5.28	
Damascus	3.00	
Pleasant Cross	7.50	
Catawba Springs	12.89	
Wentworth	3.60	
Seagrove	1.81	
Hanks Chapel	1.40	
Mebane	1.00	
Ramseur	4.81	
New Lebanon	2.00	
		43.29
Eastern Virginia Conference:		
Bethlehem	$ 5.00	
Wakefield	2.75	
Union, Surry	3.00	
Berea, Nansemond	10.00	
S. Norfolk	6.22	
Elm Avenue, Portsmouth	4.34	
Franklin	5.00	
Rosemont	11.14	
		47.45
Georgia and Alabama Conference:		
Pisgah	$ 5.15	
Mt. Zion	1.21	
		6.36
Special Offerings.		
Lawrence S. Holt, endowment	$150.00	
W. E. Lindsey	2.00	
Citizens' Bible Class, Elon College	4.73	
G. M. Parrish	10.00	
		166.73
Grand total		$12,961.66

FINE REVIVAL MEETINGS.

So far as I have been informed, God has wonderfully blessed the efforts that have been put forth for the last several weeks in the salvation of souls. I have been too busy with my own revival work to read the general news, but in Lee, Chatham, Harnett, Wake, Johnson, Franklin, Vance, and other near-by counties in this State, the record for great Holy Ghost revivals has been unusually good.

Organizations of lay workers with zeal like unto that of the early Christians, recorded in the Acts of the Apostles, have contributed much to the great success. The Churches of my home community in Wake County have co-operated so faithfully in prayer and service, demonstrating such a passion for souls, that the pastors have felt but little need for preaching, but have merely directed the work, receiving members and baptizing candidates. We thank God that very few are left within the reach of any evangelical Church to advocate the cause of sin.

We believe the great Ham-Ramsay meetings, held in Fayetteville, Durham, Raleigh, Wilson and other towns in our State, and now at Henderson, have caused the great awakening by sending out, as they have done, various federations inspiring Churches and communities to organize workers and secure the conversion of souls. I am thankful that the Churches of my field have shared in this great awakening.

I have held meetings in seven Churches of my pastoral charge, beginning the third Sunday in July and continuing until now. Thus far, more than 300 altar professions, including conversions and reclamations, have been witnessed, and from these more than 150 have united with these seven Churches. A great many have joined other Churches. I have two meetings yet to hold.

Rev. J. W. Knight was with me four days at Zion. He is indeed a very consecrated man and a most earnest preacher. Rev. A. R. Brothers, the engineer-preacher of Raleigh, has been with me five weeks of this time, and has certainly endeared himself to all that have heard him. He is one of the most spiritual, consecrated and forceful workers that I have ever been associated with. He has the tact to sway the people. God is wonderfully blessing him as a winner of souls. He is certainly strong in the faith once delivered to the saints, and gives promise of being a most successful and earnest preacher, and one that will be well received by any congregation who may give him a hearing. His love for God's Word has caused him to make it his daily companion, and many who hear him are inspired to accept its wonderful truths, and read to secure the help that they are convinced that God has so graciously given him from His Book.

Raleigh, N. C. J. E. FRANKS.

DAMASCUS MEETING.

I am writing this because it was my privilege to be there at this home-coming and series of meetings that followed. This meeting was held on the third Sunday in August and the following week. This Church was the first one to which we ever preached. It was while we were in school at the Graham Normal College. It was indeed a privilege that we enjoyed. We preached from Monday till Thursday evening. Rev. Bro. J. E. McCauley was called to his Church in Virginia for a funeral, hence he left us Tuesday morning. The meeting was very good. The pastor, Bro. Carden, closed the meeting on Friday with, I think, good results.

Danville.

We met our appointment at this place on the first Sunday; preached at 11 A. M. and 3 P. M.; baptized eleven members, and preached again at 7:30 P. M. to a large congregation.

Monday evening we preached near Ringgold, Va., and from there we went to Richmond, Va., to visit our daughter, Mrs. C. O. Robbins. While there, we visited Rev. Bro. W. T. Walters and his Church. The Church is beautiful and well arranged. The Church is in a new part of the city, and the lot on which the Church stands is everything that we could desire. Bro. and Sister Walters seem to be happy in their work. We also visited THE CHRISTIAN SUN office. Bro. Kernodle and son were very busy with their work, and we had a delightful time with them.

We also had the privilege and pleasure of attending the Presbyterian Synod, then in session, which was largely attended. While there, we heard three missionaries speak—one from India, one from China, and one a native of Japan—which was of great interest to us. The Synod set themselves strongly against Sabbath desecration, and they took the position that it could never be done by legislation, but it must be done by preaching the Gospel in faithfulness and righteous living. We think they are right, and we also think the law should honor and stand by the Church of Jesus Christ. P. T. KLAPP.

FULLER'S CHAPEL REVIVAL.

Fuller's Chapel has recently closed a week of successful revival services. As the pastor has been in charge there but a short time, the members of the Church thought it best that he conduct the services, thus affording him an opportunity of becoming better acquainted with his members and friends of the Church throughout the community.

Members of the Church and congregation, and people in various sections of the county gave their hearty support to this meeting. The attendance was good at all services, especially in the evening.

Children's services were held three afternoons during the week. From fifty to seventy-five children were present at each of these services, with a goodly number of young people, parents and friends in attendance also. Twenty-seven of the children and young people accepted Christ as their personal Saviour, and many of the young people rededicated their lives to the Lord.

The pastor feels that many of the Church members experienced a reconsecration of spirit during this revival. We believe a greater interest in the Church is being shown and more active service will be the result of the services. We trust the meeting will be of lasting good to the Church and community, and through its influence many souls may be led into the kingdom.

A. H. HOOK.

RESOLUTIONS OF RESPECT.

Having learned of the death of our dearly beloved friend, Mrs. Walter Denson, Columbus, Ga., wife of our Sunday School teacher, a cloud of sorrow surrounds us all.

She shall ever occupy a large place in our memories. In her passing from the earthly labors to heavenly reward, we feel keenly our loss, but we are glad that we can look through this vale of tears and rejoice with the angels that they have one more added to their band, and because of the fact that we can claim one more treasure in heaven.

She was a sweet-spirited Christian, a thoughtful and considerate friend, and we are thankful for the few years she was permitted to live among us, and for the beautiful examples of sweet, Christian character and nobility of purpose she set for us.

Although our Heavenly Father has transplanted this noble character into the realities of eternity, we cherish sweet memories of her beautiful life and good works here.

Knowing that God is too wise to make a mistake and too good to be untrue, therefore, resolved:

First, That we register our appreciation for that part of her life we can call ours, as friend and worker with us.

Second, That we express to her faithful husband, Mr. Walter Denson, our deepest sympathy in the giving up of all earthly claim to the one who has been so truly a helpmeet to him. May he ever look to Him who heals broken hearts and gives comfort and companionship to those who are lonely.

Third, That these resolutions be entered upon our class record, and a copy be sent to her grief-stricken husband.

O'KELLY BIBLE CLASS.

Columbus, Ga.

MAYNARD.

Mrs. Alice Maynard, widow of G. R. Maynard, departed this life September 9, 1924, in her sixty-ninth year. She was a member of Cross Roads Presbyterian Church and had been for a number of years. She was very kind and considerate and delighted to minister to those in need. A good woman has fallen asleep. She will be greatly missed in home, Church and community.

The funeral services were from Union Christian Church, conducted by the writer, assisted by Rev. Mr. Roberson, of the Presbyterian Church. The interment was in the Church cemetery. Sweet be her sleep till the Master bids her arise.

Burlington, N. C. P. H. FLEMING.

BLANCHARD.

Lonnie Roberts Blanchard, infant son of Mr. and Mrs. E. C. Blanchard, died September 14th and was buried on the 15th at Shallow Ford Christian Church. The funeral services were from the home, conducted by the writer. We would point the bereaved parents, for comfort, to Jesus Christ, the Healer of broken hearts.

P. H. FLEMING.

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Buick 6...24 mi.	Olds. 6...23 mi.	Nash 6...23 mi.
Hudson...20 mi.	Paige 6...20 mi.	Lincoln 8...17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	StdbkrLt6 23 mi.
Dodge....23 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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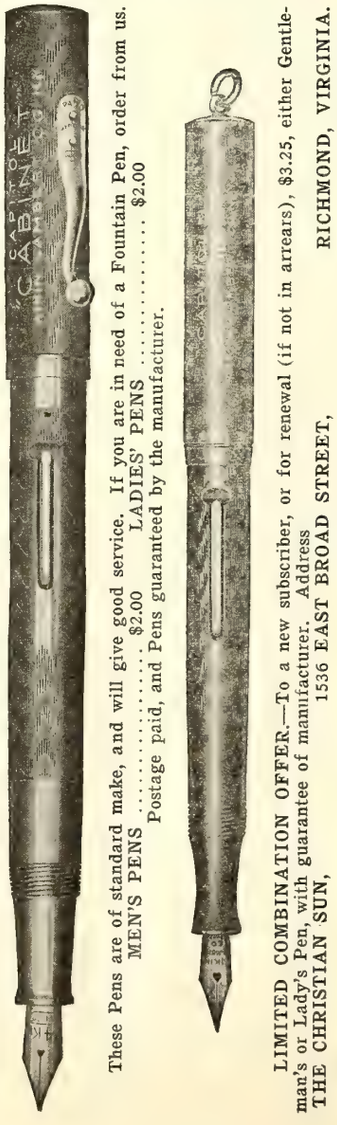

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The strongest weapon with which to prevent and overcome colds, pneumonia, kidney trouble, rheumatism, nervous prostration, in fact almost any disease or disease germs is plenty of good rich, pure blood, strength, energy and endurance and the greater energy carrier in the body is organic iron, not metallic iron which people usually take, but organic iron like the iron in spinach, lentils and apples, and like the iron contained in what is known as organic Nuxated Iron, which may be had from almost any druggist. Nuxated Iron often increased the strength, energy and endurance of weak, nervous, run-down folks in two weeks' time.

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DENSON.

God, in His wisdom, saw fit to send His death angel into the home of Mr. Walton Denson, of Columbus, Ga., and claim the life of his faithful companion, at the age of 34, Sunday morning, September 14, 1924. Mrs. Denson was ill only a few days, during which time she suffered greatly, but she was patient through it all. She had no fears of the great beyond, for she was one of God's own children and was ready and willing to go at His summons.

Besides her grief-stricken husband, she leaves to mourn their loss two sons and an infant daughter, mother, six brothers and one sister, and a host of other relatives and friends. She was a kind and loving mother, wife and neighbor. She was ever ready to lend a helping hand to any whom she could assist in any way. She was a cheerful, sweet-spirited Christian, a sunbeam to her family and friends, and no less than a tonic to the sick. May God bless the bereaved ones, and may they, with her many friends, get ready to spend eternity with her in her glory world.

The funeral services were held from the Rose Hill Presbyterian Church, where she was a faithful member, at 3 o'clock Monday afternoon. The services were conducted by Dr. C. B. Tomb, pastor, assisted by Rev. L. A. Henderson, pastor of the Rose Hill Baptist Church, and Dr. Fred Jenkins, of the Business Men's Evangelistic Club.

The services were attended by a large number of friends, and many beautiful floral tributes were in evidence, showing the high esteem in which she was held. She was laid to rest in Riverdale Cemetery to await the coming of our Lord.

A FRIEND.

JONES.

Gordon, son of Jett and Ada Bridges Jones, was born December 1, 1897, and fell asleep in the closing hours of August 16, 1924, at Wise Sanitarium, Plains, Ga., where he had been carried for treatment for injuries received August 3d in an automobile accident which occurred near Cusseta, Ga.

The funeral services were conducted from Providence Chapel Christian Church Sunday afternoon in the presence of one of the largest congregations ever assembled there for such an occasion by Rev. J. T. Budd, pastor Richland Methodist Church, and Mr. Bond Brown.

He is survived by his parents, three sisters—Mrs. B. J. Earp, Miss Ruby Jones, and Mrs. Roy Christian—and a host of friends.

May God comfort these heart-broken parents and sisters.

C. E. GERRINGER.

CARTER

Etta Dixon Carter, infant daughter of Mr. and Mrs. W. O. Carter, of Pleasant Hill Christian Church, died September 10, 1924, and was buried on the 15th in the Church cemetery. The funeral services were conducted from the Church by Rev. H. J. Fleming. May the bereaved parents find comfort in Jesus Christ our Saviour, who loved us and gave Himself for us.

P. H. FLEMING.

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Committee on Education, Southern Christian Convention.

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The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Church Bells.—

The village of Allraht, near Cologne, Germany, boasts the first Church bells made of an alloy of aluminum and copper. They will not burst nor rust, and may be made at one-third the weight of bronze bells.

Freud Deserts the Libido.—

The New York *Times*, in a recent book review, commenting on the latest work of the famous Psychoanalyist, Dr. Sigmund Freud, has this significant statement: "Dr. Freud has come to the conclusion that thoughts of life beyond the grave play a greater part in our lives than any other instinct, including love." Yes, Dr. Freud is growing old. Age does have much to do with the attitudes which we take regarding many things, and the great beyond is one of them.

Missionaries Safe in China.—

The five hundred members of Protestant missionary families in the vicinity of Shanghai, China, are said to be perfectly safe. Cablegrams state that due to the fighting, which is in about twenty miles of Shanghai, some of the outlying work has been disturbed, none of the missionaries or other foreigners in the city are in any danger. China is now enjoying another of those periodical revolutions which serve to while away the summer time each year. China has been visited by one of these every summer since 1912.

Scholar and Evangelist Unite.—

London is to experience something new in the way of an evangelistic campaign this winter, when Dr. T. R. Glover and Gipsy Smith join forces in the English capital. Dr. Glover is to speak at the mid-day meetings at the Westminster Central Hall, while the Gipsy is carrying on the campaign of evangelism in the English capital. It means much to the world when the scholar and the evangelist unite in a common effort. Evangelism is still needed in the Church, but it needs to be tempered with the thought which only the scholar can bring to the Christian faith.

Discover Church in Antioch.—

A recent archeological discovery is that of an ancient Christian Church in Antioch of Pisidia, Asia Minor. Because of an inscription concerning a certain bishop which lived about 375 A. D., it is presumed that the Church was built by the congregation which succeeded that to which the Apostle Paul preached in a private house. If this be true, it reveals the rapid growth of the Gospel adherents, since the Church was an expensive one. The discovery was made by a party sent out by the University of Michigan. Such discoveries are worth much to careful Bible students. They mean much in a correct understanding of the Scripture, and in an appreciation of the growth of the Church.

Buried Treasure to Help Mission.—

While excavating for a new Church, the Presbyterian mission working in Nanking, China, dug up pottery dating from between 1465 and 1488. It is of great value. When the mission sought a site for their Church, they could secure only a deserted palace, shunned by the Chinese because of the large number of executions which took place there about fifty years ago. This would have made an excellent place to bury treasure, and suspecting this, the mission had the contract to provide that whatever was found there should be the property of the mission. The porcelain, after being appraised, will be sold and the proceeds applied to the mission Church in Nanking.

Business Men to Advertise Churches.—

The business men of Philadelphia have united to publish a full-page Church directory in the Saturday issue of one of the city's leading dailies. It is their purpose to give free advertising to every Church of whatever denomination in the city. In this age, when so many things are vieing for attention, it is necessary for the Churches to advertise as well as other enterprises. The business men of the city are aware of this, and are striving to meet this need. They also realize that to invest in a religious movement is good business. They know that a Christian city means a better business for them, and they are willing to put money behind an effort which will help to make the city a Christian community.

Bogus Money—Bogus Booze.—

A nest of counterfeiters was uncovered in New York City recently. The same gang were also working out of Newark, N. J., and Providence, R. I. They were specializing in ten-dollar certificates which were manufactured in Providence and sent to Newark and New York for distribution.

According to the Federal authorities, much of the issue of these bogus ten-dollar notes found its way to the rum-running fleet off the coast and to the bootlegging fraternity around New York and the Atlantic highlands. Many cargoes of liquor have been paid for with counterfeit notes, and many crews of rum-runners have received their wages in worthless notes.

It is in order for the rum-running and bootlegging fraternity to make a demand for the repeal of the laws against counterfeiting. If this were done, according to their logic, they would be assured of receiving Uncle Sam's real money in payment for their contraband booze.

Northfield to Welcome Missionaries.—

William R. Moody, now head of the Northfield enterprises, has announced a gift of far-reaching importance. The Northfield work has received a gift of seven acres of land in the heart of the city of Northfield, and this will make possible the erection of twenty homes for furloughed missionaries who are now embarrassed by having to live on the small sum allowed them by their mission boards. The homes will be erected just as soon as funds can be collected, and will be rented for just the upkeep and the taxes. The Northfield schools will offer excellent educational advantages for the children of missionaries, while the Moody school at Northfield will be of inestimable value to the workers in the foreign field.

This new work deserves the support and the hearty co-operation of all Christians. It will help to keep the busy men and women fresh for their tasks, aside from the material value of providing homes for them while on furlough.

Drying Up Latin-America.—

Reports coming from the Latin-American States of this hemisphere point to a progressive drying-up of those countries. The leaders in those republics have been watching the results of prohibition in the United States and are becoming convinced that the social, industrial and commercial, to say nothing of the moral, interests of their people make a prohibition policy desirable and inevitable.

Taking into account the differing systems of legislation and administration in those nations, the approach to prohibition must be progressive through educational and slowly suppressive measures. Such measures are already in motion in a number of the Southern republics and yielding results that presage the envisioned total prohibition.

Washington, Jefferson, Lincoln and other eminent statesmen believed that our greatest American effects upon the lives and liberties of other people would be the examples of freedom and advanced civilization that we would set before them. It appears that our prohibition example is proving the wisdom of their faith.

President Obregon believes that "within the next ten years Mexico will be dry," and Calles, the President-elect, agrees with that prediction.

Chile is making rapid progress toward prohibition "for the benefit of the working classes," while strong and active anti-alcohol leagues are functioning effectively in Argentina, Bolivia and Uruguay.

These facts strongly appeal to us in the United States to make our demonstration of prohibition's benefits as complete and convincing as they should be.

NOTES-PERSONALS

In Chicago, a judge sent a man to the penitentiary for five years for driving an automobile while intoxicated. Who will say that the sentence was excessive?

It is learned with pleasure that Bethlehem College, Wadley, Ala., has opened up well, and that the president, Rev. S. L. Beougher, has made a fine impression and is doing a great work in behalf of the college. It is felt that he is the right man in the right place.

Our Raleigh Church is making wonderful progress toward the completion of its building, the hope being expressed in some quarters that the building will be ready for services within sixty days. It is a splendid building, and one in which the whole denomination may indulge a pardonable pride. We congratulate the pastor, Dr. Parry, the building committee, and the faithful ones of the congregation who have wrought so enthusiastically and loyally to bring the building to its present status.

Rev. G. D. Hunt, one of the busiest men of our Alabama Conference, has been holding a series of meetings the past week in City Hall, Roanoke, Ala. Our people of Roanoke are holding their services in City Hall, while they busy themselves in securing the money with which to pay for the lot and erect a Christian Church in that thriving city. Bro. V. E. Kitchens, one of the most active of our Roanoke members, says that one day there will be a splendid Church and equipment on the fine lot we have purchased for the purpose.

It will be gratifying to his many friends to know that Rev. J. W. Wellons (dear Uncle Wellons) was able last Saturday, when the Carlton Memorial Library was presented, to be present at the exercises and make a most interesting talk, bringing out salient facts of historical worth and suggestion in the life of the Carlton family. Uncle Wellons has been a life-long friend of the Carltons, and is held in high esteem by them, and in turn they are held in loving devotion by him. It was a joy to all concerned that this veteran of the cross now in his ninety-ninth year, was able to be present and speak on this memorable occasion.

The presentation and formal acceptance of the Carlton Memorial Library of Elon College, Saturday, September 27th, was an epoch in the history of the college and a notable event. The four members of the Carlton family presenting the library—P. J. Carlton, Richmond, Va.; Herbert Carlton, Raleigh, N. C.; Luther Carlton, Kinston, N. C.; Mrs. T. E. Parrot, Newman, Ga., accompanied by her daughter Ellen—were present for the occasion and were guests of the college. The Carlton family make a total donation of the building and all its equipment, which donation represents the largest money gift thus far donated by any single individual or family to the institution. The building has been furnished and equipped at a total cost of a little less than $100,000, and in addition to this gift the Carltons gave $25,000 to college endowment. Dr. R. H. Wilson, librarian of University of North Carolina, delivered a notable address on "The Place of the Library in College Life." The Carlton family have made all friends of Elon College and of the Christian Church their debtors because of their magnificent gift.

Rev. A. H. Sheppard, Columbus, Ga., is to spend several days working in behalf of Men and Millions in the Georgia and Alabama Conference. Bro. Sheppard is to visit all the individuals making subscriptions to Men and Millions that it is possible to reach in his Conference, and to give them opportunity of paying something on their pledge. We have no man better qualified in the Conference for this good work than Bro. Sheppard. We are now in the final year of this movement and the feeling of the board is that every subscriber is due an opportunity of disposing of his pledge in some way. The board has decided to have a representative in every Conference who, between now and the first of January, will give all the people an opportunity of paying their subscriptions or getting a clear understanding of their accounts. Rev. E. M. Carter and Rev. J. D. Dollar will do the work for Men and Millions in the Alabama Conference

If the mission secretary is rightly advised, among the Churches of the Southern Convention now on lookout for pastors, because of recent resignations or decisions to change on the part of the pastors, are the following: Reidsville, in the North Carolina and Virginia Conference; Pleasant Grove and Ingram, of the same Conference; Ramseur and adjacent Churches sufficient for a pastor, in the Western Conference; Rose Hill, Columbus, Ga., of the Georgia and Alabama Conference; Washington Street Church, Portsmouth, of the Eastern Virginia Conference. There are other individual Churches whose members or secretaries have designated changes, but not sufficient in any one place for pastoral support. These are all fine fields, and offer splendid opportunity for great service, and it is devoutly hoped that they will be fortunate in securing the right man as pastor. The problems of any Church are solved when the right man as pastor comes into the field, a fact of universal application. All problems await solution until the right individual arrives, and then they are solved.

The Charlotte *Observer,* in its issue of September 19th, carried a fine, even a very handsome, cut of our Dr. D. A. Long, and in explanation printed these lines: "Dr. Daniel Albright Long, of Franklinton, has been one of the distinguished veterans attending the reunion of the North Carolina division in Charlotte. Dr. Long delivered an address at the reunion at Concord in 1921 on 'Jefferson Davis, only President of the Confederacy,' which has been put in pamphlet form and highly recommended by the State Board of Education as a supplementary work in the schools of the State. Among those giving commendatory praise of the pamphlet are the late General Julian S. Carr, Dr. E. C. Brooks, Col. Fred A. Olds, the late Dr. D. H. Hill, the late Col. J. Bryan Grimes, Chief Justice William A. Hoke, the late Chief Justice Walter Clark, Josephus Daniels, and others.

"Dr. Long is one of the few Confederate veterans at present in the active work of the ministry, being pastor of a Church at Franklinton, although he is eighty years of age. He is a brother of Judge B. F. Long, of Statesville."

AIRSHIP SHENANDOAH.

As the great dirigible Shenandoah was returning from Narragansett Bay to Lakehurst, N. J., early Sunday morning, its great searchlight, directed toward the surface for guidance purposes, suddenly picked up three small-power boats moving shoreward. In the cockpits of the three craft were piled square boxes of familiar type. As soon as the light fell upon them, the three boats scattered. They put on their utmost speed and dodged and twisted in an effort to escape that glaring beam. It was obvious to the navigators of the Shenandoah that these three boats were rum-runners, suddenly caught on their way from the larger supply ships on the twelve-mile line to distribution points on the Long Island shore. If the Shenandoah had been under specific orders from the prohibition enforcement authorities it could have bagged all three of the smugglers in short order. Lacking such orders, however, the searchlight was merely used experimentally and, it is to be suspected, in a spirit of provocation. The dirigbile was flying low, about 600 feet from the sea, and was in a position to make a clean haul of every lawless craft within a range of many miles.

This unscheduled happening affords a suggestion that is worthy of consideration. The Shenandoah is not particularly useful at the present time, save for experimental flights. Why should it not be put to real use in thus co-operating with the enforcement organization? It could, from its altitude, day or night, give radio information to ships of the enforcement fleet and to shore stations. It could command the whole situation at the mouth of Long Island Sound and along "rum row," which stretches in a curving line from Montank Point down the Jersey shore. As a patrol, it would be better than half a hundred fast ships. The antics of the three craft picked up by the searchlight of Point Judith indicate the demoralization that would be caused if the Shenandoah were thus set to work.—*Washington Star.*

"SUITED."

Saturday, September 13, 1924, at Williams Clothing Company, Reidsville, N. C., the Ladies' Aid Society and members of the Happy Home Church presented their pastor with a nice suit of clothes. It was quite a surprise, but highly appreciated by the recipient.

Thanks to all who had a part, and especially Mrs. E. M. Gunn, for she was the author of the idea. I could not have been better "suited." May the Lord bless this generous people continuously, and help me to be a better pastor.

Elon College, N. C. L. L. Wyrick.

NOTICE TO CHURCHES OF THE NORTH CAROLINA CONFERENCE.

At the last session of the North Carolina Christian Conference, no place was selected for the next annual session. The executive committee was authorized to receive invitations from Churches and select the place of meeting this fall. Churches that wish to invite the Conference or that are willing to entertain the next session of the North Carolina Christian Conference which meets Monday evening, November 24, 1924, will send their invitations to the chairman of the executive committee.

W. C. Wicker,
Chairman Executive Committee.

NOTICE.

All delegates or visitors coming to the Woman's Missionary Conference at Holy Neck, October 10th, by train or bus will be met at Holland. Mrs. B. D. Jones,
President.

The journal of Columbus during his first voyage to America, discovered in Madrid in 1820 and buried until recently in archives of learned societies, has recently come to light and been translated into English.

FORMAL OPENING OF CARLTON LIBRARY.

The Carlton Library Building, representing a total gift of $100,000 to Elon College from the Carlton family, was formally dedicated this morning at 11:30 by appropriate exercises in the college auditorium, Dr. Louis R. Wilson, librarian of the University of North Carolina, delivering the principle address of the occasion.

The donors of this building—P. J. Carlton, Richmond; Herbert Carlton, Raleigh; Luther Carlton, Kinston; and Mrs. T. E. Parrot, Newnan, Ga.—were present at the dedication.

An appreciative audience was present for this exercise. The faculty and student body of the college attended as a whole, and many of the friends of the community and county showed their appreciation of the donors and the college by their presence.

The exercises were begun with a brief talk in appreciation of the donors by Dr. J. W. Wellons, a life-long friend and spiritual adviser of the Carlton family. Prof. O. W. Johnson was in charge of the singing.

Dr. W. S. Alexander read Scripture and offered prayer. Dr. J. O. Atkinson formally presented the building, and D. R. Fonville accepted it on behalf of the board of trustees of the college. President W. A. Harper presided over the exercises.

Following these items, Dr. Wilson spoke on the subject, "The Place of the Library in College Life." He began his address by congratulating the college upon the quick recovery of the disastrous fire which destroyed the administration building and library nearly two years ago, and of the eloquent testimonial of the fine appreciation and understanding of the donors in the building then being dedicated.

In the completion and putting into use of this building, Dr. Wilson found cause for great gratification. "I see the partial realization," he said, "of an ideal which, for the past quarter of a century, I, as a librarian in a State and section which has all too few adequately equipped libraries, have steadily cherished. It is the ideal of seeing a perfectly planned, perfectly equipped, and adequately supported library growing upon the campus of every North Carolina college, and becoming the great heart of the institution which it serves, a teacher of youth, a revealer of truth, a promoter of service, and a conservatory of democracy."

Dr. Wilson undertook to outline the place of the library in college life in terms of service to the community, service to the alumni, and service to the nation. As a service to the community, he declared that the library furnished the background for the work carried on in the class-room, in the laboratory, and in the society hall; that it imparted to the student the ability of using books and indexes as tools; that it provided wholesome recreational reading and study; that it broadened the outlook on life of the student; that it layed the foundation for men's careers; and that it was the duty of the library to inspire and quicken the appreciation of the beautiful and to kindle within the youth who passed that way a passion for truth.

As an extension movement of service to the alumni, books should at all times be at the service of the alumni, no matter in what part of the country they may be—books that directly filled the needs of their vocations and to keep them growing intellectually. "It more than any other part of our college," Dr. Wilson stated, "can and should be the daily means of strengthening the bond between you and the constituency which you serve."

As a service to the nation, he insisted that the library was charged with the duty of "training more adequately the leaders of a State and section who shall both know and find joy in service to a civilization whose complexity daily becomes more manifold."

At this point, Dr. Wilson digressed from his specific theme to review briefly the sad lack of appreciation of the library and books by North Carolina and the South. The facts are brought out in his words: "It is an indisputable fact that ours is a section which today is not making the use of books and magazines and book stores and publishing houses that it should make and must make if we are to work out a balanced, finely conceived order which will not only minister to our material and physical needs, but will abundantly satisfy our intellectual and artistic aspirations as well.

"Sometimes I think probably I have overemphasized the limitations of the South in these respects. But the exercises of today bring them back with renewed vividness to my mind. They remind me that in the number of books which North Carolina has in her public libraries per one thousand inhabitants, she ranks forty-seventh in the sisterhood of States; that in the number of the popular magazines and daily newspapers read by her citizens, she ranks approximately forty-fifth; that, to build up a collection of books within her borders numbering more than 100,000 volumes, it has taken her more than two centuries—while far larger collections have been assembled in other States in a much briefer period; that to the support of her public libraries, her average annual expenditure per inhabitant has been from fifteen to thirty cents instead of one dollar set up as a standard by the American Library Association for the country at large; that throughout her length and breadth there are to be found only a third or a fourth of the number of book stores to which, by averages for the country at large, she is entitled; and that, with other Southern States, she has yet to build up even in her colleges and State offices, journals and publishing businesses intended to stimulate her intellectual growth commensurate with her development in the fields of agriculture and engineering and industrial activity."

He contrasted this general condition with the splendid provision made here, and in other colleges of the State.

"To have placed here, at the very heart of this college, this beautiful library," Dr. Wilson charged the president in his closing remarks; "to have adequately and generously equipped it; to possess it and to use it for these high ends, is to conceive and to execute in a way that today and through the years will bring to all those who pass this way a greater power of intelligent, helpful service, and a finer comprehension of the fuller, deeper issues of life. To support it bountifully, to develop its resources of book and journal and picture and rare edition, to make it a place in which youth find beauty and truth and a great mission in life, to make it the mentor to which alumni and public turn for guidance, to multiply and enrich its contribution to the intellectual and spiritual growth of the State and nation—these are some of the coveted privileges which you and your honored donors, your librarian and institution possess." C. M. CANNON.

WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet on Friday, October 10th, at Holy Neck Christian Church. Morning session will open at 10:30 o'clock. Mrs. C. H. Rowland, president of the Conference, will preside.

MRS. L. W. STAGG,
Secretary.

PROGRAM OF THE TWENTY-SIXTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE, TO BE HELD AT LANETT CHRISTIAN CHURCH, LANETT, ALA., OCTOBER 21, 22, 23, 1924.

First Day—Evening Session.
7:30 o'Clock.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service—Rev. A. H. Sheppard.
Reading and Adoption of Program for the Session.
The Annual Address—Rev. H. W. Elder, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. C. W. Hanson.
Reading of Minutes of Previous Session.
Report of Executive Committee—Revs. H. M. Gray, C. W. Hanson, P. L. Duke.
Report on Religious Literature—Talmadge Gray, A. C. Huckaby.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Address—Miss Susie Elder.
Sermon—Dr. Beougher, President of Bethlehem College.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service—Rev. S. D. Lankford.
Reading of Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address—"The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform—Rev. W. H. Brewer, A. B. Mann.
Report on Foreign Mission—Rev. P. L. Duke, S. D. Lankford.
Report of Home Mission Board—Rev. H. W. Elder (Chairman), Walker Pearson, C. W. Hanson.
Address—Rev. H. W. Elder.
Report of Woman's Board—Mrs. A. L. Harry.
Report of Young People's Work—Miss Alymer Goodwin.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Services—Rev. W. H. Brewer.
Annual Session of the Christian Missionary Association, President Rev. H. W. Elder Presiding.
Organization.
Regular Order of Business.
Address—"Our Orphanage," by Chas. D. Johnston.
Address—"Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. H. W. Elder, Rev. H. M. Gray.
Address—"Christian Education," Dr. Beougher, President Bethlehem College.
Report of Special Committees.
Bills Against Conference; Report of Treasurer.
Sermon—Dr. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHY THE CHRISTIAN CHURCH NEEDS COLLEGES.

President Guth writes masterfully in the July issue of the *Christian Union Quarterly* on the folly of "Denominational Education." The reader is "almost persuaded."

There is much, however, to be said on the other side. Public money can be used to teach everything else except religion. The subjects that are hostile to religion can be taught in tax-supported institutions, but not religion itself.

To be entirely consistent, President Guth should indict the State institutions along with the denominational colleges. They are sectarian, too. Any institution that is not free to teach all truth is sectarian.

So long as the State taxes its citizens to maintain institutions of higher learning wherein religion cannot be taught on the same basis as other subjects, just so long will the Churches maintain their own schools wherein all truth may be taught, including religious truth.

President Guth cannot minimize the stubborn fact that 90 per cent of the ministers of the Churches continue to come out of the denominational colleges, though more than twice as many students attend other types of school as attend denominational colleges. The Disciples of Christ figure that only 10 per cent of their students of college grade attend their own colleges, and yet they claim that 80 per cent of their ministers come from this 10 per cent.

While some denominational colleges are sectarian, the vast majority are open-minded toward all truth. It is no more fair to style them as a class, sectarian than it is to say that all State universities are godless or that all independent institutions are "cultural."

We have a situation in our country that demands statesmanship, not vituperation. The use of caustic adjectives will only engender bitterness and prevent the calm, judicious temperament we must assuredly employ if we are properly to solve this very pressing problem.

The denominational college with which I am most familiar, has as its motto "Christian character first and always." It is not its business to produce sectarains. It is under the control of a Church that at first wanted its colleges to be free, and so founded them. Sad experience made it obligatory that it change its policy. The Christian Church stands for union of all God's people. It deprecates sectarianism. It is forced to control its colleges to keep sectarians from appropriating them.

When the American people take a commonsense view of religion and give it the same support in tax-supported institutions they do the other departments of learning, I could consider the proposal to do away with denominational colleges which President Guth eloquently advocates. As matters now stand, in sheer desperation, the Churches have no choice but to maintain their denominational schools.

This does not hold for secondary education, because children and young people in these schools are at home or should normally be, and can be given the religious nurture their lives must have in order to be well-rounded. But colleges are far removed from most homes, and present a different problem. The custom of bringing religious instruction in from the outside in State schools, while I heartily favor it, has not yet proven its ability to give the Christian atmosphere to such institutions, so necessary to the steadying of the conviction to give one's life to all-time Christian service. If the future proves it able to do this, the solution of our problem may be in that direction. At present, we should, on this point, maintain the attitude of the open mind.

UNWISE CHARITY.

One of the most difficult obligations for Christians to discharge is charity; and yet, this is a field in which the largest service is rendered with the least consideration. It is certainly a Christian duty to help the needy, and "ye have the poor always with you." There is one thing about worthy duties, they are perpetual. We never get to the end of Christian service until we get to the end of life; hence, it is said: "Be thou faithful unto death, and I will give thee a crown of life." Help for the needy is clearly revealed in the Scripture. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "He laid down His life for us; and we ought to lay down our lives for the brethren." If we ought to lay down our lives for the brethren, certainly we ought to divide our livelihood with the unfortunate. That word "seeth," as used in John, means more than hearsay or casual observation. As the doctor examines the sick person as well as listens to the complaint, so it is the business of the Christian to investigate the case to "see" that the brother has need. Most of the charity is done in a small way, without investigation, and without much thought, in which case neither is benefitted as they should be; for, when charity is thoughtfully and prayerfully bestowed, it proves what the Bible teaches that "it is more blessed to give than to receive."

If charity were more wisely administered, it would prevent imposters, and more completely relieve human want. True charity requires just as much consideration as any business. The waste in the field of charity is enormous. By such methods as most of us use, the kingdom loses its standing and improvidence and destitution are increased. Charity organizations have increased the number of thriftless people and want. The professional beggar cultivates nickle giving where bread, fuel and clothes ought to be given to the really destitute. A Christian gives a dime and passes on and never thinks of the matter again. If he would investigate the case, he would give a dollar or nothing. There is ignorance on both sides. The one who appeals for help thinks others have more than they possess; the giver is just as ignorant of the necessity which he thoughtlessly helps. Diagnosis is as important in charity as in disease. Often the remedy needed is work—good, honest work by a man who keeps out of sight while his family pours pathetic appeals for help into sympathetic ears more tender than thoughtful. No institution is imposed upon more than the Church. The beggars of the world hang around her doors. There is no field where there is more waste than in the field of charity; yet it is the field of largest opportunity to manifest the spirit of Jesus Christ. Christian charity, after careful investigation, is a great work. It blesses those who give and those who receive. It might not strain the teaching too much to extend this principle beyond "this world's goods" to all human relations, and help those who are in need of prayer, of friendship, of hope, and to divide our spiritual prosperity with those without hope and without God in the world.

KEEPING OBLIGATIONS.

An obligation may be moral or legal, or it may be both. A legal obligation may be written or it may be assumed in the presence of witnesses. A moral obligation goes deeper and is without written form or personal witness. A large part of human activity is in the keeping or the discharge of obligations. Obligations may be imposed or self-chosen. Taxes are imposed by the State; donations are voluntary. The origin of the obligation does not determine the binding force of the debt. The payment of taxes, of bills at store, subscriptions for papers and magazines, of subscriptions to eleemosynary institutions, pledges to Churches, and many other promises are all in the nature of discharging obligations. No doubt, moral obligations are more binding than legal obligations. The legal obligation is more easily proved; the moral obligation is seen more clearly by God, and the heart is more conscious of it than the head.

The most conspicuous example of a moral obligation is revealed in the history of Ananias and Sapphira, his wife. Under the spell of the Holy Spirit, the early Christian Church was moved to sell all they possessed, and so use the proceeds that no member of the Church would lack. By voluntary act, the members sold their lands and houses, laid the money at the apostles' feet, and distribution was made to individuals as they had need. Joses, a Levite and of the country of Cypress, sold his land and laid the money at the apostles' feet. No member was compelled to sell and give. It was a voluntary act under the impulse of a generous spirit to share with others what they possessed. Ananias and his wife Sapphira sold a possession and kept back part of the price. They failed to do what was implied in their act. The Holy Spirit revealed the deception to Peter, and he said that they had lied to the Holy Ghost. The land was theirs. The price for which the land was sold was theirs. But they had joined other members, outwardly, in this contribution of all for the use of all, and failed to keep faith with their own hearts. The result was death. Both suffered death for not doing what the act implied. A pledge, whether spoken, written, or implied, is a very solemn thing. The fulfillment of pledges is a binding obligation on mankind.

France through children and grandchildren that

A voluntary pledge leaves no room for ignoring its claims as long as ability to meet remains. It is bad enough to make no vows, no promises, no pledges; but it is infinitely worse to make pledges and not keep them. The vows at the marriage altar, the vows at the altar of the Church, the pledges made to the State and the Church, all require the sacred discharge of them, unless inability makes it impossible. There is nothing more sacred than voluntary obligations. There is nothing so satisfactory in human experience as the faithful discharge of the smallest, as well as the largest, pledge made to man or God. Compulsion is made in the fulfillment of legal obligations. There is no compulsion in moral obligations, but is all the more binding because moral obligations are voluntary.

WHAT DID DEFENSE DAY ACCOMPLISH?

By Rev. R. F. Brown.

National Defense Day, which was born in the mind of General Pershing, thrust upon the American people by the War Department under the guise of a patriotic demonstration, and participated in by many well-meaning but overzealous American citizens, was a farce. It did not show a single thing that the War Department and the people of America did not know before the demonstration. According to reports from the War Department, the test showed that the total number of regular army troops mustered for the day was 92,581; the national guard numbered 167,633, and the organized reserves numbered 59,168; the total being 319,382. The War Department could have given the nation this information six months ago if there had been a demand for it.

But other figures were given to the press of the country after Defense Day which were too obvious to admit of argument, even before the test was applied. The papers state that probably two million people participated in the demonstration during the day. What a wonderful revelation! Contrast this with the number who took part in the demonstrations during the World War—when there was need for such demonstrations—and the weakness of the test will be seen.

The folly and weakness of the plan are revealed in the fact that the defense system, as carried out September 12th, has absolutely no possible training value. How could a voluntary army of two million men be benefited by the one day's demonstration? There was no effort to drill these men, or inform them regarding military procedure. One of the points of scheme's weakness is revealed in the fact that it lasted for one day only. Such a performance could be of no training value to the regular army troops, the national guard, the organized reserves, or the citizens who volunteered. From that standpoint alone it was the biggest piece of folly ever thrust upon the American people.

Again, the plan was of no value as a test of speed with which the reserves might be assembled, or the citizens mobilized in the event of an emergency, for the reason that the date and all the arrangements were announced far in advance. This could not be true in the event of an emergency. This was not the case in the last war, and yet the people responded by the millions to the call of the country. This is a fact well known to every school boy.

A further weakness is revealed in the fact that the test system was no demonstration of the mobilization of anything like all the elements of the nation, both personnel and material, because only a few of the people were assembled and none of the nation's resources. Again I ask the reader to contrast this with the efficient and rapid assembling of both personnel and material in the last war. This nation surprised the whole world with its speed in assembling men and material. The world is still wondering how we did it; and this amazement is caused by the fact that the world does not know the real heart of the American people and their willingness to respond to the nation's call. But that is one of the chief glories of the true American citizen. The true American has never halted or been slow to respond when the nation needed him. He never will!

The plans for the test system were dependent on State and local desires and were, according to President Cooledge, intended to be purely voluntary. The reserves and the citizens were simply invited out, not ordered out, and there was no penalty for failing to respond. It was, therefore, no test of the War Department's ability to control the organization. The very liberal estimate has been made that two million people responded. What did the other one hundred and ten million people do about it? Can anybody say that they are not patriotic? The whole thing proves conclusively that the great majority of the people had sense enough to know that there was no real need for such a demonstration.

The demonstration was not efficient in any manner. There was everything but efficiency. Had the plan been efficient, every village, town, and community would have been organized for the test. But in the manner in which the thing was conducted, there were scores of towns and communities that seemingly knew nothing about such a test, and others knew about it only to laugh about it. And the stupidity of the thing was enough to awaken mirth.

There was an evil suggestion in the time set for the demonstration. It was staged at the time the League of Nations was in session at Geneva. Such a coincident, whether intended or accidental, served to raise suspicion among other nations. It came at the very time the nations of Europe were engaged in a solemn effort to formulate a plan whereby they could co-operate in the worthy work of preventing another war. To them, the test revealed the fact that this nation is willing to spring to arms on the slightest pretense, in spite of the fact that the other nations are sick of war and are now ready to promote an organization for world peace. It will also be interpreted by other nations as a war gesture. Japan protested against it by promoting "Peace Day." And yet we are sending missionaries to Japan. Shame on us!

Granting that the whole movement was intended only as a test of the elements of this nation, both personal and material—it did not reveal either—it is now absolutely impossible to convince the other nations that this was the only purpose of the movement. Even the people of America do not agree as to the purpose of it. To some, it served to demonstrate the fact that there are in this nation thousands of officers who delight in military ceremonies for their own sake. There are still others who think of it only as a revelation of the sad truth that we have in this country thousands of people who are willing to put on a uniform under the slightest pretense and assemble for war when there is no emergency or no desire to promote war.

The test movement served no good purpose in strengthening our confidence and pride in our military equipment, nor convinced the world of the greatness of our military defensive preparations. Instead of the movement strengthening those opinions, it weakened them. The world knows now that the movement did not unify our opinion and cause us to think as one people regarding military preparation. We are hopelessly divided on this question. And the test system was a unifying movement that did not unify.

The movement was a direct thrust at all the work the Church has done the last six years toward world peace. If, tor no other reason, the Christian people of this nation should be opposed to it because it is contrary to the theory and ideal that we have been teaching for these many years. We have been teaching and working and organizing for world peace, and if this plan is made an annual occurrence it will render impotent and useless our efforts in the direction of world peace and a common brotherhood. Long enough the Church has been silent on these issues. Long enough the Church has stood idly by and watched the heartless profiteers make their demands on the government for an organization looking toward war. Long enough the Church has silently watched this nation obey these demands and organize for war. It is high time for the Church to lift her voice in protest against this thing and unite in a demand upon our government that it take some definite step in an effort to organize the nation for world peace, and urge the nation to refrain from inaugurating any military policy, such as Defense Day, that vitiates the sacrificial work of our boys in France who fought to prevent future wars, and renders absolutely useless the work of the Church toward world peace.

Pleasant Hill, Ohio.

Plenty of Preachers, but Low Standards.

Dr. Robert L. Kelly, working under the auspices of the Institute of Social and Religious Research of New York, has dispelled the widespread belief that there is a shortage of Protestant ministers. He points out that there are plenty of ministers, but that many of them are mediocre men, not competent to carry on seminary study. After an exhaustive investigation of theological seminaries in this country and Canada, Dr. Kelly arrives at the conclusion that many of them cannot qualify as educational institutions. The results of his study are published in a volume of 450 pages under the title, "Theological Education in America."

The report goes on to say that there are nine thousand theological students in the United States, or one for every 2,600 Church members. An analysis of the records of seven thousand five hundred of these students shows that less than half of them hold college degrees. High school graduation as an entrance requirement is not even listed in some of the 161 seminaries studied.

In regard to the failure of these seminaries "to set and enforce high, or even approximately uniform, entrance requirements," the report states: "Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. Many of the men not only do not have the previous training usually demanded—they do not have the native ability to carry on successfully so important a task as that of a minister. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

This report from Dr. Kelly is a glaring indictment of the ministerial students of America, and of the seminaries. The Church ought to, and must, insist on adequate preparation on the part of the ministers who are to fill its pulpits. The ministry is one of the most, if not the most, strategic positions in civilization, and such a task as is the minister's demands training and skill. We do not need mediocre men in the pulpit. We need men who can think and who can hold their own beside physicians, lawyers, and well-trained business men. Seminaries whose standards are so low ought to be put out of business or made to measure up to modern educational requirements by the Churches who will not have untrained and mediocre men in their pulpits.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Nora J. Ellis, daughter of Mr. and Mrs. Frank W. Rawles, was born November 24, 1866, and died at her home near Cypress Chapel, in Nansemond County, Va., September 20, 1924. She was married to Thomas J. Ellis on July 9, 1885. Her husband died October 26, 1919. She was the mother of twelve children—eight daughters and four sons, all living. Four of the girls married, as follows: Eva Irene married Charles E. Smith, and they have two sons, Ralph E. and Charles W.; Lily May married W. B. Vaughn, two children: Bruce, Jr., and Elsie May; Essie Maud married Marvin Vaughn, and they have two children: Elizabeth J. and Thomas G.; Sarah Blanch married Leroy Barrett, and they have one child, Leroy Thomas.

The following are unmarried: Ellen N., Thos. F., Daisy L., Julia B., Grace I., Frank R., James J., and Clarence H. All of the children are members of the Church. Nine are members of Cypress Chapel Christian Church, of which their parents were faithful members; one is a member of Suffolk Church; one of Oakland Christian Church, and one a member of the Methodist Church at Newsom.

Two brothers survive her—C. F. and R. L. Rawles. The family resided on a farm on the Meadow Road, where home was home and family ties were sweet and strong. Taken all and in all, I have never known a family more genuine in its domestic and religious life than this large household. Unpretentious environment, unassuming in associations, simple in sincere faith in Jesus Christ, devoted in all family relations, it was a model country home, with a faithful Christian mother. Solomon gives us a picture of Mrs. Ellis. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed."—Prov. 31:27, 28.

The funeral services were held at the home on Monday afternoon at 3 o'clock, September 22d, with a large attendance of sympathizing friends, who had brought a room full of flowers. Rev. H. S. Hardcastle, pastor of Suffolk Church, read the Scripture; Rev. J. M. Roberts, pastor of Cypress Chapel, offered prayer; the choir sang "Asleep in Jesus," "Abide With Me," "Some Time We'll Understand"; Dr. Staley said a few words, Dr. Johnson sang "The Old Rugged Cross," and the service was concluded at the grave with "The Sweet By-and-By" and prayer by this writer.

This sketch is given as a genuine sample of a genuine Christian home in these days, when so many are saying and writing that the "old-fashioned home has passed away." Home is the altar of Christianity, the fountain of character, the bulwark of the State, the throne of purity and love.

W. W. STALEY.

A NEW EMPHASIS.

By CHARLES L. GOODELL,

Secretary Federal Council's Commission on Evangelism.

To further the spirit of worship and devotion, many denominations are uniting to stress the period from October 5th to Easter as a period of emphasis on Church attendance and enlistment for Church membership. The first Sunday in October is to be observed as rally Sunday, this date being suggested by the Federal Council of the Churches because it had already been decided upon by more than one denomination. On that date, it is recommended that from all our pulpits a message be sent forth, by lips that burn with the ardor of it, which shall remind the people that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. It will be a challenge to the ministers of America to realize that a waiting community is hanging upon their word, not asking simply for a human message, but inquiring, "Is there any message from the Lord?" They do not want to see a little man and hear only a human message; they want to hear a message from the heart of God and see Jesus only. A service that meets this need will arouse the dullest heart and bring back to the careless and indifferent the challenge which they felt in the days when life was young and holy impulses filled their souls.

One of the methods especially urged in this movement is a systematic plan in the local Churches for the friendly visitation of the entire community by Christian men and women whose hearts the Lord has touched. These visitors will welcome back those who have been away during the summer, will urge those who have become indifferent to the Church to return, and invite those outside into its fellowship. In many cases, they are to go out, two by two, as the first seventy were sent, and they will have the same note of achievement as that which gladdened the Master's heart.

In the days when the open saloon filled the land—a day which, thank God, our children can hardly remember—there used to be a sign over the side door, "Family Entrance." Let us take that sign off the saloon and put it on the Church door. Let the children and the old folks walk into the house of God together. Let them fill the family pew as in the old days. It will give us a sense of solidarity—a sense of united purpose—in spiritual things, of which we have been losing sight.

It is easy for men to drift, to go with the crowd, to travel in the line of least resistance, to do the things which require least of purpose and conviction. So it has happened that in the winter it was too cold to go to Church; in the summer it was too hot; in the spring it was too wet, and the golden days of autumn challenged men to the golf links and the fields. So the days passed and the sense of worship and of duty atrophied the life was one round of the secular with no touch of uplifting forces to break the cordid ties of a selfish life.

It is to challenge the average man that this movement is being put on foot by those who love the Church. The Church of God ought to be the dearest place on earth to any man, outside of his own home. If he had any Christian training at all, he himself was dedicated to God in his infancy. At the altars of the Church he took the most solemn pledge which human lips can utter, and when he chose the dearest heart on earth to be his own, he stood with her at the altars of the Church and asked the benediction of God, at the hands of God's minister, to rest upon a new life; and when his own little children came, if he had not utterly forgotten the training of his youth, he also dedicated them to God. And if, in the passing of the years, the orange blossoms changed to immortelles and the wedding march to a funeral dirge, he halted his dead for a little time at God's altar before he carried the sacred dust to God's care. One would think that a Church consecrated by such memories would be a dear and sacred thing, and that no man would turn from it unless direst necessity forced him to.

Here is an institution connected with the most sacred things of life. Let us make men see that they cannot shirk it nor ignore it without being incalculably poorer for such slight. The greatest of scientists lost his love for music and poetry because he ignored them, and any man who plays fast and loose with the holiest things of the soul will grow poorer and poorer thereby in those values which are infinitely greater than those current in the market place.

Now, as of old, men will find the answer to prayer in a changed countenance. Life seems different with the eternal in view. Many a man in God's sanctuary has felt the iron leave his soul, and the breath of new hope and cheer has brought him solace and stirred him to a nobler life. Can anything be bigger business than the cultivation of such an attitude in the minds of men?

THE HENDERSON CHURCH.

Our Henderson Christian Church has recently completed a week of daily vacation Bible school, of which it is justly proud, having had a total enrollment of one hundred and an average attendance of seventy-three. We considered ourselves fortunate in securing as our helpers Miss Essie Mae Cotton, of Greensboro, N. C., who had charge of the handwork department, and our field secretary, Miss Pattie Coghill, who had classes in Bible, and led our morning devotional service. We also had as teachers several of our Sunday School teachers of the local Church, and several of the older girls of the Sunday School were interested in helping where possible.

On the Sunday morning following the school, commencement exercises were held, at which time the work done during the week was exhibited. Each class in Bible gave a specimen of the work accomplished. Some gave memory verses, some showed ability in verse-finding, while others gave Bible history, answered questions put to them, etc. The songs learned in the school were sung at this time. All had learned the "Bible Song" and many others; also there were appropriate songs for the different departments. Miss Cotton then gave a short talk on the work of the school, its aims and ideals, and had one of the tiniest beginners present blotters, neatly made, to the deacons of the Church, the Sunday School Superintendent and the pastor, this work being representative of that department.

Following a presentation of the flag drill, those present were invited to visit the Sunday School class-rooms, where the handwork was on display. The intermediate girls had made and hung nine pairs of curtains, with draperies, these being for the windows of the class-rooms. The intermediate boys had screened three windows of the Church, and had made a sand table for the beginners' class-room, which was fixed to represent the story of Moses in the bulrushes. Scrapbooks, doll-houses, vases, paper flowers, puzzles, mounted pictures, and cut-outs of all kinds were done by the junior, primary and beginner departments. All of this work was presented to our junior Christian Endeavor superintendent for distribution to sick boys and girls, thus carrying out the motto of the school—"Working for Others."

All of the handwork had been done as a big secret, and both parents and friends seemed delighted on the morning of its disclosure. The children enjoyed the school from start to finish, every one in attendance or in speaking of it seemed highly enthusiastic, and we are hoping for a bigger, better and longer school next year.

A. H. HOOK.

PISGAH HONORS FORMER PASTOR.

A very beautiful memorial service was held at Pisgah last Sunday at 11 o'clock for their beloved pastor, Rev. J. W. Elder. Bro. Elder moved to the community about nine years ago, and by his straightforward Christian living he won the affection of all the people. He found no Church of his own denomination with which to worship, so he attended other services, but always with the spirit of co-operation and brotherly love, preaching at such times and places as convenience would afford. Four years ago, there being a demand for an organization of the Christian Church, the same was effected and a good building erected. The first service was held in the new building four years ago the first Sunday in September; the writer assisted in the revival the week following.

Since that time, the work has made steady gain in influence and membership, now having fifty-six members on the roll. During the revival meeting this year, and on August 13th, he was taken seriously ill and was rushed to the hospital at Chattanooga, Tenn. Though an operation was not performed, he passed away on the 23d. The Church was as a sheep without a shepherd. While it has been suspected that now the local organization would become scattered under present conditions, yet they have set themselves to the task, with a determined resolution that such shall not be the case. So, with a small appropriation, the work will be cared for and other places organized in the near future.

By an urgent invitation from the Church, your humble scribe went to conduct the memorial services and to preach while there. During these services we received six members, and prospects are good for others later. One could not attend the memorial services without being impressed that it pays, in large dividends, to live right, and that it pays in every walk of life. Such expressions as "I never saw a questionable deed," "I never saw a crooked step," "I never heard an unkind word," "He was honest," "He was such a help to me" came from those in business, of the Church, of the community, among the old and the young. It was a very fine service, indeed.

Rev. J. H. Hughes will go and preach for them at their next regular service, which will take care of them till Conference. Then arrangements will be made for the work during next year. This is a fine community; the lands are fertile and productive, and a fine promise is to our work in this section. E. M. CARTER.

REVIVALS.

Cypress Chapel.

The home-coming service at Cypress Chapel was a great success. We had an all-day service and an immense gathering of members and friends, who shared with us the pleasure of the occasion. Luncheon was served in abundance. Mr. and Mrs. Sam Davis were with us and furnished excellent music.

In the afternoon, Lieutenant-Governor West delivered a stirring address, which was enjoyed by all present. He gave, in part, the history of Cypress Chapel, which was informational as well as inspirational. At 8 o'clock P. M. the evangelistic campaign opened, and continued for one week. Congregations were very large from the beginning and the interest was fine. Many professions were made and nine additions to the Church accepted.

Oak Grove.

We left Cypress the fifth Sunday afternoon for Oak Grove, where revival services were begun. Interest here was good, congregations very large, and indeed a mighty revival was on. We had eighteen accessions to the Church and many more conversions.

Eure.

We opened the revival at Eure on the first Sunday A. M. in September. This was a great meeting in many ways—great because of the great multitude that attended; great because the great God came in great power. There were twenty-four additions to the Church. The three weeks added fifty-one members to the three Churches. Each Church was much revived; for all of which we give God the glory.

Mr. and Mrs. Sam Davis were with us at each Church. I regard them as a great asset in evangelistic services. They play and sing with the spirit, and the three congregations were highly pleased with their labor in every respect. It is unfortunate that more of our Churches do not use them. They will surely render the service if we will give them an opportunity.

Windsor, Va. J. M. ROBERTS.

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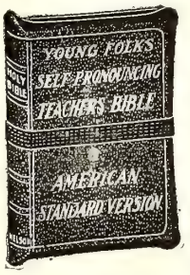

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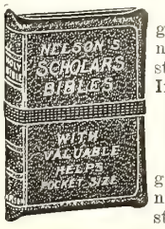

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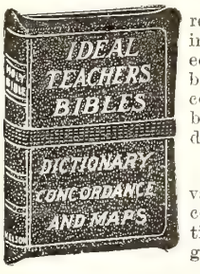

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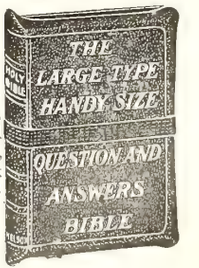

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

NOTICE.

The Mission Board of the Christian Church will meet in regular annual session at 2 o'clock Monday, October 13, 1924, at the mission rooms, in the Christian Publishing Association Building, Fifth and Ludlow Streets, Dayton, Ohio. All persons having matters for the consideration of the board will please present same to the home mission secretary, Rev. O. S. Thomas, or to the foreign mission secretary, Rev. W. P. Minton. The members of the Mission Board are:

Home Department.—Rev. O. S. Thomas, D. D., Dayton, Ohio, department secretary; Rev. G. O. Lankford, D. D., Burlington, N. C., president; Mrs. Athella M. Howsare, Dayton, Ohio, recording secretary; Mr. M. S. Campbell, Collison, Ill.; Rev. C. G. Nelson, Red Cloud, Neb.; Rev. H. M. Hainer, New Bedford, Mass.

Foreign Department.—Rev. W. P. Minton, D. D., Dayton, Ohio, department secretary; Rev. Warren H. Denison, D. D., Dayton, Ohio, president; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. W. P. Fletcher, D. D., Toronto, Ont.; Rev. L. E. Smith, D. D., Norfolk, Va.; Mr. J. O. Winters, Greenville, Ohio.

Athella M. Howsare, *Secretary.*
Warren H. Denison, *President.*

A NEW FIELD FOR HOME MISSIONARY.

By Frances L. Garside.

It happens more times than the world knows that a woman leaves the city to make her home in some isolated section, leaving all the city stands for in lectures, concerts, public libraries, opera, and the constant rubbing together of minds concerned with public affairs. She goes to a section on the map (you would be surprised to learn how numerous they are) where the only connection with the world is found in the rural mail carrier's sack.

But friends write less often as time passes, and less often do they discuss what the world is thinking, taking the attitude that the isolated one has been gone so long "she wouldn't know what we are writing about." The isolated one would like to know; having more time to think, she would think more, and this thinking would affect her neighbors, for a man cannot lift himself up, not even by his boot-straps, without lifting up some one near him, or at least jog them awake.

The Young Women's Christian Association has come to the aid of these who are pioneering in the lonely places by the formation of a corresponding membership course. The lonely one becomes a corresponding member, and this pours out to her the literature that her mind hungers for. She renews her interest in the world; she begins to see the insignificance of those local happenings that had threatened for a time to engulf her. As she is affected, so are her neighbors. It is a plan which brings first aid to the hungry-minded. Though established less than a year ago, it has found members in the rural sections of the country all the way from the Atlantic to the Pacific coast, and from North Dakota to Texas.

DR. D. A. LONG AT DEDICATION.

Recently the town of Franklinton, N. C., received a great gift—that of a $300,000 high school building, erected and donated through the generosity of one of its own citizens, Mr. S. C. Vann. When the building was presented, all finished and ready for use, on Monday, September 8, 1924. The *Franklinton News* of September 11th says:

The Rev. Dr. Daniel A. Long, veteran of eighty-odd years, led the devotional exercises after the audience had sung "Praise God, from Whom all Blessings Flow." The Rev. Long said:

"I congratulate the Board of Education on the employment of such an able faculty. Teaching has three objects. First, the communication of knowledge; second, the stimulating of the activity of the student; third, the development of character.

"Men make wealth by their thoughts as well as by their hands. A Morse dreamed out telegraphy; Stephenson, locomotive traction; Edison, speaking by, and Marconi, without, wire. The world has hundreds of millions of wealth in all.

"While going through this splendid building, I thought of Psalms xcvi:6: "Strength and beauty are in His sanctuary.' Keep it strong and beautiful While going through the Durfee High School building, Fall River, Mass., I could not find a single mark of any kind defacing its walls. It was the gift of Mrs. Durfee, erected at a cost of $750,000, and has been in use for more than twenty years.

"Boys and girls, for you I am glad, I am glad, I am glad. With you is the bright and breezy morn of life. A long and happy day, I trust, is before you—*carpe diem.* Like the morning of the natural day, may the morning of your long lives begin with devotion to the great Giver of good. When our beloved land is filled with such a rising generation, like the Island of Megera, upon which the harp of Apollo was placed, it will resound with the songs and praises of a prosperous and happy people.

"The happy spirit of Mrs. Vann looks down upon us today from her celestial home. Let us, with bowed heads, unite with Bro. Dowell in repeating, from lip and heart, the prayer the Master taught us."

A CHRISTIAN EDUCATION PILGRIMAGE.

By Hermon Eldredge.

XIII. FRANCE.

We were up and about early the next day, for our party, which had been together since we left America for the Glasgow World's Convention, was to divide today at Geneva, some going on to Palestine and the rest of us through France and the battlefields and to Paris and home to the U. S. A.

We had a hurried 6 A. M. good-by at the Central Station, and returned to our hotel to leave on a later train for France, Dr. Athearn and his family accompanying us.

But here I must say a word for our wonderful location at Geneva. Ours was the Grand Hotel Bellevue, situated on President Wilson Avenue, which borders the beautiful turquois lake and only a square from the Palace of the Nations. It was only six weeks before we arrived that they had changed the name of the street in honor of the one who conceived the League and who gave his life for it—so Europe believes, and so does our band of pilgrims at least. My own room in the hotel was shared with a fellow-pilgrim from Missouri, and they accuse him of looking like President Coolidge, and me like William Jennings Bryan. We were distinguished guests. We were on the ground floor, in wonderful apartments, with Woodrow Wilson Avenue at our windows and the Wilson drive and the turquois lake before us. The mountains, with snow-white Mt. Blanc in the distant background, were in clear view. Our hotel interpreter asked us how far we thought it was to Mt. Blanc, and although it really looked to be only three to five miles at the most from us, yet I had learned something of the Alps and distance in the past few days, and thought I would be safe and wise, and so I guessed it was twenty-five miles away. He then gravely informed me that it was just about fifty miles, and I had to believe him in spite of the sight of my eyes, which said it was not possible; but when I saw the train schedule of almost two hours before climbing begins, I thought I had rather take his word than to go out to disprove it.

But you never can tell about these trains in Europe, and sometimes the waits are most tedious. They begin the day at midnight on the continent, and instead of going back to 1 o'clock afternoon, they keep right on until it is 24 o'clock at midnight again. At one stop in Belgium we had waited and waited, when a station man came out and put up a sign, reading: "The next train to Metz 19:37," which would be, of course, what we would call 7:37 P. M. But an irrepressable wag in our party who was tired to death with our waiting, insisted on asking whether this next train to Metz was 1937 A. D., for if it was B. C. there was no use of our waiting longer, as it had gone by.

But the Swiss trains are better, and we soon found ourselves at high noon within the borders of France, and a new set of good-natured customs officers and passport examiners who put us through in quick order with French politeness and a smile.

The farms and fields of France were a moving picture before our eyes as we viewed the panorama from our train compartment. The country itself, with its streams and fields and hills, was much like our American Middle West, especially reminding one of Iowa and Missouri scenery, while England had seemed more like New England; Belgium was like Pennsylvania and Southern Ohio; Switzerland more like Colorado and the Rockies, and Holland like no land we had ever seen.

But there were differences from our American scenery on this French landscape. First, all the houses were of stone, and not the frame structures we see in the States. Then there were the old-fashioned wells and the lack of farm machinery as we know it. But most of all was the crops and their way of planting them until they look like a great checker-board upon the distant hills. In our western country we know what great wheat and corn fields are, and even in the East and South we have fields of five to fifty acres of wheat or oats, or corn or cotton. But in France they farm differently. They will take what we might call a twenty-acre field, which is their whole farm, and with no fences they will plant squares or stretches of from one to three acres of wheat, oats, potatoes, cabbage, chard, beets, peas, flowers and sometimes a small fodder corn. I counted thirteen crops in one field which could not have been over twenty acres, with no fences and only a ditch for separation at the roadway. They tell me that in this way one man can run his own farm without help except for his women-folks, who often are in the fields. The different crops can be planted or sowed at different times, and they come to harvest in such rotation and the amount is so small that a man with rake and cradle, or with hoe, as the case may require, can be independent of any one but his own household for both seed time and harvest work.

But another explanation is that the different patches in the larger field or farm belong to different farmers. When a man dies, he leaves his twenty or thirty-acre farm to his two or ten children, and they each take a patch, or strip, or

square, until the farms are so subdivided in a law has been passed that there cannot be further division without special permit or legislation. It is actually true that some "farms" have become so small as not to be over ten feet wide by these divisions and subdivisions. This is possible in France and not with us because the children are born and live and die on the same farm, and the old houses are built with stone walls three and often four feet thick. One old Frenchman told me of his house with walls of stone, fully four feet thick, and built before Columbus discovered America.

We traveled, in all, over a thousand kilometers or French miles in France, and saw its present condition six years after the close of the World War. Southern and Western France was not devastated directly by the war, but had awful loss of man power. Northern and Eastern France cannot recover from the loss in men and treasure, and desolated land and timber, and wasted cities in fifty years. The worst havoc we witnessed at one point was about Rheims, which was fought over for four full years, until its 117,000 population dwindled by death and by refugees to 15,000 living in cellars and dugouts, and not a habitable place in this once beautiful city. And now after six years of labor, the city looks a hundred times worse than Dayton did when I was there six days after the flood had subsided. Think of Dayton, or Norfolk, or Erie, or Albany, or one of our American cities of one hundred thousand or more, battered to the ground and its inhabitants killed or scattered a hundred ways and homeless. Today they live in old barracks once used by the soldiers, and in makeshift shops and stores, while the city is still full of ruins and rubbish.

A day in this section, and in Belleau Wood, and along the Marne was a hard one for me. Hundreds of the boys I knew in the officers' training camp at Fort Niagara, the regular army camp at Syracuse, and Pine Plains, and among the drafted boys at Camp Upton now sleep in that Belleau Wood cemetery where the crosses stretch row on row and poppies bloom where their blood was shed. Oh, how it made me hate war, and pray for the day of peace which seems so far, far away from the thought of these lands.

We followed the historic Marne to Chateau-Tierry and drove along the drive of our American troops there until it seemed to me a crime and a desecration to be mere "sightseers" on such holy ground. I seriously thought and planned to go on to Paris before we were half over the battlefields, but I am now glad I was unable to arrange it, for the sight of the trenches and the hill and dale and wood scenes of the fighting of these boys I knew has put a scar on my soul which will, please God, make me realize more than I otherwise could the debt we owe to them and the duty which lies before us.

"So you'll live, you'll live,
Young fellow, my lad,
In the light of each evening star,
In the wood-note wild
And the laughter of the child,
And in all the good things that are.

"And you never will die,
My wonderful boy,
While life is noble and true,
For all of our beauty and hope and joy
We owe to our lads like you."

There was no need for a lecture by Dr. Athearn or any one after the battlefields. They told their own sad and wonderful story which our words but weaken. God speed the day when the spirit of the "Christ of the Andes" shall be a world spirit.

Paris, France.

Herald, for we lack space here and must hurry on to France with a new love for Switzerland and the Swiss in our hearts.

Geneva, Switzerland.

ALABAMA CHRISTIAN CONFERENCE.

The program for the twenty-sixth annual session of the Alabama Christian Conference, to be held at Pleasant Grove Church, Chambers County, Ala., October 14, 1924, is as follows:

OCTOBER 14, 1924.

Morning Session.

10:00 First-Day Devotional Exercises, by the President.
10:20 Enrollment of Ministers and Delegates, and Election of Officers.
10:45 Reception of Fraternal Visitors from other Conferences and Churches.
11:00 Annual Address, by Dr. S. L. Beougher.
Adjournment for Dinner.

Afternoon Session.

1:30 Song; Prayer, by Rev. J. D. Dollar.
1:45 Reading Ministerial and Church Reports.
Reception of New Churches.
2:30 Filling Vacancies on Standing Committees.
2:45 Report of Executive Committee, by C. W Carter, Chairman.
3:00 Report of Committee on Moral Reform, by J. W. Payne.
Miscellaneous Business.
Adjournment.

Evening Session.

7:30 Report of Committee on Superannuation, by Rev. G. D. Hunt.
Report of Committee on Religious Literature, by Dr. T. H. Denney.
Address, by Dr. J. O. Atkinson, Editor "The Christian Sun."

OCTOBER 15, 1924.

Morning Session.

9:00 Song and Prayer, by J. H. Hughes.
9:15 Report on Foreign Missions, by Dr. J. M. Welch.
Address, by Prof. S. M. Lynam.
10:00 Report of Home Mission Board, by Rev. G. D. Hunt, Secretary.
Address, by Rev. G. D. Hunt.
10:30 Roll Call and Payment of Dues to Missionary Association.
11:00 Preaching (to be supplied by Conference).
Adjournment.

Afternoon Session—Missionary Program.

1:30 Devotional Service, by Mrs. Ammie Orr.
"The Bible in Your Heart" (or Bible verse), by each Missionary Member.
Favorite Verses of Great Missionaries, by Mrs. E. M. Carter.
President's Message, by Siddie Lathum.
Report of Secretary.
Report of Treasurer.
Report of Superintendents.
Roll Call of Societies.
Reading: "Cents for Christ and Dollars for Self," Mrs. V. E. Kitchens.
"Our Goals," by Miss Zanna Stephenson.
"Value of Missionary Literature," by Mrs. V. L. Carter.
"Our Chief Ideals as a Missionary Organization," by Lois Calhoune.
Address, by Dr. J. O. Atkinson.
"Methods of Improving Our Societies," by Miss Coghill.
Adjournment.
2:30 Session of Woman's Missionary Society Work, Directed by Miss Siddie Latham, President.

The chairmen of all committees who are to make reports are urged to have their reports written and ready.

C. W. CARTER,
President.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.
(June 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

DEVOTIONAL MEDITATION.

"The Lord is in His holy temple; let all the earth keep silence before Him."—Heb. 2:20.

"To the Lord our God belong mercies and forgiveness, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God to walk in His laws which He set before us."—Dan. lx. 9:10.

"Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 45:14-16.

"Come ye, and let us walk in the light of the Lord. And He will teach us of His ways, and we will walk in His paths."—Isa. 11:5-3.

"Holy, holy, holy, Lord God Almighty, which was and is, to come."—Rev. 45:8.

"Hear my prayer, O Lord, and consider my desire; hearken unto me for Thy truth and righteousness sake."—Psa. 143:1.

Prayer.—O Master of life and God of our salvation, we are making bold this day to enter the holy of holies, even the life and mind of Thy dear Son. Fill us with reverence and awe. Fasten our attention on things that are high and eternal. Keep us from the profanity of wandering thoughts and the frivolity of surface thinking. Help us this day to live with Jesus and to think with Jesus, so that in the coming days our eyes may refresh those with whom we live and work; set our hearts on fire with the desire to know Thy blessed will, and make us men after Thine own heart, O God, through Jesus Christ our Lord.—*Chaplain A. R. Parker, U. S. N.*

TUESDAY.

MEDITATION.

Lesson: 1 Kings 3:4-15.

How primary and how profound this story of the dream of Solomon. In our quiet moments (if we ever get any), we too dream of an understanding heart and a discerning faculty. Our heart's desire is to be of service and to give of our best to any; but O our best falls so far short of the needs of men.

We wish to know what to say to this one and to that one. What words shall I write in this letter? How must I replace all that is callous and profane with something better and ennobling?

Prayer.—O Lord, infinite in mercy, and whose goodness is everlasting, hear our prayer and turn us away from all that would separate us from Thee and make us love that which draws us to Thee. *Amen.*

WEDNESDAY.

GREAT SERVICE THROUGH GREAT TBIBULATION.

"These are they which came out of great tribulation. Therefore are they before the throne of God, and serve Him day and night in His temple."—Rev. 7:14-15.

Tribulation is a word that comes to us almost unchanged in its form from the ancients. It was the name used for a threshing-sledge which they used in separating the grain from the chaff by rubbing two planks together, in the underside of which were set stones or knives. It was terrible to pass through it, yet it was the best way known that the grain might serve man. Everything that serves us must pass through tribulation. A grain of wheat must be cut down, separated, put in bags, hauled to a mill, crushed, ground, sifted, mixed, worked, rolled and finally baked in the oven before it serves us. It passes through all sorts of trials, and then it serves. As with things, so with saints. We must pass through great tribulation if we would be of great service. Then, too, we ought to remember our tribulation is temporary, but our service is eternal.

Prayer.—Our Father, help us to understand that Thou art too wise to make any mistakes; that we are still the objects of Thy great love when we are passing through great trials, and are being prepared to serve Thee better here and in the world to come. In Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

ALLEGIANCE TO CHRIST.

Lesson: St. John 15:1-16.

Our only hope lies in reverent allegiance to the person of Christ, whose law is the law of love, in acceptance of His principles, and reliance on His power.

Words are too poor, logic fails us, before the mystery of the growing union between man and God, the mutual permeation and inheritance of the human and the divine, toward which and in which our natures strain.

Prayer.—Our Father, rule Thou our hearts, that we may seek and long for and possess Thee only. Make it our pain to lose Thee and our only gain to love Thee now and forevermore. *Amen.*

FRIDAY.

OUR GREATEST NEED.

Lesson: Jno. 17:1-6, 12-22.

The deepest need of our age is that we should have Christ's conception and sense of God. Whenever we have an overmastering sense of God, however inadequately conceived, we have power from our prayers and dream of dependence on God. From visions of power and achievements, we must always turn to our task, changing the face of things where needed, making rough places smooth, cutting down the grades, and filling in the gullies. When Constantine caught his first glimpse of Christianity, the religion of the empire was changed, and He sends us forth to change things for Him. It is said of Phillip Brooks, "When he came down the street, all was bright."

Prayer.—Father, for the love of Him who loves unto the end, and who, through our work, may see His dream for mankind fulfilled, sanctify us, we beseech Thee. Help us to live according to Thy liking, and crown Thy choice of us by making us worthy. Through Jesus Christ. *Amen.*

SATURDAY.

SINCE YOUR MIND IS UNDER CONTROL, USE IT TO THINK WORTHWHILE THINGS.

Perhaps for years you have been spending your thinking time, indulging such pleasure as children have when they imagine themselves great personages. As you lie in the hammock, or in your easy chair, resting and relaxing, what course does your mind pursue—to what does your mind revert?

Is it anything which an adult should think about? Is it not true that much of your thinking is done about subjects that you would be ashamed to talk of to your friends? How long have you been going along this way?

You may be like the one who wrote, pleading to be told of some means by which it could be made possible "to think of something useful and practical for half an hour."

Such a letter proved that the person had wasted time on trivial, foolish things, building air castles rather than planning how to make them come true. Are you going to follow such a course? Your mind is under your own control. Using its power increases its strength. Think worthwhile things. (Copyright, 1924, International Feature Service, Inc.)

SUNDAY.

O LORD, TEACH US TO PRAY.

For a continual sense of Thy abiding presence and Thy overruling guidance in our daily life.

For the illuminating grace of Thy holy Spirit, that we may be guided to use for Thee every power and every opportunity Thou hast given us. The best we have to the best we know.

For grace so to live in the light of Thy divine love for us that, loving Thee above all, we may give to others the sunshine of love which has its source in Thee alone. Within us, let there grow the spirit of our great Commanding Officer, our Lord, our Saviour and our dear Companion, and on our lips let us take His words, and say together: Our Father. Scatter every excuse of frailty and unworthiness in us. Consecrate us all with a heavenly mission. Open to us a clearer prospect of our work. Give us strength according to our day, gladly to welcome and gratefully to fulfill it, through Jesus Christ our Lord.

Master of men, help us, as long as we live, to live nobly, to Thy praise, and to the good cheer of our fellow-men, through Jesus Christ our Lord.

Support us, Lord, all the day long of this troublous life, until the shadows lengthen and the evening comes and the busy world is hushed, and the fever of live is over, and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest, and peace at the last, through Jesus Christ our Lord.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. *Amen.*—*Chaplain A. R. Parker, U. S. N.*

WAKEFIELD, VA.

On Monday, September 14th, we began our revival meeting at Burton's Grove. The weather was bad all during the early part of the week, as there was a constant downpour of rain, which affected the congregations to a large extent, for it does not take much rain in this part of the country to get the roads in a bad state for traveling over; but there were the faithful ones who came in spite of the rain and mud, who reconsecrated their lives to God, and when the weather did clear up (about Wednesday), and the crowds did begin to come, the Church was wide awake for service. Wednesday, Thursday and Friday found the Church filled to its overflowing, and particularly Friday night, for the house would in no wise contain the people who came.

There was a spirit in which God was speaking to hearts, and calling them to dedicate their lives to Him, and during the services twenty answered the call, some to reconsecrate their lives to God, but the most of them were unsaved, who testified to the saving grace of God; nearly all were grown young men and women. Out of the number, six has, up to date, united with this particular Church, and many of the others perhaps will in the near future.

Rev. W. H. Garman was with us and did the preaching. His messages were filled with the spirit of love for the unsaved, and were delivered with all the interest and enthusiasm of his soul and body. The Church was wonderfully revived by his messages. May God bless him in his faithful service, and may he be the means of saving many souls yet. It was a pleasure to work with him. J. C. CRUTCHFIELD.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

This rainy weather is bad on little folks who want to go to school every day, and Sunday School on Sunday. But it is the very thing for Peter Rabbit and his Ma, for they are as happy as can be every time it rains. Yes, sir-ee! Aren't you surprised? When it rains, you have to put on a big raincoat, and a pair of overshoes, and take your Mamma's big ol' umbrella, and away you go to school; while Peter Rabbit— Oh, it's too funny! That dear, furry, little rabbit takes off his little shoes, and takes off his little red coat I told you about, and away he runs to school as fast as he can hoppity-skip. Oh, dear me! Don't you wish you were a little rabbit? Then you wouldn't ever have to clean your shoes, or quit falling in that ol' mud-puddle, just in front of the door, where you thought you could wade in, and not fall in!

Oh, dear! that makes me think of a game you can play indoors while it rains, and it's the bestest fun! Read on, down in the corner of our "Korner," and see if you like it.

Good-by, rainy dears! YOUR EDITOR.

A RAINY DAY.

(A Game for our Kiddies to Play.)

Skip around room—going out to play;
Look up at the clouds.
Blow clouds away—breathe in, breathe out.
Lightning—clap hands sharply.
Swaying of trees—bend your body right, then left.
Jump over mud-puddles—draw a large ring on the floor for the puddle.
Blow the clouds away.

JACK THE GIANT-KILLER.

(Bad Boy's Version.)

Tell you a story—an' it's a fac':
Wunst wuz a little boy, name wuz Jack,
An' he had sword an' buckle an' strap
Maked of gold, an' a "visibul cap,"
An' he killed Gi'nts 'at et whole cows—
The' horns an' all—an' pigs an' sows.
But Jack, his golding sword wuz, oh!
So awful sharp 'at he could go
An' cut th' ol' Gi'nts clean in two
'Fore 'ey knowed what he wuz goin' to do.
An' one ol' Gi'nt, he had four
Heads, an' name wuz Bumblerbore;
An' he wuz feared o' Jack, 'cause he,
Jack, he killed six—five—ten—three,
An' all o' th' uther ol' Gi'nts but him.
An' thay wuz a place Jack haf to swim
'Fore he could git t' ol' Bumblebore;
Nen thay wuz "Griffuns" at the door.
But Jack, he thist plunged in an' swum
Clean acrost; an' when he come
To th' uther side, he thist put on
His "visibul cap," an' nen, dog-gone!
You couldn't see him at all. An' so
He slewed the "griffuns"—boff, you know.
Nen wuz a horn hunged over his head
High on th' wall, an' words 'at read:
"Whoever kin this trumput blow
Shall cause the Gi'nt's overth'ow.
An' Jack, he thist reached up an' blowed
The stuffin' out of it' an' th'n owed
Th' castul gates wide open, an'
Nen tuk his gold sword in his han'
An' thist marched in t' old Bumblebore,
An' 'fore he knowed, he put 'bout four
Heads on him—an' chopped 'em off, too!
Wisht 'at I'd been Jack—don't you?

PETER RABBIT'S TRIP TO THE MOON.

It was a warm day on the green meadows, and Peter Rabbit was taking a nap in the tall grass, when he was awakened by a loud noise. He shook with fright. He did not know which way to run, so he stood still and listened, and again he heard the same noise. It sounded as if some one were hitting on a tree. After a while he heard something that sounded like the falling of a tree. The next thing he knew, he was covered with something that looked like a brush pile. It was a tree some wood cutters had cut down. It was their axes he had heard. He thought it would be a fine place to lie down and take a nap.

Soon a little bear came and said: "Do you want to go to the moon?"

"Yes," said Peter Rabbit; "but how will you get there?"

"Oh," said little Bear, "we will go up the Milky Way."

So when night came, they went up the Milky Way until they came to the moon.

Little Bear called to the Man in the Moon to open the door.

Soon Peter Rabbit heard a step, and it was the Man in the Moon. He opened the door and said, "Come in." So they went in and found themselves in a beautiful garden full of flowers.

Some were like stars. Some were like the sun, and others were like the Moon. Butterflies filled the air and birds sang in the trees.

Peter Rabbit thought he had never seen anything quite so beautiful before. They played tag and hide-and-go-seek till they were tired.

Then Little Bear said they must be going. They went to the Man in the Moon and asked him to open the door. But when he did they found that they had stayed all night and the Sun was up and the Milky Way was gone.

How could they ever get down? Little Bear said they could jump.

They both jumped at once. Down, down they fell. Just then Peter Rabbit woke up. He said, "I do not want to go to the Moon again."

Then he went home to tell Mother Cotton-Tail his dream. HAZEL SONGER.

Wichita, Kans. (Age 11.)

A RIDDLE.

I like to row in the mud. I can squeal. I have short legs. I have a curley tail. I am greedy. What am I?

"YOU ARE RICH; YOU CAN WALK."

Yesterday a little crippled boy looked up at me wistfully from the white bed in the Hospital for Crippled Children. He said one thing that was worthy the insight of a philosopher. He played with my watch and pen, then asked for my pocket-book. He examined the few meager coins in it, and handed it back to me, saying, "You are rich."

When I denied being rich, he said: "Yes, you are rich—you can walk."

That little philosopher has never taken a step, but he knows that real riches are not in pocket-books, but in strong legs and well-formed bodies to do the work and play of life.

I think I shall always see his little pinched-up, white face, and whenever I feel inclined to grumble a bit, as we all do, I shall hear the pathetic tenor of his quivering little voice: "You are rich—you can walk."

Not long ago, Mr. Rockefeller, the world's wealthiest citizen, passed into his eighty-sixth year. I wonder if the oil magnate could have stood at that bed and offered that little boy all his riches, the little fellow would not have said: "Take your old gold, but give me rather a pair of good legs to walk upon."

Then I thought if some earth-favored mortal whose ships on the sea of life had brought home all the precious things for which mortals strive, could have stood there and made a proffer of it all to the boy to pay him for the loss of limbs, the little man would have said: "I'd rather run and walk and play in the sunshine than to be the richest king."

The common blessings of the earth are the richest. All else is tinsel in comparison.

Have you fair or good health, and can you run about? Thank God, and do not complain at little things again!

Have you the faith of loved ones? Then leave the dirge alone.

Have you sanity and the right use of mental powers? Then sing a song every day. Have you a task that's "high and open to the sun?" Then all the world is at your feet.

When life's clouds hang low and heavy, just take a peep at things through the eyes of the little crippled boy, and then thank God that you can walk—*Dr. Holland.*

A RIDDLE.

It has a face, but it cannot see. It has two hands—the hands are black. It can tell you the time. What is it?

JUSTIFIED BY RESULTS.

It is being generally accepted that the Republican and Democratic national platforms of this year, and the declared positions of the presidential candidates on law enforcement, practically settle prohibition as the future policy of the people and their government.

Nothing can unsettle prohibition but another constitutional amendment that would repeal the eighteenth. That such a repeal can be had is as unlikely as that Captain Bill Stayton will some soon day put out the fires of the sun with a flapper's perfumery squirt-bulb!

The solid status that has been established for national prohibition is more largely due to the Anti-Saloon League than to any other agency in the nation. As the shock-troops of the Christian Churches in America, operating militantly in fields where the Church itself, in its sacred character and sanctified robes, could not directly function, the Anti-Saloon League, in thirty years of increasing educational and political endeavor, stirred up the conscience of America and fired it with the enthusiasm that brought the nation-wide victory.

Now the liquorites demand that the league be abandoned because they say, "its mission is ended!" But is that so? Nobody can decide that but the Churches. What will the Churches answer?—*Sam W. Small.*

GENEROSITY DID NOT PAY.

Everybody is taught that kindness and generosity pays. Tom Peel, of Lexington, Ky., will deny that statement. Peel was traveling in an automobile and he was accompanied by a jug of liquor. He brought his car to a stop, and in full view of two officers, and took a drink from the jug. Then he offered the officers a drink. They refused, but being equally generous, extended an invitation to Peel to accompany them to the courthouse. The county judge fined Peel $100 and sentenced him to thirty days in jail.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 12, 1924.

Subject: "The Sermon on the Mount."

Lesson: Matt. 5:7.

Devotional Reading: Psa. 65:9-13.

Reference Material: Luke 6:20-49.

Golden Text: "Thy kingdom come, Thy will be done."—Matt. 6:10.

The Master has called His disciples to Him. He had summoned them to follow Him and to help Him in His work of kingdom-building. And now He tells them in this Sermon on the Mount about the ideal of character and of conduct that is binding upon those who have a part in that kingdom. It is to be noted that the Sermon on the Mount is not a creed, but a code. Its concern is not what men believe, but what they are and how they act. If Jesus had been obliged to give His topic or theme for this sermon, He might well have phrased it, "The character and conduct of citizens of the kingdom." That would have sounded better when it appeared in the press of Palestine—granting, of course, if it had had one, which it did not have—than some of the topics as announced in our current dailies.

The sermon can conveniently be divided into five divisions. (Many preachers dare not have over three divisions, but Jesus Christ spoke so plainly—"He opened His mouth," says Matthew—and there was such freshness and a note of authority in His teaching that the common people heard Him gladly.)

The first division is embodied in verses 3 to 16 of chapter 5. Its concern is with the character of the citizens of the kingdom. They are to be of humble spirit, meek, with a sense in need, merciful, pure, peaceable, and loyal to the kingdom at all costs. They were to rejoice that they were accounted worthy to enter into the fellowship of suffering of the prophets before them. As members of the kingdom, they had a distinctive mission. They were to be as lights, cheering, cleansing, guiding men; and as salt, a preservative element in human life. Their conduct was to reflect credit and glory upon the Heavenly Father.

The second section of the sermon (5:17-48) concerned the citizens of the kingdom and the law. Christ had come, not to destroy the law, but to fulfill it and to fill it full. The citizens of His kingdom were to obey the spirit of the law, and not the letter of it. In the realm of murder, adultery, divorce, oaths, and retaliation, they were to be governed not by what a policeman saw, but by an inner motive. It was not the outward act; it was the inner spirit that made an act right or wrong. And over and beyond all law, there was to be love, not only toward those who loved us, but even toward our enemies.

The third section deals with the citizens of the kingdom and worship (6:1-18). The principle here announced is that whatever form the worship might take outwardly, it must proceed from a spiritual motive within. Religious practices and observances were to be the expression of a heart that worshiped in spirit and in truth. This principle was applied to almsgiving, prayer—the lesson as printed deals with prayer—and fasting. It is to be noted that the model prayer which Jesus outlined was social—our Father, our daily bread, our debts. Men were not to hire a brass band to announce the fact that they had given a basket of provisions or a load of coal to a needy family. Neither were they to stand on the street corners to say their prayers, or to feign righteousness when they fasted. Better to be irreligious than to be insincere.

The fourth section deals with the citizens of the kingdom and material things (6:19-34). A man's life does not consist in the abundance of things he possesses, but in the finer qualities of mind and heart, in character. He is to see to it, therefore, that he lay up for himself such treasures. To attempt to serve God and mammon is as foolish as it is impossible. And lest men should become unduly concerned about material things, Jesus suggested that the Father knew they had need of them, and that He would supply their needs. It was their business to seek first, not second or last, His kingdom and its righteousness. Do God's will and trust Him.

The fifth and final section consists of some warnings and exhortations (7:1-27). The citizens of the kingdom were warned against judging one another—in judging others, they condemned themselves—against the sin of ingratitude; and against false prophets—they were to be known by their fruits. And the citizens were exhorted to ask, to seek, to knock. They were to do unto the other fellow as they would have the other fellow to do unto them, and to do it even if he did not do it. They were to avoid the line of least resistance and to pay any price for the character they must have. And finally, they were not to sit back and listen with smug satisfaction to these good words, but they were to go out and live and do them, and thus develop their own lives and serve the kingdom.

Folks sometimes go out of Church with the thought expressed or unexpressed, "Wasn't that a great sermon?" And then within a few days they forget it. But it was not thus with the Sermon on the Mount. Jesus spake with such authority that the people were astonished at His teaching, and His sermon made such an indelible impression on their minds and hearts that they preserved it, so that we have it even to the present day. Surely this man was the Son of God.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

October 12, 1924.

Topic: "My Denomination—Its History and Teachings."

Lesson Study: Acts 2:1-21.

The apostles, filled with the Holy Spirit, and speaking diverse languages, are admired by some, and derided by others whom Peter disproved and showed that the apostles spake by the power of the Holy Spirit, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Spirit, and was the Messiah, a man known to them to be approved of God by His miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge. "And it came to pass that whosoever shall call on the name of the Lord shall be saved." He baptized a great number that were converted. And, continuing in this same chapter, who afterwards devoutly and charitably converse together, the apostles working many miracles and God daily increasing His Church.

STATISTICS ABOUT GIRLS.

By Frances L. Garside.

What do girls read? Questionnaires submitted to the girls in industry attending five summer camps sponsored by the Young Women's Christian Association this summer, showed a large majority were "fans" for Gene Stratton Porter, with Harold Bell Wright and Zane Gray following. Dickens has not the popularity his works merit, according to these figures, but it is interesting to know that his works kept close pace with those of the author of "If Winter Comes," while a surprisingly small number—only eight, in fact—find enjoyment in reading the works of the author of "Main Street." Only one reads a physical culture magazine; only two read any of Mary Jane Holmes' works, as opposed to nine who had read "St. Elmo," which was in the height of its popularity some forty years ago.

Three hundred and nineteen always have a book in hand, and 160 reported that they do not read at all.

The ages of these girls averaged twenty-one at one camp, the same at another, twenty-two at one, the same at another, and eighteen at another, giving twenty as the average of the average. It might be distressing to learn that the average girl at Summit Lake Camp, in Central Valley, N. Y., left school when completing the eighth grade, at fourteen, if there was not so obvious the proficiency they have attained in their chosen vocations. It is evident they have gone to school after leaving it, with experience and ambition as the teachers.

A CONCERTED PLAN.

A special interdenominational movement in the interest of promoting Church attendance and enlisting for Church membership is being launched by the Federal Council's commission on evangelism. It is the outgrowth of the conference of the denominational secretaries of evangelism held under the auspices of the Federal Council of the Churches at Northfield, Mass., last June.

This undertaking is not simply a go-to-Church spasm. It is a systematic effort, covering a period of several weeks, to arouse a new interest in the Church, so that public worship shall have a larger place in our community life.

The program suggested by the Federal Council of the Churches includes the best features of various denominational programs. It can be changed to suit the special conditions in any denomination or community. The proposed outline, however, includes the following four points:

1. A friendly visitation of every home in the parish by the pastor or a representative of the Church, for the purpose of extending an invitation to attend its services and securing information concerning the needs of the family and the community at large.

2. A "Church Rally Sunday" (October 5th), with a sermon on the place of the Church in human life, and the importance of loyalty to its regular services of worship.

3. A special emphasis on the work of laymen in securing decisions for Christ and for entrance into the Church.

4. A fall ingathering of new members.

Shuddering is caused when the brain receives a sudden shock, and the heart momentarily ceases its function of pumping blood.

Christian Orphanage

DEAR FRIENDS:

The continued rains have hit the Orphanage farm hard in its hay crop. We cut fifteen acres while the weather was clear and hot, and about two days before it was cured enough to put in the barn, it began to rain, and it will be a total loss so far as feed is concerned. If we were the only one who has hay down we would feel we used poor judgment in mowing, but we find in traveling that lots of farmers have been caught, and some caught worse than we are. It always makes my heart sick to get our hay crop caught in the rain. If it was not for the fact that we have about ten more acres to mow yet, we would be blue indeed. We have no control of the rain, and have to use our best judgment as to when to try to cure hay. This time we got badly caught, and our loss will be heacy. Still, the rain is a great blessing, and while we will lose on hay, it is fine on our sweet potatoes and our late corn. The Lord knows best, and will provide, and we will trust Him.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 2, 1924.

Amount brought forward		$12,961.66
Sunday School Monthly Offerings.		
North Carolina Conference:		
Burlington	$ 70.33	
Auburn	4.50	
Christian Light	5.63	
Liberty, Vance	2.81	
Mt. Auburn	5.44	
Bethlehem	2.85	
Palm Street, Greensboro	3.89	
Berea	3.10	
		98.55
Eastern Virginia Conference:		
Suffolk		25.00
Northern Church:		
Pleasant Hill, Ohio		7.02
Special Offerings.		
A Friend, Siler City	$ 5.00	
Chas. D. Johnston, gdn.	29.00	
G. E. Lingle	25.00	
		59.00
Grand total		$13,151.21

REV. THOMAS J. FOWLER.

(Sketches of ministers, as presented in an address at Damascus Church, Orange, N. C., by Dr. W. C. Wicker.)

Rev. Thomas J. Fowler was born in the year 1800, and died November 20, 1878, in his seventy-eighth year. He married Aurelia O'Kelly, a granddaughter of Rev. James O'Kelly, and to them were born seven children. After the death of his first wife, he married a Mrs. Margaret Davis.

In 1828, he was licensed at the general meeting at Union, in Orange (now Alamance) County, to exercise his gifts in public exhortation "as the good Spirit may direct." He was assigned to "News (Neuse) River circuit." He was in attendance upon the general meeting, or Conference, at New Providence meeting-house, Orange (Alamance) County, N. C., in 1830. He was appointed to the Neuse River circuit, in North Carolina. He attended the general meeting at Lebanon, in Surry County, Va., in 1832, and was also present at the general meeting at Kedar, in Warren County, N. C., in 1833. He was at New Providence in 1834, and at O'Kelly's Chapel in 1836, and he was also at the general meeting at Pope's Chapel in 1848.

In 1841, at the Conference at Apple's Church, in Guilford County, he was appointed chairman of the committee on ordination, whose duty was to examine candidates for the ministry. He was also a delegate to the North Carolina Christian Conference, which later united with the North Carolina and Virginia Conference. At the Conference at Pleasant Grove, Randolph County, N. C., in 1843, he was on the presbytery with Revs. D. W. Kerr and Shubal G. Evans, which ordained Revs. John R. Holt and Ashbel S. Nelson. In 1844, at Hanks' Chapel, Chatham County, he was reappointed to represent this, the North Carolina and Virginia Christian Conference, and at the Conference at Apple's Chapel, in 1845, though absent, he was appointed a messenger to the North Carolina Conference. He was at the Conference at Pope's Chapel, in Granville County, in 1847, and served on the committee on the standing of the ministry. He served on the committee on finance at the Conference at New Providence in 1848, and was chosen a delegate to the Southern Christian Association, to meet in Raleigh, N. C., in 1859.

He was at the meeting when THE CHRISTIAN SUN was transferred from Raleigh, N. C., to Suffolk, Va., and Rev. W. B. Wellons made editor and publisher. In 1850, he was chosen moderator at the Conference at Union, Alamance County, in connection with which Conference a camp-meeting was held. There were present also Elders I. N. Walter, J. K. Cole and James A. Murray.

In 1853, at the Conference at Mt. Pleasant, in Randolph County, he served on the committee to raise funds for the relief of Graham Institute, and was assigned by the committee on itinerancy to New Providence, Pleasant Hill, Cane Creek Factory, Mt. Pleasant, Pleasant Ridge, Shiloh, Christian Union, Shady Grove, Brown's and Way's Chapels. At O'Kelly's Chapel, in 1854, the North Carolina and Virginia and the North Carolina Conferences met as one; he was chosen a delegate to the Southern Christian Association. At New Providence, in 1855, he was at the Conference and served on the ordination committee.

In 1856, he was at the organization of the Southern Christian Convention, at Union Chapel, in Alamance County, N. C. He was one of the committee "to prepare a declaration of the principles generally held by the Christians." He was also appointed on the committee to wait on the building committee and trustees of Graham Institute. At the Conference at Hanks' Chapel, in 1856, he served on the committee on ordination, and as treasurer of the Conference.

He was appointed to attend as an alternate the Southern Christian Association, and also the Eastern Virginia Conference. In 1857 he was at the Conference at Bethlehem, in Alamance County, and was reappointed on the committee on ordination. He was chosen a delegate from the North Carolina and Virginia Conference to the Southern Christian Convention at Cypress Chapel. He was also elected a director of the Conference Home Mission Society.

In 1858, at the Southern Christian Convention at Cypress Chapel, in Nansemond County, Va., he, as chairman of the committee to whom was referred the subject of the Graham Institute, reported: "That since the meeting of the last Convention, the Graham Institute has, by the joint consent of the North Carolina and Eastern Virginia Conferences, passed into the hands of a joint stock company who propose in the future to conduct it as a denominational school." He was appointed on the board of visitors of the Graham Institute, and chosen a director of the "Book Concern." He preached a "sermon of great power and feeling" at this Convention.

In 1859 he was on the committee to nominate officers for the Conference, at Union Chapel, in Alamance County, N. C., and on the committee on ordination, and to examine the candidate for licensure. He was also appointed chairman of the Conference executive committee. As chairman of the committee on education, he reported, "that a college worthy of the Christian Church, South, cannot be established without an adequate endowment, because the advanced classes in college are not able to pay their teachers, who must be highly educated and who cannot be obtained by small salaries." He was serving Hanks' Chapel, Shallow Ford, O'Kelly's Chapel and New Providence as pastor.

At the Conference at Pleasant Hill, in Chatham (now Alamance) County, in 1860, he was still treasurer of the Conference. The committee on itinerancy report him to preach on Haw River circuit—Shallow Ford, Damascus, Hanks' Chapel, and O'Kelly's Chapel. He was appointed on the committee to examine candidates for ordination or licensure who may apply at the next Conference. He was appointed on the presbytery to ordain those recommended at this Conference, namely: C. A. Apple, W. S. Long, and W. D. Moffitt.

In 1864 he was elected vice-president of the Conference at Antioch, in Chatham County. He served on the committee on memoirs, and on the committee of elders, to which were referred the character and standing of certain ministers. At Oak Level, in Franklin County, in 1865, he was re-elected vice-president. He was chairman of the committee on ministerial supply and was elected a delegate to the Southern Christian Convention. In 1866 he attended the Southern Christian Convention at Mt. Auburn, Warren County, N. C., which he called to order, being the oldest minister present. He also attended the extra session at the same place in 1867. At the Conference at O'Kelly's Chapel, in 1866, he was again vice-president, and chairman of the committee on religious exercises. In 1867, at Union, Alamance County, he was appointed a fraternal messenger to the Deep River Valley Conference, and was pastor of O'Kelly's Chapel and Hanks' Chapel. At Salem Chapel, in Forsyth County, in 1868, he was on the presbytery, composed of Revs. T. J. Fowler, A. Iseley, J. N. Manning and W. B. Wellons, to ordain Revs. D. A. Long, R. C. Tuck, W. T. Walker and J. W. Hatch. He was at the Conference at Union, Halifax County, Va., in 1870, and was chosen fraternal messenger to the Deep River Valley Conference. At Mt. Zion, in Orange County, in 1871, he is reported as pastor of Hanks' Chapel and Martha's Chapel. In 1872, at the Conference at Shallow Well, in Moore County, he resigned the office of treasurer, which position he had held consecutively for a number of years. He attended the Conferences at New Providence in 1873, and at Hanks' Chapel in 1974, and in these latter years preached at Hanks' Chapel, Morrisville and Lockville. In 1877, the Conference, in session at Pleasant Grove, Va., ordered that a letter, "expressive of Christian salutation and regard," signed by the president and secretary, be sent him. He died at his home in Orange County while the Conference was being held at Damascus, in the same county, November 20, 1878.

There was unanimously adopted the following: "Resolved, That we hear, with deepest grief, of the death of our beloved brother and co-laborer, Rev. T. J. Fowler, who breathed his last this morning at 3 o'clock, in the seventy-eighth year of his age. That in the death of this venerable man of God, the Christian Church has lost one of its ablest and most faithful ministers, one who spent his long and active life in earnest advocacy of the cause of Christ and the principles of the Christian Church."

Defense Strategy.

Wife: "I cannot understand, John, why you always sit on the piano stool when we have company. Every one knows you cannot play a note."

Husband: "I'm well aware of it, dear. Neither can anybody else when I'm sitting there."—(Richmond) Christian Advocate.

Oriental rugs, woven in a score of refugee camps on native wooden looms, are now on their way to New York from Armenian and Greek child refugees in Palestine and Greece. They are for exhibition in New York City during the Christmas season, and are an expression of gratitude from these children.

A heavy blast fired in a stone quarry in Central Pennsylvania blew a hole in the bottom of the rock and struck a spring, which in twenty-four hours made a lake approximately four hundred feet wide and from five to seventy feet deep.

"How's your motor car behaving?"

"Well," replied Mr. Chuggins, "the way it uses gasoline shows that while it may be weak in spots, its appetite is all right."—Washington Star.

LIMITATIONS OF THE PESSIMIST.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air—
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs—
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus through life we are cursed.

Nothing to strike but a gait;
Everything moves that goes.
Nothing at all but common sense
Can ever withstand these woes.

—From Ben King's Verse.

"What makes the radio squeal so, Johnny?"

"Well, mother, if you must know, what you call squeals are really the self-oscillations of the thermionic valves brought about by altering the potentials of the high and low tension batteries and varying the relations of the capacitative and inductive quantities in the receiver."—Life.

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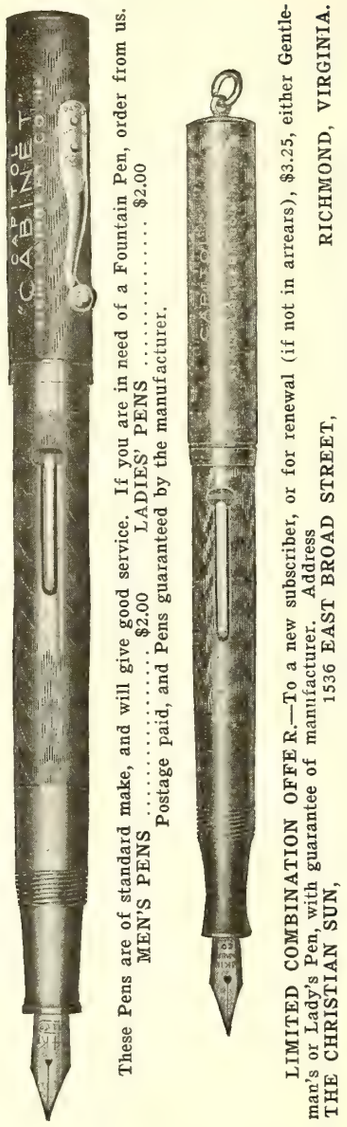

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SPENCER.

Lavinia Wright Spencer was born on November 12, 1878; died July 31, 1924; age 45 years, 8 months, 19 days. She was the daughter of J. M. and Cornelia Wright, of Biscoe, and was married on August 3, 1907, to J. L. Spencer, and to this union six children were born, of which five are still living—Eva, Anna, Sara, Jesse Lee, and Elizabeth. She is also survived by a father, four brothers and four sisters. She professed faith in Christ early in life and joined the Christian Church at Christian Union and was a member of the Christian Church at Ramseur at the time of her death.

Burial services were conducted August 1st by Rev. J. R. Jordon at the old home burial ground, Moore County, near Star, N. C. A large crowd of relatives and friends were present. Mrs. Spencer will be missed. She was a good neighbor, a devoted wife, and loving and devoted mother May her little children follow her example in faith and loyalty to her God, Church, family and friends.

A FRIEND.

UNDERWOOD.

Miss Mary Ann Underwood died suddenly September 1, 1924, and her age was given to be about 78 years old. She was a member of a family of twelve children, of whom two brothers and one sister survive her.

She became a Christian when a girl, and joined Concord Church, where she remained until death, and now she has joined the heavenly band. She was present at the revival meeting in August

As well as loyal to her Church, she was useful in attending the sick of her community. Her disposition was that of kindness and gentleness. She was loved by all who knew her, and had no known enemy. She will be missed. The Lord comfort those who weep.

L. L. WYRICK.

WRIGHT.

James Abram Wright was born June 29, 1855, and died September 1, 1924, making his age 69 years, 2 months and 2 days. He leaves to mourn his departure a wife, six children and one sister.

Mr. Wright was not a member of any Church, but attended various Churches of his community. He never professed faith in Jesus Christ until a few days before his death.

Burial service was held at Concord, in the grove, by the writer, and assisted by Bro. Curry King, a primitive Baptist minister. Interment of his body was made in Concord Cemetery. Peace to his ashes.

L. L. WYRICK.

A wealthy citizen of Milan has purchased the famous Borso d'Este Bible which was produced in the fifteenth century. The parchment for this Bible was made at Bologna, and the artists were employed seven years. The ornamental borders are a fantastic mixture of animals and flowers in color.

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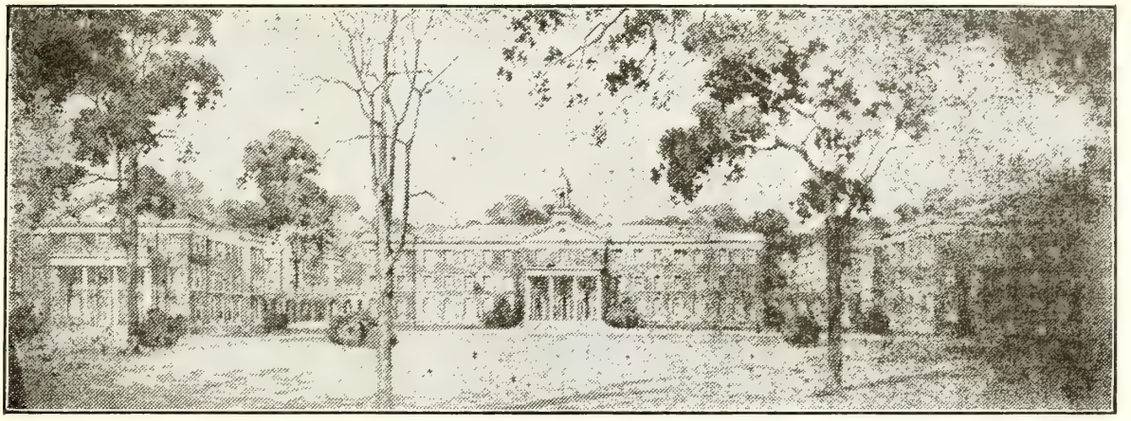

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The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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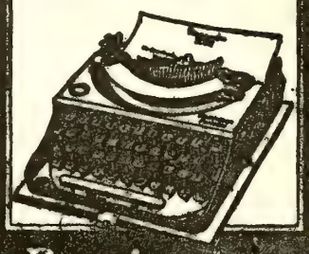

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

More from Egypt.—

For a long time, Egypt has held the attention of the world as precious ruins have been uncovered. Now it is reported that recent excavations near Cairo have uncovered two royal tomb chapels of the third or Memphite dynasty. These date from about four thousand before Christ. They stand near the great Sakkara pyramid, and are believed to be the earliest stone buildings in Egypt. It has been interesting and instructive to learn of Egyptian history through their ruins.

Minister Wins Legion Prize.—

Rev. E. E. Merring, pastor of the Hedding Methodist Church, New York, won the first prize offered by the American Legion post at Elmira, N. Y., with his essay on "Defense Day." In announcing the prize contest, no limitation was placed on the point of view to be taken, and the committee awarded the prize to an essay condemning the day. The award was announced at the Defense Day meeting of the post, but the real import of Mr. Merring's paper was not announced. So we see that the prize of the Legion brought forth good fruit, even if they did seek a champion for the Defense Day. We hope that the Elmira post will give the essay to the public. It would show that the Legion officials were good sports.

Ghandi Ill.—

Mahatma Ghandi, the non-co-operationist leader of India, is critically ill at Delhi. Ghandi is in the midst of a three weeks' fast, doing penance for the Hindu and Moslem riots. The condition of the great leader is serious, it is said. Ghandi has been recently released from jail for leading the Hindus in a campaign of passive resistance against the British government. He believes that peaceful non-co-operation can and will accomplish more than would an appeal to arms. Against non-co-operation, machine guns are powerless. It seems, as one contemplates the work of Ghandi, that the Christian world must go to India to learn the way of peace. Though professing no leaning toward Christianity, Ghandi is described as much like the Christ. Certain it is that he has brought a message to which Christianity should give heed.

Another Aid in War.—

Speaking before a gathering of scientists recently, while they were in session in honor of the centenary of the Franklin Institute, Philadelphia, Major-General Squier, signal corps' expert, described a method by which enemy powers might put an entire nation to sleep for forty-eight hours. This could be done by administering a new combination of chemicals similar to an anaesthetic used in a surgical operation. The combination has been recently discovered, and would be administered by radio-controlled, manless airplanes. Major-General Squier was describing another aid to war. It has no doubt its peace value, and why not apply it so? We, as Christians, must arouse ourselves against war. With so many instruments of death and destruction, we cannot again permit the earth to be scourged by war. "Peace hath greater tests of manhood than battle ever knew."

Some Facts About Taxation.—

The National Industrial Conference Board has recently put forth some statistical matter that will be of interest to our taxpaying citizens. It appears that in 1923 the aggregate of taxes paid in this country reached the enormous sum of $7,718,000,000. This was an increase over the year before of $755,000,000. The statement shows that taxation has risen in ten years over $5,500,000,000. In 1890, all taxes represented 7.2 per cent of the national income; in 1903, it amounted to 6.7 per cent; in 1913, it went down to 6.4 per cent. The war came, and the doubling of the ratio in six years, the proportion of taxation to the national income being 12.1 per cent in 1919. This went up to 16.7 per cent in 1921, and then decreased, indicating 12.1 per cent, in 1922, and 11.6 per cent in 1923. It is in spite of these figures true, that the American people are taxed more lightly than are the people of any other major country, and still we grumble about taxes.

An International Golden Rule Dinner.—

George W. Wickersham, Henry Morganthau, and Albert Shaw were prominent Americans who attended the first international Golden Rule dinner, which was held under the auspices of the International Near East Association at the Hotel Des Bergues, Geneva, Switzerland, on August 31st. Most of the Western countries were represented. The representatives partook of the same menu that is the daily fare for the orphans cared for by the Near East Relief. During October and November, similar dinners will be given in many American and European communities, the income from which will be given to the care of children in the Near East. This movement deserves the hearty co-operation of every American home. It will bring every home which serves a Golden Rule dinner into vital contact with the children of the East. Then, too, those children's hands are forging the chains of peace for the world far more powerfully than is the League of Nations. By serving a Golden Rule dinner and giving the income from it to the Near East Relief, you are helping to build into the hearts of children the principles of Jesus, which alone can bring His peace to mankind. Remember that, inasmuch as you do it unto one of the least of these, you do it unto Him.

Righting the Department of Justice.—

Attorney-General Harlan F. Stone has done a good piece of work when he discontinued the whole system of espionage, and dropped William J. Burns from the Department of Justice. The anti-Socialist and anti-radical work of the bureau of investigation is ended. Also the pernicious practice of certain "patriotic" societies which have sought out all citizens who were not of their special brand of "patriotism" and have tried to ruin the reputation of these, has ended. Over sixty employees of the Department of Justice have been dropped, detectives have been replaced by lawyers, who will protect the legal rights of the people. The American Defense Society and the men and women who made a vain attempt to prevent the holding of the Woman's International League's biennial meeting in Washington and their summer school at the University of Chicago last May, can turn no more to the spies of the Department of Justice for aid in their work. Now that the war is over, it is well that men and women be given the right to think and to give utterance to their thoughts. The American people cannot and will not stand for suppression by Russian police systems. We are a free people, and we thank Attorney-General Stone for his recognition of this fact.

Mr. Wilbur has an Interview.—

Curtis D. Wilbur, who succeeded Edwin Denby as Secretary of the Navy, after describing the progress and strength of the American navy in an address before the Chamber of Commerce and Commercial Club of San Francisco at a luncheon, closed with these remarks: "It has been a great personal satisfaction for me to come down the coast with fourteen thousand sailors wearing the American uniform in ships adequate for their own protection and for the protection of our coast, both East and West, from the aggression of any people influenced, as all people may be, by some extension of the mob spirit, some outburst of passion, or some real or fancied insult. There is nothing so cooling to a hot temper as a piece of cold steel. There is nothing so conducive to calm and cool deliberation as the contemplation of adequate means of defense of our opponent."

These were unfortunate words on the part of Mr. Wilbur, and immediately following their utterance, and the reviewing of a copy of what Mr. Wilbur purposed to say in Denver, Col., just a few days later, President Coolidge called the Secretary to Washington posthaste. He wished ostensibly to discuss the navy budget. What was said will probably remain a secret, but Mr. Wilbur had an interview. He should know that the day of cold steel is fast passing into twilight, and his words should be better chosen, lest they mar the good fortune of his party next November.

NOTES-PERSONALS

Mr. J. W. Price, of the First Christian Church, Richmond, Va., recently underwent an operation for appendicitis at the Retreat for the Sick. The operation was successful, and we are glad to say that Deacon Price is able to be out again at the post of duty

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At the regular quarterly Conference of the First Christian Church of Richmond, the following were elected delegates to the Eastern Virginia Conference, which meets in Norfolk: D. J. Kelly and Mrs. A. E. Pierce; alternates—D. W. Darden and J. L. Carr.

There are two or three young ministers of ability, consecration and experience in Elon College who would be glad to serve as pastors of Churches in reach the coming year. Such pastorates help the young men, and, as a rule, in turn, are helped and built up by them.

Rev. L. E. Smith, D. D., of the Christian Temple, of Norfolk, Va., on his return from Dover, Del., made THE SUN office a visit while in Richmond. He had been to the dedication of the People's Christian Church, of Dover. This is one of our best Churches in the East, having cost some $150,000 at this time.

Conference secretaries and others interested will bear in mind that Rev. I. W. Johnson, D. D., Suffolk, Va., long-time secretary of the Southern Convention, is editor of the "Christian Annual." All copy and all matter and remarks intended for the "Annual" should be sent to Dr. Johnson. It seems most fitting that the secretary of the Convention should be the editor and compiler of the "Annual," and no man amongst us is better fitted or equipped for that task than the present capable and efficient secretary.

THE SUN's editors have received, and express their gratitude for, a beautifully arranged invitation bearing the following: "The pastor and members of People's Christian Chureh, of Dover, Del., cordially invite you to be present at the dedication services on Sunday, October 5th, and during the program of the week from October 6th to 10th." J. O. Atkinson, of our staff, attended the dedicatory services and is to tell SUN readers in an early issue of the great day and the wonderful plant dedicated at Dover on October the 5th.

Rev. W. L. Wells, writing under date Portsmouth, Va., September 30th, states: "I closed my work with the Portsmouth (Washington St.) Church last Sunday, and my plans are to reach the city for school about the first of next week." We congratulate Bro. Wells on his decision and ability to further pursue his studies at a theological seminary, and wish him well in realizing that fine opportunity. His going, however, leaves one of our important Churches without a pastor. We trust that a worthy successor for this important point shall soon be secured.

The great building program of Elon College goes along apace. Three of the buildings—the Alamance Building, Whitley Memorial, and the Carlton Library—are all fully complete and occupied. The Duke Science Building is practically completed and is to be occupied in about two weeks. This will be one of the most complete science buildings in the State, and likewise the other buildings of the program are a wonderful contribution to our equipment. The Orban Religious Activities Building is the last one to be completed, and will possibly require six or eight weeks yet for finishings, decorations, etc. It will be a joy and a source of infinite possibilities to the religious life and activities, not only of our young people at Elon College, but our Churches throughout the Conventions, back to which our young people will go. We, who are here at the college, much less those at a distance, have not yet grasped the magnitude of this building program and its meaning to our Church and its meaning to our Church life and activities. It is difficult indeed to realize that in so short a time such a program has been brought to such a conclusion. The comprehensiveness of the scheme and the magnitude of the achievement will have to grow upon us as we realize more and more its benefits and blessings to our people.

Conducted funeral services of Bro. and Sister Mitchell's little child here yesterday. Baptized the son of Bro. J. A and Ruth Kimball, and the daughter of Bro. and Sister W. H. Hilliards at 4 P. M. yesterday, and received them into the Church today.

The missionary society has $90.00, and expect to add $10.00 more this month. The Saturday before the second Sunday in October, 3 P. M., Church conference. On Sunday, October 12th, two sermons: 11 A. M. and 2:30 P. M., Communion meeting. Dinner in the grove.

D. A. L.

HOLLAND, VA.

The Holland Christian Church experienced a most gracious season of revival and ingathering September 7th to 14th, under the guidance of Rev. McD. Howsare, of the department of evangelism and life service. The department terms its seven days' effort "Kingdom Enlistment Week," and the program as carried out at Holland was as follows:

Saturday—Arrival of Bro. Howsare; consultation with pastor after inspection of Church.

Sunday—Visit to Sunday School classes; blanks given out for names of legitimate prospects; morning sermon, subject "The Divine Agency in Soul-Winning"; establishment of headquarters and chapel of prayer; evening sermon, subject, "The Human Agency in Soul-Winning."

Monday—Consultation with workers 9 A. M.; dinner in Church for small group; 3:30, service; 8 P. M., parent teachers' service.

Tuesday—Consultation; dinner at Church; 3:30, afternoon service; 8 P. M., consecration service; call for volunteers to do personal work and a training meeting with them following the evening service.

Wednesday—Consultation; final checking up and proper listing of prospects; 3:30, service; 8 P. M., service, "Changing Our Attitude Toward Christ"; 9:30 P. M., service of volunteers and calling out of names of prospects by pastor

Thursday—Volunteers at work; consultations; 3:30, service; 8 P. M., service.

Friday—Volunteers at work; consultations; 3:30, service; 8 P. M., service, young people.

Saturday—Volunteers at work; consultation; 8 P. M., service.

Sunday—Sunday School; 11:15 service, sermon by pastor and invitation by pastor; reception of members; 8 P. M., service; reception of members and baptismal service.

In explanation of the above, we would state that headquarters consisted of a seven-foot table, a typewriter, a liberal supply of pencils and scratch-paper, chairs, flowers, a clerk, a stenographer, and the departmental material supplied by Dr. Howsare. Dr. Howsare lives at headquarters from 9 A. M. until 10:30 or 11 P. M.

The listing of the prospects was a most interesting work. It was wonderful how the list grew.

Tuesday night was the anxious night, the hour when the call for volunteers for personal work was made. The period of instruction that followed was rich.

On Wednesday night the names of the prospects were called, and the volunteers signified their desire to go to certain ones—loved ones perhaps, or friends. This was a beautiful service, and the Holy Spirit was manifested in many and deeply touching incidents.

Beginning with Thursday morning, the workers visited the prospects. What a glorious time it was to me to watch my flock at work, to see them return to headquarters happy even when unsuccessful. Some great work for the kingdom was done in those four days, and confessions for Jesus Christ were won in offices, stores, homes and even in the fields.

On Sunday morning, Dr. Howsare kept in the background. The pastor preached and the pastor gave the invitation. Outside, the rain was falling steadily, but inside forty-eight persons had come forward to unite with our Church. In the afternoon, more work was done, and two more were received. At night, Dr. Howsare preached, and, at the pastor's invitation, six more united with the Church. The pastor then gave the invitation for baptism, and after a class of seven had been sprinkled, Dr. Howsare whispered a farewell and quietly left the Church for an automobile ride to Suffolk and his train. The pastor then went down into the baptistry and immersed a class of twenty-six.

The results of the meeting that can be tabulated are as follows: total received to date, 63—by confession, 38; by transfer, 25; adults 42, children 21; by confession and not joining our Church, 4.

We wish to observe before closing—

First—That the Holy Spirit was richly and powerfully with us from the very first.

Second—Dr. Howsare's sermons were peculiarly practical in character.

Third—The responsibility for the success of the meeting was put upon the membership from the very first.

Fourth—The reactions to the meeting have been excellent. On the 21st, it rained, but our Sunday School had the largest attendance in its history, exceeding by 18 the previous record, made on the 14th.

Fifth—That it was the happiest revival of my active ministry of seven and one-half years.

J. H. LIGHTBOURNE, *Pastor.*

PROHIBITION IN THE PHILIPPINES.

While the eighteenth amendment applies to the Philippines, the Volstead act does not, under rulings now in force, and as a result the liquor situation has been decidedly unsatisfactory. An attempt has been made to prevent the importation of liquors by having American consuls refuse clearance papers to vessels carrying intoxicants, but this has not worked out well, and officials believe it will be necessary for Congress to declare the Volstead act specifically applicable to the Philippines in order to make prohibition effective.

A Boer farmer in 1863 took a number of young wild ostrich chickens, tamed them, and, to the surprise of many, successfully reared them as he would have reared cattle. Others followed his example, and they are now reared in inclosures, a couple of acres to a bird, and fed like fine stock on alfalfa or lucerne, a rich clover, easily cultivated.

FIELD NOTES.

Our revival meetings began with our Bennett Church, July 1st, Sunday, and continued until Friday night following. Rev. C. E. Gerringer was with us and did the preaching, and did it well. The Church was very much revived, and two new members were added.

Our next revival was at Shallow Ford, beginning the second Sunday in August and closing the following Friday night, with ten accessions to the Church. At this point, the pastor did the preaching, except Bro. J. F. Apple preached one time and Prof. John T. Cobb conducted one service for us. Prior to the meeting we had received three members, making a total of thirteen members up to date of this year.

This Church is to be commended for the splendid interest and work done during the year in improving the Church grounds and addition of three nice Sunday School rooms to the Church; also some nice seats for the choir.

We held our protracted meeting, beginning the third Sunday in August, at Parks Cross Roads, Bro. C. E. Gerringer again coming to us and doing the preaching in a very plain, appealing and forceful way, insomuch that there were about twenty reclamations and conversions, with three additions to the Church. We were rejoiced to have a committee of three representatives of the Business Men's Evangelistic Club of Sanford conduct services for us on Sunday afternoon. This was a splendid service, filled with interest from start to finish. This committee consisted of Bro. Joe W. Stout, one of our former members; Bro. June Gunter, and Bro. Pardo. We trust this great movement will continue to do its work until it shall be felt throughout our country.

Our next meeting was at Pleasant Ridge (R). Bro. J. E. McCauley was with us and did the preaching in a very acceptable manner, he being a former pastor and the people were glad indeed to hear him again. Bro. O. C. Johnson was with us also at this point to conduct the song service, which was an important feature of the meeting. The children, the young people—in fact, all—were happy to have him. At this meeting there were a number of reclamations and conversions. Eight connected themselves with the Church.

Beginning the first Sunday in September, we held our meeting at Pleasant Grove, assisted by Bro. G. R. Underwood, former pastor, taking turns in preaching with the pastor. Bro. Underwood was at his best, and did splendid preaching. Bro. John Kidd, of the Baptist Church, preached for us once, giving us a splendid sermon. The meeting resulted in twenty reclamations and conversions, with eight accessions, and prospects good for several other members.

Besides these, it was our pleasure to be with Rev. J. W. Knight at New Lebanon; Rev. C. E. Gerringer, at Hines Chapel, and Rev. J. E. Franks, at Mt. Gilead, where we enjoyed ourselves much with the brethren and in the Master's service.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ." Amen.

Ramseur, N. C. T. J. GREEN.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

The following is the program of the ninety-ninth annual session of the North Carolina and Virginia Christian Conference, to be held at Apple's Chapel, Guilford County, N. C., November 11, 12, 13, 1924:

First Day—Morning Session.

Devotional Services, conducted by the President, Dr. P. H. Fleming.
Roll Call of Ministers and Churches and Enrollment of Delegates.
Organization—Election of Officers.
Words of Welcome by Pastor, Rev. C. E. Gerringer.
Response, by Rev. H. B. Hall.
Report of Program Committee.
Report of Executive Committee, Dr. P. H. Fleming, Chairman.
Appointment of Special Committees and Filling of Vacancies.
Annual Address, by the President, Dr. P. H. Fleming.
Communion Service. Benediction.

First Day—Afternoon Service.

Called to Order.
Devotional Service, led by Rev. L. L. Wyrick.
Treasurer's Report.
Motions and Resolutions.
Report of Committee on S. S. and C. E., Rev. J. F. Apple, Chairman.
Address by Rev. J. E. McCauley.
Discussion and Vote on Report.
Report on Moral Reform, Rev. S. M. Lynam, Chairman.
Report of Committee on Entertainment.
Adjournment.

Second Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Reading Minutes.
Miscellaneous Business.
Report of Committee on Religious Literature, Rev. J. E. McCauley.
"Our Church Paper," by Prof. P. J. Kernodle, Managing Editor.
Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
"The Church and the College," Dr. W. A. Harper.
Discussion and Vote on Report.
Adjournment with Benediction.

Second Day—Afternoon Session.

Devotional Services, by Rev. P. T. Klapp.
Report on Home Missions, Board, W. P. Lawrence, Secretary.
Report on Foreign Missions, Rev. P. T. Klapp, Chairman.
Report of Woman's Board, Mrs. L. L. Vaughan, Raleigh, N. C., President.
Address on Missions, Dr. J. O. Atkinson, Mission Secretary.
Miscellaneous Business.
Report of Entertainment Committee.

Third Day—Morning Session.

Devotional Services, by Rev. H. E. Crutchfield.
Reading Minutes.
Report of Special Committee.
Report of Budget Committee.
"Christian Orphanage," Superintendent C. D. Johnston. Exercises by Children.
"Men and Millions," by Dr. C. H. Rowland.
Sermon, by Rev. H. S. Alexander.
Benediction.

Third Day—Afternoon Session.

Devotional Services, by Rev. J. A. Ledbetter.
Miscellaneous Business.
Report of Collectors and Treasurer.
Report on Superannuation.
Report of Committee on Memoirs.
Fellowship Service.
Reading Minutes.

C. E. GERRINGER,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet on Friday, October 10th, at Holy Neck Christian Church. Morning session will open at 10:30 o'clock. Mrs. C. H. Rowland, president of the Conference, will preside.

MRS. L. W. STAGG,
Secretary.

PROGRAM OF THE TWENTY-SIXTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE, TO BE HELD AT LANETT CHRISTIAN CHURCH, LANETT, ALA., OCTOBER 21, 22, 23, 1924.

First Day—Evening Session.
7:30 o'Clock.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service—Rev. A. H. Sheppard.
Reading and Adoption of Program for the Session.
The Annual Address—Rev. H. W. Elder, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. C. W. Hanson.
Reading of Minutes of Previous Session.
Report of Executive Committee—Revs. H. M. Gray, C. W. Hanson, P. L. Duke.
Report on Religious Literature—Talmadge Gray, A. C. Huckaby.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Address—Miss Susie Elder.
Sermon—Dr. Beougher, President of Bethlehem College.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service—Rev. S. D. Lankford.
Reading of Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address—"The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform—Rev. W. H. Brewer, A. B. Mann.
Report on Foreign Mission—Rev. P. L. Duke, S. D. Lankford.
Report of Home Mission Board—Rev. H. W. Elder (Chairman), Walker Pearson, C. W. Hanson.
Address—Rev. H. W. Elder.
Report of Woman's Board—Mrs. A. L. Harry.
Report of Young People's Work—Miss Alymer Goodwin.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Services—Rev. W. H. Brewer.
Annual Session of the Christian Missionary Association, President Rev. H. W. Elder Presiding.
Organization.
Regular Order of Business.
Address—"Our Orphanage," by Chas. D. Johnston.
Address—"Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. H. W. Elder, Rev. H. M. Gray.
Address—"Christian Education," Dr. Beougher, President Bethlehem College.
Report of Special Committees.
Bills Against Conference; Report of Treasurer.
Sermon—Dr. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

REACHING OUR YOUNG PEOPLE.

It was noted editorially in these columns recently that practically every Church these days, in casting about for a new pastor, puts it down as a prerequisite that the new pastor, if he is chosen, shall be a man interested and skilled in winning the young people to the Church. A good brother-pastor writes his commendation of that editorial, and then proceeds to put a question that we most heartily commend to the attention of our Churches who seek pastors "that will be sure to reach the young people." The idea of our brother is best presented by quoting his words: "I told my folks in a recent Sunday sermon I did not know that they were not one of the Churches writing you about a (prospective) man (pastor) that can hold the young people. So I asked them what they were willing to do as a Church. I brought up a few instances in which I had called on them to work with me in programs built about the young people and to which they did not respond very magnificently. So am going to suggest an editorial in that phase of it. What are the Churches willing to do for the young people? In what ways are they willing to co-operate with the preacher in his work with and for the young people? I have a notion that the zeal of more preachers is dampened by the unwillingness of the membership to co-operate than from any other one cause."

This pastor has certainly given our Churches something to think about. It is not sufficient, it does not carry us anywhere to complain that our young people are not interested in the Church and Church work. How much is the Church, as such, not the pastor only, interested in the young people, and what is the Church giving the young people to do? To what extent is the Church, as such, willing to co-operate with the pastor in finding something for its young people to do in the name and for the sake of the Church?

One may reply that the Church is giving its young people something to do when it affords them a place of worship and invites them to its service of praise, prayer and sermon. However, it may be said in reply, that worship is a dual term, and, as such, implies two elements. Jesus told Peter that in a most emphatic manner.

Just before going away, Jesus questioned Peter: "Lovest thou me?" And this query, for the sake of emphasis, Jesus repeated three times, and each time to the same effect, namely: *Prove it*—Feed my sheep! feed my lambs! feed my sheep. That is, if you really love me it is in no manner satisfactory for you just to come here and say so—go and do something in my name; prove your creed by your deed. Words are not sufficient. Worship implies both creed and deed, word and work, love and labor, prayer and practice, song and service, devotion and duty.

If the world seems to have our young people going its way, is not the cause largely to be found in the fact that the world, the flesh and the devil are ever and always finding something for the young people to do—something to engage their thought, time, energy, practice? "For the children of this world are in their generation wiser than the children of light."—Luke 16:8.)

When has your Church planned something definite, active, vigorous and specific for its young people to do—to engage their energy, activity, strength?

Pastor and Church co-operating can plan for and can grip their young people. And many of our pastors and Churches are doing this very thing. In such instances, there is every reason to believe that the young people are as ready and willing now as they have ever been to reach and be reached, save and be saved in His name and for His sake.

THE CHIEF FUNCTION OF THE CHURCH.

In founding the Church, Lord Christ declared "that the gates of Hell should not prevail against it." By this saying, the Master Teacher evidently signified that all the organized forces of sin and evil should not prevail against His Church.

This power has been most manifest from the time the Church was founded until now, not by bringing into the Church new ideas and those contrary to the teachings of its Founder, but by carrying to their unmistakable conclusion the very ideas which the Saviour had in mind when He founded the Church and when He taught while here on earth.

Martin Luther, in starting the Reformation, which revolutionized the thought of the world, did not bring new ideas into the plans and practices and purpose of the Founder of the Church. Luther only followed to their unmistakable conclusions ideas laid down and ideals plainly pointed out by our Lord.

John and Charles Wesley, in beginning a movement that was to sweep the currents of human thought and influence the life of millions, did not import into the Church, nor superimpose upon the teachings of the Christ newly invented or newly discovered thoughts and ideas. They simply emphasized and brought into clear light plain and unmistakable truths already taught and enunciated through the life and teachings of Christ.

Revs. James O'Kelly, Abner Jones and Barton W. Stone did not invent new ideas of religious liberty and freedom and access and of expression. They simply brought out treasures, new and old, from God's storehouse. (Matt. 13:52.)

According to a recent brilliant thinker and writer, this, in fact, was the method that Jesus Himself pursued. I quote from "The Christian Church in the Modern World," by Raymond Calkins, page 77:

"Some time ago, a distinguished New Testament student, in a paper entitled 'The Radicalism of Jesus,' took the position that the contribution of Jesus to the moral and spiritual life of the world lay not so much in the announcement of new ideas as in carrying out to their ultimate consequences ideas already in the possession of the Jewish people. Doubtless, much of the originality of Jesus lies in the fresh revelation of truth that results from the radical application of familiar ideas. And it may safely be said that the chief function of the Church today is not to evolve new ideas, but to carry out to their ultimate consequences ideas with which it has long been familiar. This is the kind of radicalism that is needed in the Church today, and the only kind. To this degree, every Christian preacher and disciple should be a religious radical in our modern world, for it constitutes the unique and distinct contribution which the Church has to make to the social problem.

Consider, for example, the simple, undeniable teaching of Jesus concerning the supreme value of every human life. That idea may be found, perhaps, in the latest pages of the Old Testament. It is brought out with startling clearness in the teachings of Jesus. Human life, any human life, the most insignificant apparently or the most hopeless, is literally a pearl of great price for which the Son of Man gave all that He had to give. Silvester Horne has well called this 'a romantic creed.' It is equal to an affirmation 'that the soul of every forced laborer on the Amazon is of more value than all the diamonds of Kimberly, all the millions of all the magnates of America. In God's sight, all the suns and stars that people infinite space, it declares, are of inferior worth to one human spirit dwelling, it may be, in the degraded body of some victim of drink or lust.'

"A Church which takes this one principle of Jesus in earnest cannot survey with complacency a procession of one million children marching out of their homes, not to schools or to playgrounds, but to the grimy interior of factories or other forms of gainful occupation, a sheer immolation of childhood on the altar of industrial greed. It must also put forth its fully mobilized strength to modify an economic system which kills thirty-five hundred miners and thousands of railroad employees in a year—a proportion far in excess of that of any other civilized land. And slowly, it may be, but none the less surely, it will adopt a unanimously hostile attitude toward the war system as a means of settling the international quarrels of the world."

A REMARKABLE STORY TOLD BY TITHING.

Our Seventh Day Adventist brethren teach tithing, and the system is practiced, we believe, by practically the whole membership of that Church. One of the most remarkable stories told about the effect of tithing is one just brought to light by a bit of history from the records of these people. Before the figures are given, bear in mind that all the home and foreign missionary work of this Church is supported by gifts made in addition to and independent of the regular tithe paid by the members. Statistics show that there are now 104,000 Seventh Day Adventists in the United States and Canada. During the first three months of this year, this membership gave to their Church $1,451,750, or about $14 per member. Of this amount, the tithes total $898,000, while $350,000 was given to missions. These figures will explain to some extent how Adventists are doing such tremendous work in the world and now hold property valued at $34,000,000 as a Church.

There are as many members of our Christian denomination—more, in fact—than there are Ad-

ventists. What if we were to give in a whole year, much less one-quarter of it, $350,000 for missions? We would, in such an event, soon double our forces and plant Christian Churches in hundreds of places now needing and demanding them in the home and foreign fields. One wonders if we Christians will ever, of our own volition, adopt the plain law of giving so emphatically given in the Book, and use a plan which every person and body that tries it finds so helpful and so wholesome.

MORNING AND EVENING DEVOTIONALS.

James Pott & Co., publishers, 214 East Twenty-third Street, New York, have made our Christian homes their debtors by publishing a volume in handy and substantial form entitled "Daily Light on the Daily Faith." It is a devotional textbook for every day in the year, and the entire volume is in the words of Scripture. Two subjects are given for every day in the year—one for the morning devotionals, the other for the evening—and under these topics are gathered scriptures which serve as a daily reading for any family desirous of holding daily worship. The readings are purely from Scripture, but instead of following a chapter, verses are chosen which fit into each other and make a compact scriptural treatment of the topic for the day.

Every Christian home should have one of these little volumes of Scripture readings. There is no comment whatever, but at the bottom of each page there is a footnote giving citation of where the verses of daily readings may be found in the Bible. It is an admirable arrangement from the Bible for any family having daily Bible reading and prayer.

The book, of course, looks like a Bible, which it is, and is put in convenient shape and form. The size is 4 inches long, 2¾ inches wide, and ⅞-inch thick, and is printed on Bible paper. The prices range from: blue cloth with square corners, $1.25; lamp, gilt edge, $1.75; French seal, limp, gilt edge, $2.00.

THE CHRISTIAN SUN feels grateful to the publishers that they have put out such a convenient selection of Scriptures and daily Bible readings for family worship. We could wish that many of our subscribers would order a copy for their home direct from the publishers, whose address we have given above, or from THE CHRISTIAN SUN, Richmond, Va.

CHRISTIAN ENDEAVOR TO THE FORE.

BY A. B. KENDALL.

The annual meeting of the board of trustees of the United Society of Christian Endeavor was held in the World's Christian Endeavor Building, Boston, Mass., July 31st. It was my privilege to attend that meeting as a trustee from our denomination. It was a most inspiring meeting. The reports from the different officers showed that in all its history Christian Endeavor was never so flourishing as at the present time.

We occasionally hear it intimated that Christian Endeavor is just about breathing its last; that just a few more feeble struggles and all will be over. If some of these self-appointed undertakers for Christian Endeavor had been present at this trustee meeting, they would have doffed their crape at once, as there passed before their mental vision, not a wasted cadaver born by its friends to its last resting-place, but instead, Christian Endeavor radiant with spiritual power and life, growing by leaps and bounds, and never so strong in all the years of its phenomenal life.

From the reports given, I have gleaned these few impressive facts and pass them on for the encouragement of the Endeavorers of our beloved Church. There were 3,085 new societies reported last year, and the indications are that there would have been at least 5,000 new societies had the reports from all the States been in at that time. There are more societies of Christian Endeavor now than at any time in its history. A report from the general secretary since that meeting says that "Every State in the Union but two made decided gains last year. Ohio alone had a net increase of 10,800 members.

The last year in Christian Endeavor has been the banner year because of the great State conventions held. The record of attendance at some of these sounds like the report of regisrrations at an international convention. Pennsylvania set the high mark with an attendance of 12,250 registered delegates; Ohio had 3,214 at Cincinnati; Connecticut had double the registration of any year in its history.

Another heartening fact was brought out in the report of the treasurer, which showed that the united society had closed the year with all bills paid and a balance in the treasury. The past year was pronounced the most successful year financially in the history of the society. The contributions for the year ending May 1st were twice that of the preceding year.

Secretary Vandersall made a nice little speech at the close of this report, calling attention to the splendid and highly appreciated gift of $100 from the Board of Christian Education of the Christian Church and heartily thanking them for the gift.

Some forward-looking steps were taken. I am sure all friends of Christian Endeavor will be interested in the following:

1. It was unanimously decided that evangelism be especially stressed this year in the promotion of the Friends of Christ Campaign.

2. The formation of classes for the study of stewardship, in connection with the C. E. prayer-meeting topics for November 9 to 30, 1924.

3. The executive officers were instructed to give special consideration to the promotion of world peace and world fellowship, and to plan for the production of a textbook on this subject for the young people's societies.

4. A national essay contest on world fellowship was authorized, and $100 was appropriated for prizes.

5. A national oratorical contest on world fellowship was planned for the International Endeavor convention in Portland, Oreg., July 4-9, 1925.

6. A fine step was taken in the way of Christian social service, when it was decided that a nation-wide effort would be made through Christian Endeavor societies to remember every inmate of every institution at Christmas, and that a portion of Scripture be included in the remembrance.

7. All interested in Christian Education will rejoice in the fact that instruction was given the executive officers to prepare a Christian Endeavor reading course based on a carefully selected list of Christian Endeavor books; and also in the fact that instruction was given the general secretary that he, in consultation with other officers of the united society, compile and distribute a list of worth-while books for young people.

8. A recreation department was established, and each State union will be urged to appoint a recreation superintendent.

Plans were also adopted for a nation-wide citizenship campaign to bring out a 100 per cent vote of the Christian citizens of America.

These are some of the outstanding features of the future plans as promulgated by the trustees of Christian Endeavor at this meeting.

One of the pleasant features of this meeting was the banquet provided by the united society for its trustees and officers in Young's Hotel, in the same room in which the original trustees of the united society held their meetings forty years ago.

One thing that made this delightful gathering of unusual interest and added pleasure was the privilege of having with us as our toastmaster Dr. William Shaw, who owing to ill health had been laid aside from the active work of the board for some time. He staged a come-back with apparently all of his old-time enthusiasm and vigor.

The only sad note sounded during this happy meeting was the one when it was reported that our beloved leader, Dr. Clark, was unable, owing to a weakened heart, to be present with us.

The point toward which all Endeavor eyes turn as they look toward the future is the great International Christian Endeavor convention to be held in Portland, Oreg., July 4 to 9, 1925.

OLD LEBANON MEMORIAL.

EDITOR CHRISTIAN SUN:

I note the last issue of THE SUN shows there has only been $23.00 donated and collected towards erecting the "marker" of the old Lebanon Church lot, near Surry Courthouse, Va., which is to designate the spot on which our dear denomination was born in this country.

As you know, I had the pleasure of being invited to go with the committee to examine the title and define the lines, etc., of this lot. I enjoyed this day very much, and when the committee decided to erect this marker I felt confident that the Christian denomination would rally to this great cause. In my judgment, it should appeal to every member of the Christian denomination, first, because it will brighten this lonely spot and will ever remain a sacred place in the memory of those who are to follow; and second, because it is on the national highway, between Smithfield and Petersburg, where millions of people will travel by and stop to see this piece of granite and the inscription thereon.

I do wish that the denomination would rally to the effort of this committee to raise this money. That the amount of money raised up to the present time is small, I do not believe is the fault of our dear people, but I believe it is a matter of the people not knowing of the efforts of the committee to raise the money with which to buy this "marker." I would like to see some member of our denomination bring this before the people in every issue of THE SUN, so this "marker" may be erected at an early date, and thereby brighten and beautify this once-forgotten spot.

Let each of us do our part to mark the spot of the birth of our denomination.

Yours very sincerely,

J. M. DARDEN.

The Sunday Schools of Greensboro (First Church) and Oakland Church, Nansemond County, Va., are now in the list of our wide-awake loyal schools to vote one Sunday's offering each month to missions. It is doubtful if our Convention ever planned or adopted any financial schedule more wholesome and helpful to school than this—one Sunday's offering each month to the Orphanage; one Sunday's offering each month to missions; the other two offerings each month to buy literature and pay current expenses of the school. The most progressive, loyal and active of our schools have now adopted this wise plan, and it works well for the school adopting and helps to create interest in, as well as supports, two of the vital enterprises of the Church—caring for the fatherless and carrying Sunday Schools and the gospel to those who have not had these blessings.

CONTRIBUTIONS

SUFFOLK LETTER.

The most unfriendly thing is to be unfriendly. Friendliness may be a sham. One may be friendly for commercial, political or social reasons. Such friendliness is unfriendly. To be a friend is to be that for friendship's sake. To be honest is, first of all, for one's own self. "To thine own self be true." In other words, friendliness must be genuine. Unfriendliness will break up family relations, social relations, and national relations. At heart, it is war. Real world friendliness would "beat swords into plowshares, and spears into pruning hooks," and set the world forward on unparalleled progress. But such friendship is higher than the world, for "a friend of the world is the enemy of God." All unfriendliness is a mark of irreligion; our real friendship is based upon the love of God.

Friendliness is not concerned so much about the feelings and attitude of others as its own feelings, for it is largely a matter of feeling—it is in the heart. David had his enemies as well as his friends. He said: "Mine enemies speak evil of me;" "yea," more, "mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." He did nothing but pray for self-healing. The generation in the day of Jesus said of Him: "Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners." His enemies said the truth. He was the "friend of publicans and sinners," but it was the truth out of unfriendly hearts. But no criticism changed his friendly heart toward them, for He is "the same yesterday, today, and forever." "A man that hath friends must show himself friendly;" but even that will not make men friendly. Jesus had His enemies and Christians have their enemies.

The criticism of enemies does two things for us: it drives real friends closer to us, and it attracts those who did not know us to us. The two reports about what Jesus was doing and who He was, led the multitudes out to see Him and to hear Him, and many believed on Him." "When He was reviled, He reviled not again; when He suffered, He threatened not—but committed Himself to Him that judgeth righteously." And Jesus says to us: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely* for my sake."

Criticism is what I call free advertisement. If no one said anything about you or your business, you would be little known. The countercurrents present you from both angles. Unfriendliness never benefits the one who is unfriendly; it may benefit the other party or parties, but real friendliness benefits all parties. An unfriendly feeling is a heavy load for any mortal to carry. Enmity is a burden on the soul. The Jesus feeling is more than wealth, learning, position, or power; it is all these in one. Unfriendliness disrupts the family, the Church, the neighborhood, the nations. Try to be friendly not only toward friends, but toward enemies, if you have enemies. Enemies are powerless against us if we are true ourselves. The worst enemy is an unfriendly self. "Keep thy heart with all diligence, for out of it are the issues of life."

W. W. STALEY.

ELON LETTER.

September 27th will go down in the annals of Elon College as a great and memorable day. On this day the Carlton Library Building was formally presented to the college by the family of Bro. J. W. Carlton, of Richmond, Va., and dedicated to its high and holy purpose of service to the cause of Christian education through books. The college to which this splendid gift is made accepts it as a sacred trust and will ever, we hope, think of this great benefaction as a sincere desire on the part of the donors to exemplify the truth of the idea in Scott's mind when he said, "There is but one Book." This library will house nearly 200,000 books, but every one of them will in the ultimate sense shed light and illumination on the one Book. Our whole civilization is in the final analysis, but a commentary in action on the ideals of this Book. The Christian college exists to incarnate this Book in its ideals and in its product. The library, then, must ever hold a large place in the program of the college that aspires to be Christian. The Carlton Library fills a long-felt need in Elon's life, and will, through the years, prove a benediction to the young life that gathers here for instruction and for inspiration.

This is certainly the hope of its donors. Placed in the corner-stone of this magnificent building, besides a copy each of the Holy Scriptures, of the principles and government of our Church, of the "Elon College Catalogue," of the "Christian Annual," of THE CHRISTIAN SUN, of *Maroon and Gold,* and of the *Herald of Gospel Liberty,* is an engrossment on parchment, setting forth the high purpose that induced Luther Eugenius Carlton, Herbert Anderson Carlton, Pleasant Joseph Carlton, and Nannie Carlton Parrott to make this great gift to Elon College. This engrossment begins with this note of deep and reverent piety and of Christian devotion: "This library building is humbly erected to the glory of God." Elon accepts it in that spirit. May she ever prove her purpose so to use and preserve it!

A large and impressive group of students and friends attended the dedication services, though held on Saturday, a very busy day for most people. Inclement weather was not able to daunt their purpose to attend. Governor Morrison, State Superintendent of Public Instruction Allen, and Dr. Charles S. Macfarland, of the Federal Council of Churches, sent words of greeting for the occasion. All four of the donors were present, a circumstance that added satisfaction and lustre to the event.

Dr. W. S. Alexander read a highly appropriate Scripture lesson, and offered the dedicatory prayer, following the singing of the doxology. Dr. J. W. Wellons, the life-long and beloved friend of the family, told of his intimate spiritual relations with them, beginning with their grandfather, Deacon Archer Farmer, and on to the present day. This grand old veteran of the cross had to be supported as he arose to speak. He has so often and so effectually supported the writer with his prayers and strengthened him with his wise counsel, that it was a rare pleasure for him to stand by Uncle Wellons and support him during his words of spiritual reminiscence. Every one felt as this saintly man of God told of his association with the family of the donors, that this building had come as the natural fruitage of reverent and godly parentage and grandparentage. This is the only kind of gift that eventually counts with God. The donors of the Library Building gave generously out of generous Christian conviction. Their purpose in giving was and is humbly to glorify God. Uncle Wellons showed this to be a family characteristic, not by labored arguments, but by the citation of example. All regretted that the aged father of this noble family could not be present. He was too feeble to come, being now in his eighty-fourth year, and who may be truly described as one who worthily wears the "white flower of a blameless life." Death made absent two other members of the family circle—the sainted mother, Mrs. Flory Ellen Carlton, and the oldest son, a man of sterling character and great endowment, Edgar Samuel Carlton—but, as one of the speakers remarked during the service, they were both present in spirit. Assuredly, their hearts rejoiced in the spirit world over the great thing their loved ones were doing that day for God and the Church.

Following Uncle Wellons' tribute to the family of the donors, Dr. J. O. Atkinson presented the building on their behalf to the college. Having known the piety and godly life of the donors and of their family for many years, he feelingly portrayed their great generosity as the normal fruitage of their daily walk and life. He never spoke to better effect.

Trustee D. R. Fonville accepted the building on behalf of the trustees and the Church. He accepted it in the spirit in which Dr. Atkinson had presented it and pledged that the trustees and the Church will use it for the high purpose the donors cherished for their gift and in the fine spirit in which they had given it. His audience caught the contagion of his own high resolve and responded visibly to his lofty sentiments.

The next item was not on the program, but all the more appreciated and appropriate on that account, coming as the spontaneous expression of heartfelt gratitude. No sooner had Bro. Fonville ceased to speak, than Rev. W. B. Terrell, a member of the senior class, was recognized and granted permission to speak the appreciation of "those who would be most especially benefited by this great donation—the students." It was a finely conceived and feelingly delivered message that he brought, and, in concluding, he proposed that Prof. O. W. Johnson lead the students in singing the college anthem, "Here's to Dear Old Elon," as an expression of their appreciation. Some of us were deeply moved by this act, remembering, as we did, that other and dismal day when, in the first assembly following the fire, the students greeted the writer as he entered the assembly-room with this same stirring melody. We could but thank our God and Father for what He had made possible since January 18, 1923.

Dr. Louis R. Wilson, librarian of the University of North Carolina, then gave the dedicatory address on "The Place of the Library in College Life." His address was a masterpiece, and added to his reputation as one of the nation's leading librarians. The college will preserve this address in the "Library Number" of the *Bulletin* that is shortly to be issued.

Following Dr. Wilson's address, Dr. Alexander pronounced the benediction, and the curtain fell on a most historic scene in the drama of Elon's life—a scene and an event never to be forgotten, and that, under the blessing of God, presages great achievement in the years that lie ahead.

The Carlton Library Building has cost, furnished, slightly less than $100,000. Just before our fire, this family had given Elon $25,000 for endowment in memory of their mother. Truly are they Elon's friends. The donors have erected the building and furnished it completely, sparing no expense to make it thoroughly modern in every detail. Only one floor of the stack room is now installed. The other four will be installed as needed. When these four additional floors are installed, the building will represent a total cost to the family of $125,000. They were ready to install the five stack floors complete at this time, but the building committee felt it unwise

to tie up that large sum of money in equipment for which for many years there would be no need. Each floor of the stack room will accommodate 37,500 books, or 187,500 in all, and it will be some time before we will have enough books for the first floor of the stack, which is steel and of the standard Snead & Co. design.

The building is 120 feet in length, 64 feet wide, three stories high, and constructed of brick and re-enforced concrete. This makes it fireproof, but Bro. P. J. Carlton desired it to be doubly so as to its stack room, where the books are to be kept. So this room is itself in the form of a fireproof vault, which will stand, should the building around it burn or for any reason be destroyed. There are two other unique features in the building—the studies, or offices, of the professors, one for each head professor fully equipped, and the research or seminar rooms for the several college departments. Library experts have pronounced it one of the finest libraries in the country. The Christian Church and Elon College are under lasting obligation to the great-hearted donors, who have made this magnificent structure possible for the aspiring youth of our Church and nation. It will rapidly become the active center of the college's intellectual life. Already the Southern Christian Convention has made it the repository of its records. As the years come and go, this great gift will entwine itself with the life and thought and aspiration of our college and of our Church in ways which we can now only dimly forecast. These princely givers have chosen well their avenue of service to God and brother-man, and may the events of the years that shall come but confirm them in the wisdom of their choice!

W. A. HARPER.

BETHLEHEM LETTER.

The Way to Success.

Under this head, we shall offer, in a few short articles, some suggestions on how to achieve success—for to do more, to be more, to love and be loved by your fellow-man you must keep a-plannin', an' a-diggin', an' a-lookin' straight ahead." Today you are weaving the carpet you walk on tomorrow.

In order to become a true scholar in the highest sense it is necessary, first of all, to cultivate those cardinal virtues so beautifully expressed by St. Paul, in the words faith, hope and charity. And to these must be added the essentials of that other mandate of the great apostle when he said, "And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

To these, let us add one more fundamental principle—honesty—for there can be no permanent education built upon any other foundation.

The qualifications essential in order to acquire a worth-while education can be classified as follows: energy, love for work, wisdom, common sense, perseverance, ambition, cheerfulness, enthusiasm, confidence and neat appearance. All of which can be acquired by any one who is desirous of equipping himself with the necessary tools to clear a pathway through the wilderness of indolence, ignorance and failure.

Generally speaking, everybody is endowed with an instinctive idea as to what the term "energy" means. Almost every child who has attained the age of ten can give you a pretty good definition of it. This is especially true of the great mass of people who are fortunate enough to have to work for a living. Everybody associates energy with work physically, but comparatively few connect energy with work mentally. Webster says energy means "inherent power; power efficiently and forcibly exerted; vigorous or effectual operation; efficiency."

It is something, when used in connection with ambition, that makes the hands and the feet active, and the mind alert. Energy is the motive power behind the work. It is the "electric current" that makes "live wires." Yop may wire your dwelling and equip it with modern fixtures, but unless you turn on the electric current there will be no light, so you may be ever so well equipped in every other respect, if you do not turn on the current of energy into your being there will be no success in your educational work. Bethlehem College offers a good opportunity for an education, but unless you are willing to work for it, it will not be yours. After all, it is not work that kills folks; it is worry—work is healthy!

Wadley, Ala. S. L. BEOUGHER.

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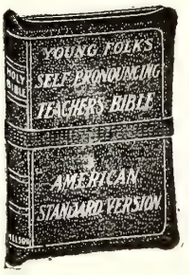

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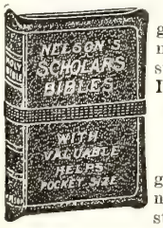

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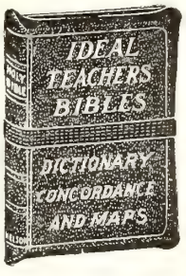

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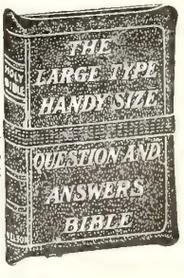

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR SEPTEMBER.

Bethlehem, Timberville, Va., $3. 22; Ramseur, N. C., $1.35; Mt. Auburn, Manson, N. C., $2.36; People's Church, Dover, Del., $7.55; Henderson, N. C., $7.57; Rose Hill, Columbus, Ga., $3.03; Palm Street, Greensboro, N. C., $6.00; Salem Chapel, Dennis, N. C., $1.53; Reidsville, N. C., $4.82; Holland, Va., $9.75; Franklin, Va., $45; Pleasant Grove, News Ferry, Va., $3.00; Primary Class, Pleasant Grove, 76c; Philathea Class, Elon College, N. C., $1.20; Winchester, Va. (for August), $7.91; Winchester (for September), $5.92; Liberty-Vance, Henderson, N. C., $4.06 (for August, 62c); South Norfolk, Va., $6.22; Wake Chapel, Fuquay Springs, N. C., $2.60; Zion, Moncure, N. C., $2.05; Citizens' Bible Class, Elon College, N. C., $2.70; Antioch, Harrisonburg, Va., $2.32; Leaksville, Luray, Va., $3.41; Richland, Ga., $1.13; New Elam, New Hill, N. C. (collected on "Children's Day"), $6.00; Berea (Nans.), Driver, Va., $7.00; Franklin, Va. (for July and August), $10; New Providence, Burlington, N. C., $1.80; Burlington, N. C., $84.57; Class No. 3, Rosemont S. S., Berkley, Va. (special foreign missions), $5.00. Total collections from Sunday Schools for September, $249.83.

We are grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work in Carroll County, Va. We are happy at what these wide-awake schools are now doing.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

MEN AND MILLIONS COLLECTIONS DURING SEPTEMBER, 1924.

North Carolina Conference.

Pleasant Hill "A"	$ 40.80	
Raleigh	150.00	
Graham	25.00	
Burlington	65.00	
First Church, Greensboro	5.00	
Catawba Springs	25.00	
New Elam	10.00	
Mt. Auburn	25.00	
		$ 345.80

Eastern Virginia Conference.

Dendron	$136.00	
Suffolk	1,428.45	
Wakefield	20.00	
Barrett's	40.00	
Newport News	5.40	
		1,629.85

Valley of Virginia Conference.

Leaksville	$ 1.00	
Winchester	8.00	
Joppa	1.50	
Wood's Chapel	1.10	
Palmyra	3.50	
		15.10

Georgia and Alabama Conference.

Rose Hill	96.00
Bal. of ret. ck. J. F. Johnson	73.00
Total for month	$2,159.75

Executive Secretary Chas. D. Johnston has received the above amounts from the faithful, the loyal and the true, who care for the kingdom and our Christian enterprises. Now that the fall has come and some have money, will not a special effort be made to pay these pledges?

J. O. ATKINSON,
Secretary.

MT. AUBURN CHURCH.

Report of Missionary Society.

It seems such a short time since the beginning of this year, and we read over the goals for 1924 of the Women's Missionary Workers of the N. C. Conference.

At our first meeting we reviewed our work for the previous ten years and found our society, with its auxiliaries, had raised a little more than $800. Some of us were gratified and much encouraged. Then we took stock and determined to accomplish larger things for our Lord. They say "confession is good for the soul," so here goes. Our attendance at missionary meetings had fallen so low that for the year 1923 our receipts for the W. H. & F. M. Board amounted to $27.48, Willing Workers' Society included. Our women decided to mend their ways. We did not feel quite able to reach the goal set for us at Conference, but resolved to raise $100, including that raised by our auxiliaries. The following annual report proves "where there's a will there's a way:"

W. W. S.	$ 29.60
C. R. Supt.	5.00
W. M. S., dues	43.65
Specials	25.00
Total received and paid out	$103.25

The women more than trebled their offerings; also very few women in our Church failed to contribute something to our collections. It is the Lord's work, and not ours, and we are determined to do better next year. We send our sympathy, interest and prayers, along with this money, that God may multiply its power for good, even as seemeth good in His sight. SEC'Y.

Report of Willing Workers' Society.

We, the Willing Workers of Mt. Auburn Christian Church, though small in number but great in spirit and name, are trying to go forward with honest, faithful hearts, believing that "we can do all things through Christ which strengtheneth us." So we are herewith submitting our report for the year 1924.

Our apportionment for the year was $15.00. The Young People's Society was asked for $10.00 —a total of $25.00. There being but one society in our Church, the Willing Workers' Society decided to raise the entire $25.00. We did it, and $4.60 besides this amount.

Our society raised $12.00 for a thanksgiving offering. We gave each child a small bootee made of colored cloth, and asked for pennies to the number of years of his age. Of course, many gave more. This we found to be a very attractive way to raise money for the society, and it created interest among the members. We were surprised we had such old members. After we counted the collection, it was more than the amount assessed. But, of course, some gave more than the number of their age. We were proud of our collection, and as this token of love and devotion of our Lord goes out, a prayer from our society goes with it. Our prayers, desires and aims are found in these few verses.

Lord, help us live from day to day
In such a self-forgetful way
That even when we kneel to pray,
Our prayers shall be for—others.

Help us in all the work we do
To ever be sincere and true,
And know that all we'll do for you
Must needs be done for—others.

Others, Lord, yes others!
Let this one motto be:
Help us to live for others,
That we may live for Thee.

ROSEBUD KIMBALL.

A CHRISTIAN EDUCATION PILGRIMAGE.

BY HERMON ELDREDGE.

XIV. PARIS.

"Oh, London is a man's town—
There's power in the air;
And Paris is a woman's town,
With flowers in her hair."

Mark Twain once said that half the lies told about him were not true, and I surely was told a lot of things about Paris which I did not find to be true. I fear that much of her reputed extravagance and extremes in fashion and gay life are something like our Broadway's "white-light district" which you will find more largely patronized by outsiders and visitors to the great metropolis than you will by New Yorkers themselves. And so my limited observation of Paris would lead me to say that the native Parisian is not as extreme or as extravagant in manners or dress as he (or she) is widely advertised to be, but rather a very decent, sensible sort of a person, who is not in much of a hurry and smiles politely at the antics and hustle and extravagance of the ever-present tourist and takes his money as he smiles.

I was warned about trading in Paris, and told that every one was trying to "pinch" the American, and that prices were excessive; but I had been there only a few days when I found that it was one of the cheapest places in which to live and to trade of which I have any knowledge. Taxis are for the rich at home, but a taxi came to our hotel and took four of us to the Louvre, a distance of two miles, for four francs, or about twenty cents in American money. Of course, the driver wants his invariable tip—but that is only 10 per cent, and we make it an extra franc for good measure; and we have paid a little over six cents apiece for a taxi for a two-mile ride. The same in America would cost us from one to two dollars, depending on the city in which you found yourself.

Of course, we could have gone cheaper, as we found the next day that we could walk about two blocks and get the subway and go to the same place for 35 centimes, or an amount equal to about one and two-thirds cents in our American money. Board and rooms cost about one-half of American prices, but, of course, wages and salaries and everything is cheaper.

The common people of Paris are desperately poor, but they are cheerful and there are no slums such as we have in our large American cities. Each morning a woman with a cart came along the street under my hotel-room window and dumped out each garbage can on a piece of carpet or canvas she carried, and went through it for what she could use, and put the rest back. And she was a fine-appearing, healthly-looking woman under middle age. Another older woman gathered stray bottles and sold them. Their men were gone, as a rule, for France lost one million eight hundred thousand men by death in the late war, and twice that many were wounded or disabled by disease or exposure. Then, add to that the nearly seven hundred thousand men now in

the French army, and you can see that there is a man shortage in France's work-a-day world.

But even more dreadful than this is the future that France fears. Its population is hardly holding its own, while its ancient enemy (Germany) is growing swiftly in its birth rate. Only last week there was a warning poster shown throughout Paris that for every child born in France, there were thirty-six born in Germany. I am not authority for these figures, but they were displayed, and whatever the figures are, they are a cause of national alarm. There is no doubt that the use of strong drink by fathers and mothers is a contribution to the situation. Wine and much stronger drink are common at all meals, and especially at the midday and evening meals.

Our very first pilgrimage is to Napoleon's Arch of Triumph, where the "unknown soldier" of France lies buried with a flame of fire at his head which is lighted at sunrise and extinguished at sunset every day. We visited the grave of the "unknown soldier" of Britain, in London, where men passing uncover, and of the "unknown soldier" of Belgium, in the great public square, who was buried with as great honors as was our own American "unknown soldier," in Arlington, by our President. But none seemed to grip you quite as much as this grave which is in the heart of this great city, where twelve avenues meet and where devotions of flowers and fire are rendered by a different society each day, and which is always surrounded with women in deepest black, and silent men with uncovered and bowed heads. France has a special deep interest in this "unknown" grave, for hundreds of thousands of thousands of French boys were never identified, and hundreds of stricken mothers gather day by day from some long or shorter pilgrimage to this spot and know not but this "unknown" boy may be their son who left and never returned.

Napoleon's tomb is a center of interest and is gorgeously enshrined in a wonderful Church dome in such a way that it is beneath the floor level as you come in. They tell us that is, so that any one looking at his tomb must bow their head as they look. But there seemed to me to be a better reason, for high up above his tomb in the Church was a full-size figure of the Christ, and I remember that where I stood that I had to look down on Napoleon and up to Christ. Surely there was never greater contrast in the world than Napoleon's ambition to win by the sword and by force, and Christ's way of love and sacrifice and service for others. How long will poor, deluded France and the world follow Napoleon, and when will they find that their only hope is in Christ?

Versailles Palace, with its art and grandeur and history, was a well-spent day. Here Louis XVI and his predecessors lived in luxury so extreme that its tax and tyranny on the people brought revolution. Think of paying a half-million dollars for a coach to be used but once in a procession and then to be too precious to use again! The King sensed the end of such things in his well-known exclamation: "After me, the deluge," and come it did—a deluge of blood such as France never had known.

It does an American's heart good to enter the halls where Woodrow Wilson sat with the world's leaders in the Palace of Versailles, and to go out and see the street they built for him and the avenue to which they gave his name. And then to see the statues of Benjamin Franklin and of George Washington in the public parks, and to see also the statue of Lafayette in the beautiful Tuilleries Gardens, with the inscription, "Presented to France by the school children of the United States of America." But the finest statue of the American soldier with cap held high in air coming to the relief of France. I could almost shout and weep in the same breath at the sight of it.

But there is so much that one might tell of Paris and which again must be another story in our *Sunday School Herald,* for the boat waits at the landing at Havre, and in our next and last article of this series we are "Homeward Bound."

Paris, France.

THE PERFECT MAN.

Four simple rules for attaining perfect manhood.

"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2:52.

These fourteen words tell us that Jesus grew in all four important ways. He grew mentally; He grew physically; He grew spiritually; He grew socially.

When Jesus said, "My meat is to do the will of Him that sent me" (John 4:34) and "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4) He told us that He grew into perfect manhood because He did God's will in all things.

So to grow into perfect manhood, it is only necessary to follow God's directions.

Rule 1. Doing the will of God in my physical life. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price; glorify God, therefore, in your body."—Cor. 6:19-20. When I disobey the laws of health, I am disobeying the will of God.

Rule 2. Doing the will of God in my mental life. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, *think* on these things."—Philip. 4:8. "Set your mind on the things that are above, not on the things that are upon the earth."—Colos. 3:2. When I fill my mind with dirty jokes, foul words and impure and evil thoughts I am disobeying the will of God.

Rule 3. Doing the will of God in my social life. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—John 13:34. "And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."—1 Cor. 13:2. Love in its best, purest, truest meaning. Not only must I love my fellow-men, the dumb beasts and the beauties of nature, but I must so live as to have all things love me. It is a well-known fact that flowers bloom better for one who really loves them than for those who do not. Even they repay the love given them.

Rule 4. Doing the will of God in my spiritual life. "Teacher, which is the greatest commandment in the law? and He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:36-37. When I let anything, either business or pleasure, interfere with my worship of God, I am disobeying the will of God.

"But seek ye first His kingdom, and His righteousness; and all these things shall be added unto thee."—Matt. 6:33.

Seek in the right spirit and read the fourteen verses preceding this to see what shall be added. All I can desire.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:14-15.

—*J. Adger Smith,* in *Presbyterian Standard.*

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

WHERE DOES YOUR CHURCH STAND

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(August 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

"Study to shew thyself approved of God."—2 Tim. 2.

Of all created things on earth, the soul lives a charmed life. It alone is immortal and imperishable. All else must fade and fall and cease to be. Everything else is passing to decay and death. Only the soul survives. It will never pass away. Revelation tells us that earth will melt with fervent heat, the stars shall fall, and all creation totter to ruin. The entire universe shall be gathered up like a scroll, but in the midst of this destruction and universal change, the soul will blossom into perfection and beauty and never know corruption.

It is a part of our every-day life to build up our souls in the likeness of God.

Prayer.—Our Father, help us to lean hard on Thee for our guidance and our grace, and help us to make each day count for more of Thy likeness in us. In His name we ask it. *Amen.*

TUESDAY.

TO BE HAPPY, RESPECT THE PROPERTY OF OTHERS.

Are you willing to have others think that you are not accustomed to nice things? Then respect the property of others.

Are you willing to have others think that your parents have never had anything beyond the barest necessities? Then respect the property of others.

Are you willing to have others wish that you did not exist in your neighborhood? Then respect the property of others.

Are you, by your conduct in the community, going to make it possible for those with whom you come in contact to say and feel "what a relief" if you are ill or out of the city? If you are this sort of man, woman or child you are going to regret it.

The roughest and toughest finds a time when friends are necessary. You cannot keep friends unless you respect the property of others.

Is it too much trouble for you to teach your children to respect the property of others? To respect the property of others is the open door to a successful life. Cultivate it yourself, and do as you would have others do to you. (Copyright, 1924, International Feature Syndicate, Inc.)

WEDNESDAY.

REJECTING HOME TALENT.

"But Jesus said unto them, A prophet is not without honor, save in his own country and in his own house."—Matt. 13:57.

That was what Jesus said, and it was true. But it ought never to have been true. If there is any place on earth that a prophet should have honor it ought to be in his own country and in his own home. It is a sad reflection upon the country and home whenever it is necessary to make such a statement, and no reflection upon the prophet. Nazareth should have been proud of their young man, Jesus, and should have listened to Him. It would have madeNazareth great. But they threw away their greatest asset by rejecting Him. There are Churches and towns, and even homes, that are making the same mistake. If one of their boys or girls undertakes something worth-while, they, too often, have to leave home. It ought not so to be. Our own boys and girls ought to be dearer to us than to any one else, and we ought to appreciate them and give them a hearing at home.

Prayer.—Our Father, bless our home and our Church. Give us the proper spirit of appreciation of the talents of those who are our very own. In Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

WANTED—MANTLED MEN.

"And cast his mantle on him."—1 Kings 19: 16-21.

The history of service for God has been the same throughout all the ages. It has been a story of called into service, passing through trials and tribulations, enduring tedious troubles and tests; but, with faith fixed, always coming out triumphant and victorious.

The Church has had many mighty men whom God has ordained for His tasks. The Church needs mighty men today to perform the tasks that God has now for the world. There is no call of the world that is greater. All righteousness pleads for leaders who will step out for the kingdom of God. Not leaders who may be pushed off the road and become as so many wooden soldiers; but leaders who are anointed with the Holy Spirit, such as was Elisha when the mantle fell upon him; for men who will wear this mantle without fear or falter, who will press on to the goal indifferent to the criticisms of others; men with love in their hearts for God and their fellowman; men who will put first things first; men who will be willing to live or die for their Lord; men whose hearts are in fellowship and sympathy both with God and humanity; men who will be loyal servants of Christ straight through.

Let us consider God's call for us. Have we any call to bear a mantle for Him? May God bless us all for service.

Prayer.—Pray today that if the Lord has anything for us to do, He will call us and make it plain what it is, and then pray for the power to lay the soul open to that call. In His name. *Amen.*

FRIDAY.

GLIMPSES OF EDEN.

"A flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:23-24.

The truth behind this great picture of Genesis with its divine steeds of the cherubim, and the revolving sword of unquenchable fire, is: man can never go back to his physical life, never rethink his thoughts or re-enact his deeds. He is forced out and on by invisible powers. Invincible divine forces stand sentinel about the gates of yesterday, and a flaming sword turns every way about his past.

Careful we should be how we live, how we think, and remember that every day is critical. Every evening we shut the gate behind us, the gate these hands can never open again.

The cherubim did not destroy Eden, nor did the flame consume the tree of life. The divine ones guard it to keep it open. The past is not destroyed. All sweet memories which lie out in the midst of the years are guarded. Faces and forms of loved ones; fancies too delicate for time and flesh left back in the years, are still kept by the angels. There were noble aspirations and lofty ideals which we were forced to abandon by the stern call of duty. These are not lost, but kept as treasures of the heart, where none break through and steal.

We may return to this guarded way, this Eden of the soul, if not by flesh, then by spirit. There is a name which opens the Eden of God to the seeking soul, a name before which the swift cherubim fall, and the flaming sword is harmless—it is the name of Jesus.—*Rev. A. E. Gregory.*

Prayer.—That we should ever seek to remember that, to earnest souls, the highest blessings God can bestow are still open, and that the Father's love has prepared a greater Eden, where there is neither sorrow nor parting.

SATURDAY.

THE LORD IS COMING.

"Behold, I come quickly."—Rev. 22.

How careless we are about Christ's coming! We get up in the morning and never think that He may come to us that day. We lie down at night and never think that we may never awake again in this life. We go to our business and never think that it all may suddenly end and call us to our judgment before we return home again.

Certainly that we should not spend all our time thinking that we are going to die soon. But we should take life seriously enough to make every moment of it, day and night, count for character, in ourselves, in others, for the happiness of the world, and for the complete life.

Prayer.—Our Father, however much there may be scoffers, and however many doubters and apostates from the God-given way, hold us fast in Thy embrace and give us the desire to do things that make for God and glory. In His name we ask it. *Amen.*

SUNDAY.

"I WAS IN THE SPIRIT ON THE LORD'S DAY."—Rev. 1:10.

Alexander Whyte testified to this effect: "I have had a lifetime's experience of a scrupulously kept Lord's Day, and this day, so kept, has been one of my chief blessings. I testify with the greatest integrity that from my childhood down to this hour I have greatly valued the seclusion and silence and rest, and proper reading on the Sabbath Day.

As I look back, I bless God for those who brought me up to such a legacy of Sabbath observance, and I would be very ungrateful were I silent or to do less than all that within me lies to secure such a Sabbath for my own household and also for every one else.

Prayer.—Our Father, make us so in harmony with Thy will that our Sabbaths may be sweet with religious thoughts. Turn us to the silent strengths of life. Forbid any wavering in our hearts and draw us into the everlasting laws of Thy life. In His name we ask it. *Amen.*

NOTICE.

Delegates and visitors expecting to attend the biennial of the Woman's Mission Boards, General Convention of the Christian Church, to be held at the First Christian Church, Muncie, Ind., October 22, 23, 24, will please notify the undersigned at once. It is important for your entertainment.

M. W. BUTLER,
404 *E. North St., Muncie, Ind.* *Pastor.*

NOTICE.

The North Carolina Woman's Missionary Convention will meet on Friday, October 31st, at Reidsville Christian Church. The morning session will open at 10 o'clock. All delegates and visitors going to this meeting and expecting to spend Thursday night in Reidsville should notify Mrs. B. F. Fields, 408 West Market Street, and she will see that homes are provided.

MRS. L. L. VAUGHAN.

NOTICE.

All delegates or visitors coming to the Woman's Missionary Conference at Holy Neck, October 10th, by train or bus will be met at Holland.

MRS. B. D. JONES,
President.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES:

Last Sunday I went to Sunday School and found some children who didn't know about the "Kiddies' Korner"—and their mammas took THE CHRISTIAN SUN, too; but the dear Kiddies had just failed to find our "Kiddies' Korner."

Your editor has been so busy lately learning to drive a new Ford, and going to see a lot of my Kiddies with the new Ford; and one day the Ford just ran so fast that it 'most ran off the track, and 'most ran clean over a big ol' truck. Oh! my, gracious me! But we didn't get a bit run over—the truck or the little Ford either—so we just laughed and laughed at each other. And a big ol' policeman was there, too; and my! he didn't laugh at all. I don't know why that was, do you?

Your loving editor,
MADGE FLEMING MOFFITT.

THE SWING.

By Robert Louis Stevenson.

How do you like to go up in a swing,
Up in the air so blue?
Oh! I do think it's the pleasantest thing
Ever a child can do.

Up in the air and over the wall
Till I can see so wide,
Rivers, and trees, and cattle, and all
Over the countryside.

Till I look down on the garden green,
Down on the roofs so brown,
Up in the air I go flying again,
Up in the air and down.

JESSIE'S SURPRISE.

One day Jessie went out to play in her sandpile. Her father had shoveled the snow off from it. Her sister Charlotte, who was two years old, was with her. Jessie was five.

They played for fifteen minutes, then Jessie looked up. Charlotte had gone. The tracks were shown on the crystal white snow. Jessie followed the tracks and at last they led right into the woods.

Poor Jessie was frightened; she kept saying to herself, "Oh, where is she? where is she?"

Jessie didn't have any more time to think, for just then she fell into a hole. Down, down she went until she stood before the palace of the Fairy Queen.

The door opened. She went in, and the very first thing she saw was the Queen sitting on the throne, with a little girl on her lap. Who do you think it was? Why, it was Charlotte! But Charlotte did not look natural, for she had delicate pink wings and a pink dress to match. When the Queen saw Jessie she summoned a fairy to put a beautiful dress on her. At once the Fairy obeyed her.

When Jessie came back, the Queen took her and put her on her lap by her sister.

"I will wave my wand over you if you want to be a Fairy," said the Queen.

"That would be just what I would like to be, but may I have at least five minutes to see my mother and give her the last kiss?"

"You won't ever be able to see your sister or my palace again," said the Queen. "Your sister is my Fairy, and unless you want to be one, you never will see her again."

The Queen kissed her, and said, "You little darling!"

Just then she woke up. Her mother was by her side. "Why, have I been sleeping in the sand?" said Jessie. "Hurry up, dear," said her mother, "come into the house and get warm."—*Alice Clough, Raymond, Minn.* (Age 10 years), in *Child Life.*

Mother so loving,
And father so true;
Sister and brother,
And wee baby, too—
All love each other,
And each does his part
To show by kind actions
The love in his heart.
—*Lillian C. Landman.*

DADDY TARFOOT'S CORN ROAST.

By the Nyces.

Daddy Tarfoot had the very finest patch of corn in the whole neighborhood—and he was mighty proud of it, too. It was Yellow Bantam and sweet as sugar.

Daddy Longears said he could actually see it growing, and one day—well, along in September—he told Daddy Tarfoot that he ought to give a party—"roasting ears and baked potatoes—mm-mmm!"

"Just the thing!" And Daddy Tarfoot slapped his knee jovially. "Let's see—tonight's moonlight—and the corn's in the milk—we'll fly around and get every one here to help—half the fun in a party is getting ready for it."

No sooner said than done! Daddy Longears lippety-lipped over to the Cottontail's and told Pa Cottontail to tell all his neighbors that they were invited to Daddy Tarfoot's corn roast that very night, and be sure to come early.

And Daddy Tarfoot lippety-lipped to the Hopover's and asked Henry Hopover would he invite the Silvertails and the Twitchets and any one else he could think of. "And don't forget Zip Coon and his folks—they've been eyeing that patch for some time."

In less than an hour the little folk of the woods came streaming from all directions—chattering gaily, each trying to reach Daddy Tarfoot's first.

Granny Wobblenose carried her own little knife—no one could husk corn as neatly as she; and Sophia Silvertail had acorn cookies.

Jemima Hopover set the Cottontail bunnies and the Hopover bunnies and the Silvertail squirrels to gathering cones to start a blaze.

By the time the big moon (honey-colored) was peeping through the pines, Daddy Tarfoot had a great pile of corn ready and waiting; and he rubbed his hands and said: "Well, folks, I'm hungry as a bear; and if the ladies don't mind it I'll roast the corn—for I'm a fine hand at the business."

"Mind!" exclaimed Susan Cottontail, "I'm sure I, for one, should be thankful to sit down to a meal that I didn't cook myself!"

So! Simon Silvertail kindled the fire, bright and clear, and Daddy Tarfoot put his ears to roast; and Hendy Hopover kindled another fire and Daddy Longears put the potatoes to bake.

Well! Everything was going beautifully when Uncle Strapleaf Turnip came up with a great armful of dried moss and without so much as saying "by your leave" flung it full on Daddy Tarfoot's fire.

Up shot the blaze; and the ladies screamed, and the corn scorched, and poor Daddy Tarfoot burned his arms dreadfully. But Uncle Turnip laughed sort of nervously and said he liked his corn scorched—and they could give him all of the first lot.

And he ate every bit of it—and became so ill that they had to call Doctor Pedley. So he had his lesson.

Mrs. Zip Coon did up Daddy Tarfoot's burns with a strip torn from her old work apron; she had her best apron with her.

The ladies waited on Daddy Tarfoot so that he had a good time in spite of his burns and he felt sorry for Uncle Turnip and told him he could carry an armful of corn home with him—to eat when he felt better.

Well—the party was a great success. Granny Wobblenose roasted the corn, and it was done to a turn—so were the potatoes.

Then Bob Cricket and his folks piped up—"Crik-crik-crik!" And the little bunnies and the little squirrels and the little Zip Coons played games in the silvery moonlight. So one and all they thanked Daddy Tarfoot for their lovely party. Then they bade one another good-night and went happily home and to bed.—*The Farm Journal.*

CONFERENCES MEET.

Alabama Conference meets Tuesday after second Sunday in October (October 14), 1924, at 10 A. M., with Pleasant Grove Church. Write W. T. Hill, secretary of Church, Buffalo, Ala.

Georgia and Alabama Conference meets Tuesday after third Sunday in October (October 21), 1924, at 8 P. M., with the Lanett Christian Church, Arthur L. Cox, secretary of Church, Lanett, Ala.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

NOTICE TO CHURCHES OF THE NORTH CAROLINA CONFERENCE.

At the last session of the North Carolina Christian Conference, no place was selected for the next annual session. The executive committee was authorized to receive invitations from Churches and select the place of meeting this fall. Churches that wish to invite the Conference or that are willing to entertain the next session of the North Carolina Christian Conference which meets Monday evening, November 24, 1924, will send their invitations to the chairman of the executive committee.

W. C. WICKER,
Chairman Executive Committee.

The National Museum is engaged in assembling an historical collection of radio devices which will place on permanent record a vivid exhibition of this rapidly expanding art of communication.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 19, 1924.

Subject: "The Parable of the Sower."

Golden Text: "The sower soweth the word." —Mark 4:14.

Lesson: Mark 4:1-20.

Devotional Reading: Psa. 1.

Reference Material: Matt. 13:1-23; Luke 8:4-15.

The Master put great truths in simple words. And He often did this in very informal ways. On this particular occasion, the roof of the Church was God's blue sky, the pews were the fields by the seaside, and the pulpit was a small boat. His congregation was a "very great multitude" of humble folk who had come out to hear Him. His passion for teaching the truth, His simple way of teaching, and the note of authority in His teaching were elements that caused the "common people" to hear Him gladly. The Master never had any trouble in getting a crowd, for never a man spake like He spake.

The lesson is called the parable of the sower. It might just as well, perhaps even a little better, be called the parable of the soil, for in this particular instance the Master was not concerned so much with the content of the message or the truth, but with the reception which it received by His hearers. And He impressed this fact indelibly upon the minds and hearts of His hearers by a simple story. It is quite likely that the "text" was suggested by the sight of a sower at work in one of the near-by fields or upon a hillside. In any case, Jesus was talking in terms the people understood.

The story is familiar enough to all of us—how the man went forth to sow; how some seed fell on the hard, well-beaten path and was eaten by the fowls of the air; how some fell upon rocky ground, which had no depth, and which offered no reserve strength for the growing plant; how some fell on good ground, but among thorns, which grew faster than the plants and choked them out; and how some fell on good ground and brought forth in varying proportions. This is the story in brief.

The Master then interpreted the parable. He said that He, or any other earnest teacher, was the sower, and that the truth or "the word" of God was the seed. The hearers were the soil. And those hearers were of four kinds:

1. The stolid hearer. He is the man who is unmoved by truth. Through hardness of heart, inattention, indifference, or willful disobedience to recognize duty, the truth never gets into his life. Even as the birds of the air eagerly seize upon the seed on the beaten path, just so does the "evil one" steal away the truth. And the last state of that man is the same, or worse than the first.

2. The sentimental hearer. He is the person who at least gives heed to the truth and even responds with more or less emotion. But religion, while undoubtedly a matter of emotion, is more than mere emotion, and should be made of sterner stuff. After the first burst of enthusiasm has died down, after the excitement of the "big meetin' " has passed, when the time of testing and ridicule and persecution has come, this type of hearer "withers." He has "no root in himself." His religion dies, for religion, like life, is a matter of growth, and it never thrives in the thin soil of mere sentimentalism and emotionalism. The religious graveyard of the world is full of cults that embodied this type of religion. "He that hath ears to hear, let him hear."

3. The sordid hearer. He is the man who may have many fine qualities and may do many good things, but "the cares of this world, and the deceitfulness of riches, and the lusts (or desires) of other things—things, things, things: when will we learn that souls do not thrive on things, and that a man's life does not consist of the abundance of things that he possesses—crowd the truth and the finer things out of his life, even as the coarse and tough thorns crowd and crush the tender plants. All too many of us belong to this class. Let us beware lest we put first things last, and last things first.

4. The sincere hearer. Thank God, all hearers are not stolid, or sentimental, or sordid. There are some who hear the truth and try to live it. They try to become doers of what they hear. And in the lives of such hearers there springs up fruitage that bears some thirty, some sixty, and some an hundredfold in the finer qualities of life and service. "Go thou and do likewise."

Some Suggestive Teaching Points.

1. Great truths can be put in simple forms.
2. The world listens to the man who has a message.
3. The fault is not always with the messenger; it is sometimes with the hearer.
4. The heart of the hearer determines in large measure the value of the truth heard.
5. Environment is a vital factor in character formation.
6. Even sincere hearers differ in their fruitage.
7. It is our business to sow the need.
8. Preoccupation is a menace to spiritual growth.
9. Hearts are hardened by hearing and not doing.
10. "Every duty we omit obscures some truth we might have known."
11. What we hear in Church depends in large measure upon what we bring to Church.
12. Teachers and preachers should see to it that the truth is put in simple ways.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

October 19, 1924.

Topic: "My Denomination—Its Organization and Aims."

Scripture Lesson: 1 Cor. 12:1-13.

The Christian Church is "an agency organized for the purpose of helping to win the world for Christ." Our aim is to promote Christian brotherhood, and we as a body recognize the brotherhood of man and the fatherhood of God. We, with all of our concerted efforts, are endeavoring to promote that principle.

The largest body of the Christian Church is the General Christian Convention, which meets every four years. There are five regional or district Conventions. Each regional Convention is composed of Conferences, and the Conferences are composed of local Churches.

The Christian Church has five general secretaries for the different departments of its organization. Rev. W. P. Minton is secretary of foreign missions, and our missionary fields are principally in Porto Rico and in Japan. Rev. O. S. Thomas is secretary of home missions. This work is carried on among foreigners, negroes and the mountaineers. Hon. O. W. Whitelock is secretary of publications. Dr. W. A. Harper is secretary of Christian education. Rev. R. C. Helfenstein is secretary of evangelism, and Rev. W. H. Dennison is secretary of stewardship and finance. Dr. F. G. Coffin is president of the General Convention, and Dr. J. F. Burnett is secretary.

If we would inform ourselves of the plans of our Church for the care of the program which she is undertaking, there would be more love and loyalty to her. Our Church is that of ministry, and we, as followers of that banner, should not simply render services to the Church as an institution, but our efforts should be "through the Church, to Christ, for humanity."

CHRISTIAN ENDEAVOR.

The history of the Christian Church is unique in its making. Almost every Protestant sect can trace its origin to some individual reformer. The Lutherns have their Luther, the Presbyterians their Calvin, the Quakers their Fox, the Methodists their Wesley, the Disciples their Campbell. The Christian Church never had such a leader, neither can we trace our origin nor principles back to any one man or Conference. The Christian Church in the South, East and West arose almost simultaneously without either of the particular leaders knowing of the work of the others. Rev. James O'Kelly, who withdrew from the Methodist Church in 1792 with many others of his same convictions, began the movement in the South. He and his followers met in Lebanon Church, Virginia, August, 1794, and chose the name Christian to the exclusion of all other names. Rev. Jones organized his first Church in Lyndon, Vt., 1802. Rev. Elias Smith began publishing the *Christian Magazine,* 1805, and he founded the *Herald of Gospel Liberty* at Portsmouth, N. H., 1808. Rev. Barton W. Stone, who was born near Port Tobacco, Md., December 24, 1772, became a candidate for the ministry in the Presbyterian Church in 1793. He withdrew from the Presbyterians in 1804 and became a leader of the Christian Church in Kentucky.

The Christian Church does not have a creed, and its members worship God according to the dictates of their conscience.

There are five principles upon which the three divisions of the rising Church agreed. They are scriptural, and are as follows: The Lord Jesus Christ the only Head of the Church; Christian, a sufficient name for the Church and for the members of the Church; the Holy Bible, a sufficient rule of faith and practice; Christian character, a sufficient test of fellowship and of Church membership; the right of private judgment and the liberty of conscience, a right and a privilege that should be accorded to and exercised by all.

The Christian Church published the world's first Christian magazine, and offered the first educational institution to both young ladies and young men on the same basis.

We have a great deal to be proud of; we have a great challenge thrown out to us by the world. The policies of the Christian Church are those that Christ planned, and we must see to it that we, guided by His spirit, will carry on the kingdom's work in a definite way, making the kingdom for which He prayed a reality in the hearts of men.

Wm. T. Scott.

Christian Orphanage

DEAR FRIENDS:

On Tuesday, September 30th, the Sells Floto Circus gave their show in Burlington and extended an invitation to fifty of the Orphanage children and their attendants and allowed them to attend free of charge. In their letter inviting them, they made this statement: "It gives us one of the greatest of pleasures to have the Orphanage children as our guests." The taxi people of Burlington gladly offered their service free of charge to carry the children to Burlington and back after the show was over. This invitation was gladly accepted, also the services of the taxis, and we went down fifty strong.

It was a joyful afternoon for our children, and they took a look at the animals and then went in the big show, where trained horses, all sorts of animals and trained folks entertained for two hours. The beautiful horses waltzing took the eye of the children, the trained animals attracted them also, but one thing that took them to wonderland was the actress who hung in the top of the tent and did one hundred and twenty-three different stunts. It was a happy occasion for them, and we are very appreciative of the courtesy shown us by both the show people and the taxi people.

CHAS. D. JOHNSTON,
Superintendent.

ORPHANAGE REPORT FOR OCTOBER 9, 1924.

Amount brought forward		$13,151.23
Sunday School Monthly Offerings.		
North Carolina Conference:		
Third Avenue, Danville	$ 3.81	
Apples Chapel	2.65	
Morrisville	2.00	
Apples Chapel	3.00	
Reidsville	4.76	
New Providence	2.98	
Smithwood	7.50	
Henderson	7.66	
		34.36
Eastern Virginia Conference:		
Oakland	$ 5.40	
Berea, Norfolk	4.50	
South Norfolk	24.58	
		34.48
Valley of Virginia Conference:		
New Hope	$ 3.00	
Woods Chapel	1.00	
		4.00
Georgia and Alabama Conference:		
Rock Stand	$ 1.70	
Kite	3.90	
Rock Spring	.93	
Beulah	1.00	
		7.53
Special Offerings.		
A. M. Allred	$ 30.00	
Jr. Philathea Class	.20	
Pervis Tilley	30.00	
W. W. Brown	15.00	
Omer S. Thomas, Sec'y	49.56	
Chas. Cooper, Illinois	5.00	
		129.76
Grand total		$13,361.36

CHAS. D. JOHNSTON,
Superintendent.

Ambassador to Japan.

Edgar A. Bancroft has been appointed ambassador to Japan from the United States. He is a brother of Frederick Bancroft, the historian.

ALABAMA CHRISTIAN CONFERENCE.

The program for the twenty-sixth annual session of the Alabama Christian Conference, to be held at Pleasant Grove Church, Chambers County, Ala., October 14, 1924, is as follows:

OCTOBER 14, 1924.

Morning Session.

10:00 First-Day Devotional Exercises, by the President.
10:20 Enrollment of Ministers and Delegates, and Election of Officers.
10:45 Reception of Fraternal Visitors from other Conferences and Churches.
11:00 Annual Address, by Dr. S. L. Beougher.
Adjournment for Dinner.

Afternoon Session.

1:30 Song; Prayer, by Rev. J. D. Dollar.
1:45 Reading Ministerial and Church Reports.
Reception of New Churches.
2:30 Filling Vacancies on Standing Committees.
2:45 Report of Executive Committee, by C. W Carter, Chairman.
3:00 Report of Committee on Moral Reform, by J. W. Payne.
Miscellaneous Business.
Adjournment.

Evening Session.

7:30 Report of Committee on Superannuation, by Rev. G. D. Hunt.
Report of Committee on Religious Literature, by Dr. T. H. Denney.
Address, by Dr. J. O. Atkinson, Editor "The Christian Sun."

OCTOBER 15, 1924.

Morning Session.

9:00 Song and Prayer, by J. H. Hughes.
9:15 Report on Foreign Missions, by Dr. J. M. Welch.
Address, by Prof. S. M. Lynam.
10:00 Report of Home Mission Board, by Rev. G. D. Hunt, Secretary.
Address, by Rev. G. D. Hunt.
10:30 Roll Call and Payment of Dues to Missionary Association.
11:00 Preaching (to be supplied by Conference).
Adjournment.

Afternoon Session—Missionary Program.

1:30 Devotional Service, by Mrs. Ammie Orr.
"The Bible in Your Heart" (or Bible verse), by each Missionary Member.
Favorite Verses of Great Missionaries, by Mrs. E. M. Carter.
President's Message, by Siddie Lathum.
Report of Secretary.
Report of Treasurer.
Report of Superintendents.
Roll Call of Societies.
Reading: "Cents for Christ and Dollars for Self," Mrs. V. E. Kitchens.
"Our Goals," by Miss Zanna Stephenson.
"Value of Missionary Literature," by Mrs. V. L. Carter.
"Our Chief Ideals as a Missionary Organization," by Lois Calhoune.
Address, by Dr. J. O. Atkinson.
"Methods of Improving Our Societies," by Miss Coghill.
Adjournment.
2:30 Session of Woman's Missionary Society Work, Directed by Miss Siddie Latham, President.

Evening Session.

7:30 Work to be arranged by Conference.

OCTOBER 16, 1924.

Morning Session.

9:00 Devotional Services, by Rev. J. H. Hughes.
Sunday School Report, by Rev. J. H. Hughes, Chairman.
Christian Endeavor Report, by Rev. G. H. Veazey, Chairman.
Report of Committee on Church Statistics, by J. J. Carter, Chairman.
Report of Treasurer, J. W. Payne.
11:00 Preaching, to be arranged by Conference.

In writing the program for our Conference, by mistake the last of it was omitted. This is to call your attention to the fact that the Conference will hold three days, as it is impossible for us to get through in two days. All the delegates are requested to come prepared to stay until final adjournment.

The chairmen of all committees who are to make reports are urged to have their reports written and ready.

C. W. CARTER,
President.

EASTERN VIRGINIA.

(W. M. B. R. R.)

Station—Holy Neck Church.
Time of Arrival—10:30 A. M., October 10, 1924.
President—Mrs. C. H. Rowland.
Secretary—Mrs. L. W. Stagg.

Information Bound.

Quiet Hour Before Starting (Devotionals)—Mrs. I. W. Johnson.
Welcome Address—Mrs. B. D. Jones.
Response—Mrs. Joe Williams.
Appointment of Committees.
Outlook for the Conference—Mrs. C. H. Rowland.
News from the Last Station (Report of Rally Superintendents).
Cradle Roll Report—Mrs. W. H. Baker.
Junior Rapids (Report of Y. P. Work)—Mrs. Leathers.
Treasurer Heights (Fares, Please)—Mrs. M. L. Bryant.
Latest Books, Magazines, etc. (Literature Superintendent's Report)—Mrs. J. Cartwright.
Melody Run (Music).
A Traveler from the Fields (Inspirational Address)—Dr. Atkinson.
Intercession Point—Mrs. R. B. Wood.

Sixty Minutes for Refreshments.

All Aboard (Devotionals)—Mrs. N. G. Newman.
Side-Tracked for Radio:
"Vacation Gleanings"—
"Elon Chautauqua"—Mr. F. O. Forbes.
"Northfield"—Mrs. A. M. Johnson.
"Travels Abroad"—Mrs. M. L. Bryant.
Side-Tracked for Limited (Y. P. Work).
Music.
Fancy Gap Station, "Our Mountain Work"—Dr. Atkinson.
Reports of Committees.
Reading Minutes—Mrs. L. W. Stagg.
Closing Service.
(No sleeping accommodations on this train.)

One of the requisites of good citizenship is careful and regular voting when called upon by the local and Federal governments. Any man who neglects this duty should not consider himself in the class of a hundred per cent Americans. Exercise your right as a citizen to vote, and do not trust it to some one else.—*Western Christian Advocate.*

Bobbed hair has ruined the hair-net industry in China. With the cutting of the queues after the revolution of 1911, there was placed on the market in China enormous quantities of human hair, which led to the development of the hair-net industry.

LIVESAY—GRIFFIN.

A beautiful home wedding was celebrated at the residence of Mr. and Mrs. J. W. Griffin, of Waverly, Va., September 3, 1924, at 4:30 P. M., when Mr. William Hinton Livesay led their daughter, Miss Mary Nancy Griffin to the marriage altar of the home. The ceremony was preceded by a beautiful solo, "Constancy," rendered by Miss Mary West and accompanied on the piano by Miss Elsie Wilcox, who also played the wedding marches as the bridal party entered to and retired from the ceremony. The attendants were Mrs. Lois Upton, of Norfolk, Va., sister of the bride, and Mr. Moss D. Livesay, brother of the groom. The ring ceremony was used, Rev. Jas. L. Foster, pastor of Waverly Christian Church, officiated.

A large number of family kindred and friends witnessed the happy occasion and joined most heartily in good wishes for the happy bride and groom. The groom is a member of the firm B. E. Livesay & Sons, of Waverly. The bride is one of Waverly's most popular and lovable young women. The writer has known these young people since they were children, and feels that the sentiment of the whole community is "God bless Hinton and Mary" as they journey life's highway. The bride and groom will spend some time on a pleasure trip North, and will return soon and make their home at Waverly, Va. JAS. L. FOSTER.

VAUGHAN.

God, in His great wisdom, saw fit to send the death angel into the home of Mr. Frank Vaughan, of Epson, N. C., and claim the spirit of his faithful and devoted wife at the age of thirty-four, on Saturday A. M. September 27, 1924.

Mrs. Vaughan was the youngest daughter of Deacon L. W. Lassiter. She had been confined to her bed for four weeks, but bore her suffering patiently, never complaining. She preferred faith in Jesus Christ and united with Liberty Christian Church in her early 'teen age, where she remained a member until death.

The seventeen years of her married life were spent as a devoted wife and mother. Her mother was called to her dying bedside on September 26th, but was stricken with paralysis and died nine hours before the daughter. The two white caskets were indeed a sad scene to behold.

Bennie was known as a good woman. Her husband said if there ever was a Christian, she was one. His people said her name should have been "Patience"—a good testimony for her. Besides her grief-stricken husband, she leaves to mourn their loss six children, age from 16 months to 16 years; father, one sister, one brother, and a host of relatives and friends.

The double funeral was conducted from her Church on Sunday at 2:30 o'clock by her pastor, Rev. J. E. Franks. In spite of the rain, there was a large number of friends, with many beautiful floral tributes that was an evidence of the high esteem in which she was held.

Fifteen young ladies carried flowers for her, and fifteen aged ladies for her mother. They were laid to rest in the Christian family physician, with a heart cemetery to await the coming of our Lord.

This was a sad scene, but soon some joy was to follow. In less than six hours after the funeral, we had the pleasure of seeing this young husband dedicate his heart to God. He took advantage of Mr. Ham's last call to the unsaved in Henderson, and the good of love, invited him to go give his heart to Jesus He went at once, and by this act started on the road that leads to a better home, where there will be no more parting.

May God bless the bereaved ones. May the dear husband and children trust in the Lord with all their heart, and in all their ways acknowledge Him, and He will direct their paths.

MRS. R. J. NEWTON.

Liberty, Vance.

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Box 1139 **Charlotte, N. C.**

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Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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Ford.....34 mi.	Reo.....24 mi.	Chevro't...32 mi.
Buick 4...30 mi.	Chalm's...23 mi.	Max'l (25) 30 mi.
Buick 6...24 mi.	Olds. 6....23 mi.	Nash 6....23 mi.
Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8. 17 mi.
Hupp.....25 mi.	Oakland 6. .24 mi.	Stdbkr.Lt 6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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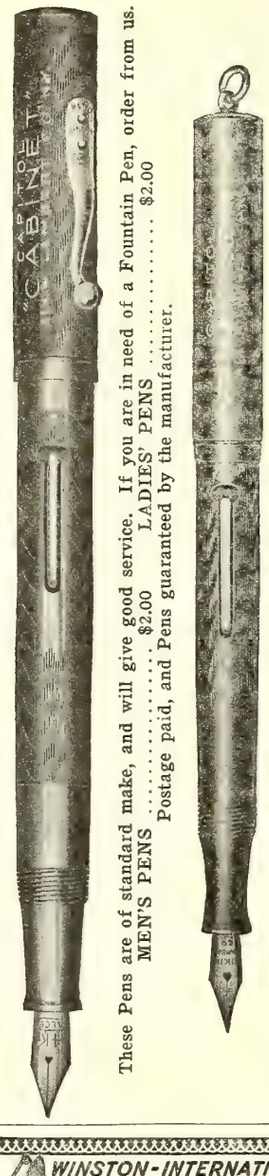

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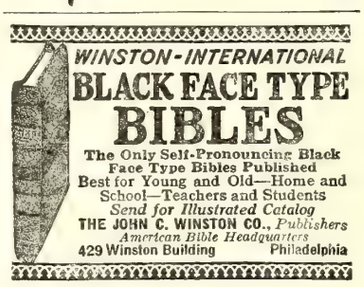

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is a man or woman who has no "will-power" as a result of nerve force exhaustion

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The most pitiful sight in life is a man or woman who has "no will"—who has noble impulses and desires but not enough "will power" to carry them through. The memory also fails, the judgment is bad and everything therefore seems to go wrong.

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GUNTER.

Snoda Brown Gunter was born May 10, 1878, and died August 29, 1924, age 46 years, 3 months and 18 days.

In 1894 she was married to J. L. Gunter. To this union were born ten children, eight of whom are living. Surviving relatives are her husband, J. L. Gunter, and children—Mrs. A. C. Williams, of Ramseur, and George, Walter, Otis, Myrtle, Ruth, Woodrow and Frances, all of whom are at home—her parents, J. C. and Ellen Brown, of Asheboro; six sisters—Mrs. A. C. Ward, of Burlington; Mrs. A. L. Womack, of Liberty; Mrs. J. G. Gray, of Asheboro, and Misses Vella, Isa, and Fleta Brown, of Asheboro—four brothers, Messrs. Willard, Walter, Jacob and Ernest Brown, of Asheboro, and two grandchildren, Ruby Gordon and Lois Williams.

In early life, she became a Christian, and for a number of years was a member of Ramseur Christian Church. For the last fifteen years she was a member of Pleasant Ridge Church. She was a faithful, devoted wife and a loving mother. Burial services were conducted by her pastor, Rev. T. J. Green.

A FRIEND.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to call to his eternal reward our brother deacon and fellow-worker in the Lord, Otis Scott Boyd;

Therefore, it seems fitting that we, the Board of Deacons of Pleasant Grove Church (Va.), who were actively associated with him in life, should express their esteem of him in death.

That his life among, and his services with, us has left us a Christ-like example of loyalty and unselfish devotion to his Church and to his home; be it resolved:

First, That we record our profound sorrow at the loss of this honored and worthy member, realizing that we have lost a beloved friend.

Second, That we extend to the bereaved family and friends our deepest sympathy and earnest prayers. May the love of God be their comfort and sustain them in this hour of grief.

Third, That a copy be sent to his family, the same recorded on the minutes of the Church, and a copy be sent to The Christian Sun.

R. D. THOMPSON, Sr.,
P. P. JONES,
C. D. S. FARMER,
J. H. FARMER,
W. O. FARMER,
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Deacons.

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"Oh, Muvver, I saw de funniest thing—dere was a man dat sain his prayers and den he didn't go to bed."—Chicago Daily News.

Judge: "You are charged with running down a policeman. What have you to say for yourself?"

Motorist: "I didn't know he was an officer, your honor; I thought he was just a pedestrian."—N. Y. Sun.

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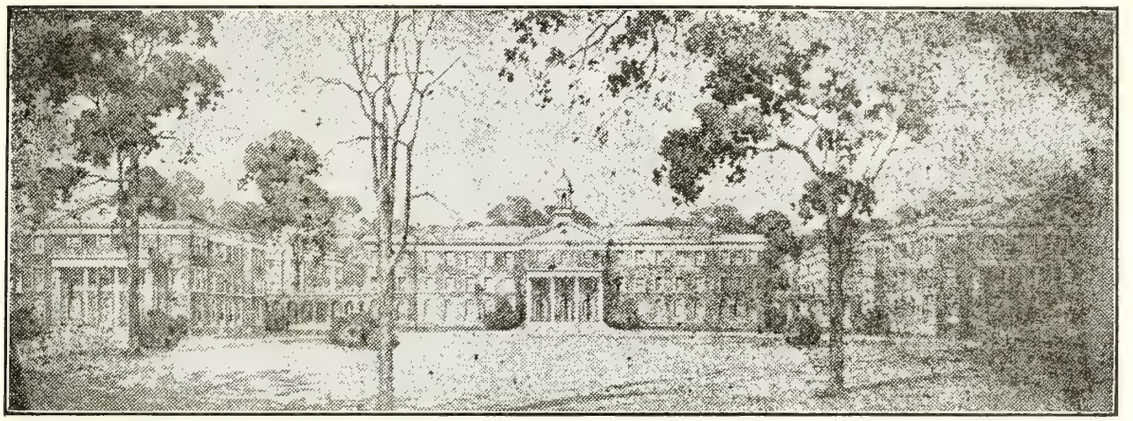

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Committee on Education, Southern Christian Convention.

MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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By E. L. Middleton.

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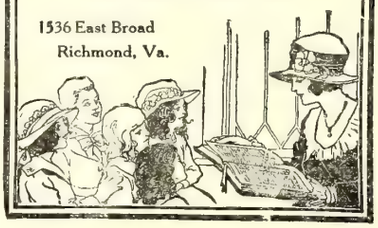

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, OCTOBER 16, 1924. | NUMBER 42.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Novel Drawing-Card.—

The Men's Bible Class of the Highland Presbyterian Church, Pittsburgh, Pa., has a new way of bringing men to Sunday School. A tempting breakfast of ham and eggs, served by the men in the social hall of the Church just preceding the class period, has proved a great builder. The man who said that the best way to a man's heart was by way of his stomach was not so far wrong after all. Napoleon said that soldiers would not fight with empty stomachs, neither can they pray, or will they pray much when hungry. It is not so much the food which draws the men to the Church as the fellowship of the breakfast period. The Church needs to provide more wholesome fellowship, man is essentially a social being.

Buys New Equipment.—

New locomotives, freight and passenger cars, costing approximately nine million dollars, have just been purchased by the Southern Railway Company for delivery during November and December of this year and the early months of 1925.

Included in the purchase are 3,000 box cars, 250 flat cars, 250 stock cars, 25 passenger coaches and 10 baggage-express cars, 6 dining cars, 25 heavy Mikado-type freight locomotives, 15 heavy Pacific-type passanger locomotives, and 10 eight-wheel switching engines.

All of this equipment will be of the latest type, the passenger and flat cars of all-steel construction, the box and stock cars with steel underframes, and the locomotives being similar in design to locomotives recently built for the Southern.

A Great Church Dedicated.—

With two bishops, the Mayor of the city, and other prominent men participating, the Methodists of Chicago held the dedication service of their seven-million-dollar skyscraper Church, known as the Chicago Temple, on September 28th. It is the tallest building in the city, and is surmounted by a gigantic spire on the summit of which is a golden cross which stands 566 feet above the street. No other Church building in Chicago is in such close proximity with so much of the city's commercial life. In 1831 the first Methodist Church in Chicago was organized, with four members, who built a log Church six years later at a cost of $580. During the same year, the congregation acquired a wooden warehouse which stood on the site of the present magnificent Church. This is the fourth Church to be built on that site.

Germany May Enter League.—

Germany has been unofficially notified that the necessary two-thirds vote required to insure her admission into the League of Nations when she may apply is certain. The question of a permanent seat for Germany on the council, however, is somewhat disturbing. Either another seat will be created or Spain or Brazil will be asked to cede its seat to Germany. Spain and Brazil are suffering much uneasiness on this account, and it presents a very real difficulty to the League. The other course of creating another permanent seat on the council will probably be followed. The League is now in session at Geneva, Switzerland. Some Germans, however, hesitate to enter the League until the accusation of war guilt has been withdrawn. It will probably be withdrawn, since the League desires members at any cost. And so a criminal will become a judge, having been absolved from all guilt.

Negro Migration Northward.—

During the last seven or eight years, tremendous changes have come in the relations of the white and negro people in America, due largely to the migration of the negroes from the South to the North. The negro population in urban cities has increased greatly until today 40 per cent of the negroes, or about 5,000,000, live in towns or cities. They have largely given up the farm for the factory, and rural service for city service. The negro as a class is becoming more ambitious and is discovering in the North that he has industrial and political power.

If the negro is not educated in Christian principles and habits he will be a menace. He is naturally emotionally religious and needs well-trained pastors and leaders to make him practically Christian. Then he will be an asset rather than a liability in any community. For this he needs Churches, schools, Christian community centers, good housing facilities and fair, courteous treatment by his white neighbors.—*Exchange.*

A Message from Ghandi.—

E. Stanley Jones, a missionary, whose work among the educated people of India has called forth much favorable comment, brings to American audiences a message from Mahatma Ghandi, the great reformer of India. Mr. Jones asked the great Indian leader how Christians might make Christianity more appealing, and Ghandi responded: "First, practice your religion without adulterating it or watering it down; practice it in its rugged simplicity. You must emphasize love, as love is the central thing in Christianity, and you need to study non-Christian religion more thoroughly, so that you may have a more sympathetic approach." A great message this, from a man who makes no pretenses to Christianity; but Ghandi has been frequently compared to the Christ, and these words from him would remind one of the simple Teacher of the Christian faith. The Church of Jesus does need to emphasize love, which is the center of Christianity, and the reason for the large element in America today who have no part with the Church is that we have failed to emphasize love. When we lay the emphasis on love instead of doctrinal dogmas, the world will hear our message, and not until then.

Mobilization for Peace.—

The proposal of the Federal Council of Churches to celebrate a peace mobilization day on the Sunday preceding Armistice Day is denounced as worthless by Dr. Edward Laird Mills, editor of the *Pacific Christian Advocate.* Dr. Mills says: "The suggestion is worse than worthless. Nobody cares what peace-lovers may do a week after election. There is distinct concern over what they may do at election. Able and competent men are running on all three major tickets. The government will go on no matter who is elected. The political campaign will not be one primarily of personalities, but of issues and attitudes. Let the people who want war, vote for the candidates who are most inclined to give them war. Let those who desire peace cast their ballots for the men who are likely to help the world to achieve organization and co-operation. This is fair to all, and it is utterly and frankly American. Mobilize for world peace on November 4th!" This is good advice which Dr. Mills is giving to Americans. We need not mobilize for peace after the election. It will be useless then; but on election day, every citizen must seek to measure up to the highest and best that is within him.

S. Parker Gilbert to Wed.—

On October 9th, S. Parker Gilbert, who has succeeded Owen D. Young as agent-general of reparations, was married to Miss Louise Todd, of Louisville, Ky. On October 11th, Mr. and Mrs. Gilbert left this country for Paris, where they will be a month attending to duties relating to Mr. Gilbert's new position. They will then go to Brussels for a stay of about a year.

S. Parker Gilbert, who has been chosen to fill probably the most important position in the world as agent-general of reparations, is only thirty-two years old. He is to see to the execution of the Dawes plan as agreed upon by the countries concerned at the London conference. The agreement reached by Germany and the allies at the London conference has been approved by the various governments. Mr. Gilbert will have charge of the reparations plan in full.

S. Parker Gilbert is a graduate of Rutgers College. He served as Under-Secretary of the Navy at the time when the United States was making loans to the allies, and is thoroughly familiar with the details of the new work which he is undertaking. There is a feeling that, despite his youth, Mr. Gilbert is admirably suited to the work which is his.

NOTES-PERSONALS

Citizens of Australia who do not vote at federal elections must pay a $10.00 fine for their negligence.

The secretary of our Reidsville, N. C., Church writes that their pastor having resigned, they are on the lookout for a successor.

Telephone calls are numbered as they reach the exchanges in France. If a subscriber loses his temper and rattles the receiver-hook, his turn is placed at the end of the list.

P. J. Kernodle, the managing editor of THE SUN, is attending the Alabama Conference. He will also attend the Georgia and Alabama Conference before returning to Richmond.

Rev. D. M. Helfenstein, D. D., father of Rev. Roy Helfenstein, Dover, Del., has gone to Dover to spend the winter in the home of his son there. But Bro. Helfenstein's hand, heart and pen will be engaged in some good and worth while work for the kingdom.

Bro. Elisha Bradshaw states that he is now open for work on the second and fourth Sundays, and would be glad to receive communication from any one interested in securing his service for either or both of those days.

Rev. A. H. Sheppard, of Columbus, Ga., is making a canvass in the Georgia and Alabama Conference in behalf of Men and Millions, endeavoring to see all who subscribed to the movement and giving them an opportunity of making a payment on their pledges. Bro. Sheppard, we feel, is the right man in the right place, and that our good friends in Georgia and Alabama will aid him in the good work he is doing.

Our good friend and dear brother Rev. F. C. Lester is neither dead nor asleep—unless that momentous and overwhelming pounding by the good Franklin, Va., people has rendered him so. It is positively great to be a beloved pastor—sometimes. Just read what they did for Bro. Lester, and then let your eyes grow green with envy. What would happen on this earth if an editor of a religious paper, or some mission secretary, were to get pounded like that? It is a delight to hear from Bro. Lester, even if a pounding did have to shove him into print.

Mr. James Bradford, Broadway, Va., has kindly consented to assist the mission secretary in the good work of Men and Millions in the Valley of Virginia Conference. The Mission Board, in its recent session, decided to secure a person for each Conference, so that between now and December 25th, all who have pledged to Men and Millions may have an opportunity of knowing just how their account stands and be given the privilege of making some payment on these pledges where and when possible. Mr. Bradford made a fine worker for Men and Millions in his own Church, and we are sure subscribers in the Churches of the Valley Conference will be glad to welcome him and speed him on his way in the good work which he has so generously consented to do. This is the fifth year of our Men and Millions Movement, and the feeling is everywhere prevalent that the people should be fully informed as to amounts pledged and amounts paid and amounts due. We are anxious that all shall have an opportunity.

THE PRINCE OF WALES.

The recent visit of the Prince of Wales, informal and unofficial though it was, gave opportunity to accentuate the friendly feeling among the great English-speaking nations. The warmth of his reception by the crowds that greeted him on every public appearance was evidence of the depth of popular feeling. There seemed to be no indication of any sentiment save that of hearty enthusiasm.

Unquestionably, these ovations were a personal tribute to the shy young man who, with becoming dignity and a certain pleasing diffidence, carries the unique responsibilities of his position. As the heir-apparent to the throne of the greatest empire the world has known, he occupies, next to the King himself, a most conspicuous position. The fierce white light that beats upon a throne is trained upon him, although many years may elapse before he actually assumes the scepter. His every act is appraised, his every word subject to most searching judgment.

The vociferous welcome that he has received, however, was not only a tribute to a personally popular young man around whom shines the glamour of pomp and ceremony; it was a splendid recognition of the solidarity and community of interests of the great English-speaking group of nations. There is a growing sentiment in favor of closer fraternal relations between the United States and the British Commonwealth of nations. With a common racial origin, a common language upon the common law of England, and with similar ideas and social vision, there is a community of interests that brings us very close together.

The time may never come when an actual treaty of alliance may exist. Many of the foremost statesmen of the English-speaking nations agree that such a treaty would prove disastrous, but there should exist an intelligent sympathy among the peoples of the English tongue that would enable us to realize our common heritage, common life and common destiny.

Such a mutual understanding would do much for the peace and prosperity of the race. The English-speaking democracies have the power to command the peace of the world. Therefore, every event and occasion that serves to promote good will between Great Britain and the United States is to be welcomed as one more step in the direction of universal concord. This is the deeper significance of the visit of the Prince of Wales.

RECENT ELECTIONS AND PROHIBITION.

The results of recent elections in many States are gratifying to the friends of prohibition. In no State were advantages secured by the wets. In Maine, the pioneer prohibition State, all officials elected are men pledged to the enforcement of prohibition laws. In Michigan, the drys held their own, though Senator Cousins, who favors 5 per cent beer, was renominated. In Louisiana, Joseph E. Randell, nominated for Governor by the Democrats, has with one exception supported dry legislation, as has also Mr. Kemp, member of Congress from the Sixth Louisiana District. Colonel Bleese, former Governor of South Carolina and nominated for United States Senator, made a declaration during his campaign in favor of law enforcement. The nomination of McMillan, dry, to succeed Congressman Logan, wet, was a complete victory for the dry forces in South Carolina. The State of Georgia nominated W. J. Harris, a dry candidate, to succeed Senator Hardwick, wet, while Congressman W. D. Upshaw, of Georgia, a strong leader of the drys in the lower house, carried every county in his district. Returns from Washington State are most encouraging. The four congressmen renominated have long records in support of dry legislation. Other officers have expressed themselves as favoring law enforcement. Other States report equally favorable returns in support of dry laws, and every where the dry forces are on the alert to gain ground. An editorial in the Washington *Times* says that prohibition is guaranteed in the Constitution, and "that won't change in this generation or the next." Other newspapers are admitting the same truth. Prohibition is assured as long as the dry workers and Church people in general remain on the alert to elect officers who are pledged to law enforcement.—*Nashville Christian Advocate.*

CONFERENCES MEET.

Georgia and Alabama Conference meets Tuesday after third Sunday in October (October 21), 1924, at 8 P. M., with the Lanett Christian Church, Arthur L. Cox, secretary of Church, Lanett, Ala.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

N. C. CHRISTIAN CONFERENCE.

The Raleigh Christian Church has invited the North Carolina Christian Conference to meet with them at its next annual session, and the invitation has been accepted.

Conference will open Monday, November 24th at 8 P. M. The program is in process of preparation and will be published in THE CHRISTIAN SUN. All committees and speakers are urged to have their work in proper shape when it appears on the program.

The outstanding obligations of the Conference may be met at this session if each Church will do its full duty in raising the home mission apportionments. We are anxious to meet all these obligations at this session.

Every Church is urged to send in a full report, either by a person delegated or through the mail, by the opening session of Conference, so that the several committees may be able to do their work when they appear on the program.

Fraternally yours,

W. C. WICKER,
President.

NOTICE.

Notice is hereby given of the meeting of the board of trustees of Bethlehem College, to be held in connection with the Georgia and Alabama Conference, at Lanett Christian Church, Lanett, Ala., on Wednesday, October 22, 1924, at 5 P. M. All members are expected to be present.

DR. T. H. DENNEY, *President.*

REV. EDWIN WILLIAMS BEALE.

By Rev. W. C. Wicker, D. D.

Rev. Edwin Williams Beale was born in Southampton County, Va., January 1, 1834, and died in Suffolk, March 6, 1881. His father's name was John Spratley Beale, and his mother's name was Jane Williams, both of whom were devoted members of the Christian Church. His mother was twice married. He had one sister, Martha, and one half brother and one half sister, Joseph and Eliza Williams. He was converted at the early age of thirteen years and connected himself with the Christian Church at Union, in Southampton County, Va. The early part of his life was spent in attending school and clerking. In 1853, he entered the Graham Institute, at Graham, N. C., which was then conducted by Revs. John R. Holt and Albert G. Anderson. He was a close student, and his mind developed rapidly.

Rev. E. W. Beale was a lay delegate from the Eastern Virginia Conference to the Southern Christian Convention at Union Chapel, in Alamance County, N. C., in 1856. Liberty Church, in Norfolk County, was received into the Conference at Bethlehem, in Nansemond County, in 1856, and he was one of its delegates. At this Conference he was its assistant secretary, and was licensed to preach, and was also appointed an itinerant to the "Lower District," composed of Liberty, Jerusalem, Providence, and Pleasant Ridge Churches. He says, "In the Church at Liberty was the place where I first attempted to say a word of warning to sinners." In 1857, he was a fraternal messenger to the North Carolina and Virginia Conference at Bethlehem, in Alamance County, N. C. At the Conference at Antioch Church, in Isle of Wight County, Va., the same year, he was ordained by Revs. W. B. Wellons, Mills Barrett and R. H. Holland as the presbytery, to the work of the gospel ministry.

Rev. E. W. Beale was united in marriage to Miss Eliza Jane Faucette on the 7th of January, 1858. Of these parents were born eight children. For a time, he resided near Suffolk, Va.

In 1859, he was assistant secretary of the Conference at Providence, in Norfolk County, and was appointed a fraternal messenger to the North Carolina and Virginia Conference, which met at Pleasant Hill, in Chatham County, N. C., in 1860. In 1861, he united with the North Carolina and Virginia Conference at Hanks Chapel, in Chatham County. At the Conference in 1862 he offered a set of resolutions from the committee on the state of our country, which will be given later and which shows the deep sympathy of the true man that he was. The committee on ministerial supply announced him to have charge of Haw River district. He had charge of New Providence, near Graham, N. C. He was chairman of the committee on statistics. At the Conference at Antioch, in Chatham County, in 1864, he was appointed to deliver the next annual address before Conference. This year he had served Union, New Providence, and Shallow Ford Churches, and was elected secretary of the Home Missionary Society of the North Carolina and Virginia Conference.

At the Conference at Union, in Alamance County, in 1867, Rev. E. W. Beale served on the committee on education and as chairman of the committee on periodicals. As chairman, he says: "That the liberal views entertained by the Christian Church render it doubly necessary that our people be fully instructed in doctrines and purposes of the denomination; otherwise, they are subject to misrepresentation and abuse, the very principles which constitute our chief virtues are turned to hurtful purposes before our face." In 1868, at Salem Chapel, in Forsyth County, he served on the committee on Church letters and Church records, and on the executive committee. The home mission committee announced him to have pastoral charge of Mt. Zion. He was chosen secretary of the Sunday School Convention organized at this Conference. At Wake Chapel, in Wake County, he was on the committee on Sabbath Schools, and was appointed on the presbytery that ordained Rev. W. C. Clements. At this time he resided at McRay's Store, in Alamance County, N. C. He was assistant secretary of the Conference at Union, in Halifax County, Va., in 1870, and on resignation of Rev. J. N. Manning; he was chosen standing secretary and was appointed a fraternal messenger to the Eastern Virginia Conference, which met at Berkley, Va., in 1871. This same year the North Carolina and Virginia Conference met at Mt. Zion, in Orange County, N. C.; he reports: "Had five appointments; attended seven protracted meetings, at which more than one hundred souls were converted; received twelve into fellowship; tried to preach about sixty sermons, and received in way of pecuniary compensation about $400.00. My prospects are cheering." He records in his diary, Saturday, November 9th, "I have decided to labor another year in the bounds of the Eastern Virginia Conference." At the Conference at Shallow Well, in Moore County, N. C., in 1872, he resigned the place of standing secretary, and was granted a transfer to the Eastern Virginia Conference.

In 1873, at Cypress Chapel, in Nansemond County, Rev. E. W. Beale was received as an elder into the Conference. To this Conference he reported, "I have had the pastoral charge of the Churches at Cypress, Damascus, Berea, and Oakland; have preached seventy sermons, held three protracted meetings, received twenty-four members into the Church, married three couples, and have attended four funerals. I have received from the Churches of my charge and private individuals about $850." At this time he resided at Aspen Grove, near Chuckatuck, in Nansemond County, Va., but before the end of the year he had moved to Suffolk. He attended as a delegate the General Convention at New Providence, near Graham, N. C., in 1874. He preached at Burlington (formerly Company Shops). May 8th he visited "the old home of his wife's childhood." The Church at Damascus having been burned down, he preached at Philadelphia M. E. Church, while it was being rebuilt. The new Church was dedicated August 2d, the sermon being preached by Rev. W. B. Wellons, D. D.

At the Conference at Holy Neck, in 1874, he served on the committee on temperance and as chairman of the committee on Church records. The second day of the Conference he preached from Matt. 9:37-38, an "impressive sermon." In 1875, at the Conference at Berea, he was elected a fraternal messenger to the North Carolina and Virginia Conference, which he attended. The annual address was delivered, in 1876, before the Conference at Suffolk, Va., by Rev. E. W. Beale. He was a fraternal messenger from the Eastern Virginia Conference to the North Carolina and Virginia Conference in 1876, at Salem Chapel, in Forsyth County, N. C. At the Sunday School Convention of the Eastern Virginia Conference this year at Oakland, in Nansemond County, the subject, "The Lesson in the Closet and in the Study," was discussed by Rev. Mr. Beale "with much earnestness. He showed the great necessity of close study and prayer. He thought the more prayer, the more success."

At the Conference at Mt. Carmel, in Isle of Wight County, in 1872, Rev. E. W. Beale served as chairman of the committee on home missions, and also on the committees on education and on grouping the Churches for district meetings on fifth Sundays. He preached from Gal. 6:10. In 1878, he attended the Valley of Virginia Conference at Bethlehem, in Rockingham County, as a fraternal messenger; the Eastern Virginia Conference met this year at Barrett's Church, in Southampton County. This same year, Rev. E. W. Beale was elected superintendent of the Suffolk Collegiate Institute, which position he filled successfully two years and gave an impetus to the educational interests of the Eastern Virginia Conference. Years before this, he was an instructor in the Graham Institute, Graham, N. C. He served also on the executive and educational committees of the Conference and was chairman of the home mission committee. And he also attended the North Carolina and Virginia Conference as a fraternal messenger, at Damascus, in Orange County, N. C.

At the Conference at Windsor, Va., in 1879, Rev. E. W. Beale was chairman of the home mission committee and served on the executive committee and on that of education. He was pastor of the Churches at Antioch, Bethlehem, Berea (Nansemond), Oakland, and Windsor. He attended the North Carolina and Virginia Conference as a fraternal messenger. And in 1880, he was chairman of the committees on home missions and on education, of the Conference at Bethany, in Southampton County, Va.

At Damascus, in 1862, the "report on the condition of the country," referred to above, was adopted as follows:

"Whereas, the present deplorable condition of our beloved country calls for sympathy and efforts of both Church and State in order that she may be preserved amid the perils which threaten her on every hand; and whereas, our prosperity, national as well as religious, depends upon the help of divine Providence—therefore:

"1. Resolved, That, though we have no desire to interfere with political affairs, yet we claim the common privilege granted to all citizens of expressing our views in a manner becoming Christian men.

"2. Resolved, That the cause of the Confederate States is in every sense our own cause, that her destiny is our destiny, that we will fall or stand with her, and that to the achievement of her independence we will devote everything which we hold dear on earth.

"3. Resolved, That we will endeavor to impress our people with the importance of looking more earnestly in this matter to the help of Almighty God.

"4. Resolved, That in order to secure divine assistance, it is necessary that we should set our faces against the many corruptions which are being practiced in this land; and especially would we enjoin upon our ministers and brethren generally the importance of using their influence and example against the fearful sin of extortion.

"5. Resolved, That we recommend every Church to meet at least once every month for the special purpose of invoking God's blessing upon our arms, and of entreating that He would soon cheer us with the smiles of peace.

"6. Resolved, That our thanks are due the Great Disposer of events for the mercies He has shown us in days past, and that in His wisdom and goodness we will humbly confide in days to come. Respectfully submitted, E. W. Beale, Chairman."

When the war was over, he joined in resolutions for the support of, and obedience to, the laws of the land. His heart and life were in unison.

Corn with stalks so short that the ears appear to grow directly out of the earth and that mature in seventy days is now being grown at experiment stations in the United States.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH PAPER.

Every organization must have some organ through which it speaks to the public and to its own members. In this age of the press, that necessity is increased beyond measure. THE CHRISTIAN SUN is the "organ" of the Southern Christian Convention. This paper is supposed to represent the principles of the Church and all of its departments of work. It is also the channel through which Conferences express their official acts, their spiritual progress, and their numerical and financial growth. THE SUN is as essential to the normal service of the Convention as the organ of speech is to the individual. A dumb Church would be as silent as a dumb man.

The printed page speaks to the eye as truly as the voice speaks to the ear; and it is much more universal than wireless or radio. The press speaks in more languages and to more people than any other method of human intercourse. Prophets, apostles, preachers, speak to few compared with the Bible in hundreds of languages. Even Jesus Himself spoke to few compared with all; but what He spoke, printed in the New Testament, is read by millions over all the earth. That is *one* reason why He said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." The organ of speech is a wonderful gift, and the organ of the Church is a wonderful gift, too. Both are essential to progress, and even life itself in this age.

The religious and denominational value of THE CHRISTIAN SUN is measured by the number of families that subscribe for it and read it. It would be safe to challenge the opinion of one who thinks of any disloyal family to the Church that is a regular subscriber and reader of THE CHRISTIAN SUN. THE SUN family is, no doubt, loyal to the Church. Disgruntled Church families read something else, or do not read at all. The Church paper is like a member of the family coming into the house. Reading the Church paper is like everything else—it has its largest claim upon us when reading it becomes a *habit*. Most things are enjoyed most when they become habits. The habit of plants are their characteristic growth. This is largely true in the growth of Christians. The habit of prayer, of reading the Bible, of going to Church, of giving, of visiting the sick, become sources of satisfaction as the habit in these activities grows. Good habits develop good people; bad habits develop bad people.

Every Church family in the Southern Christian Convention should be a subscriber to THE CHRISTIAN SUN; and no family can plead poverty as an excuse for omiting this plain duty and high privilege. Think of 4 cents a week—two postage stamps a week. Think of the money spent for useless things by even the poorest families; and then think of the flimsy excuses made for not taking THE SUN. Every family is able, and every family in the Southern Christian Convention should take THE CHRISTIAN SUN.

SOME PRINCIPLES OF BUSINESS CONDUCT.

It is a good thing that Christians do not need now-a-days to apologize for being business men. The Church does not recognize as valid the old view that business is necessarily a secular pursuit. Any undertaking is sacred or secular according to the spirit in which it is undertaken. Callings, as such, are neither sacred nor secular. Even the ministry may be desecrated into a secular pursuit. When it can be truly said of a business man that he sells goods or manufactures nails or shoes to make a living, but his real business is serving the Lord, that man's daily work is a sacrament, his service a ministry to God.

The Chamber of Commerce of the United States is a voluntary organization of big business men who have the spirit of Christianity ingrained in their program. Recently it has adopted and caused to be widely published some fifteen principles of business conduct. THE CHRISTIAN SUN is glad to print them, with its commendation. They are as follows:

1. The foundation of business is confidence, which springs from integrity, fair dealing, efficient service, and mutual benefit.

2. The reward of business for service rendered is a fair profit plus a safe reserve, commensurate with risks involved and foresight exercised.

3. Equitable consideration is due in business alike to capital, management, employees, and the public.

4. Knowledge — thorough and specific — and unceasing study of the facts and forces affecting a business enterprise are essential to a lasting individual success and to efficient service to the public.

5. Permanency and continuity of service are basic aims of business, that knowledge gained may be fully utilized, confidence established and efficiency increased.

6. Obligations to itself and society prompt business unceasingly to strive toward continuity of operation, bettering conditions of employment, and increasing the efficiency and opportunities of individual employees.

7. Contracts and undertakings, written or oral, are to be performed in letter and in spirit. Changed conditions do not justify their cancellation without mutual consent.

8. Representation of goods and services should be truthfully made and scrupulously fulfilled.

9. Waste in any form—of capital, labor, services, materials, or natural resources—is intolerable, and constant effort will be made toward its elimination.

10. Excess of every nature—inflation of credit, overexpansion, overbuying, overstimulation of sales—which create artificial conditions and produce crises and depressions, are condemned.

11. Unfair competition, embracing all acts characterized by bad faith, deception, fraud, or oppression including commercial bribery, is wasteful, despicable, and a public wrong. Business will rely for its success on the excellence of its own service.

12. Controversies will, where possible, be adjusted by voluntary agreement or impartial arbitration.

13. Corporate forms do not absolve from or alter the moral obligations of individuals. Responsibilities will be as courageously and conscientiously discharged by those acting in representative capacities as when acting for themselves.

14. Lawful co-operation among business men and in useful business organizations in support of these principles of business conduct is commended.

15. Business should render restrictive legislation unnecessary through so conducting itself as to deserve and inspire public confidence.

A PRESSING NEED.

(The following, from the *Wesleyan Methodist,* applies to our own situation as well, so we print in full.)

There are many pressing needs that claim the attention of God's devoted followers just at the present time. In fact, there seems never to have been a time when the need in every direction we turn was so great as now. The work of Christian education calls loudly for attention and support, the home missionary claims are certainly worthy and pressing; and so we might go on down the list. The need is certainly a challenge to the very best of which we are capable as followers of the Lord Jesus Christ.

But the need which is especially upon the heart of the writer just at this time is our foreign missionary work. This we feel certain is dear to the heart of every true Christian. The pressing need of our own missionary work is well illustrated by something that has just come to our attention.

A man who has labored earnestly in India under the missionary board of the Methodist Church, and who returned to this country in April of this year, makes the statement that upon his return one of the bishops of that Church said to him in New York, that "The missionary society is two millions in debt, two millions in deficit over last year (in income), so that an actual shortage of four millions faces us. Unless there is some miracle of giving before the fall conferences and the fall meeting of the missionary board, we will have to recall missionaries, keep some from returning who are now on furlough, and will have to order a twenty-five per cent retrenchment of all our work."

And this is the comment of the missionary whose heart is burdened for the lost in India: "I have just come out of the greatest missionary situation the world has ever seen. I have seen whole nations turning in thought toward Jesus Christ; lines that we have sapped for decades actually giving way in the greatest spiritual movement toward Christ of the centuries. I speak the sober truth when I say it. In India, from national leader to outcast, there is a facing toward

Christ all along the line. And yet we are being compelled to face retrenchment at an hour like this; and at our moment of greatest material wealth. Please do not speak to me of hard times and poverty. I am not impressed. I have seen them both—stalking before me with gaunt figures. No, we are blessed with material resources as no other people of any age has been blessed. During this time of our falling income, that is during 1923, the savings bank deposits increased $1,140,000,000, or at the rate of $3,000,000 a day; one of the great banks of the country estimated that during 1923 the total gain in the invested wealth of the country was approximately $12,000,000,000."

In further comment upon the situation, he says: "I would not be alarmed if I felt the Church was realizing the situation and intended to meet it. But I see no widespread determination to do so. I have been in many places and in many sections this spring and summer, and if I have sensed the situation at all, I am correct when I say that there is little or no movement to meet it. We are drifting."

In a measure, the situation described above in one of the largest denominations is the same that faces our own work in foreign lands. The prospects in these fields in which we have been sowing the seed these many years was never brighter than just at the present time, and if we can but man the fields without serious retrenchment, we are sure of a gracious harvest. We too have been, and are at present, faced with a missionary debt, contracted in order to keep the work on these fields going; we also have been facing a decided decrease in the missionary income from our Churches and people.

But these are insignificant when compared with the figures given above. Both of them could easily be wiped out if every member of our connection felt his individual responsibility and came to the assistance of our foreign missionary secretary-treasurer with a generous contribution. In addition to this, we can each of us give ourselves to prayer anew for our missionaries, both at home and abroad, many of whom have been, and are now, sorely pressed in body, and some of them incapacitated for further service; and also for the success of the great work that has been undertaken in the name of the Lord of hosts. Let us not permit further retreat, for such would mean disaster, both to us as a people and to the kingdom of our Christ.

In closing this presentation of the claims of our missionary work, we employ the words of the missionary brother referred to above in seeking to arouse the Lord's people to a sense of the need and their obligation, simply substituting the name of our own Church for that of His:

"Wesleyan Methodism, to your knees! Let the Wesleyan Methodist Church face in prayer this situation. Let every congregation in Wesleyan Methodism clearly understand the situation and just what will be involved if we fail at this hour, and then let it give itself to prayer. If we will, then we shall rise up in Christ's name, take care of deficit, and more—we shall order advance into these dead-ripe harvest fields."

"PRINCIPLES AND GOVERNMENT."

A committee of the Southern Convention recently placed in my hands for sale 375 copies "Principles and Government of the Christian Church." This is the revised edition, and any who may wish a copy may now secure one by sending the request, with the price (50 cents per copy), to the undersigned. The books are kept in the vault of the Library of Elon College, where, by the way, other valuable printed matter and records of the Convention have been deposited for safekeeping.

EDITOR "THE CHRISTIAN SUN."
Elon College, N. C. By J. O. A.

PROGRAM OF THE TWENTY-SIXTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE, TO BE HELD AT LANETT CHRISTIAN CHURCH, LANETT, ALA., OCTOBER 21, 22, 23, 1924.

First Day—Evening Session.
7:30 o'Clock.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service—Rev. A. H. Sheppard.
Reading and Adoption of Program for the Session.
The Annual Address—Rev. H. W. Elder, Vice-President.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. C. W. Hanson.
Reading of Minutes of Previous Session.
Report of Executive Committee—Revs. H. M. Gray, C. W. Hanson, P. L. Duke.
Report on Religious Literature—Talmadge Gray, A. C. Huckaby.
Address by Representative of "The Christian Sun."
Ministerial and Church Reports.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Report of Committee on Christian Endeavor—Miss Susie Elder.
Address—Miss Susie Elder.
Sermon—Dr. Beougher, President of Bethlehem College.
Adjournment for Dinner.

Second Day—Afternoon Session.
1:30 o'Clock.

Devotional Service—Rev. S. D. Lankford.
Reading of Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report of Committee on Sunday School—Rev. W. W. Willingham, J. S. Stephenson, G. F. Partridge.
Address—"The Sunday School and the Great Commission," Rev. J. O. Atkinson, D. D.
Report on Moral Reform—Rev. W. H. Brewer, A. B. Mann.
Report on Foreign Mission—Rev. P. L. Duke, S. D. Lankford.
Report of Home Mission Board—Rev. H. W. Elder (Chairman), Walker Pearson, C. W. Hanson.
Address—Rev. H. W. Elder.
Report of Woman's Board—Mrs. A. L. Harry.
Report of Young People's Work—Miss Alymer Goodwin.
Adjournment.

Second Day—Evening Session.
7:30 o'Clock.

Devotional Services—Rev. W. H. Brewer.
Annual Session of the Christian Missionary Association, President Rev. H. W. Elder Presiding.
Organization.
Regular Order of Business.
Address—"Our Orphanage," by Chas. D. Johnston.
Address—"Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. H. W. Elder, Rev. H. M. Gray.
Address—"Christian Education," Dr. Beougher, President Bethlehem College.
Report of Special Committees.
Bills Against Conference; Report of Treasurer.
Sermon—Dr. J. O. Atkinson, D. D.
Miscellaneous Business.
Final Adjournment.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

The following is the program of the ninety-ninth annual session of the North Carolina and Virginia Christian Conference, to be held at Apple's Chapel, Guilford County, N. C., November 11, 12, 13, 1924:

First Day—Morning Session.

Devotional Services, conducted by the President, Dr. P. H. Fleming.
Roll Call of Ministers and Churches and Enrollment of Delegates.
Organization—Election of Officers.
Words of Welcome by Pastor, Rev. C. E. Gerringer.
Response, by Rev. H. B. Hall.
Report of Program Committee.
Report of Executive Committee, Dr. P. H. Fleming, Chairman.
Appointment of Special Committees and Filling of Vacancies.
Annual Address, by the President, Dr. P. H. Fleming.
Communion Service. Benediction.

First Day—Afternoon Service.

Called to Order.
Devotional Service, led by Rev. L. L. Wyrick.
Treasurer's Report.
Motions and Resolutions.
Report of Committee on S. S. and C. E., Rev. J. F. Apple, Chairman.
Address by Rev. J. E. McCauley.
Discussion and Vote on Report.
Report on Moral Reform, Rev. S. M. Lynam, Chairman.
Report of Committee on Entertainment.
Adjournment.

Second Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Reading Minutes.
Miscellaneous Business.
Report of Committee on Religious Literature, Rev. J. E. McCauley.
"Our Church Paper," by Prof. P. J. Kernodle, Managing Editor.
Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
"The Church and the College," Dr. W. A. Harper.
Discussion and Vote on Report.
Adjournment with Benediction.

Second Day—Afternoon Session.

Devotional Services, by Rev. P. T. Klapp.
Report on Home Missions, Board, W. P. Lawrence, Secretary.
Report on Foreign Missions, Rev. P. T. Klapp, Chairman.
Report of Woman's Board, Mrs. L. L. Vaughan, Raleigh, N. C., President.
Address on Missions, Dr. J. O. Atkinson, Mission Secretary.
Miscellaneous Business.
Report of Entertainment Committee.

Third Day—Morning Session.

Devotional Services, by Rev. H. E. Crutchfield.
Reading Minutes.
Report of Special Committee.
Report of Budget Committee.
"Christian Orphanage," Superintendent C. D. Johnston. Exercises by Children.
"Men and Millions," by Dr. C. H. Rowland.
Sermon, by Rev. H. S. Alexander.
Benediction.

Third Day—Afternoon Session.

Devotional Services, by Rev. J. A. Ledbetter.
Miscellaneous Business.
Report of Collectors and Treasurer.
Report on Superannuation.
Report of Committee on Memoirs.
Fellowship Service.
Reading Minutes.

C. E. GERRINGER,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

The cast of collegiate education has often been an excuse for not sending young people to college. To analyze the subject will reveal an error in such conclusion. It is true that it costs money and time to spend four years in college; but statistics prove that subsequent years more than repay for the time and the money spent in college. The only way to get at the net cost is to estimate the cost at home and the cost at college, and then subtract the cost at home from the cost at college. This difference will give the cost of four years in college. The way young people dress and spend at home in these days is no small matter as to money cost. When you count clothes, company, parties, trips, fuel and board, the expense, in many cases, will be above reasonable college expenses. In fact, it costs more to care for some young people at home than to send them to college. The cost of education is about the cost of seed to sow or plant for a crop. In both cases, the harvest surpasses the seed in such degree as to surprise those who have not thought the matter through. One has only to compare educated nations with uneducated nations to see the difference. It is unsafe to compare individuals in such matters, though that reveals splendid results. One cannot estimate a corn crop by comparing individual stalks of corn, for one stalk may have two good ears, and the other no ear at all. One must compare acres to determine the crop. So we compare benighted nations with enlightened nations to determine the value of education. The conclusion is inevitable, that it pays mentally, morally, and commercially; and, when the education is Christian, it pays spiritually.

Where parents are able to send their children to college, it is as obligatory upon them to do so as to feed and clothe them. Public education recognizes this in the voluntary creation of public schools by the suffrage of the people or their approbation. It is such an inherent duty that public sentiment supports public schools. It is not only a privilege, but a duty, to educate children, not in public schools, but in higher schools —colleges. The State recognizes this in making the university the head of the public school. Society is coming more and more to appreciate the importance of education, and the Church must realize its obligation to its colleges. Secular education has its secular value, but the Church needs education under religious control and example. The Church college is organized and conducted on a different line from other colleges. The atmosphere, the social life, the class-room work, the religious devotions, the tone of the institution, all manifest the Christian life and character.

One other thing. Conditions are such in this country, and in this age, that young people whose parents are unable to send them to college, they can go themselves. It can be written as well as said that young people, in this day, who cannot educate themselves are not worth educating. It takes longer and harder work to pay one's own way through college, but it pays.

W. W. Staley.

ELON LETTER.

During thirty-five years now, Dr. Martyn Summerbell has been making, with but few exceptions, annual pilgrimages to Elon. He comes not only to get an impression of the college for the Francis Asbury Palmer fund, but to give expression to thoughts and sentiments in his chosen field of Christian history and biblical literature. His annual visits are regularly scheduled events in the college calendar.

Dr. Kerr, writing in the *Herald of Gospel Liberty* respecting Dr. Summerbell's proposed annual visit to Elon, referred to him as "one of the institutions" of our Church. *Maroon and Gold,* our college paper, described him in its announcement of his coming as "the sage of Lakemont." These are great characterizations, but they fit. Dr. Summerbell has won these appellations by a long life devoted to scholarly research and resourceful Christian living. It is an inspiration to be in the presence of this noble Christian gentleman and learned divine.

As is his custom, he preached at the Sunday morning hour preceding his lecture course. His subject was "The Sorrows of Job," which he properly attributed to the devil. Dr. Summerbell believes in a personal devil. His existence, as he sees it, is required if the spirit world is a real world, and if freedom of the will is an attribute of its inhabitants. This provokes many important questions for meditation and thought. It is hoped he will print his discourse, so that a larger company may share the opportunity of knowing his views at first hand.

His lectures followed on Monday and Tuesday, and treated the general theme of "Europe in Transition"; not modern Europe, but Europe emerging from the sway of Roman domination into the era of free and independent notions. There is no subject with which he is more familiar than this period of human history, nor is there any period of history more generously misunderstood or misinterpreted than this. The "Sage of Lakemont" piloted the mental navy through this tangled maze in three masterly lectures, to which he gave the titles of "The Dark Age," "The Middle Age and Faudalism," and "The Rise and Influence of Chivalry."

Following his third lecture, on Tuesday, Dr. Summerbell left for his home, with the blessing and benediction of Elon accompanying him.

W. A. Harper.

BETHLEHEM LETTER.

If we would be successful in our college work, we must love our work. There are those who think work is undignified; that work was intended for the other fellow; that they are only expected to sit around and use every means to avoid doing their share of the world's toil. They are the "drones" of the "hive," and you know what the busy bees do with the drones. We could learn much from the honey bees that would help us in solving our educational and sociological problems of our day. To be a good student, you must not only work, but you must love your work. Every genius loves to work. It can be truthfully stated that one's success can be measured in advance by noting the amount of energy he manifests, the love he has for, and the estimate he puts upon, his opportunity to work. Lazy brains are responsible for more failures than lack of brains.

The teacher, to be successful, must know what he has to teach, then use his wisdom with common sense. For, as Webster says, "Wisdom is knowledge, and capacity to make use of it; discernment and judgment; discretion; the use of the best means to attain the best ends." Like the salesman, the more complete the knowledge of his wares, the better he is equipped to explain their merits and virtues. You cannot explain to another that which you do not know. When you display a mastery over, and a familiarity with, the details of your work, the students will assume that you know what you are trying to teach, and will have respect for you and will be your loyal students. Wisdom also includes the ability to read human nature, to observe the tastes, the wants and characteristics of the student. If the student fails to be interested in his work, fails to get a credible grade in his monthly tests and final examinations, more often the teacher is to blame than the student, for he has failed to interest the student in his work.

None but the persevering and ambitious will succeed. Here is the "rub," as Shakespeare would say. It is easy to start a thing; the real test is whether you have the "backbone" to stick to it until the desired end has been attained. It requires perseverance to overcome the many counter-influences, opposition and discouragements that befall every one seeking an education. It is so easy to let little things swerve one from the straight course. It has been well said that "A dead fish can float down, but it takes a live one to swim upstream." There are very few students who make much of a success without some opposition. The fellow who has a "thousand and one" obsticles to overcome—and the more he is combated, the more persistent he becomes—is the one on whom reward sweetly smiles.

The prayer of the persevering man is not "Dear Lord, lessen my work," but rather, "Dear Lord, make me equal to my task," and he goes about his work with a determination that knows no defeat.

S. L. Beougher.

Wadley, Ala.

WHAT IS "AMERICANIZATION"?

The word "Americanization" has fallen under a shadow because it has been used too frequently as a cant phrase, but it is too good a word to be relegated to the limbo of discredited terminology.

What does it mean? Not merely an ability to read and write the English language and to understand all the *modus operandi* of the American government, with a smattering of the Declaration of Independence and the Constitution. There are unnumbered American citizens of both native and foreign birth who know all these things, and more, and yet fall far short of being good American citizens.

To be an American in truth is to have an understanding of American tradition and American history, whereby there has been developed upon this continent a new social order different from and better than any social organization that history has known, distinctive because, for the first time, here is a social order dedicated to justice, liberty, brotherhood and righteousness. It means further, a profound appreciation of those principles and of that spirit that has made this nation great, not only in populations, but in moral force and spiritual ideals.

When a man of foreign birth or ancestry assumes the obligations of the American citizen, he, by that act, specifically repudiates the culture and ideals of his fathers insofar as that culture and those ideals conflict with the spirit and purposes of the American Commonwealth. There can be no divided allegiance—no other country, no dual love.

Alan P. Pleve, addressing the Jewish Federation in Indianapolis, is reported to have said that he is "opposed to attempts to force foreigners to adopt American customs and abandon their native traditions and habits." Very well, then, if those native traditions and habits are antagonistic to the traditions and spirit of America, people who hold that belief have no place in our country, and certainly have no rights to the benefits and privileges of citizenship.—*The New Age.*

FRANKLIN, VA.

Believing that at least a few readers of THE SUN will be interested in knowing what has been going on in Franklin Christian Church since the writer arrived here and became pastor, on August 1st, the writer sets himself to the task of telling a few of those things.

Dr. Chas. H. Rowland, who was pastor of this Church for twenty-three years, left the work in good shape, and went away with the good wishes of his members and the love of the whole town. Dr. Dowding, minister to the Church from February until July, bringing great messages to the people on the Sabbath Day, but not being able to do pastoral work during the week, attendance at Church and Sunday School kept up well, while the prayer meetings on Wednesday nights were led by the members, to the profit of all present. The writer had nothing to do on arrival but put on his working clothes and fall in line. The Church was at work.

The parsonage has been made new. The back porch was inclosed, a bath-room built upstairs, the floors reworked, the walls papered, and the outside painted. Not being content with making the house new, the Church has made it possible for the pastor and his mother and sister to live there and have something to eat.

Before the other members of the family arrived, the pastor was invited to come to the ladies' parlor of the Church one afternoon. Not knowing what was to happen to him, he went with fear and trembling—the only man in the midst of three dozen ladies! With due ceremony, they presented him with more than forty pieces of cooking utensils, most of which were aluminum, and urged the necessity of having a lady to take charge of the parsonage.

On September 16th, mother and sister arrived to take charge (the best I could do). Several of the ladies came that morning, and by their magic touch transformed a bachelor's quarters into an inviting home for the new arrivals. At the time for the evening meal, waiters began to arrive with such appetizing "eats" as smothered chicken, sliced ham, potato salad, hot rolls, etc., and our new table was consecrated with a delicious meal prepared and given by our new friends. That same day, a Virginia ham came to our house to stay.

And that's not all! Last Thursday, strange things began to happen. Mystery filled the air. Men were seen passing in and out of the Church kitchen. Afternoon, women began working in the Church, and notified me to stay out of the Church until 8 o'clock, when the family was invited to come over. Arriving at the appointed hour, we were greeted at the door by friendly hands and smiling faces. Only a few minutes of friendly conversation were permitted until we were ushered into an adjoining room for the second degree. Here the mystery was solved, for in the center of the floor stood a long table almost groaning under its burden of things that belong in a pantry rather than the primary department of a Sunday School. Mr. E. L. Beale, in a few well-chosen words, stated that the contents of the table were the gifts of the Church to the pastor and his family. An inventory later showed that among the gifts were 130 pounds of sugar, a bushel each of apples, sweet potatoes, Irish potatoes, meal and flour, and a half-barrel of pears, a ham, a middling and four shoulders of meat, canned fruit, preserves, coffee, eggs, soap, a half-dozen linen napkins, and a number of other things. After some stammering remarks of appreciation, we were served with coffee or tea and sandwiches. It was a delightful evening of fellowship. The parsonage pantry is filled for many a day, and the pastor and his family are deeply grateful.

Franklin, Va. F. C. LESTER.

RANDLEMAN, N. C.

The Randleman Christian Church closed a two weeks' revival last night, with Rev. John M. Allred, pastor of the Church, assisted by Rev. J. W. Knight, of Stokesdale, N. C., and V. D. Sheppard, of High Point, N. C. It was one of the largest revivals in the Christian Church in twenty years. The house was taxed to its capacity each night, while standing-room on the outside was at a premium. People came from miles around High Point, Asheboro, and many other towns nearby. There were seventy-two converted and several united with the Church.

The people of the Randleman Christian Church have remodeled their Church, and the spiritual interest has increased considerably. We have a large Sunday School, with 150 on the roll and an average attendance of about 125. Prayer meetings are well kept up in the Church.

A. P. FOSTER.

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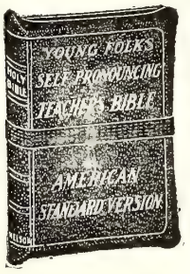

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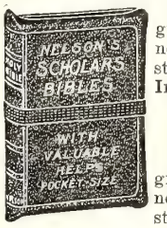

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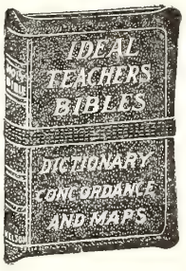

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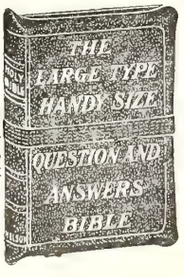

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

DR. W. H. DENISON ANSWERS QUESTIONS.

As many SUN readers know, Dr. W. H. Denison, Dayton, Ohio, is the secretary of stewardship for the Christian Church. THE SUN'S editors feel that our people are interested in stewardship, and want to know more about it. On this account, we are calling upon Dr. Denison to answer a few vital questions. In a personal letter, we submitted to him the following questions, to which he very graciously gave answers as printed herewith:

First.—Dr. Denison, please tell CHRISTIAN SUN readers briefly, but pointedly, what is meant by "Christian stewardship."

Answer.—It is that we are entrusted with life—time, talent, property, business ability, powers, never for selfish use, but ever for the service of God and humanity. It is the putting at God's disposal our life, energy, time, talents, influence, possessions, personality. A Christian steward is one who accepts the management for God of all that is entrusted to him, acknowledges God as the owner of all that he possesses, and faithfully administers his life and possessions for the kingdom of Christ.

Second.—What are the accepted stewardship principles?

Answer.—(1) That God is the owner of all things; that by creation and redemption, He is the actual owner of all material and spiritual resources.

(2) That man is a steward, and must give an account of all that has been entrusted to him—how he has used it for God.

(3) That God's ownership and man's stewardship ought to be acknowledged.

(4) This acknowledgment requires, in material expression, the setting apart, as an act of worship, a separated portion of income. (The least amount mentioned in the Scriptures is the tenth.)

(5) The separated portion should be systematically administered for the kingdom of Christ, and the balance recognized as no less a trust.

Third.—Why teach children stewardship, and how may it be done?

Answer.—Stewardship is distinctly a truth for childhood. It is among the first truths of Christianity. It is embedded in the Scriptures. It is vital to the building of Christian character, therefore young children, as no others, are entitled to its truths. They easily grasp the message. Principles absorbed and habits formed in childhood continue through life. They should be taught tithing, as the primary object of the separated portion is distinctly not to get money, but to build character. "Train up a child in the way he should go, and even when he is old he will not depart from it." It should be taught definitely and carefully in all departments of the Bible school, each child should have his own box of duplex envelopes and make his subscription under the guidance of his parents. Stewardship Bible verses are plentiful. For fuller treatment of this subject by the writer, see the March and April numbers of our own *Journal of Christian Education.*

Fourth.—Is stewardship made prominent, plain and emphatic in the Scriptures?

Answer.—It surely is. There are as many references to stewardship of material possessions in the Scriptures as there are to prayer and faith together, and we believe that those are vital themes. Throughout the four gospels, one verse in every seven, on an average, deals with this topic. Sixteen of the thirty-eight parables refer to this subject. No other one theme has so many parables as this. Every one of Paul's epistles has some teaching on Church finance, personal finance, or ministerial finance.

A CHRISTIAN EDUCATION PILGRIMAGE.

By HERMON ELDREDGE.

XV. HOMEWARD BOUND.

" 'Tis fine to see the old world,
And travel up and down
Among the famous palaces
And cities of renown,
To admire the crumbly castles
And the statues of the kings;
But now I think I have enough
Of antiquated things.

"So it's home again, and home again—
America for me!
My heart is turning home again,
And there I long to be
In the land of youth and freedom,
Beyond the ocean bars,
Where the air is full of sunlight,
And the flag is full of stars."

So sang Henry Van Dyke, and so sing I as we come to the end of the way and face the day of return.

It has been twelve thousand miles and more, and it seems years, instead of months, since my last engagement in America, at Bethlehem College commencement. A panorama of sea, and sky, and mountain, and lake, and stone houses, and strange people, all of which seems at once very real and almost like a dream as well. The French-Canadian, the canny Scot, the stolid Britisher, the thrifty Hollander, the vengeful Belgian, the peaceful Swiss, and the smiling and polite Frenchman, all pass in review like the scenes in a "Pathe Weekly" on the screen, and in the foreground of this panorama of people is the never-ending sea, where I write, and cannot see the shore; and there passes within the picture the swift-flowing Clyde, the old castles of Edinborough, and Warwick, and Windsor, the gay gardens and trimmed hedgerows of England, the flat country and canals and windmills of Holland, the war-swept battlefields of France and Belgium, the resistless Rhine, the sublime beauty and majesty of the Alps, the farmers in the fields of France, and, last of all, the restful satisfaction of a week in Paris, that most beautiful city of Europe, although I love our Washington the more.

But farther back in the picture, and beyond all physical sight, there dwells in the eyes and heart of my memory those who live and died for us in those far lands; and, behold, they are alive forevermore to those who are more than mere sightseers in Europe. They move unseen, but are the real life of the picture to me. John Knox, in his pulpit at St. Giles, "fearing the face of no man, for he had seen the face of God." The Polmadie martyrs, who died rather than to recant; William Penn, who renounced both fame and fortune for the sake of his "holy experiment"; George Fox, still speaking from his lonely, plain Quaker grave in Friends' Churchyard; John Wesley, loving and fighting for the soul of the Church which disdained him; John Robinson, sending forth the Pilgrims on that far spiritual quest three thousand miles across a threatening sea and into a trackless wilderness.

And Grotos there was pleading in that fargone day for peace and law between the nations; Pestalozzi living for the larger life of the children of the world, and Sturm for its better youth and young manhood; Zwingli in awful deadly earnest as he proclaims, "Christ or the sword," and Luther, at Worms, with his historic words, "Here I stand; God help me, I can do no other." While over in Geneva, Calvin magnifies God and the State, and dies like a prince with his courtiers about him.

But time and space will not permit me of even the full list of outstanding heroes of faith which reads in my mind like the eleventh chapter of Hebrews and is equally inspiring. It was Principal Garvie, of Aberdeen University, who said to us that there was one book of the New Testament which surely did not close with an "amen," and that book was the Acts of the Apostles. Holy men of old and holy men of today carried on and carry on the gospel of the Son of God *"through trials and tribulations and tumult of her wars,"* and the Acts of the Apostles will only be sealed with the sevenfold amen when the trumpet of God shall sound and the angel shall stand with one foot on the land and one on the sea and proclaim that time shall be no more.

But I fear that I am trying to carry you too far into the reverie which possesses me as I sit here on the good ship "Suffran," in midocean, a thousand miles from any shore, and have time to think of more than you have time to read.

But now my thought turns from yesterday, and its vision to today on the sea, and tomorrow and home and home folks. The sea, which is an endless circle to my sight on every side—east, west, north, south—as far as eyes can reach, and still the rolling white-capped waste of waters, with the dome of heaven bending over it all; the sea which divides us from our loved ones and divides and oft makes misunderstandings between nations which should be brethren! But the angel will come in that great day and say, "There shall be no more sea," and that which has divided us in life shall unite us in a life-eternal fellowship.

They tell me of the thrill I will have when I enter New York Harbor again and face the Statue of Liberty and the glorious Stars and Stripes! I am ready for that thrill, and it cannot come too soon now. On account of lack of state-room space and heavy travel, our party was divided at Havre, and Dr. Athearn's family sailed on the "Aquitania," while we are on the "Suffran," a French liner. We regret this very greatly, as there was so much we wanted to review and talk over this quiet week on the water. But our hosts have been in touch by wireless, and our greeting to him on a stormy, sea-sick day, and signed "From the Suffran Pilgrims," carried a double meaning, you may be sure. But the sun shines everywhere on the great blue sea today, and our spirits are renewed and the promenade deck is inhabited again.

But I save my last paragraph for a sight of New York and the good old U. S. A.

* * * * * *

Well, since I wrote the last paragraph, we have come down the coast and around Sandy Hook and into New York Harbor, and am now with my feet on good old American soil—and it feels good!

And I didn't have a "thrill of sight" at all at the Statue of Liberty, for two or three very good reasons, I suppose. First, it was a mighty foggy morning and the lady was pretty well veiled with the fog, and you never were just sure that you were looking at the Statue of Liberty or some masthead. Then, they held us so long fussing

about our health and wealth and baggage in quarantine that it would take all the thrill out of anybody if they had one.

But I really did get a thrill, and an unexpected one, as the U. S. A. cutter drew up alongside of our big French liner, and I heard a clear-cut American officer's voice say, in perfect "United States language": "All right, captain, let her go," and I realized that I was in God's good country again. Of course I had heard English all the time in our company and about here and there, but the captain and the crew and the officers we had met every where, and the street cars and the taxis and the policemen and everybody that shouted for us or at us just shouted in some wild, strange tongue which we never knew. But here is a real, honest-to-goodness man, calling out as an officer, in a perfectly clear "United States language," just what he wants, and I looked at that U. S. army officer with a new sense of regard and appreciation. I was glad to see him, and gladder still to hear his voice—"All right, captain; let her go." My! but that sounded good and like home.

But we finally passed all the cables and quarantines and customs, and even got by Blackwell's Island, and here I am with both feet on the good old U. S. A., and so I must finish my Van Dyke song:

"Oh! I know that Europe's wonderful,
Yet something seems to lack—
The part is too much with her,
And the people looking back;
But the glory of the present
Is to make the future free,
We love our land for what she is
And what she is to be.

"So, it's home again, and home again,
America for me!
I want a ship that's westward bound,
To plough the rolling sea,
To the blessed land of room enough
Beyond the ocean bars,
Where the air is full of sunlight
And the flag is full of stars."

And in the spirit, if not in the exact language, of Tiny Tim, I say: "God bless us every one, and God be thanked for this wonderful few weeks and a safe return to the blest land on earth."

New York Harbor, U. S. A.
(The End.)

HELFENSTEIN REUNION.

DEAR COUSIN JABEZ:

Once more it is my happy privilege to write you about the Helfenstein family reunion. It was a source of regret to us all that you could not be with us at this time.

Lulu and I started from Dayton, Ohio, Friday evening, August 15th, and arrived at Bro. Jesse's Saturday afternoon.

Jabez, I have traveled through the States of Indiana and Illinois many times, but never did I see so poor a prospect for corn in Indiana as I saw last week. Corn was not up to the average in Illinois, but it was better there than in Indiana, or, so far as I have seen, in Iowa.

We found Jesse's family all well, and in the midst of preparations for the reunion. Everything has moved like well-oiled clockwork, for our host's three daughters, five sons and the sons' wives all gave most efficient help. As you know, the reunion was held on the 21st day of August. By Wednesday evening, all the three sisters and five brothers were here. Our eldest sister, Marcella Mouck, who is past eighty-one, came along from Seattle, Wash., to Tecumseh, Neb., where she joined sister Kittie Bivens and her husband, Charles, and came the rest of the way in their car.

You wonder how Jesse could manage so large a family! And I tell you that never has the reunion been cared for in a more satisfactory way than at this time. No one had to leave the home for lodging. A large tent was put up in the yard, and, Jabez, you know I have always had a liking for the hay mow when it is full of sweet new hay. Jesse's mow was filled with hay cured without rain, and there David, Watson and I found a delightful sleeping-place. Supplied with plenty of quilts and pillows, we slept the sleep of the just.

I am not going to try to describe the reunion dinner, more than to say it was a marvel of artistic beauty and gustatory delight. You can imagine, but you will never know, how much you missed by not being here to enjoy it with us. The daughters and the daughters-in-law of the home are adepts at cooking and serving a meal.

The occasion was a double feast, as our eyes feasted on the beautiful flowers that adorned the tables. Laura's flowers are a marvel of luxurient abundance. Jesse's apple trees are (were) full of fine apples, showing what spraying does for fruit.

The reunion exercises, held Thursday evening, were opened with song, Scripture reading and prayer. David was re-elected president; Watson, secretary, and Roy, Vernon and Anna were reappointed the historical committee. A fine program was rendered. I could not tell you all the good things that were said, and I do not want to encourage you in your absence from our reunion. You would have enjoyed the trio by Dorothy, Frieda and Doris, and the duet by Dorothy and Freida. Freida and Doris each recited for us, and Jasper gave several readings.

As the result of David's asking for voluntary contributions, some amusing incidents were recounted which made the house ring with laughter.

Roy responded to the words of welcome, and the meeting closed by all singing one of the hymns that our father and mother used to sing at family worship. So you see, Jabez, we are trying to keep alive and active as many as possible of the sacred memories and hollowed influences that bind our hearts together. These ties of love seem to grow stronger with the passing years. The sum of the combined ages of the eight brothers and sisters is five hundred and seventy, and over one hundred years of time are represented since last we met by those present here.

We can truly say, "The Lord is good." Our next family meeting is to be held with sister Kittie Bivens at Tecumseh, Neb. Remember, dear Jabez, that you have a standing invitation to meet with us, and we shall all be glad to see you at our next reunion. Sincerely yours,

Dayton, Ohio. S. Q. HELFENSTEIN.

WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet on Friday, October 10th, at Holy Neck Christian Church. Morning session will open at 10:30 o'clock. Mrs. C. H. Rowland, president of the Conference, will preside.

MRS. L. W. STAGG,
Secretary.

Three months and a half of daylight in the Alaskan Territory make it possible to turn out the switch lamps on a part of the main line of the Alaska Railroad.

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

WHERE DOES YOUR CHURCH STAND

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(August 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE SOUL—OUR PORTION OF DIVINE NATURE.
Lesson: 2 Peter 1:1-10.

"In your patience, possess ye your souls."—Luke 21:9.

The soul! Who will tell us its worth, beauty and exquisite grace? Such a thing is impossible in this life! To understand its loveliness is to understand the loveliness of God, for it is that part of us that is divine and in His image.

All things, of course, babble in a very inarticulate manner, of the divineness of God the Father of all things. As we listen to and look upon the sea, it gives us a sense of His immensity; the soft Southern breeze speaks of His gentleness; the flowers testify of His sweetness and beauty; the twinkling stars of His glory, and the setting sun His magnificence. Yet not one of these, nor all put together, can tell us so much of God as a soul in its innocence and purity. In the light of this, all else is esteemed as nothing. It is almost terrifying to think of such a treasure carried about in such an unworthy and fragile vessel as these bodies of ours.

What a responsibility is ours to nurture this soul in the likeness of God until it shall become like Him! What a momentous destiny hangs upon our actions every day, upon every little decision we make!

Prayer.—Our Father, with the beginning of each day help us to bring ourselves unto a vital sense of all Thy promises unto us, and to renew our vows with Thee. Add unto us, moment by moment, the things that make for Thy likeness. This we ask for Jesus' sake. *Amen.*

TUESDAY.

THE SOUL—ITS TASKS; OUR COMMISSION.
Lesson: Luke 8:1-18.

"Preaching and showing the glad tidings of the kingdom of God."

Since the soul is the best part of us, it follows that the noblest, highest and best work one can engage in is that which nurtures the soul. This means to labor to realize the highest ideals not in ourselves alone, but for others. This is the highest type of service, and the highest type of love. In proportion as our love gains strength and power, will we increase and develop in His likeness.

The saddest fact of the present day is the extraordinary little interest the most of folks have in the salvation of others. The most of folks live and bask in the full brilliancy of the light of divine truth, in which they should be filled with apostolic inspiration and zeal for salvation, but apparently are indifferent to all the appeals of the souls of men.

Let us make a self case of this.

Prayer.—Our Father, forgive us of what we have lacked in the past and inspire us for the souls of men. Grant unto us to see the great tasks laid upon our souls for others, and send us forth to inspire and quicken for Jesus. *Amen.*

WEDNESDAY.

SOWING AND REAPING.

"For whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

The difference in the sowing time and the reaping time is seen in quantity, not in quality. We reap not only what we sow, but more than we sow. This truth ought to fill us with joy if we are sowing good seed, and it ought to beget within us a godly fear if we are sowing evil seed. We are all sowing. The minds and hearts of others are the fields, and our thoughts, ideas and actions are the seeds we sow. The reaping time comes sometimes very soon after the sowing, continues all through life, and the measure will be fully counted in eternity. A good farmer is very careful about the seed he sows, and a good man will be even more careful about the seed he sows in the hearts of men. As in new ground we expect our largest yield from the seed sown, so the most fertile of all fields in the moral and spiritual realms is in the hearts of the young.

Prayer.—Our Father, help us while we live to sow only good seed. Encourage us with the hope that in due season we shall reap, if we faint not. In Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

TELLING JESUS.

"And they went and told Jesus."—Matt. 14:12-14 (R. V.).

It was a splendid thing for the disciples to do, and is still a good course for the follower of the Master, but how few there are who really make the intimate confidante of Jesus that He would like to be.

What a different meaning life would have for us if we would form the habit of taking all matters to Jesus for His advice and help. Often that which may seem to us to be of small moment, may hold enfolded a matter great enough to make or break a life. And right here is where the grave danger lies, for we can only see the immediate issues, and even these with clouded vision; but Jesus knows them in all their details, even before we come to Him with the vexing problems.

"But," says some one, "why should we then tell Him if He already knows? Will He not work all things for our good without our having asked Him?" Have you not felt a great relief sometimes when you told a friend or loved one of something that was making a sore spot in your life? And as soon as you told him, it seemed that another was helping you to carry the load. And Jesus invites you to come to Him intimately, that you may experience the great spiritual uplift and joy of knowing what it is to have a "Friend that sticketh closer than a brother."—*Rev. I. D. Lyttle.*

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

SUCCESS IN ONE LINE HELPS IN ANOTHER, IF YOU MUST CHANGE.

You think you should want a certain thing, and bend every energy to bring it to you, only to find that you can't use it.

You have struggled for years to accomplish a certain matter in business, only to find as it becomes an assured fact, that the market has changed.

You have studied for years to become a great artist, hoping to settle in a certain place and take your position at the head in your profession, only to find that many others had the same ambition for that place and competition is keen.

All this is discouraging, and you wonder if you were right in spending so much time to get to the top in that particular thing.

Remember that having become an artist in any line means that you will do better work in anything you undertake.

You have an artist's training.

To be an artist means simply that you can, and do, perform a certain thing the very best it can be done—doing things superlatively well is being an artist, whether it be bootblacking or window-washing or painting pictures or singing.

So whether you find your work is the particular thing you had expected to do or not, the fact that you have made yourself an artist in any one branch is bound to make you better in everything else you undertake. (Copyright, 1924, International Feature Service, Inc.)

SATURDAY.

PAUL'S CONCLUSION OF CHRISTIAN LIVING.
Lesson: 1 Thes. 5:1-28.

"Quench not the spirit." "Prove all things; hold fast to that which is good."—Vs. 19, 21.

The holiest Christian, when he ceases from effort, drifts away from Christ.

The epistle of the Thessalonians is remarkable for its praise of the Church. The apostle commends these Christians for their faith, love and Christian work, but in conclusion he warns them forcibly against being satisfied with the state of grace to which they have attained, and he exhorts them to "abound more and more."

There is always danger in moral attainment. That danger is self-satisfaction. After His baptism and that heavenly experience, Jesus was taken to the wilderness and the devil. After the victory of Carmel, Elijah became discouraged and prayed to die. After the solemn oath of allegiance, Peter swore he never knew Christ. "After the dove, the devil."

Our temptations come to us while yet the flush of success is still on our cheeks. We rise high and then we descend low. After the mountains, comes the valley. It is against this that Paul warns us, that we may fortify ourselves in the position we have attained, and find a way of escape from every temptation and trouble.

Prayer.—Our Father, so satisfy our souls that we may not rest on our past successes. Forbid that we shall be satisfied with attainments and achievements, lest effort and activity cease, and retrogression, retrenchment and defeat set in. In His name we ask it. *Amen.*

SUNDAY.

THE LORD'S DAY.

"I was in the spirit on the Lord's Day."—Rev. 1:10.

The Sabbath day, the Lord's day, kept in the spirit of the Lord, goes far to hallow all the other days. Christianity demands that we live right every day. Keeping the Sabbath holy lays claims upon us to that end. The sincere discharge of such a day on the Sabbath forbids that we stoop to anything less than a consistent Christian living on all the other days.

He who is "Lord of the Sabbath" does not surrender His lordship on the other days. He is Lord of the Sabbath, that He may interpret to the soul and bring heaven's meaning to the life, and that He may claim the first fruits of all the other days as holy.

The week days following in their train
The fullness of the blessing gain,
Till all hath rested and employ
Be one Lord's day of holy joy.

Prayer.—Our Father, if it be Thy will, teach us that no Christian can truly fight the battles of the week without a quiet Sabbath to do it in, like as in battle to clear the smoke and cool the guns. Help us to do all that is necessary to clear earth's lowering shadows, and replenish the soul with the stores of strength from the secret place of the Most High. *Amen.*

In Northern Africa there is a large petrified forest similar to our petrified forest near Holbrook, Ariz.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR SUNSHINE BABIES:

What do you do on Sundays? Last Sunday, after your editor went to Sunday School and Church, she went home with one of her Sunshine Kiddies—and we had such a good, good time! We talked about the "Kiddies' Korner" a lot; and, oh, dear me! it makes me sad to know that I can't talk to each one of you. But I can write you a letter like this, and you can answer it—and, any way, that's almost as good as talking to you, and you, and all the dear other you's that never have written to your editor. But, listen, angels: I am not a magic reading machine, or a fairy godmother that knows everything, so please—please—write plainly and with pen and ink, then I can read every word, and that's what I love to do—and, yes sir-ee, I read your letters myself (the ones that are written plainly), and whoop-ee! I am sometimes 'most buried under all of them. But, see! I am still asking for more; so come on, little folks o' mine, and write me some more letters. Tell me what you want next week.

Don't forget it now.

Lovingly, your editor,

MADGE FLEMING MOFFITT.

HALLOWE'EN WITCH NIGHT.

What is that? Just read on and listen to me while I tell you about a wonderful party one Hallowe'en not long ago.

Of course, there were lots of boys and girls there. They came with a witch dress on—boys, too; all exactly alike. Gee, it was fun, too. At 10 o'clock they had to unmask. After they had tried to guess who was who. That was hard to do, too, since they all looked alike.

And what was this big tub doing sitting in the middle of the floor? And there was another tub—two big tubs; I declare! And they were both full of apples, too—one with which girls' names pinned on the apples; the other tub was full of apples, and boys' names were pinned on these. Then over one bobbed for the name of his or her sweetheart. The apple each one caught told his fate.

Over a make-believe fire, in a secluded corner of the room, there hung a large iron kettle. It wasn't long before an old witch rushed into the room. The lights were so low that it was—oooh! so witchery and scary. Then we all had to have our eyes covered with a cloth. Then—ooh! ooh! —the witch began to stir the big iron pot. First thing you knew, something hot (just a hot potato) was put into our hand. We were all standing in a circle around the room, you see. Then came a chestnut burr passed down the line. And when all these things touched our hands we—oh! we were so squeally—and so scared of what we had to hand down the line next. But what fun it was, too. One other thing was a piece of ice, and an oyster, and a large grape, and an old glove filled with mush. Oh, my! they all had the horridest feeling! And when the last had been dropped into the witch's pot, our hostess untied the bandages from our eyes, and we all looked in to see these things we passed to each other. The old witch stirred and stirred, and then—oh, dear me!—she handed us our fortune out of the pot. Some were good; but mine was bad as could be. It said:

"In the front room, two steps to the right,
Your lover waits for you tonight."

And I ran, actually ran, to see who was my fortune. And there, pinned on the window, in front of my eyes, was not a really truly fortune, but a man cut out of a fashion advertisement.

But we had Hallowe'en sunshine cake after a while, and lighted ice cream—and, goody! we had taffy apples, and coconut pop-corn crisps; and we each took a tiny black cat home with us, and funny little goblins—and so now it's most Hallowe'en witch night again. Don't you hope you can go to this kind of a party? M. F. M.

ALICE AND THE BIRD.

Alice was fast asleep. A bird saw her. "Wake up! wake up!" sang the bird. "Wake up, Little Girl!" it sang. Alice waked up. She jumped out of her bed. She saw the bird in the tree.

Alice went to play with Patty. She took her Doll with her. Patty said, "I want the Doll!" Alice said, "No, I want it!" "Give up! give up!" sang the bird. Alice looked up into the tree. There sat the bird! "Give up! give up!" it sang. "I hear you, Little Bird," said Alice; "I will give up! I will give up! Patty, you may have the Doll."

Alice went home to dinner. Her mother was not there. "Oh, where is mother?" she said. "I want my dinner!" "Cheer up! cheer up!" sang the bird. Alice looked up into the tree. There sat the bird! "Cheer up! cheer up!" it sang. "I will cheer up," said Alice; "I will cheer up and be happy." She ran to play with her kitten. She sang and was happy.

After dinner, Alice went for a ride. Then her mother put her to bed. Her black eyes would not shut. "Shut them up!" sang the bird; "shut them up! shut them up!" "I will shut them up," said Alice. Soon she was fast asleep. How happy the bird was! It had helped Alice all the day.—*Emily Rose Burt.*

HOW THESE MODERN INVENTIONS DO SAVE TIME!

By More Evermore.

Jenny on the wire. Hello! Is this the Woodpecker Department Store? Mrs. Wren, of Clematis Corner, speaking. Please send me a paper of pine needles, assorted gold-eyed sharps; a pod of milkweed silk, letter A, white; a yard and a half of mullein leaf, good quality, suitable for little Birdie's winter coat; and a pair of those yellow lady-slippers that you advertised at 14 songs a pair (dear me, how high shoes are this year!) size 1½, please. I hope you can send them right away, for the dressmaker is waiting for the materials. Oh, yes, from the grocery department you may send me two buttercups of your best creamery cowslip butter, a dozen white moth eggs (do you guarantee them fresh?), a loaf of bee bread, and a jar of honeysuckle honey. Be sure to send your bill with the goods, Mr. Woodpecker.

(Ringing off.) How people ever kept house before the telephone was invented, I'm sure I can't begin to imagine. I believe I'll have to have an extension put into the kitchen. Yes, I will! Like this. Now, isn't that convenient?

"HOME."

DEAR MISS MOFFITT:

I would like to answer the question, "What is Home?"

I think home is a place where there is a family living in a peaceful manner. They should all be pulling to one goal—that is, the goal beyond the river. They should not be satisfied with anything besides the best. Your friend,

CLARINE PERRY.

Durham, N. C. (Age 12).

THE NIGHTINGALE AND THE GLOW-WORM.

A Nightingale that all day long
Had cheered the village with his song,
Nor yet at eve his note suspended,
Nor yet, when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite;
When, looking eagerly around,
He spied far off, upon the ground,
A something shining in the dark,
And knew the Glow-Worm by his spark.
So, stooping down from hawthorn top,
He thought to put him in his crop.
The Worm, aware of his intent,
Harangued him thus, right eloquent:
"Did you admire my lamp," quoth he,
"As much as I your minstrelsy,
You would abhor to do me wrong
As much as I to spoil your song;
For 'twas the self-same Power divine
Taught you to sing and me to shine,
That you with music, I with light,
Might beautify and cheer the night."
The songster heard his short oration,
And, warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

—*William Cowper.*

THE BELIEF TRIUMPHANT.

What is the belief triumphant
That shall lift us to the skies?
What is the faith victorious
That for e'er shall banish sighs?
What is the radiant vision
That our hearts with joy shall fill?
What is the gospel holy
That shall bid all strife be still?
What is the answer kingly
That shall take away all fear?
What is the heavenly message
That shall tell us God is here?

Listen, ye sick and lonely,
And ye who with doubt are sad,
List to the message hold
That shall make your life be glad.
Know that forever and ever
You and your God are one;
He is your Heavenly Father,
You are His beloved Son.
Nothing can ever divide you,
Heir of the ages you are;
Born of your God's own desire,
Child of the morning star,
Made to inherit His power,
That He among men might be known,
Made to inherit His glory
When this little life has flown—
Crowned with the choice of His friendship,
Strong with the life of His life,
Made in His image and likeness,
Victor in every strife;
Clad in the armor He gives us,
Naught can our courage subdue,
Lacking the words He has spoken,
Thinking and knowing them true,
Following close in the footsteps
Of Him who this message has brought,
Jesus, our great elder brother,
Believing as He has taught.

This is the great belief triumphant:
Man and his Maker are one—
This was the prayer of the Master:
Believe and it shall be done.

—*Nellie O. Lincoln.*

There are about five hundred swans on the Thamts River in England.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

October 26, 1924.

Subject: "The Stilling of the Storm."

Golden Text: "Who, then, is this, that even the wind and the sea obey Him?"—Mark 4:41.

Lesson: Mark 4:35-41.

Devotional Reading: Psa. 107:23-32.

Reference Material: Matt. 8:18, 23-27; Luke 8:22-25; Mark 4.

The sea was troubled. It had been struck by one of the sudden and severe storms that rushed down upon it from the surrounding highlands, and which transformed it from a beautiful blue, inviting lake into an ugly, angry and hungry, raging monster. The Sea of Galilee was like "the little girl who had a little curl:" "when it was good, it was very good indeed; but when it was bad, it was horrid." And this was one of the times when it was horrid. References from the past, and observations from the present bear witness to the fact that a storm on Galilee was a thing to be feared.

And the disciples were troubled. They knew full well the treachery of that pretty lake when it did become angry. And here they were out in the midst of it at night, in the teeth of an angry gale and a hungry sea. And already the hungry sea was overleaping the sides of the small boat and playing with its prospective victims as a cat plays with a mouse. No wonder that, in spite of the fact that some of the men were experienced seamen, they were terrified.

But there was One in the boat who was not troubled. He had spent a full day teaching the multitudes—teaching is draining work, as a public school or a Sunday School teacher can vouch for—and now He was seeking relaxation and repose in the stern of the boat, asleep on a cushion. He had learned one of life's great lessons—the art of resting. Here, as elsewhere, the Master was our example. And He did not even know about the storm.

"And the other boats were with Him." Perhaps the men in the boat with the Master thought that they were the only ones in trouble. It is many times thus. We think that we are the only ones who are undergoing certain temptations, or trials, or sorrows. But there are "others with us." After all, we are all members one of another, and our problems are, after all, really one. As others are called upon to suffer and endure, so are we to play our part and bear our own burdens. When we think of the greater burden of others, there is little excuse for self-pity for ourselves.

The disciples arouse the Master with the question, and, in a sense, the reproach, "Carest Thou not that we perish?" They felt that He had left them in jeopardy all too long. But He that keepeth Israel shall neither slumber nor sleep. And arising in all His divine dignity, He rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased and there was a great calm. It seems so strange on the face of it all. The idea of a man speaking to the wind and the sea, and having them to obey Him! Some people have been scandalized at this unheard-of thing, and they have tried to explain the thing away by saying that it was only a coincidence or that it was just a piece of human sagacity in that Jesus saw that the tempest would soon be past. And perhaps this is true. But we ascribe miraculous powers to Jesus in other spheres of life. We claim that He can take a human life, broken and ruined by sin, and make it a new creation. We believe that He has all power under heaven and earth. Why should it be thought a thing incredible that He who rose from the dead should have power over inanimate nature? Why should we think it a thing incredible that He who stills the human heart and speaks calm to the soul should still the wind and bring calm to the sea? He who believe that Jesus Christ is the Son of God need have no trouble with this incident.

And then the Master, having rebuked the wind and the sea, rebuked the faint-hearted disciples. "Why," said He, "are ye fearful?" And there is a world of meaning in that word "why." It was "the why of disappointment in men who ought to have known by this time to trust Him and not to be afraid." And they marveled at one who could command even the wind and the sea to obey Him.

Some Suggestive Teaching Points.

1. Power often comes through repose.
2. He who would minister to multitudes must at times get away from the multitudes.
3. Our troubles and sorrows are the common lot of humanity.
4. Storms are often testing-times in life.
5. Jesus Christ is Lord and Master of nature.
6. "Fellowship with Christ does not insure outward calm."
7. "Fellowship with Christ does afford inward calm amid outward storm."
8. "Fellowship with Christ does insure against ultimate disaster."
9. Jesus Christ does care whether we perish.
10. Real faith is a vital thing.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

Topic for October 26, 1924.

Scripture Lesson: Isa. 1:16-20.

Daily Readings: M., Oct. 20—Weakness of anarchy.—Judges 17:6. T., Oct. 21—To prevent crime.—Rom. 13:1-7. Wed., Oct. 22—For social safety.—Ps. 122:1-9. T., Oct. 23—For social progress.—Ps. 125:1-5. Fri., Oct. 24—To curb Satan.—2 Thes. 2:1-12; S., Oct. 25—To encourage righteousness.—Prov. 14:34.

Thought for Study: "Why is law enforcement vital to our nation?"

God's universe is controlled by Him through His laws. There are laws of morals and righteousness as well as of gravitation. Law expresses an orderly way of doing things. The mob spirit is dangerous to society and to itself. A Christian society seeks to promote the spirit of interdependence. Christian Endeavorers should rally its forces with the others of Christianity and inculcate the principles of Christ into the hearts and minds of the radicals. An extremist in thoughts and deeds is an enemy to society, and the purpose of the Christian forces should be to promote principles of law and order which always make for a more progressive people.

Anarchy shows a weakness, and it is an enemy to civilization. Right enforcement of our laws will leave no place for the anarchist. The cure for crime is the prevention, and not simply dealing with the products. For the social safety and social progress of our nation there must be an understanding and enforcement of the laws.

NOTICE.

To the Sunday Schools and Christian Endeavor Societies of the Southern Christian Convention:

Since the organization of the Board of Christian Education of the Southern Christian Church, the South has been fortunate in getting the services of the field secretaries in helping frame our work.

Mr. Hermon Eldredge has spent over a month in the South; Miss Lucy Eldredge spent about six weeks here in connection with our Chautauqua and vacation Bible school work; and Dr. W. P. Fletcher spent a month in institute work in North Carolina. In addition to paying the salaries and expenses of these field workers, the Board has given scholarships to a number of our young men from the South. In the financial plan we have been following, the Churches of the South have contributed but very little to the support of this work. We feel that this is a mistake. The South is one of the most progressive sections in the Chrisatin Church, and we do not feel that we need, in any sense, to be objects of charity of our Northern and Western brethren, and we have not intended to be; it has come about through our financial plan of co-operation with the General Convention. Steps were taken at the last session of the Southern Christian Convention to remedy this condition, and a resolution was passed authorizing the Board of Religious Education of the Southern Christian Convention to call for an offering from all our Sunday Schools and Christian Endeavor Societies for the support of this work. The offering will be taken November 2d, and all contributions are to be sent to Mr. C. H. Stephenson, 214 South Wilmington Street, Raleigh, N. C., who is treasurer of the Board of Religious Education.

We hope to have a liberal offering from 100 per cent of our Sunday Schools and Christian Endeavor Societies. Literature and further information will be mailed to the officials of your organization.

W. T. Walters,
Chairman Board of Religious Education.
Richmond, Va.

EASTERN N. C. CHRISTIAN CONFERENCE.

The Eastern North Carolina Christian Conference will meet this year at Pleasant Union, Harnett County, Tuesday, November 18th, at 10 A. M., and will continue in session for three days.

All Churches are urgently requested to send a full delegation and to meet all their apportionments in full, if possible. Delegates and reports should be in Conference at the opening session, so that officers and committees may be enabled to complete their work on time. It is hoped that all delegates and ministers will be present at the opening of Conference and continue in attendance until the close. We need their assistance in working out the plans of the Church for the State, and they need the information concerning what is undertaken, that they may carry reports back to their respective Churches. This is the only method by which we can do efficient work and develop the cause of the Church in the most successful manner.

Fraternally yours,
W. C. Wicker,
President.

In Japan, there are two hundred and thirty-six different associations working for temperance, with an aggregate membership of 117,982.

Christian Orphanage

DEAR FRIENDS:

In the beginning of the year we set our goal for the year at $27,000. By constant effort, we reached and passed the half-way mark in our report for this week. We must raise the other half from now until the end of the year. But by a united effort on the part of *all* our Churches, Sunday Schools and friends, we will be able to reach the goal. We cannot reach it unless we have the united effort of all our people.

It will soon be Thanksgiving, and it is time our Churches and Sunday Schools begin thinking and making plans to raise a large Thanksgiving offering. Have a get-together meeting, talk it over, and make plans as to how you will be able to make your offering one that you will be proud of.

It takes money to support one hundred and five children. Just think, in a few more days I will have to go to the store and buy shoes and stockings for one hundred and five children! Suppose you had my job, don't you think you would like to have the sympathy of every member in the whole Christian denomination, and then some on the outside? Then, think of suits for boys, and dresses and wraps for girls, books, pencils and tablets for this number of children and a thousand other things. We need your sympathy, your prayers and your help.

It would be easy to support the Orphanage and care for twice the children we do if we could get our people to realize it. We have in the Southern Christian Convention more than thirty thousand members. Now, suppose each Church would put on a campaign to raise for the Thanksgiving offering one dollar per member, and raise it. That would mean some would pay more, some less, and some not at all, but make the offering one dollar per member. On Thanksgiving Day we would raise thirty thousand dollars, and everybody would be happy. We would raise enough in the one offering to build and equip a new building. It could be done if our membership would get awake.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 16, 1924.

Amount brought forward $13,361.36

Sunday School Monthly Offerings.

North Carolina Conference:		
Seagrove	$ 1.00	
Merry Oaks	8.64	
Pleasant Hill (A)	3.25	
Greensboro, First Church	25.00	
Mt. Carmel	5.02	
Class No. 6	1.26	
Ramseur	6.20	
Wake Chapel	5.57	
Franklinton	3.00	
		58.94
Eastern Virginia Conference:		
Elm Avenue, Portsmouth	$ 5.65	
Holy Neck	24.00	
Holland	12.50	
Newport News	19.59	
Richmond	9.78	
		71.52
Valley of Virginia Conference:		
Antioch	$ 3.60	
Mt. Zion	5.28	
Lineville	3.75	
Dry Run	3.67	
Johnson Grove	3.32	
		16.02
Georgia and Alabama Conference:		
Rose Hill	$ 1.02	
N. Highlands	1.31	
		2.33

Special Offerings.

Mrs. H. A. Culver, Robinson, Ill.	$ 30.00	
Wake Chapel, E. E. Society	15.00	
A. W. Parrish, support of children	45.00	
Chas. D. Johnston, Gdn.	6.00	
O'Kelly's Bible Class, Greensboro.	50.00	
Interest	20.00	
Garland Horner	25.00	
J. H. Jones, clothes for children	55.25	
		246.25
Grand total		$13,760.02

PROGRAM OF FIFTY-FOURTH ANNUAL SESSION WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, RANDLEMAN, N. C., NOVEMBER 5, 6, 7, 1924.

FIRST DAY.

Wednesday Morning (10:30 o'Clock).

Devotional Services, by Rev. T. J. Green.
Enrollment of Ministers and Delegates.
Organization—Election of Officers.
Words of Welcome, by the Pastor, Rev. J. M. Allred.
Response, by Rev. W. J. Edwards.
Report of Program Committee.
Filling Vacancies on Committees and Appointment of New Committees.
Annual Address by the President, Rev. G. R. Underwood—Subject, "Growth."
Adjournment.

Wednesday Afternoon (2 o'Clock).

Devotional Services, by Rev. L. W. Fogleman.
Report of Executive Committee, Rev. G. O. Lankford, Chairman.
Reading Church Letters and Ministers' Reports.
Report on Moral Reform, C. R. Scotten, Chairman.
Open Discussion on Report.
Miscellaneous Business.
Adjournment.

Wednesday Evening (7:30 o'Clock).

Devotional Services, by Rev. J. H. Dollar.
Report of Woman's Board, by Mrs. D. A. Cornelison, Chairman.
Report on Foreign Missions, Rev. A. K. Scotten, Chairman.
Address, by Dr. J. O. Atkinson.
Adjournment.

SECOND DAY.

Thursday Morning (9 o'Clock).

Devotional Services, by Rev. W. J. Edwards.
Reading Minutes.
Report on Christian Endeavor, Rev. W. C. Martin, Chairman.
Address, by Rev. W. B. Terrell.
Report on Sunday Schools, F. M. Wright, Chairman.
Address, by Dr. W. T. Walters.
Report on Education, Dr. D. A. Long, Chairman.
Address, Dr. W. A. Harper.
Sermon, by Dr. W. S. Alexander, College Pastor, Elon College, N. C.
Adjournment.

Thursday Afternoon (2 o'Clock).

Devotional Services, by Rev. R. O. Smith.
"Our Orphanage"—
Address, by Superintendent Chas. D. Johnston.
Address, by W. K. Holt, Chairman Board of Trustees.
Report on Home Missions, Rev. T. J. Green, Chairman.
Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
Address, by Prof. P. J. Kernodle, Managing Editor "The Christian Sun."
Miscellaneous Business.
Adjournment.

Thursday Evening (7:30 o'Clock).

Song and Praise Service, Rev. J. H. Dollar, Leader.
Sermon, by Rev. T. E. White.

THIRD DAY.

Friday Morning (9 o'Clock).

Devotional Services, Rev. W. N. Hayes.
Reading Minutes.
Report from Representative Southern Christian Convention on Special Matters. Open Discussion.
Miscellaneous Business.
Closing Consecration Service, Dr. J. O. Atkinson in Charge.
Adjournment.

EASTERN VIRGINIA.

(W. M. B. R. R.)

Station—Holy Neck Church.
Time of Arrival—10:30 A. M., October 10, 1924.
President—Mrs. C. H. Rowland.
Secretary—Mrs. L. W. Stagg.

Information Bound.

Quiet Hour Before Starting (Devotionals)—Mrs. I. W. Johnson.
Welcome Address—Mrs. B. D. Jones.
Response—Mrs. Joe Williams.
Appointment of Committees.
Outlook for the Conference—Mrs. C. H. Rowland.
News from the Last Station (Report of Rally Superintendents).
Cradle Roll Report—Mrs. W. H. Baker.
Junior Rapids (Report of Y. P. Work)—Mrs. Leathers.
Treasurer Heights (Fares, Please)—Mrs. M. L. Bryant.
Latest Books, Magazines, etc. (Literature Superintendent's Report)—Mrs. J. Cartwright.
Melody Run (Music).
A Traveler from the Fields (Inspirational Address)—Dr. Atkinson.
Intercession Point—Mrs. R. B. Wood.

Sixty Minutes for Refreshments.

All Aboard (Devotionals)—Mrs. N. G. Newman.
Side-Tracked for Radio:
"Vacation Gleanings"—
"Elon Chautauqua"—Mr. F. O. Forbes.
"Northfield"—Mrs. A. M. Johnson.
"Travels Abroad"—Mrs. M. L. Bryant.
Side-Tracked for Limited (Y. P. Work).
Music.
Fancy Gap Station, "Our Mountain Work"—Dr. Atkinson.
Reports of Committees.
Reading Minutes—Mrs. L. W. Stagg.
Closing Service.
(No sleeping accommodations on this train.)

NOTICE.

Delegates and visitors expecting to attend the biennial of the Woman's Mission Boards, General Convention of the Christian Church, to be held at the First Christian Church, Muncie, Ind., October 22, 23, 24, will please notify the undersigned at once. It is important for your entertainment.

M. W. BUTLER,
404 *E. North St., Muncie, Ind.* *Pastor.*

NOTICE.

The North Carolina Woman's Missionary Convention will meet on Friday, October 31st, at Reidsville Christian Church. The morning session will open at 10 o'clock. All delegates and visitors going to this meeting and expecting to spend Thursday night in Reidsville should notify Mrs. B. F. Fields, 408 West Market Street, and she will see that homes are provided.

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Buick 4	30 mi.	Chalm's	23 mi.	Max'l (25)	30 mi.
Buick 6	24 mi.	Olds. 6	23 mi.	Nash 6	23 mi.
Hudson	23 mi.	Paige 6	20 mi.	Lincoln 8	17 mi.
Hupp	25 mi.	Oakland 6	24 mi.	Stdbkr-Lt 6	23 mi.
Dodge	28 mi.	Overl'd 4	32 mi.	Cole 8	17 mi.

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LASSITER AND VAUGHAN.

On the night of September 26th, Liberty, Vance, Church and community were shocked because of the death of two of her faithful members—Sister Sarah Lassiter and her daughter, Sister Vaughan. Sister Lassiter, wife of Deacon Tom Lassiter, went to see her sick daughter, and while preparing dinner in the home, was suddenly stricken with paralysis and died at 9 o'clock that night. She was 63 years of age, had been married forty-three years. She leaves husband, two children, fifteen grandchildren, and five great-grandchildren. She had been a consistent member of Liberty Church for many years.

Sister Bennie Lassiter Vaughan had been sick for about four weeks, and died at 6 o'clock A. M. on the 27th. She was 34 years of age, had been married seventeen years, and leaves six children, the oldest being sixteen years, and the youngest sixteen months. She had been a member of Liberty Church since early 'teen age.

Sister Vaughan was a Christian of unusual devotion, a faithful wife, a loving mother, and a lightbearer for her Lord and Master. At Liberty Church, on Sunday, September 28th, a great crowd gathered for the double funeral. Thirty ladies carried flowers, fifteen for the grave of Sister Lassiter, and fifteen younger ladies for the grave of Sister Vaughan.

May God comfort and bless the bereaved ones, and may they resolve, by trusting Jesus, to meet their loved ones again some sweet day.

J. E. FRANKS.

McDANIEL—JENKINS.

On October 2, 1924, Mr. Benjamin Franklin McDaniel and Miss Lillian Margaret Jenkins, both of Luray, Va., R. F. D., motored over to Linville and were united in marriage in the parsonage by the writer. They were accompanied by Mr. R. O. Rothgeb, a personal friend of the bridegroom. The bride, Mrs. McDaniel, is a member of Leaksville Christian Church, of which Church and Sunday School she has been the organist for several years.

Best wishes to this happy young couple. R. P. CRUMPLER.

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One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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Amazing Results Secured in One Day by Use of K-17, Formerly Known as Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer, since this remarkable discovery. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says: "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous, and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

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So confident are we that K-17 will cure you that we offer to send a large $2 bottle for only $1 on 10 days' free trial. If the results are not satisfactory, it costs you nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kans., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial. —Adv.

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MOST PITIFUL SIGHT IN LIFE

is a man or woman who has no "will-power" as a result of nerve force exhaustion

All the physical suffering which may be caused by nervous irritability, headaches, backaches, indigestion, heart palpitation, etc., as a result of nerve force exhaustion, are nothing as compared with its awful effects upon the mind and "will power."

The most pitiful sight in life is a man or woman who has "no will"—who has noble impulses and desires but not enough "will power" to carry them through. The memory also fails, the judgment is bad and everything therefore seems to go wrong.

In such cases, do not take mere stimulating medicines nor narcotic drugs (which only further injure your delicate nervous system), but what you need is something to put more nerve force into your nerves and more iron into your blood to help make new nerve force with which to feed your starving nerve cells. This is most effectively accomplished by the free use of Nuxated Iron. This valuable product contains the principal chemical constituent of active living nerve force in a form which most resembles that in the brain and nerve cells of man. It also contains strength-giving organic iron for the blood and may therefore be said to be both a blood and a nerve food. Millions of people are using it. Satisfactory results are guaranteed to every purchaser or the manufacturers will refund your money. Beware of substitutes. Look for the word "Nuxated" on every package. Sold by all druggists

NUXATED IRON
For Red Blood, Strength and Endurance

Are You a Tired Out Housewife?

Many people do not realize that the most exhausting of all work is housework and the care of children. Many a woman who should be in the prime of life finds her strength gone, her nerves unstrung and is weak, worn out and run down with pale, thin, watery blood from the strain of housework.

In such cases, what you need is something to put more iron into your blood. Nuxated Iron contains iron like the iron in spinach, lentils and apples, and like the iron in your blood. You will be astonished at how much better you feel often in even a few days.

Try taking Nuxated Iron for two weeks, and you will see color come back to your lips and cheeks, you will not be so easily upset by trifles, and best of all, you will find that you have new strength and energy and endurance for your daily tasks. At all good druggists,

IN MEMORIAM.

Bro. Otis Scott Boyd was born April 26, 1871, and died August 18, 1924. He was the oldest son of John H. and Josephine Boyd. He is survived by mother and five sisters—Mrs. George Franklin, South Boston, Va.; Mrs. William Tune, Mrs. G. C. Talbert, Miss Lizzie Boyd, all of Halifax County, Va.; Mrs. William Dees, Freemont, N. C. He was married to Miss Lottie Anderson in 1900, and to them were born eight children, as follows: John A., Bessie, Carter, James, Catherine, Emaline, Elmo, and Henry, all living.

Bro. Boyd was made deacon of Pleasant Grove Church (Virginia) in 1905, to take the place of his father, he being the third generation of deacons—grandfather, John W.; father, John H., and son, Otis Scott.

What a godly and pious influence has been handed down to this family, and may that influence ever guide them through the coming generations, leading them onward and upward toward God.

Bro. Boyd was a kindly, courteous, Christian gentleman, always carrying the Christian graces into his daily life. In his home he was a devoted husband, a kind and affectionate father, a dutiful and loving son and brother. To his Church he was faithful and loyal to its every interest. For his loved ones, there is joy as well as sorrow—sorrow for his going in life; joy for the beautiful example he set and the priceless heritage of a stainless life.

Death for him held no terror; he was sustained and kept by that unfaltering faith in God, laid down the burden and went peacefully to sleep.

May the God of mercy and love bind up and heal the broken hearts and bring peace to their souls. Funeral services were conducted by the pastor, Rev. J. E. McCauley, with interment in the Church cemetery.

Done by order of the Church.

MRS. D. J. SIPE,
Secretary.

ALLEN.

Mr. George Allen, of the Snow Camp neighborhood, departed this life September 23, 1924, aged 71 years, 10 months and 23 days. He was a member of the Cane Creek Friends' Church. Mr. Allen was a very highly respected citizen, good neighbor and kind friend. He was twice married. His last wife, Mrs. Claudia E. Allen, and children by both marriages survive him. When death was near, he expressed himself as ready and willing to go.

The funeral services were from New Providence Church, Graham, N. C., conducted by the writer, and the interment was in the Church cemetery. Sweet be the rest of those who die in Christ.

Burlington, N. C.

P. H. FLEMING.

Strength is born in the deep silence of longsuffering hearts; not amidst joy.—Mrs. Hemans.

Persistent people begin their success where others end in failure.—Edward Eggleston.

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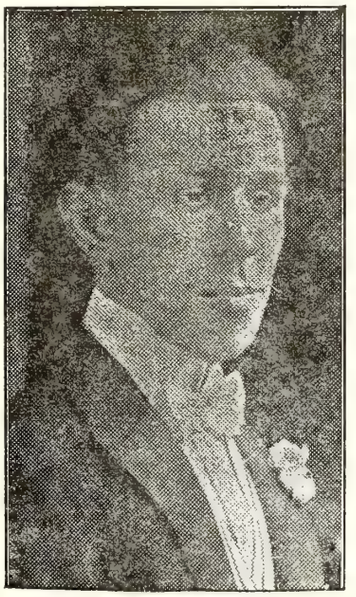
Committee on Education, Southern Christian Convention.



MR. SAM DAVIS ENGAGED FOR EVANGELISTIC WORK.

The Southern Christian Convention Mission Board has engaged Mr. and Mrs. Sam Davis for work in evangelistic meetings. Engagements and dates will be arranged for them by Dr. G. O. Lankford and Mrs. W. H. Carroll, of Burlington, N. C. All who desire the services of Mr. and Mrs. Davis should correspond with the committee, who will give prompt attention to all inquiries. Address Rev. G. O. Lankford, Burlington, N. C.

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By E. L. Middleton.

Mr. Middleton possesses definite qualifications for the preparation of this work. For twelve years after leaving college, he was a day school and Sunday School teacher in a village that had "once-a-week" preaching, with half the membership of the Sunday School living in the open country; while for fourteen years more he has been a State Sunday School secretary in rural State. Mr. Middleton urges the adoption of no novel or revolutionary ideas or methods. He recognizes the place and the value of recognized Sunday School policies and methods, and has prepared a digest of the essentials in a manner plain enough to render it adaptable for use in any rural school. Methods, administration, organization and development are each and all discussed in this book in an eminently practical way.

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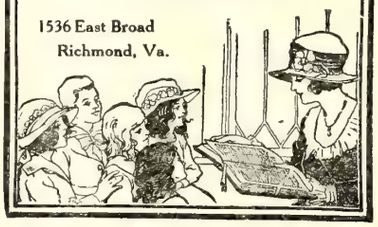

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Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, OCTOBER 23, 1924. | NUMBER 43.

THE SUN'S OBSERVATORY

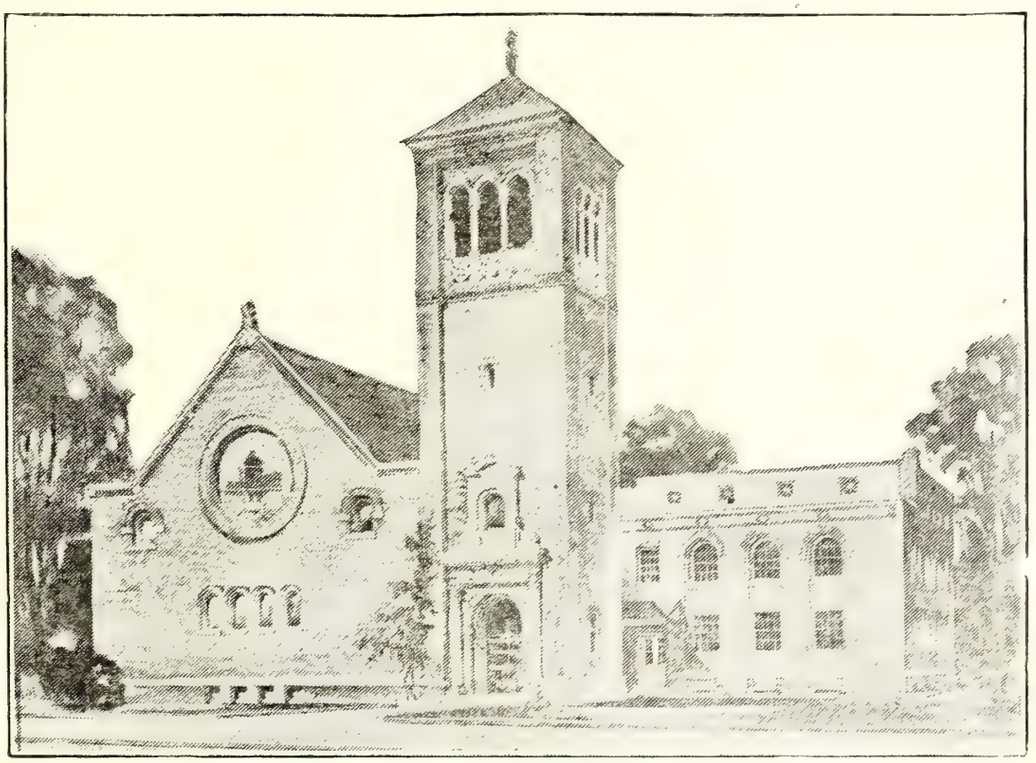
By Rev. S. M. Lynam.

Husband and Wife are Co-Pastors.—

Rev. and Mrs. James C. Hill divide the pastoral duties of Park Baptist Church, McKeesport, Pa. Mr. Hill preaches at the morning service on Sunday, and his wife, who is his co-pastor, preaches at the evening service.

Ghandi Favors Prohibition.—

In the first prohibition supplement of the *Indian Social Reformer,* Calcutta, leading space is given to this statement by Mahatma Ghandi: "Of the many acts of immorality for which the existing system of government is responsible, the policy regarding intoxicating drinks and drugs is not by any means the least. In my opinion, there should be immediate and total prohibition. It is a superstition to suppose that prohibition would be resisted by the people. The loss of revenue will be a serious matter, no doubt, but that can never be urged as a reason for sustaining an immoral source of revenue." These words from the lips of Mahatma reminds us of the words of a follower of Christ; but Ghandi is no Christian. From this prophet of the East, the nations who call themselves Christian may learn much of the spirit of Him who is the example of all good.



PEOPLE'S CHRISTIAN CHURCH, DOVER, DEL. (See Page 4.)

Prayer Week for Young Men.—

The Y. M. C. A. has set apart November 9th to 15th as a week of prayer for young men, and have requested the co-operation of other religious bodies. Many topics are suggested for the week, including thanksgiving for the young men who, in increasing numbers, are dedicating themselves to God in every line of endeavor and who are striving to rid the world of war, race prejudice, and intemperance. They also ask that prayer may be made for the men in international positions, that they may be filled with the unselfish spirit and wisdom of Christ, and that all men co-operate more in order to conserve Christian energy for a common cause. "Greater things are wrought by prayer than most men dream of."

Drink Question Ruled by Faculty.—

The faculty of Wesleyan University, Middletown, Conn., has again, after two years' experience with student control of liquor on the campus, assumed the rule on the question. They officially expressed themselves favorably toward the student control of the matter, but, nevertheless, the change has been made. The Wesleyan faculty evidently had a reason for their action, and, judging from the fact that liquor is transferred across the State in ambulances, it would seem a good reason.

Where the Jews Live.—

It is interesting to note from the Jewish yearbook for the year 5685 that there are now 15,500,000 Jews in the world. More than two-thirds of these live in Europe. There are about 25 per cent of this number in the United States, while all the other continents have about 8 per cent. Most of the European Jews live in Central Europe. It is also an interesting fact that there are 83,794 Jews, constituting a little over 11 per cent. Many languages are found among this number, but the three chief ones are Arabic, Hebrew, and English, spoken in the order named. In the same year-book, there are many other interesting facts about the Jewish people which are thought provoking.

Calls Princeton Professor Insane.—

The *Continent,* the leading Presbyterian paper, declares its belief that Dr. J. Grasham Machen, noted fundamentalist, on the faculty of Princeton Theological Seminary, is insane. Commenting on a recent editorial in the *British Weekly,* which was inspired by a letter from Dr. Machen, the *Continent* says: "In his letter to the *British Weekly,* he (Dr. Machen) says that Dr. Fosdick 'uses the word God merely to designate the moral life of the man Jesus of Nazareth.' He classes Dr. Fosdick with teachers of anti-theism. Using words carefully and with no desire to be understood in a figurative sense, the *Continent* is obliged to say that such allegations are sheer insanity. Any sane man who ever heard Dr. Fosdick preach, knows better."

Children Use their Corner.—

The Episcopal Church of Our Saviour, Brookline, Mass., has set aside one corner of the Church for children only. The children may go to this corner at any time to read books of Bible stories or books dealing with the heroes and life of the Church, to look at carefully selected Bible pictures and to pray. There is no adult supervision; only a very small sign bearing these suggestions: "Be very quiet, please," "Touch anything you like," "Kneel for one prayer before you go." The corner is much used. This is an excellent suggestion for other Churches. The children and ourselves alike need a place where we may go to pray at any time.

NOTES-PERSONALS

Sam Davis is doing wonderful work where he is given the opportunity. Bro. Pastor, *count him in* when you plan for your next revival. Rev. G. O. Lankford, Burlington, will be glad to make arrangements for you if you will write him.

Rev. C. E. Gerringer changes his address from Brown Summit, N. C., to Jackson Springs, N. C. Bro. Gerringer has accepted a school, we are advised, at Jackson Springs, and will teach there the coming year. It is presumed, however, that if there are Churches in reach he will be glad to serve same while he is teaching.

Rev. R. A. Whitten, formerly of Columbus, Ga., is now located at Greensboro, N. C., with his family, and will be pleased to correspond with any Churches, for part or full time, desiring his services as pastor. Bro. Whitten is one of our consecrated and energetic pastors, and will serve well in any place to which he may be called. We trust that some of our Churches will be fortunate enough to secure him as pastor.

"The members and friends of the South Norfolk Christian Church will break ground for their new building on Saturday afternoon, October 25th, at 3 o'clock, corner Jackson and Guerrier Streets. You and your friends are cordially invited to be present at this gladsome occasion. (Signed) Rev. Olive D. Poythress, pastor; Mr. George H. Herbert, chairman building committee."

The above invitation, addressed to Prof. P. J. Kernodle, has been received at the office of THE SUN. Mr. Kernodle has not yet returned from Alabama, but we thank the South Norfolk Church for the invitation and wish them godspeed in their undertaking.

Some of our Sunday Schools are setting, as their goal this coming year, just double the amount they sent in the past year for missions. Mrs. R. E. Apple, treasurer of Apple's Chapel school, writes: "Your letter received. Our Sunday School has unanimously voted to meet the quota you ask for for mission work in Carroll County, Va. We took our first offering for the new year yesterday. Praying every dollar we send may bring many blessings to those less fortunate than we are." If all our schools will follow this fine lead we will easily put up that new Church and school building which is already so much needed, and we can also greatly enlarge the work. All the money from Sunday School offerings the coming year, unless otherwise designated by the school donating, will go to the Carroll County, Va., work. The need there is pressing, and the opportunity and outlook never so promising.

The mission secretary had the rare privilege of attending Sunday School at our Greensboro First Church and worshiping with the congregation there last Sunday. We found a most active and wide-awake Sunday School, with Bro. O. P. Shelton as superintendent. The Sunday School voted unanimously to give one offering a month to missions, and took their first offering for this purpose Sunday, resulting in a total offering of $55. The school voted to give the offering the second Sunday in every month to missions. It is already giving one offering a month to the Orphanage. This is now one of our very progressive and growing Sunday Schools, the attendance being on the increase from Sunday to Sunday. It was good indeed to be in such a Sunday School and meet such a devoted superintendent, such enthusiastic and capable officers and teachers and such eager and deeply interested pupils. Dr. and Mrs. C. H. Rowland are much beloved for their good works, and Dr. Rowland is greeted with large and growing congregations, and all with whom we talked were in high praise of the good work of his wife in behalf of missions and other interests of the Church. The Church has recently completed an adequate and ample parsonage with which pastor and people are mutually delighted. The Church is debating a new and much-enlarged and improved house of worship, and the prospects and enthusiasm for this achievement are exceedingly hopeful. It does not take a prophet to see that if all things continue to go as well as they are going at present it will not be long until Greensboro First Church will be launched into a building program that will adequately house and care for their growing Sunday School, Christian Endeavor, and Church congregation.

THE HENDERSON CHURCH.

October 5th was a great and happy day for the members and friends of the Henderson Christian Church. On that day, fifty men, women and young people united with the Church. Some came to us by letter; others on profession of faith. The pastor and members feel as if great things can be accomplished for our Lord and Master with this additional working force, and we pray our Church may be a united body of working Christians.

With our well-beloved pastor, Rev. A. H. Hook, and his splendid wife to aid and help us in so many ways, the Church is going forward in every organization. The Sunday School, with Mr. C. D. Newman as superintendent, now reports an average attendance of 120. The school has recently been regraded, and all our classes, with the exception of the two older ones, are benefiting by the graded lessons. We are using the lessons recommended by the Pilgrim Press, and find them most satisfactory.

The Junior Christian Endeavor Society, meeting Sunday afternoons, is well attended. An assistant superintendent, Miss Lizzie Belle Newman, was recently appointed, who comes to us full of enthusiasm and new ideas gained at the Elon Chautauqua.

The Young People's Christian Endeavor is also doing splendid work. The room is packed to the door on Sunday evenings, and the allotted time is always well taken up by these young people.

Our ladies' aid is still a hustling organization, as it has always been. It is now undertaking to raise money to recarpet the Church. The first step in this direction was a booth at the Golden Belt Fair last week, at which over $90 was cleared through serving lunches. We also have started a "penny-a-day list," and have enough names pledged to amount to almost $100.

The Ladies' Missionary Society has taken on new life. We have started a mission study class, using the new book on China. At our last meeting, we adopted the standard of excellence, and will work during the year to meet the required points.

We have another lively meeting in the Church, and that is the prayer meeting. The Wednesday evening prayer meetings now have about seventy-five in attendance, and through these meetings of prayer and praise we trust many may find the Christ.

JR. C. E. SUPT.

WANTS ASSISTANT PASTOR.

It is believed that the brotherhood will appreciate some information regarding the First Church of Portsmouth. Since the resignation of Rev. W. L. Wells, the First Christian Church of Portsmouth, Rev. H. W. Dowding, D. D., a resident of this city and a former pastor of the Church during the World War, has been elected to fill the vacancy indefinitely as temporary pastor.

With Dr. Dowding as pastor and preacher, the membership is considering the proposal of employing an assistant to the pastor who will assume the personal visitation of the Church and develop the Sunday School and Young People's Societies. If the right person can be found and agreed upon within the financial ability of the Church, it is believed that the combination will be a fine one, and it will result in a livelier interest and greater happiness in the Church life.

Dr. Dowding is a great preacher, and if his physical limitations (which make extensive pastoral activities almost impossible) can be supplemented by a young, active Christian worker, great things may be accomplished.

H. E. ROUNTREE.

CONFERENCES MEET.

Eastern Virginia Conference meets Tuesday before first Sunday in November (October 28), 1924, at Christian Temple, Norfolk, Va., at 11 A. M., W. L. Cooper, secretary of Church, 600 W. 28th St., Norfolk, Va.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

N. C. CHRISTIAN CONFERENCE.

The Raleigh Christian Church has invited the North Carolina Christian Conference to meet with them at its next annual session, and the invitation has been accepted.

Conference will open Monday, November 24th at 8 P. M. The program is in process of preparation and will be published in THE CHRISTIAN SUN. All committees and speakers are urged to have their work in proper shape when it appears on the program.

The outstanding obligations of the Conference may be met at this session if each Church will do its full duty in raising the home mission apportionments. We are anxious to meet all these obligations at this session.

Every Church is urged to send in a full report, either by a person delegated or through the mail, by the opening session of Conference, so that the several committees may be able to do their work when they appear on the program.

Fraternally yours,

W. C. WICKER,
President.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TRANSACTIONS OF OUR GENERAL BOARD.

The General Board of our Church met in Dayton, Ohio, last week and laid plans for the next year. Not much of a different character was undertaken, though it is believed that the general work is in good condition, and that our boards, in their several spheres of responsibility, face the future hopefully. In this day, when the denominational consciousness seems to be growing keener in most of the divisions of Protestantism, there is greater need than ever of a Church like our own, founded on charity and liberty, and the historic advocate of union.

It is significant in this connection that the Congregational and United Brethren Churches are willing to discuss with us the bases of union. The Congregationalists, so it is alleged, would bring a sort of prestige due to their numbers and historic associations to this union, while we would add that moral and spiritual fervor which has always characterized the Christians in their effort to follow their Lord. The United Brethren have bishops without autocratic powers. They are a marvelously efficient body, and are free from extremes in theology. It will be a pity not to give earnest and prayerful heed to these opportunities to exemplify our willingness to answer in our organic life the prayer of our Master for the oneness of His followers.

Rev. and Mrs. Llewellyn C. Fletcher were placed under appointment for the Japan field. They will sail in August. Three or four others offered themselves for the foreign field, but we had no funds to send them. Here is occasion for prayer and heart-searching.

Union Christian College is closed, and not likely to open its doors again at Merom. Already four young ministers in preparation there last year have gone to other denominations. The General Board ordered its special committee to secure an enabling act of the Indiana Legislature to dispose of the property, with view to perpetuating this oldest of our colleges elsewhere. This is certain: our Church cannot prosper without strong colleges. It costs money to maintain them, but it costs more not to have them at all. Here again we have cause for prayer and heart-searching inquiry.

Misses Helen R. Stearns and Lucy M. Eldredge are to write group graded lessons in the primary and junior ages, respectively. The Christian Publishing Association will print six lessons for each age for testing out in our schools, with a view later of publishing a complete series. The Uniform Lessons are destined gradually to disappear from our schools. The group graded lessons are destined, in the minds of leaders in Christian education, to occupy the field for the next generation. In view of these facts, our Boards of Publishing and Christian Education are preparing for our future needs in statesmanlike manner.

The forward movement officially terminates on January 1, 1925. This movement has brought to the general work in cash more than $450,000, with pledges outstanding of about $400,000. The General Board voted to perpetuate this movement in a bureau of Christian stewardship and promotion, which will collect unpaid pledges, secure renewals and new ones, though without a general campaign, and educate our people generally in adopting the budget for their local benevolences and using such modern methods of Church finance as the every-member canvass and the envelope system of payment.

The new Christian Publishing Association building is going forward nicely. It is expected that it will be ready for dedication in April, 1925. This new home for our publishing interests and our general offices will serve our Church most worthily for many years to come.

A special committee prepared a tentative budget with a plan of allotment to the various Conferences and with what appeared to be decidedly improved methods of systematic collection for our general benevolent enterprises. This plan is to be transmitted in writing to every member of the General Board and will be finally passed on after a year's careful study.

The Church in the South will be particularly interested in the approaching offering for the Board of Christian Education on November 2d. This board has spent more than $5,000 in scholarships and field service in our Convention the past year. Our Southern Board of Religious Education is authorized by our Southern Christian Convention to take a special offering for the support of this General Board of Christian Education on November 2d. THE CHRISTIAN SUN hopes our Southern people will respond cheerfully and liberally to Dr. Walters' appeal on this behalf.

Looked at in the large, we can confidently assure our people that the Church is not only holding her own, but that she is going forward. Especially is this true when we consider the splendid gains we have attained through the efforts of the Board of Evangelism. Twelve thousand new members is their goal next year. Three thousand of this number should come to our Southern Churches. We should work and pray that this increase may be given us by our Master and that we may wisely integrate them into the program of the Church and kingdom.

For these evidences of growth and achievement we give thanks to God and take courage for future conquest for Him. God bless the Christian Church and her leaders in their efforts to serve our Lord and Master.

"FATHER AND SON WEEK."

"Father and Son Week" is November 9-16. Every Church should celebrate it. Three pieces of helpful literature have been especially prepared for the occasion by Wayne G. Miller, Clarence N. Wright, and P. R. Hayward, and each school should order its supplies at once from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

The material that has been prepared is as follows:

(1) A four-page leaflet, giving general plans and suggestions for observing the occasion. All who promote or plan for the observance should have this. Price 1 cent each, or $1.00 per 100, in any quantity, postpaid.

(2) A program of worship for Sunday School or Church service. This is so priced that all who attend the service can be supplied. Price, ½-cent, or 50 cents per 100, in any quantity, postpaid.

(3) A leaflet of attractive and usable "Father and Son Songs" for use at the banquet. Each "banqueteer" can be supplied. Price, ½-cent each, or 50 cents per 100, in any quantity, postpaid.

MEMORIAL COMMITTEE MEETS.

The committee on memorials of Old Lebanon Church and of Rev. James O'Kelly, Judge J. F. West, chairman, met at Suffolk, Friday night, October 10th, and decided on the general outline and character of memorials to be established. It was voted to place on the Old Lebanon Church site a marble marker some six feet high above a cement surface, about three feet broad and fifteen inches thick, tapering at the top with open Bible carved upon it. Beneath this is to be placed a bronze tablet with suitable wording to be prepared by Dr. W. W. Staley. There is to be placed a cement walk on the highway to the ten-foot square cement surface, in the center of which the marker is to be erected. From this square, 10 feet in each direction, there is to be a lawn inside of a plot reserved which is to be marked by corner-posts of stone.

As to the O'Kelly Memorial, the committee voted to place a bust or figure of stone which in some way is to represent religious liberty. This bust or figure is to be placed in the rotunda of Alamance Building at Elon College, or in the central court formed by the present building program, as a sub-committee now appointed and the committee may decide at a meeting to be held in Norfolk on October 29th. It is estimated that these memorials combined will cost not less than $2,000, but estimates are now being secured, which estimates are to be laid before the committee at its adjourned meeting. The committee is still open for suggestions from SUN readers and those interested. As soon as the estimated cost is in hand and the character of the memorials is definitely decided upon, the same will be given to SUN readers and further appeals for funds with which to complete the work. The committee feels that the people will respond when they know exactly what is to be done and what it will cost to do it.

NOTICE.

The North Carolina Woman's Missionary Convention will meet on Friday, October 31st, at Reidsville Christian Church. The morning session will open at 10 o'clock. All delegates and visitors going to this meeting and expecting to spend Thursday night in Reidsville should notify Mrs. B. F. Fields, 408 West Market Street, and she will see that homes are provided.

MRS. L. L. VAUGHAN.

Class Room.

DR. ROY C. HELFENSTEIN, Pastor.

Reception Room.

DEDICATION OF DOVER CHURCH.

Sunday, October 5th, will be long remembered in Dover, Del. It was the day of dedication of the greatly enlarged and amply equipped house of worship of the People's Christian Church. Something over $150,000 has been spent in making the Church one of the most up-to-date and complete Church plants to be found anywhere. It is really built with the view of being the community center, and if the present plans are carried out, there seems to be no good reason why it should not be so.

The main entrance to the Church auditorium and community building is through the doors opening into the new memorial tower which stands eighty feet high. In addition to this entrance, there is an entrance on the south and two entrances on the north. From the Church auditorium, there are two entrances into the community building. The floor of the tower, also the base and door trimmings, are of beautiful black and white marble. In the tower also is installed a set of Deagan tubular chimes. The walls of the auditorium are ivory, tinted with artistic moldings and an arched plaster ceiling, together with twelve beautiful memorial windows, representing noted scriptural characters. All the woodwork is in ivory shade. The pews and screens are colored in oak. The lighting fixtures are unique and combine the candle and indirect combination. In the main auditorium there are two wide side aisles, a long row of seats in the center, and a shorter row of seats along each side. The effect of this is striking, in that the preacher does not have to look from the pulpit upon a wide center aisle, but faces the audience directly in front of the pulpit. The seating capacity, including the gallery, will accommodate more than 700 people. By bringing in chairs and making use of the wide corridor at the side, and the foyer in the rear, nearly 1,000 people can be comfortably seated within hearing distance of the speaker.

Immediately confronting the pulpit is a specially designed circular Communion rail and chancel, which contain appropriate Communion table. Back of pulpit is a large rostrum and pipe organ enclosure, and festooned curtains back of the triple pulpit chair. To the right of the pulpit is the organ console and the choir loft. To the left is a beautiful baptismal font, and a large silk American flag on brass standard, whose combined effect makes a most impressive place of worship. Under the main auditorium, which may be reached by double-door entrance from the community building, is a large dining-room 90 feet by 45 feet. This room is furnished with thirty-two round tables in mahogany finish, with cane-bottom chairs to match.

Grouped about the main auditorium, in the rear and to the side, are the various departments which make up the community building. The main floor of this building has a wide corridor which makes it possible to enter each department without passing through other rooms. To the right of the main entrance of the community building is a Church parlor, furnished in upholstered, frosted wicker furniture. Besides this is the nursery, or cradle roll department, furnished with sleeping-cradles, mattresses, etc., and with toys to amuse the kiddies. The large cloak-room for the women communicates from the main corridor to the ladies' lavatory. Next following this in order is the beginners' room, 26 feet by 12 feet, trimmed in a soft shade of blue. Here the Sunday School children from four to five years of age meet for worship and study.

The primary department follows next, with an assembly room 15 feet by 32 feet, with separate class rooms opening into it. This department is

MAIN AUDITORIUM—PEOPLE'S CHRISTIAN CHURCH.

Church Parlor.

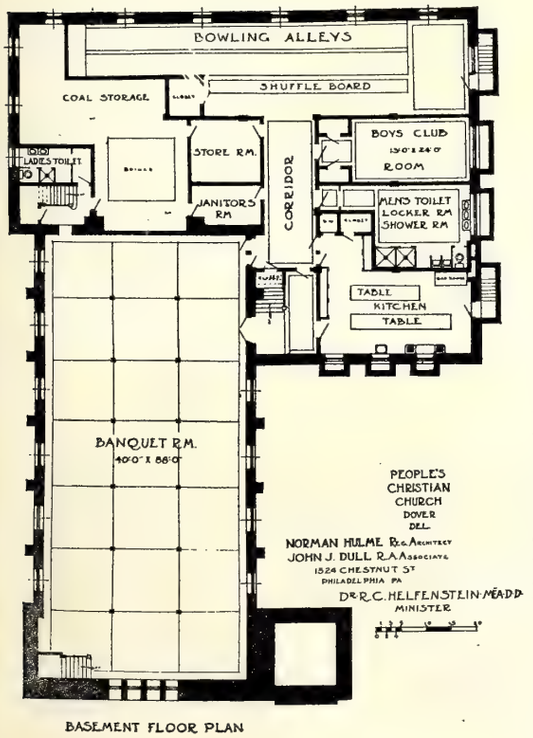
Gymnasium.

equipped with piano, blackboards, maps, charts, etc. Here the Sunday School children from six to eight meet for worship and study. These are all on one side of the chapel of the community building, which chapel is a well-lighted room 29 feet by 32 feet, furnished with opera chairs.

This room is to be used for prayer meetings, lectures, large committee meetings, etc. It is also the home of the young people's division of the Sunday School as an assembly room, and used by a Bible class for recitation purposes. This chapel is also equipped with piano, blackboards, speakers' platform, etc. The junior department is in the opposite building from the primary department. It is of the same plan and is also equipped with piano, blackboard, maps, charts, etc. Here the Sunday School children from nine to eleven will meet for worship and study.

On the second floor of the community building is the reception room, 21 feet by 36 feet. This room has a mantle fireplace, made of rug tapestry brick and has candle lighting fixtures on the side walls. The community hall and gymnasium is next to the reception room on the second floor, and is 50 feet by 40 feet, with ceiling 18 feet high and a gallery on two sides. The gallery has a motion-picture booth. The rest of the gallery space is to be used for Sunday School classes. The community hall has a large stage for pageants and entertainments by local talent. It is equipped with colored footlight, a pair of beautiful velour curtains, and has interior and exterior sceneries. This hall, together with the adjoining class rooms which communicate by folding doors, will seat 600 people, and with the aid of gallery, even larger numbers. The gymnasium is equipped with proper apparatus, such as is found for proper exercise and athletic contests. The gymnasium is to be used also as an assembly room for the adult department of the Sunday School, and for community meetings. There are other rooms also on the second floor to be used for Sunday School purposes.

The architect who designed the building declares it one of the best plans for modern departmental Sunday School and social service work, and other competent authorities agree with him. This Church was very fortunate in finding a real benefactor in the person of Mr. Eldridge R. Johnson, a former citizen of Dover, but now residing at Camden. He has constantly challenged the loyalty and devotion of Dover Church by giving them, from time to time, sums of money which total more than half of the entire cost of the building, and in addition donated the chimes and very striking memorial tablet at the entrance to the tower.

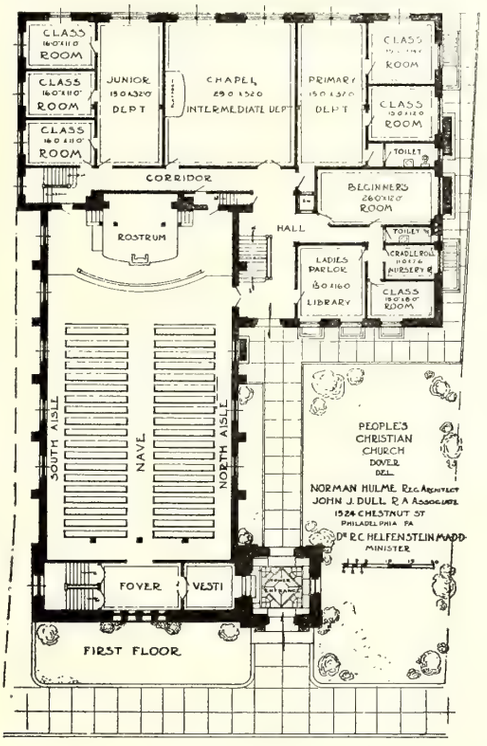


BASEMENT FLOOR PLAN

The dedication day opened under favorable conditions at 10:30 A. M., with the auditorium and gallery filled with happy and expectant worshipers.

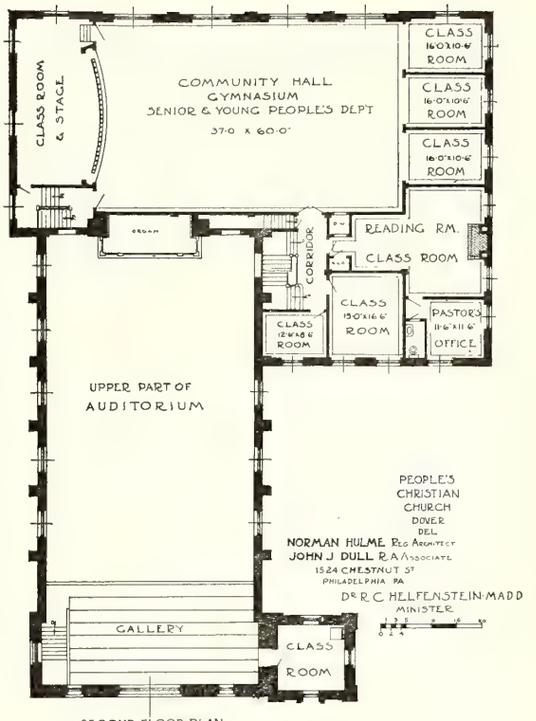
Rev. Warren H. Denison, D. D., of Dayton, Ohio, preached the dedication sermon at 11 A. M., using as his theme "The Glory of a Temple of Worship." Dr. Denison spoke with much feeling and appropriateness of the real glory that comes to a temple worship in which the spiritual life is sought after, maintained and developed. The various musical numbers were all inspiring indeed, and the great pipe organ lent its dignity and solemnity to the occasion.

The service of dedication was one of the most elaborate and beautiful the writer has ever witnessed. But for its length, we would love to reproduce the entire service. The pastor, Rev. Roy C. Helfenstein, D. D., with all the people standing, read the objects, the causes and the purposes for which and to which the building was dedicated, the people responding at the end of each clause with the refrain "We dedicate this house." The last item on the program of dedication was read by pastor and people in concert.



The prayer of dedication, one of the most spiritual and uplifting utterances of the day, was by the father of the pastor, Dr. D. M. Helfenstein. The afternoon service began at 3 o'clock, with appropriate selections and hymns, and a sermon was given by one of THE SUN's editors, J. O. Atkinson. At the conclusion of this service, the entire audience repaired to the street in front of the Church, where the unveiling ceremonies took place, at which Mr. Hermon Eldredge delivered a most fitting and appropriate address.

The Sunday evening service, beginning at 7:45, was preceded by an organ recital, beginning at 7:15, with Mrs. J. Henry Hazel presiding at the organ. The largest audience of the day gathered for the evening service, and Dr. L. E. Smith, pastor Christian Temple, Norfolk, delivered a masterful sermon, which was indeed a fitting climax to a great and wonderful day. Dr. Smith used as his subject, "The Joy of Worship," and with vigorous thought and zealous spirit he revealed to his congregation the joy which had come to them through worship, and would come to them when engaged in true worship.



SECOND FLOOR PLAN

Following the dedication service on Sunday, a great program for the entire week, beginning at 7:30 P. M. each day, was carried out by notable speakers, among them being Mr. Hermon Eldredge, who is our secretary of religious education; Dr. H. B. Holloway, State superintendent of schools of Delaware; Governor William D. Denney, of Delaware; Dr. D. M. Helfenstein; Rev. W. H. Hainer; Chancellor J. O. Wolcott, of the State judiciary; Dr. W. G. Sargent, Providence, R. I.; Rev. James H. Lightbourne, of Holland, Va., and others.

Miss Martha A. Denison, daughter of Rev. W. H. Denison, is the director of religious education for the Church, and is already busy enlisting recruits and in giving entertainment and instructions to the young people who have already enlisted. Mr. Hermon Eldredge has been on hand for several days organizing department for active work.

We extend heartiest congratulations to our good brother, Dr. Helfenstein, and to the good people who have stood with him in building and equipping this magnificent plant. It is a great asset to the city of Dover and the State of Delaware, and through it there should be moral and spiritual uplift for Dover and community. Happy people, fortunate pastor, ample equipment, working together with God, should and will accomplish great things for good in helping to build up the kingdom of God.

"PRINCIPLES AND GOVERNMENT."

A committee of the Southern Convention recently placed in my hands for sale 375 copies "Principles and Government of the Christian Church." This is the revised edition, and any who may wish a copy may now secure one by sending the request, with the price (50 cents per copy), to the undersigned. The books are kept in the vault of the Library of Elon College, where, by the way, other valuable printed matter and records of the Convention have been deposited for safekeeping.

EDITOR "THE CHRISTIAN SUN."
Elon College, N. C. By J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The world does not realize how much it owes to dissatisfaction. A satisfied world would be a stagnant world. A satisfied life would be a finished life. It was dissatisfaction that led the Pilgrim Fathers to leave the old country and cross the Atlantic to find in this country Christian freedom. It was dissatisfaction that made the American Revolution and this republic. Pain calls in the doctor. Poverty develops energy. Hunger hunts food. Sin cries for mercy. "At ease in Zion" makes no progress. Muddy roads give us concrete highways. Ignorance builds schools. It is the dissatisfied that propose or demand improvements. It was the dissatisfaction of the people with saloons that gave us prohibition. Dissatisfaction is the mother of invention. Jesus was dissatisfied with the human race, and suffered to save a lost world; but, "He shall see of the travail of His soul, and shall be satisfied." Satisfaction comes in the completion of a purpose. "We shall be satisfied, when we awake with his likeness." All discovery, invention, education, improvements, are made because of dissatisfaction.

Retirement from business, or service, usually ends in dissatisfaction when it is too late to recover. But dissatisfaction with present attainments or achievements leads to improvement and progress. Dissatisfaction with house, farm, machine, stock, business, prophesies plans and efforts for better conditions. It tears down old Churches and builds new ones; it cleans up old graveyards; it paves new streets; it builds new school-houses; it builds Sunday School rooms; it puts in new hymn books; it puts down new carpets; it sings new songs, preaches new sermons, pays more money into the Lord's treasury; it moves forward. Pain is a friend because it makes us stop and consider, and then seek a remedy. Conviction for sin is nothing but spiritual dissatisfaction. Then repentance begins, prayer is offered, confession is made, and, finally, profession. Religion begins in dissatisfaction with self, and self-dissatisfaction is the best type of dissatisfaction. A dissatisfied Church is a progressive Church. A dissatisfied city is a progressive city. A dissatisfied world is a progressive world. It crosses the seas, tunnels the mountains, erects the monuments, passes the laws, writes the books, and feeds the world. Progress is often interpreted in terms of greed when it is nothing but the material expression of a benevolent dissatisfaction with conditions that nothing but enterprise can correct. The rich are often misjudged when they are striving to supply what many need. There is, no doubt, such a thing as unconscience benevolence. Men are investing money, talents, energy, enterprise, because they are dissatisfied with present achievements. Such enterprise opens up new fields for labor, for business, for education, and all the benefits that benefit mankind. Nothing is more pitiable than to see people satisfied in ignorance, rags, dirt, and sin.

W. W. Staley.

ELON LETTER.

We cannot do better in our Elon Letter this week than to quote at length from the report of the Board of Christian Education to the General Board of our Church. This quotation sets forth the ideals of this board in comprehensive fashion. The General Board approved these ideals and purposes without a dissenting vote. We quote as follows:

"It is now two years since the General Convention created the Board of Christian Education and said of its duties it 'shall have charge of all the Convention interests connected with Christian Education.' We have from the first realized the enormity of our task, but in detail the sense of its obligations increases as we have undertaken to 'survey, outline, promote and direct a full program of Christian education and training for Christian life and service reaching from our homes through our Churches, communities, schools and colleges.'

"There has been to us a painful realization of misunderstanding of our duties on the part of other boards of the Church, of leaders in the field, and of the public generally. We have in every instance endeavored to clarify any such situation that came to our attention. When our plans were suggested and adopted in 1922, we called particular attention to the fact that our educational program should be in thorough cooperation with the other boards. Our secretaries are urged always to learn the mind of the brethren and to work for harmony in administration. We have a standing committee on 'co-operation with other Church boards.'

"There is a sense in which every experience of life is educational. Our board understands that its field is limited, however, to the recognized agencies and methods of what is generally known as the teaching function. Subjects desired to be taught by any of our boards, we are ready to promote and to assist any board in promoting through the teaching agencies we already have, to the discouragement of new organizations in a field already overorganized and, therefore, seriously complicated, with special reference to the Church year. We fully acknowledge that we need the closest co-operation of the other boards of the Church as to the content of the curriculum of Christian education as it affects their several departments. In keeping with this consideration, we have from the very first asked the other departments to keep us fully informed of their objectives and achievements, so that we could incorporate them in our treatment of the lessons we edit and in the papers and periodicals we prepare. We also asked the proper secretaries to prepare for us a pamphlet each on stewardship, on missions, home and foreign, and on evangelism, which we would issue and circulate, and in accordance with which we would promote the teaching of these subjects so vital to a complete program of Christian education in our Church or any other.

"These things are said that there may be complete understanding on the part of the entire Church that our board is approaching its great tasks in the spirit of genuine co-operation with other boards and in the desire to render due response to the obligations imposed on us by the General Convention. We cannot forget either that the eyes of the Christian world are upon us in our undertaking along these lines. We must not begin so good a work and turn back. Our hands are to the plow, and the only direction we can face is to the fore."

We also quote from the general secretary's report to the Board of Christian Education an analysis of what this board has achieved in the two years of its existence. Surely we have reason to rejoice over these achievements. We quote as follows:

Record of Two Years' Work.

1. Integrated our editorial and field force into a well-working unity, with the co-operation and sympathy of the Christian Publishing Association.
2. Placed four employed secretaries in the full-time service of the Churches.
3. Greatly improved our Sunday School literature.
4. Assisted in maintaining all the summer schools we previously had, and instituted two others.
5. Paid over to our colleges $30,000.
6. Invested in scholarships to aid our ministers and all-time Christian workers in training, slightly more than $10,000.
7. Paid to the interdenominational agencies with which we are affiliated $2,700, and been represented at their gatherings by such leaders as Hermon Eldredge, Mrs. F. E. Bullock, W. G. Sargent, A. B. Kendall, F. G. Coffin, W. P. Fletcher, E. A. Watkins, Clarence Defar, Miss Lucy M. Eldredge, and H. Shelton Smith, whose expenses we paid.
8. Aided several of our pastors in attendance on summer schools in universities.
9. Issued pamphlets and posters for our department that have gratified our own people and won favorable comment from others.
10. Sent Dr. F. G. Coffin to give a course of lectures at Yale, and Hermon Eldredge to represent us at the Glasgow Convention of the World's Sunday School Association.
11. Held institutes of Christian education and conducted specific experiments in many places.
12. Systematically divided the service of our field force among the several regional conventions.
13. Co-operated with the other General Convention departments in visiting the Conferences, Conventions, and other gatherings of our people.
14. Conducted a religious education survey of our entire Church.
15. Appointed regional directors of Christian education in each of the five regional Conventions, Conference directors in most of the Conferences, and local Church directors in many of the local congregations, and through these voluntary servants of the kingdom have been able to achieve many notable things.
15. Discovered misunderstandings of what we are endeavoring to achieve and of what is expected of us, all the way from the Convention officers to the members of local congregations, all of which we have earnestly endeavored to clarify, though not with complete success, because we are pioneering, and the way is not charted for us by our own or any other's experience.
17. Committed several blunders, for which we are deeply penitent and which we shall hope to profit by in the future conduct of our work.

W. A. Harper.

BETHLEHEM LETTER.

Success.

Cheerfulness is the next qualification to success. You may possess all other qualifications, and without the spirit of good cheer be a failure. There is room in every life for more cheerfulness. A smile will open almost any door. A countenance warped out of shape with a frown will cause the door to be shut in its face. No one wants to be bothered with a grouch. If you have nothing but a tale of woe, tell it to the policeman. Listen to the wails and woes of others with an attentive

ear and extended sympathy, but if possible be cheerful yourself; for if you are downcast and woebegone, then you are a pessimist. If you are cheerful, you are an optimist, and an optimist creates and builds up, while a pessimist pulls down. Be a creator and upbuilder if you will have all men glad to see you. Be a living tabernacle of the gospel of good cheer. The pessimist is afflicted with a mental squint. He looks through colored glasses. Everything seems to be unfair and crooked to his way of thinking. The universe is out of joint with him. To the straight, clear-minded, generous-hearted individual, all things are good, or leading in that direction.

The sixth qualification of success which we will mention is enthusiasm. This is the invigorating spirit that puts life and zeal into one's work. Enthusiasm is more contagious than measles. All the world loves a lover. Why? Because he is ardent, enthusiastic, full of zeal and devoted to his ideal. To attain the highest altitude in the realm of success you must soar there on the wings of enthusiasm. You can never get there wearing the wooden shoes of the lazy, the easily satisfied, and the mediocre. Enthusiasm illumines all you attempt to do. It makes every effort glisten with the radiance of manliness, honesty, and fixedness of purpose.

The successful person dreams of great success at night, and goes about his task the next day with his heart full of faith, and hope, confident that he will not labor in vain. There is nothing to hinder him but himself. The ladder of life is before him, and all he has to do is to climb.

This applies to students in Bethlehem College and our whole college program. When we get our thinking apparatus working smoothly, our hands and feet will do the rest.

Wadley, Ala. S. L. BEOUGHER.

FROM WALTERS, VA.

The revival at Antioch was held at the usual time the week after the third Sunday in September. Dr. W. D. Harward, from Elm Avenue, Portsmouth, Va., came on Monday and did the preaching, and he did it well. Dr. Harward is a man of prayer and faith, and he preaches the word with great power. There was no fault to be found with the preaching.

We had, after the first few services, a large congregation. We had a good meeting, and while there was not the revival in the Church we had hoped for, many came forward expressing their desire to get near to, and do more for, the glory or God. And we feel that the work of the Church was greatly strengthened. About thirty joined the Church by profession of faith, letter, or rededication.

The Church has taken a renewed interest for the past few months. They have called Dr. Harward to serve them for the coming year, and there is every reason to believe that the work will go forward and there will be great work done in the future for the glory of God and the salvation of man.

Antioch has some that are faithful and true, men and women of faith and prayer; and my prayer is that God will hear their prayers and bless their efforts, that He may be glorified and men saved. ELISHA BRADSHAW.

Dub: "I'm going to marry a girl who can take a joke."

Rub: "Don't fret, that's the only kind you'll get."

EASTERN N. C. CHRISTIAN CONFERENCE.

The Eastern North Carolina Christian Conference will meet this year at Pleasant Union, Harnett County, Tuesday, November 18th, at 10 A. M., and will continue in session for three days.

All Churches are urgently requested to send a full delegation and to meet all their apportionments in full, if possible. Delegates and reports should be in Conference at the opening session, so that officers and committees may be enabled to complete their work on time. It is hoped that all delegates and ministers will be present at the opening of Conference and continue in attendance until the close. We need their assistance in working out the plans of the Church for the State, and they need the information concerning what is undertaken, that they may carry reports back to their respective Churches. This is the only method by which we can do efficient work and develop the cause of the Church in the most successful manner. Fraternally yours,

W. C. WICKER, *President.*

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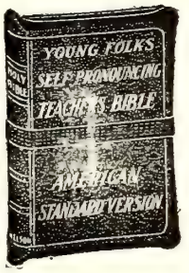

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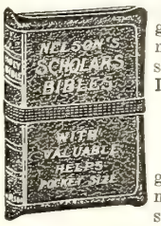

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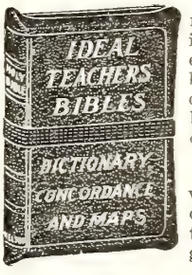

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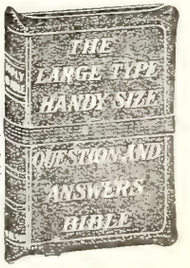

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WOMEN'S MISSIONARY CONFERENCE.

The Woman's Missionary Conference of Eastern Virginia met at Holy Neck, Friday, October 10th. An immense audience and a great delegation from Churches and societies foregathered for the occasion. All people everywhere just naturally love to go to Holy Neck. And all the women and many of the men of Eastern Virginia Christian Churches just naturally love to attend the Woman's Missionary Conference. Enthusiasm runs high, the fellowship is delightful, business is transacted on a large scale and with dispatch, and a wholesome inspiration prevades the entire program and occasion.

Mrs. C. H. Rowland, now of Greensboro, has been president of this body since its organization twelve years ago, and has done great work in the Conference. She presided over the meeting, but because of having removed to Greensboro to live, she could not further hold the position. For the coming year, Mrs. M. L. Bryant, who has been the efficient treasurer, was elected president, and Mrs. W. V. Leathers, who has been the wide-awake superintendent of young people's work, was made treasurer. Mrs. R. T. Bradford was elected superintendent of young people's work, and the other officers, so far as we can recall, were re-elected, namely: Mrs. M. J. W. White, vice-president; Mrs. L. W. Stagg, secretary; Mrs. J. E. Cartwright, superintendent of literature, and Mrs. J. H. Baker, superintendent of cradle roll.

Holy Neck, of course, entertained the Conference most cordially, and served a regal repast at the noon hour, as is her custom.

The treasurer's report showed that during the past year women's societies paid $3,741.04; young people's societies, $1,417.10; willing workers' societies, $525.62; cradle roll, $98.52; rally day, $26.82, making a grand total for the year of $5,809.10. The goal of this Conference for the coming year is $6,000, and it is easy to believe that the goal will be reached. The Conference next year meets with Liberty Spring Church.

To show their esteem and appreciation of Mrs. Rowland, who has rendered invaluable aid in building up the woman's missionary work in their midst, Mrs. M. L. Bryant, as spokesman, in beautifully chosen words, presented Mrs. Rowland with a beautiful diamond-set stick pin, the money for which has been contributed by various individuals of the societies. Mrs. Rowland, of course, knew nothing of the matter until Mrs. Bryant took the floor and swept Mrs. Rowland off her feet with the glad surprise. Mrs. Rowland responded appropriately under suppressed emotion and expressed her deep gratitude for the beautiful token of esteem.

One feature of the Conference was notable, in that the great majority of ministers of the Eastern Virginia Conference were in attendance on the occasion. This was appreciated by the women, and the day must have been very edifying and inspiring to the ministers. One could most heartily wish that the ministers in all of our Conferences would give the same heed and aid to the woman's missionary work that our ministers in Eastern Virginia do.

TO OUR CONFERENCES.

Within the past decade or so a new tone has come into our denominational life. The spirit of propagation has been growing among us again, and a number of very promising Churches have been started. The Eastern Virginia Conference has led the way, and some of our other Conferences are now also actively engaged in propagating new Churches. Others must take up the work. Every Conference should have a continuous policy of Church extension. Every Conference should plan to be building a Church somewhere all of the time, organizing a new one just as soon as the one on hand is well started. Such organization plans would be wisely and skillfully made in consultation with our Church extension department—but no Conference should feel that it has the right type of life within it unless it has the spirit to propagate and build new Churches. At every Conference session this year, this ought to be a matter of careful consideration, and the Conference ought to be made to face the fact of how many years it has been since it attempted to propagate Churches within its bounds. But basic to all this must come a clarified appreciation of our own denominational position and a deepened sense of its worth and responsibility to the world. Our colleges, our periodicals, our Sunday School literature, our pastors, all must promote this. They must give our people a deeper love for our own denomination and a finer willingness to sacrifice for its propagation—and do so without giving them the sectarian spirit. It is a delicate and difficult matter to teach denominational appreciation and loyalty without making one sectarian; but it can be done—and it must be done if the Christian denomination is to live and to achieve what God must have put it into the world to do. If the Christian Church stands for something unique and different, let us make our own people understand what and why. The *Herald* calls upon our leaders, our colleges, and our Conference officials, and our pastors and lay workers to think this thing through until they realize how vital is the spirit of propagation to the life and welfare of any movement. The Church or the Conference that will not propagate will surely, surely die!—Editorial in *Herald of Gospel Liberty.*

MEN AND MILLIONS MOVEMENT.

We are seeking by all the honest efforts and devices we know to give every subscriber to Men and Millions an opportunity of paying his or her pledges. The amount of pledges made and the amount not yet paid is being sent by mail or given in person to every subscriber. Mr. James Bradford is assisting us by visiting all who pledged and are yet due something on their pledges in the Valley of Virginia Conference. Rev. A. H. Sheppard is doing the same in the Georgia and Alabama Conference; Rev. J. D. Dollar and Rev. E. M. Carter are doing the same in the Alabama Conference; Miss Gertrude Brown, a fine, good Christian woman, of Elon College, N. C., is assisting us personally in the North Carolina Conference. At an early date we hope to announce the one who is to help us in the Eastern Virginia Conference. It has been determined by the Mission Board to give all a chance to pay up or to adjust their accounts in some way between now and December 20th. We know that many want to pay and have only lacked the opportunity. Many have not known the amount they were due. This we wish all to know.

We never started and have never carried on a holier movement than this one, fraught with greater consequences for the Church and its enterprises. Those who are representing the movement will be, I am sure, received with courtesy and given the glad hand and all the help possible in their work. Let us do this great, good work in the name of our Lord and for the sake of our dear Church.

TWO CONFERENCES AND 11 INSTITUTES.

Western Indiana.

The last week of August, it was the writer's privilege to take part in the program of the Western Indiana Conference. Already the *Herald* has contained an account of those taking part in the various sessions, but something should be said about the Conference folk themselves. Browns Wonder people deserve credit for the way they entertain a Conference, for the beautiful little Church that really beautifies the open country place which it serves, and for the almost reverent way in which they care for the resting-place of the dead. One might hope that before long they would use some of their available space as a playground for the living. This is the Conference of the McKnights, the Woodworths, and Mrs. Fry; is in fine condition financially, splendidly supports missions, and is loyally and efficiently led by President W. P. Kibbey and Secretary W. H. Zenor. The one great need for a useful future is parsonages and resident ministers, pastoral work and local religious leadership. That sentence does not look well grammatically, but I mean it that way, for the need is one and singular.

Eel River.

The next week was spent with the Eel River brethren. This is a six-day Conference, and is institutional and inspirational as well as business. Practically all their ministers come to the Conference and stay throughout. The Conference is held every year at Winona Lake, where they own a fine tabernacle, and if it loses in warmth because of there being no local entertaining Church, it gains in beauty of surrounding. It seemed at first as though it were a Conference of older folk, old men filling the offices and carrying on the work, and one began to wonder about the future of the work. Judge Whitlock will never be old in spirit, and seemed, upon this occasion, as young as he was twenty-five years ago, but he and his fine associates cannot indefinitely carry on. Later on in the Conference some splendidly prepared younger men were received into fellowship (and that is the word to use after you have heard Judge Whitlock's welcome and charge to them), and Eel River's splendid past will be but the challenger of a more glorious future.

Western Illinois.

The next eleven days were spent in the territory of the Western Convention. The first two days were spent in the Western Illinois Conference, the first day with Rev. J. B. Speaker and his new charge at Olive, and the second with the people cared for by Rev. Robinson Ashby, so long known to our *Herald readers.* Then into Iowa for meetings afternoon and evening at Oak Grove, Antioch, Fairview, Truro Linden, Madrid, Ferguson and Barnes City, and for morning and evening meetings, Sunday September 14th, at Hill of Zion. How I wish more of our men could have the joy that I am having in fellowship with these fine folk, both lay and ministerial. I came away from the Western Convention territory with much the same impressions I have had in many other parts of our Zion—what fine people there are in the Christian Church, what appalling opportunities we have, and how we do need men. Olive Church, in Western Illinois, stands all by itself in the open country, and Bro. Speaker has an opportunity to challenge any man. At Piatt, a little village and a good farming community, depend almost entirely upon Bro.

Ashby. There are other places where ours is practically the only Church, but that Conference is dying out because there are no men to occupy the fields. I know full well that the Churches have not been trained to adequately support their religious leaders, but some one must go and show them how. It would be of inestimable value to our whole Church and the kingdom, and I am sure to the preachers themselves, if every young preacher were to resolve to spend at least the first ten years of his ministry out in these needy fields. His expenses then are light, and his children young and not yet ready for the higher schools and colleges. The country viewpoint will help him even if later on he becomes a great metropolitan preacher.

Iowa.

Oak Grove and Antioch have each a large constituency for service, the former being blessed with a parsonage. Just now, however, it is empty, as these two Churches are being supplied by an English Disciple, who lives some distance away. Fairview and Rev. O. C. Huff are splendidly fitted to each other, for the Church has an almost unlimited field and the minister almost unlimited energy. Very fine work in religious education is here being done, but "eye hath not seen" what they might do if on their fine property they had a parsonage and a parish house. At Hill of Zion, Rev. Rue Burnell and his Church have undisputed sway over a whole township. Every department of their work is "on high," and they have just begun. Rev. Fred Cooper has just moved to Truro, and has hardly had time yet to survey his field. The work here is a little more cut up and needs the rejuvenating power of a group of young people. But watch the *Herald* for word from Truro. Linden, for the time being, is pastorless. Rev. A. C. Burnham, the Iowa pioneer, is here, but the glow of sunset is upon his face. Rev. R. A. Lewis is also near, but he preaches in Churches elsewhere. A young man of unquestionable enthusiasm is needed here. Madrid is a joy to the field man, and is surely a joy to heaven. They have the best Church plant for religious education work of any of our Iowa Churches, and they are using every inch of it. One would like to see their beginners and primaries in cheerier quarters, and if I were speaking to their adults alone, I would have liked to whisper that a trade of places would be splendidly Christian. Rev. Jesse Kauffman is not the town Mayor, but he seems to be the chief man, and is everybody's friend. Ferguson, well this was different. Rev. L. E. Follansbee and a dozen of his workers came over from Le Grand, and Rev. R. L. Raybourn and probably thirty of his people drove over from Clemons, and they, with the Ferguson folk, filled the house. Here are young people in swarms, with our Church the only Church, and a consolidated school right beside them. The consolidated school has teachers, but the only Church has not a preacher. May the Lord of the harvest thrust forth one for them. Forest Home in the afternoon, and Barnes City in the evening, the two Churches served by Rev. F. M. Strange, finished my Iowa work. Two good meetings were held in spite of rain and mud. Great work is just bound to be done here, for their pastor is just what a pastor ought to be—loving, progressive and persistent. This was evidenced when, after the evening meeting, this selfsame pastor, knowing that the field man had been four weeks away from home, "Forded" him twenty miles through Iowa mud, that he might get a night train for Chicago and "home sweet home."

God bless these great Western workers and this great western work, and send them laborers for the harvest! W. P. FLETCHER.

Dayton, Ohio.

AN APPRECIATION.

As Bro. C. E. Gerringer is leaving us at the end of this year, we wish to express to him and his family a few words of appreciation for what he has so faithfully tried to do for the Church as pastor and us as a people.

Serving as pastor of our Church the third year, we join in saying that to our knowledge we have never had a more faithful and energetic pastor.

He is faithful in the discharge of every duty that pertains to the Church, and in the help of the betterment of humanity he knows no denomination. Living in our midst during this time, we think we know something of his true worth.

As to his moral character, we have no reason to believe otherwise than that he is a high-toned Christian gentleman in every respect.

He has taught in the public schools twice in our community, and we can honestly say that we have never had a more consecrated and efficient teacher.

We agree in saying that the Church or school is indeed fortunate that secures his service. We, whom he has labored among, will ever cherish the associations of him and his family and pray God's richest blessings upon him wherever he is called to labor.

Apple's Chapel, August 9, 1924.

D. E. MICHAEL,
R. E. APPLE,
M. V. BROWN,
L. D. APPLE,
J. A. COOK,
Board of Deacons.

NEW HOPE REVIVALS.

A series of evangelistic meetings was held in New Hope Church, Virgilina, Valley Central Conference, September 14-28, that resulted in much good. The meetings began with a prayer meeting on Sunday night, September 14th, and closed with a prayer meeting Sunday night, September 28th, no minister being present either of these nights

Rev. J. F. Morgan, of Winchester, Va., came to our assistance on Monday, September 15th, and did the preaching and conducted the singing from then on through Friday night, September 26th. We were also ably assisted during the meetings by a band of Christian laymen from Harrisonburg, known as "Codle's Crusaders," or "Crusaders for Christ." Bro. Morgan preached some mighty fine sermons, and his singing was grand. The people of the Church and community were highly pleased with him. As a result of the meetings, eight persons professed faith in Christ, three of these being elderly people, four uniting with New Hope Church; and the Church was stirred and strengthened spiritually as it has not been before in years.

R. P. CRUMPLER, *Pastor.*

NOTICE.

All Churches of the North Carolina and Virginia Conference, please take notice that the next session of the above Conference will meet at Apples Chapel Church November 11, 12, 13, 1924, and you are asked to please elect your delegates at your earliest convenience and send their names and how they expect to come to D. E. Michael, McLeansville, N. C.

Those who care to, can reach the Church by auto, it being on a sand-clay road, between Gibsonville and Reidsville, and those who come by train will be met at Brown Summit and Gibsonville. See that your Church is represented, for a cordial welcome awaits you.

C. E. GERRINGER, *Pastor.*

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

WHERE DOES YOUR CHURCH STAND

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(August 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*
J. O. ATKINSON, *Secretary.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 2, 1924.

Subject: "The Prodigal Son—World's Temperance Sunday."

Golden Text: "I will arise and go to my father."—Luke 15:18.

Reference Material: Matt. 18:12-14; Luke 15:1-10.

The story of the prodigal son is nineteen hundred years old. And yet it is ever fresh and new. It is so true to life that it might have been told yesterday. It is being told every day in hundreds of lives all around us. He who spake as never a man spake before, spoke at His best in this matchless story.

It is a very simple story. There are only five hundred and ten words in it, and many, in fact most of them, are monosyllables. The whole story can be read in three or four minutes. And yet it is as profound and deep as the sea. For here are practically all the fundamentals of the Christian religion. The Fatherhood of God, our filial standing in the family of God, our dependence on God, the nature of sin, retribution, conviction of sin, salvation, faith, repentance, forgiveness, open confession of sin, consecration, witness of the Spirit, heaven begun on earth, even a doctrine of the atonement—all are here in this simple but inexhaustible story. We call Him the Great Teacher, and we do well, for such He is.

One of the characters in the story was a young man. He had, perhaps, many things that people usually associate with happiness. But he was dissatisfied; he wanted to see the world; he wanted to live his own life. He was supremely selfish and self-willed. And he demanded of his father his share of the family estate. His words, "give me," are more than a request; they are an arrogant demand, and a revelation of his disregard of his parents' interests and wishes. The younger son represents many young people today. The species is not extinct.

He went into a far country. He may have gone many miles. In this particular case, he did. But a far country is not a matter of miles or geography; it is a matter of ideals and attitudes. A young person may be living in the same home with others, and still be in a far country. Any young person who is living a life that he does not want his parents to know about, is living in a far country, or is on his way there. The young men or young women who have forsaken the high ideals of their parents are in a far country.

He wasted his property, living dissolutely. In that far country, he found a "gang" or a "set" which helped him to "go through his pile." Any young man can find a crowd to help him spend his money. And he wasted his money. But worse of all, he wasted his life. He probably had talent and ability, but he was spending it on "fast living," wine and women and song. What a picture of life today!

And he began to be in want. After he had spent all, his "crowd"—I will not say friends, for he did not have friends—left him. And when the famine came—famine of more than one kind comes in the wake of riotous living—and after he had spent all, "he began to be in want." He was so "hard up" that he got a job feeding swine. He, a Jew, feeling the hated swine! That was adding insult to injury. But that is just what sin always does. And any person who lives an ungodly life will come to just such low estate. The wages of sin is death. The way of the transgressor is hard.

And then "he came to himself." His adversity made him think. And sober thinking showed him his folly and his sinfulness. Here he was, a son of his father, away off here in the fields with swine, while even the servants in his father's house fared better than he. If only we could get people to think! If only the ungodly would see how foolish they are! Perhaps it would be better if adversity would strike them down and give God a chance to get into their thoughts.

He said: "I will arise" and "I will go," and "I will say." And he "arose" and he "went" and he "said." He suited resolution to action. He obeyed that impulse. It would be interesting to know his thoughts as he trudged back over the hard, rough road home. But we who have come to a realization of our human folly and sin know something of what was going on in his mind. The fact that he went back is evidence that he meant business. His repentance was genuine.

And now the scene changes. The central figure is the father. Any father or mother with a wayward son or daughter knows what had been going on in that father's heart all the days his boy had been away. And he had been watching for the boy to come back. He was watching now. For while "he was a great way off," his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him. Here is a picture, not only of the love of a true father or mother, but of the eternal heartache and heartbreak of the Father over His wayward children. When we speak of reconciliation, let us remember that the Father is already reconciled; we need to be reconciled.

The father's forgiveness was full and final. He would not even allow his boy to finish his confession. And he ordered "the best robe," and a ring, and shoes, and the fatted calf. There's a wideness to God's mercy like the wideness of the sea.

Things We Should Learn from the Lesson.

1. The first step toward the far country is willfulness.
2. The far country is not a matter of miles or geography.
3. The command of the unregenerate heart is "give me"; the request of the regenerate heart is "make me."
4. Life is not to be judged by the "speed" at which it is lived.
5. Fast living always brings a bad harvest.
6. The way of the transgressor is hard.
7. Sin eventually brings men down to the level of swine.
8. Friends of fast livers are not friends indeed.
9. Adversity is often a blessing in disguise.
10. The greatest discovery a man can make is the discovery of himself.
11. It is a long road from resolution to realization.
12. Repentance at its best is a thoroughgoing change of life.
13. Salvation is a process of self-recovery, self-realization.
14. Man goes from God on his own free will; he must come back in the same way.
15. A recognition of God's goodness inevitably produces a sense of unworthiness.
16. God seeks us even before we seek Him.
17. The Father receives all who come to Him in penitence and faith.
18. The man who is not living in fellowship with the Father is losing the best things in life.
19. It is a time of joy when the lost is found.

THE ALABAMA CONFERENCE.

The twenty-sixth annual session of the Alabama Christian Conference was held at Pleasant Grove Church, in Chambers County, October 14-15th. All sessions were very largely attended, the Churches were well represented, and while the offerings did not cover the entire amount apportioned, there was an increase over last year. The Conference statistician also reported a slight increase in membership of the Churches. One new Church was admitted to the Conference. All the officers of the previous year were re-elected, namely: Rev. C. W. Carter, president; Rev. J. D. Dollar, vice-president; Rev. E. M. Carter, secretary; Bro. J. W. Payne, treasurer.

The Conference convened at 10 A. M. on October 14th and spent an exceedingly busy day in routine work for the most part, enrollment of ministers and delegates, election of officers, reading of ministerial and Church reports, filling vacancies, etc. At the close of the morning session, Dr. S. L. Beougher, president of Bethlehem College, delivered a most timely and thoughtful address and one calculated to inform and inspire the Conference. It was generally regretted that immediately after his address, Dr. Beougher had to leave the Conference for a trip to Dayton. Dr. Beougher is held in high esteem by his brethren of the Conference, and seems to have won their profoundest respect and their ready co-operation in the work he is doing in their midst.

In the afternoon, Rev. C. W. Carter made the report of the executive committee, and Bro. J. W. Payne reported for the committee on moral reform. Rev. G. D. Hunt, chairman, made the report on superannuation and recommended that the Conference raise an amount for superannuation equal to 10 cents per member, this in keeping with the vote of the Southern Christian Convention in Norfolk last May.

At the evening session, the report of committee on religious literature was presented by Dr. T. H. Denny. This report recommended most highly The Christian Sun, and urged that special effort be put forth to increase its circulation. Bro. P. J. Kernodle, managing editor, was present and made timely remarks in behalf of The Sun, and urged those present to a livlier interest in the paper. He showed how, by subscribing for the paper, a real burden could be lifted from the Church, and from the lack of subscribers The Sun was being run at heavy cost to the Church. Rev. Sion M. Lynam, from Bethlehem College, and J. O. Atkinson, two of the editorial staff, were also present and made remarks relative to the value of The Sun in the home and the need for more subscribers. Subscriptions were taken, and several responded.

The second day of Conference began at 9 A. M., and was an exceedingly busy one. Dr. J. M. Welch, of Wadley, presented the report on foreign missions. Rev. Sion M. Lynam, of Bethlehem, delivered a most appropriate address on "The Place of the Denominational College in Church Life." Rev. G. D. Hunt, secretary, made the report for the committee on home missions, and after a most eloquent and fetching appeal, took subscriptions from individual members of the Conference to help the North Alabama work the coming year. The contributions amounted to about $300. The work in North Alabama goes well, and the Conference feels much encouraged over what has been accomplished there. Immedi-

ately following Bro. Hunt's address, there was a sermon by the mission secretary, J. O. Atkinson, and further contributions in cash and subscriptions were made to the extent of $50.

In the afternoon, the committee on education, by special order, presented its report. Rev. E. M. Carter made an earnest plea for support of Bethlehem College. Bro. J. J. Carter also made a brief address, telling of the urgent needs of the college. Conference adopted a motion, offered by Bro. Carter, that all Churches or Sunday Schools of the Conference take at least one special offering per quarter for Bethlehem. Conference then adjourned for the meeting of the Woman's Missionary Conference.

This Conference was presided over by Miss Siddie Latham, who made a good talk on our duty to one another and to those in less fortunate circumstances than ourselves. The devotional service for the Conference was led in a most appropriate manner by Miss Ammie Orr. Mrs. E. M. Carter, who was the secretary of the meeting, gave the favorite verses of great missionaries. Mrs. V. E. Kitchens gave a reading—"Cents for Christ and Dollars for Self." Miss Zanna Stephenson told of "Our Goals," and Miss Lois Calhoun spoke effectively on "Our Chief Ideals as a Missionary Organization." The mission secretary made a brief talk. The women of this Conference feel most happy over the fact that they are organized and have made a real beginning in missionary work. Mrs. E. M. Carter was elected president for next year, and through her motion the Woman's Conference will meet on a day next year entirely their own and separate from the annual Conference. It is hoped in this wise to create new interest in the work, since the two days' session of the General Conference did not seem to give them time for the necessary deliberations of their body.

Rev. G. H. Veazey made the report on Christian Endeavor before the General Conference, which reconvened after the adjournment of the Woman's Missionary Conference. Rev. G. D. Hunt presented appropriate memoirs and made very appropriate remarks pertaining to the life and the death of Revs. J. W. Elder and W. R. Knight, two beloved ministers whom the Conference lost by death the past year. Bro. J. W. Payne, as chairman, presented the report on apportionments, the Conference voting to endeavor to raise for benevolences and missions the coming year a sum equal to at least $1.00 per capita of the entire membership of the Churches in the Conference. This Conference shows marks of steady growth and a deep desire on the part of its loyal ministry and wide-awake laymen to take forward steps and to make progress in building up the kingdom of our Lord.

The next session is to meet with Beulah Church, near Wadley, Ala., Tuesday after the second Sunday of October, 1925. The Conference was one of fine fellowship and brotherly love. None of our Conferences move more smoothly than the Alabama.

Though it is without governmental recognition, a world peace congress attended by representatives of many countries has been meeting in Berlin, seeking to arouse sentiment which will make a recurrence of war impossible. One session was made notable by the presence on the speakers' platform of two generals—one German and one French—who opposed each other at the front in the World War, but who declared themselves as one in becoming confirmed pacifists because of what they had seen of war's horrors. Both asserted that partial, gradual disarmament was impractical, and that only complete general disarmament could save the world.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

The following is the program of the ninety-ninth annual session of the North Carolina and Virginia Christian Conference, to be held at Apple's Chapel, Guilford County, N. C., November 11, 12, 13, 1924:

First Day—Morning Session.

Devotional Services, conducted by the President, Dr. P. H. Fleming.
Roll Call of Ministers and Churches and Enrollment of Delegates.
Organization—Election of Officers.
Words of Welcome by Pastor, Rev. C. E. Gerringer.
Response, by Rev. H. B. Hall.
Report of Program Committee.
Report of Executive Committee, Dr. P. H. Fleming, Chairman.
Appointment of Special Committees and Filling of Vacancies.
Annual Address, by the President, Dr. P. H. Fleming.
Communion Service. Benediction.

First Day—Afternoon Service.

Called to Order.
Devotional Service, led by Rev. L. L. Wyrick.
Treasurer's Report.
Motions and Resolutions.
Report of Committee on S. S. and C. E., Rev. J. F. Apple, Chairman.
Address by Rev. J. E. McCauley.
Discussion and Vote on Report.
Report on Moral Reform, Rev. S. M. Lynam, Chairman.
Report of Committee on Entertainment.
Adjournment.

Second Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Reading Minutes.
Miscellaneous Business.
Report of Committee on Religious Literature, Rev. J. E. McCauley.
"Our Church Paper," by Prof. P. J. Kernodle, Managing Editor.
Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
"The Church and the College," Dr. W. A. Harper.
Discussion and Vote on Report.
Adjournment with Benediction.

Second Day—Afternoon Session.

Devotional Services, by Rev. P. T. Klapp.
Report on Home Missions, Board, W. P. Lawrence, Secretary.
Report on Foreign Missions, Rev. P. T. Klapp, Chairman.
Report of Woman's Board, Mrs. L. L. Vaughan, Raleigh, N. C., President.
Address on Missions, Dr. J. O. Atkinson, Mission Secretary.
Miscellaneous Business.
Report of Entertainment Committee.

Third Day—Morning Session.

Devotional Services, by Rev. H. E. Crutchfield.
Reading Minutes.
Report of Special Committee.
Report of Budget Committee.
"Christian Orphanage," Superintendent C. D. Johnston. Exercises by Children.
"Men and Millions," by Dr. C. H. Rowland.
Sermon, by Rev. H. S. Alexander.
Benediction.

Third Day—Afternoon Session.

Devotional Services, by Rev. J. A. Ledbetter.
Miscellaneous Business.
Report of Collectors and Treasurer.
Report on Superannuation.
Report of Committee on Memoirs.
Fellowship Service.
Reading Minutes.

C. E. GERRINGER,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

PROGRAM OF FIFTY-FOURTH ANNUAL SESSION WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, RANDLEMAN, N. C., NOVEMBER 5, 6, 7, 1924.

FIRST DAY.

Wednesday Morning (10:30 o'Clock).

Devotional Services, by Rev. T. J. Green.
Enrollment of Ministers and Delegates.
Organization—Election of Officers.
Words of Welcome, by the Pastor, Rev. J. M. Allred.
Response, by Rev. W. J. Edwards.
Report of Program Committee.
Filling Vacancies on Committees and Appointment of New Committees.
Annual Address by the President, Rev. G. R. Underwood—Subject, "Growth."
Adjournment.

Wednesday Afternoon (2 o'Clock).

Devotional Services, by Rev. L. W. Fogleman.
Report of Executive Committee, Rev. G. O. Lankford, Chairman.
Reading Church Letters and Ministers' Reports.
Report on Moral Reform, C. R. Scotten, Chairman.
Open Discussion on Report.
Miscellaneous Business.
Adjournment.

Wednesday Evening (7:30 o'Clock).

Devotional Services, by Rev. J. H. Dollar.
Report of Woman's Board, by Mrs. D. A. Cornelison, Chairman.
Report on Foreign Missions, Rev. A. K. Scotten, Chairman.
Address, by Dr. J. O. Atkinson.
Adjournment.

SECOND DAY.

Thursday Morning (9 o'Clock).

Devotional Services, by Rev. W. J. Edwards.
Reading Minutes.
Report on Christian Endeavor, Rev. W. C. Martin, Chairman.
Address, by Rev. W. B. Terrell.
Report on Sunday Schools, F. M. Wright, Chairman.
Address, by Dr. W. T. Walters.
Report on Education, Dr. D. A. Long, Chairman.
Address, Dr. W. A. Harper.
Sermon, by Dr. W. S. Alexander, College Pastor, Elon College, N. C.
Adjournment.

Thursday Afternoon (2 o'Clock).

Devotional Services, by Rev. R. O. Smith.
"Our Orphanage"—
Address, by Superintendent Chas. D. Johnston.
Address, by W. K. Holt, Chairman Board of Trustees.
Report on Home Missions, Rev. T. J. Green, Chairman.
Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
Address, by Prof. P. J. Kernodle, Managing Editor "The Christian Sun."
Miscellaneous Business.
Adjournment.

Thursday Evening (7:30 o'Clock).

Song and Praise Service, Rev. J. H. Dollar, Leader.
Sermon, by Rev. T. E. White.

THIRD DAY.

Friday Morning (9 o'Clock).

Devotional Services, Rev. W. N. Hayes.
Reading Minutes.
Report from Representative Southern Christian Convention on Special Matters. Open Discussion.
Miscellaneous Business.
Closing Consecration Service, Dr. J. O. Atkinson in Charge.
Adjournment.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

DO NOT SACRIFICE THE QUALITY OF YOUR WORK FOR QUANTITY.

Is thoughtless, unguided energy the great drawback in your life? Do you think quickly, but not accurately, and hence move more slowly?

You are far from lazy, but you go to the other extreme and work under such high pressure that you make costly mistakes and waste time in making corrections. If you would think a moment, you would realize that most of your mistakes are the result of going too fast. A horse that has run away once is all but ruined.

You are "running away" with yourself every day and lessening your power to accomplish good work. If you employed a person who worked at such high speed as you do with the unfortunate results you produce you would look for some one who could accomplish more with less frenzied effort and more really balanced labor.

It is useless to turn out a lot of work if the quality is poor. You know whether you are this sort of person. (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

CONSIDERATION HOSTS AND GUESTS SHOULD SHOW EACH OTHER.

The home that people like to visit is the one where no special effort seems to be made to entertain. Guests occasionally have a few things that they would like to do quietly and by themselves in their rooms. Often a quiet evening spent visiting with the family would be preferable to any other form of entertainment.

Every one likes to have time to relax. But there are some hostesses who do not realize this and wear out themselves and their guests with a constant tilt after exciting ways to spend the time.

The guest who cannot absent herself for a while each day is a most trying guest. In most homes there are duties which only the hostess can perform, and she should be given an opportunity to do them more easily by herself. Constant visiting with a guest is distracting and makes planning for the guest's comfort almost impossible.

This should be taken into consideration by those who visit their friends, and a little consideration lessens the extra work and makes it more pleasant on both sides. (Copyright, 1924, International Feature Service, Inc.)

WEDNESDAY.

SAFETY OF THE YOUNG.

"Is the young man Absalom safe?"—2 Sam. 18:29.

Absalom was the proud, beautiful, ambitious son of David. Two streams of royal blood were flowing through his veins. He had the gift of diplomacy. But he stained his hands in his brother's blood, used the gift of diplomacy in wire-pulling, and attempted to usurp the throne of his father in a very treasonable manner. He broke his father's heart, caused the death of twenty thousand men, and died a traitor's death. He was not safe; he lacked religion in his life.

A short while ago, Richard Loeb and Nathan Leopold, Jr., sons of two of Chicago's multi-millionaires, kidnapped and killed an innocent lad, and sought to obtain a ransom. They had no need of money. Their every want seems to have been supplied. Why did they commit such a horrible crime? Why were they unsafe? They said they did it for the thrill. But the real reason is seen in that they had what they wanted and lacked what they needed. They needed religion. Our young people are safe, and only safe when the religion of Jesus controls the life.

Prayer.—Our Father, we pray for the safety of the young. Keep them close to Jesus, for in Him alone is there safety. *Amen.—T. E. White.*

THURSDAY.

THE TOUCH THAT TELLS.

"For she said within herself, If I may but touch His garment I shall be whole."—Matt. 9:21.

If we touch Jesus, He will touch us. Our touch may be simple, small; but His touch will be great enough to bring health and healing to the soul. When we touch Jesus it tells not so much because we touch Him, but because He touches us. The power, the healing and the blessing are bestowed when He touches us. Yet, we must lift our trembling hand and touch Him, so that His power may flow into us. There is power enough in Jesus to save the world, for all power in heaven and earth is given unto Him. But if the world is to be saved it must touch Him. Wherever we find a nation that Jesus has touched, we can tell it in many ways. Health, wealth and happiness follow. The world will be happy when Jesus touches it, and our greatest privilege is to lift up a sad, sinful world to receive the divine touch of its Saviour.

Prayer.—Our Father, we thank Thee for Jesus and His great love. We would ever cling to Him. We bring our children to Him, that He may touch them and bless them. Help us to lift up the weak ones, that they, too, may share His power and blessing. *Amen.—T. E. White.*

FRIDAY.

THE SPIRIT OF FORMALISM.

"It is the spirit that gives life."—Jno. 6:60-65.

When the spirit departs, religion becomes formalism. Jesus had no patience with the formalist. He had forgiveness for the harlot, for the thief, for the publican; He prayed for His own murderers, but He could not imagine how the Pharisees could get into the kingdom of heaven. The spirit had departed, and their religion was a hypocritical pretense; their prayers vain repetitions; their gifts a burlesque on philanthropy. Christianity without Christ-likeness is for worse than paganism. It would be better for us if we lived in darkest Africa where the name of Christ had never been heard than to be Church members without the spirit of the Master dominant in our hearts. Christianity imposes on its followers the greatest responsibility in the world —that of becoming like Christ. And this ideal can only be attained by constant, conscientious effort. "Abound more and more."

I read of two preachers' wives who were talking of their husbands and their Churches. Mrs. Jones told of how happy Mr. Jones was in his work. He was popular with his people; the Church was filled at all the services of worship; the Sunday School flourished; his visits in the homes of the community were welcome; he spent much time in his study and seemed to be growing in spirit and "in favor with God and man." As she talked, she sewed her husband's pants, and she was mending them at the knees.

Mrs. Smith, on the contrary, was despondent and discouraged. Mr. Smith did not like his pastorate. He felt that he should have had a better Church. The attendance at Church was poor; little interest was taken in the Sunday School; the people were worldly minded, and it was discouraging to visit among them, so he did not visit; there was no incentive to study, since his sermons were not appreciated; his time was spent at home reading, and he was anxious for the year to pass, so he could move. As she talked, Mrs. Smith was also sewing on her husband's pants, but she was mending them at the seat. "Quench not the Spirit." "Pray without ceasing." The continued investment of self is necessary for happiness in the Christian life.—*Chaplain J. H. Brooks, U. S. N.*

Prayer.—Lord's Prayer.

SATURDAY.

PERFECTION.

"Be ye, therefore, perfect, as your Father in heaven is perfect."—Matt. 5:43-48.

We are to be satisfied with nothing less than perfection. It is the high ideal that Jesus has placed before us, and He has offered us His power to attain it. Heaven is perfection, and we shall learn it only by the earthly types through which we develop human nature to heaven's condition.

A man once in the penitentiary as a moral and social wreck, grew from a criminal to a national figure in the religious world. That's growing into perfection. Helen Keller overcame her deaf, dumb and blind condition by determination and courage, and she found her way to the world of love and beauty and God. That is growing unto perfection. There is no perfection of character which the resolute soul cannot attain.

SUNDAY.

THE ONLY WAY.

"How can we know the way?"—John 14:4-6.

A way is usually thought of as a thoroughfare, a place of travel; and it is under such a figure that Jesus speaks of Himself in these verses. Now, a way always leads in some definite direction. Jesus leads out of selfishness into service, out of sensuality into purity, out of wretchedness into peace, out of darkness into light.

Everywhere there is a deep-seated desire in the hearts of sin-cursed men to find the way out. Jesus is the way out, and the only way. Paul utters a cry which all men burdened with a sense of guilt and sin can understand when he says: "O wretched man that I am! Who shall deliver me from the body of this death!" And his triumphant answer is the experience of all who have tried Jesus Christ as the deliverer, "I thank God through Jesus Christ our Lord!"

Yes, He is the way out:

"Out of my bondage, sorrow and night,
Jesus, I come, Jesus I come
Into Thy freedom, gladness and light,
Jesus, I come to Thee;
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee."

—*Rev. E. V. Cole.*

Prayer.—That we may trust in Him who is "the way" to lead us safely out of all our troubles and to simplify our hardest problems.

NOTICE TO DELEGATES.

Delegates to the Western North Carolina Conference who expect to come by way of Millboro should notify me. Other delegates will be met at Randleman station. C. F. SWANEY,
Secretary.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

MY DEAR KIDDIES:

Your editor is a marvel for shifting responsibility. When she wants to take a vacation of two weeks or two days, she says, in such a charming way: "Mother, please write a letter to my Kiddies this week and tell them some nice stories." So here I am again, while the little lady herself spins over to Richmond to see her brother safely married.

Rusty has been fighting again. This time it was a tiny little bull dog named Dynamite, who dared to intrude in her master's office. Rusty gave one grawl and slapped Dynamite across the room. She also refused to ride on the shelf on the coupe with him, but sat in the foot of the car all the way home. Rusty still sticks to her buttered brown-bread toast, but she has recently added scuppernong grapes to the menu.

You children would adore Rusty.

I hope you are doing splendid work in school these lovely days, and that your report books were adorned with many big "A's." One dear little friend of mine was terribly disappointed because she only got "B's" on her first report.

Very soon now we will be thinking about Christmas, and Santa Claus does love studious children. Wonder how many of you know that one of the orphan children suffered a severe accident in dislocating his shoulder? How nice it would be to write him a letter and tell him you are sorry, or send some home-made candy. His name is Raymond Siler, and he will appreciate your thinking of him.

Let us hope that your editor will not try to run over any more big trucks on the Richmond trip and will be back on the job next week.

Yours with all good wishes.

MRS. T. A. MOFFITT.

CLEAR THE COAST!

"Clear the coast! clear the coast!" cried Albert and Frank, as they came downhill swiftly on Frank's new sled.

"Look out for that woman!" cried little Harry, who was standing at the top of the hill.

A poor German woman was crossing the road. She had a large basket full of bundles, which she carried on her head. In her right hand she had an umbrella and a tin pail, and on her arm another basket. Truly, seeing that the roads were slippery, she had more than her share of burdens.

She tried to get out of the way; but Frank's new sled was such a swift runner that it came near striking her, and caused her to nearly lose her balance, putting her at the same time into great fright.

"You bad boys, you almost threw me down!" she exclaimed, when she recovered from the start they had given her, and looked around to see if she had dropped any of her bundles.

But down the hill they rushed on their sled, Frank losing his hat in their descent, but little caring for that in his delight. The two boys, after reaching the foot of the hill, turned and began to drag their sled up again.

"That woman," said Frank, "called us bad boys. Let us tell her that we are not bad boys. We did not mean to run her down."

"Here comes Harry, running. What has he got to say?" asked Albert.

"I tell you what, boys," said Harry, "you'll be taken up if you run people down in that way."

"Why didn't she clear the coast when I told her to?" said Albert.

"Why didn't you steer your sled out of the way?" returned Harry.

"I didn't hit her, did I?" said Albert.

"No, but you were trying to see how near you could come without hitting her," replied Harry. "It's too bad to treat a poor old woman so!"

"So it was," said Frank. "What shall we do about it?"

"That's for Albert to say," exclaimed Harry.

"Well," replied Albert, "the right thing will be to offer to drag her bundles for her on the sled."

"That's it!" said the other two boys.

By this time they had reached the place where the poor woman was moving slowly along under her heavy burdens. She seemed very tired, and sighed often as she picked her way timidly over the frozen snow.

"We are sorry we frightened you," said Albert. "We did not mean to do any harm. Put your baskets on this sled, and we will drag them for you as far as you want to go."

"Well, you are little gentlemen, after all," said the woman, "and I'm sorry I was so vexed with you."

"You had cause," said Frank; "we were to blame."

Then she put her two baskets and the tin pail on the sled; and the three boys escorted her to her home, where she thanked them heartily for the way in which they had made amends for Albert's bad steering.—*Uncle Charles.*

THE LITTLE MARBLE HOUSES.

Once upon a time there was a little city, and in the little city there was a little curved street of shiny, white houses—beautiful, white-marble houses, all polished and clean. In each little house there was a little sister, Miss Nerve, and two little brothers, Artery and Vein.

For a long time, the owner of the little city kept the white-marble houses nice and clean, and all of the children were happy. But after a while the owner of the city began to eat too much candy and cake, and always wanted two big spoonfuls of sugar on his oatmeal. Because it was so sweet, he had to drink two big glasses of ice water, and then he would not drink his milk. This was so bad for him that he got to be very lazy and used to go to bed, leaving his work undone. Then weeds began to grow up around the shiny, white houses.

Soon the weeds were so thick and high around one of the little marble houses that the little imps could hide in them. These little imps had hammers and nails, and, hiding behind the weeds, they used to hammer away until they made tiny, tiny holes in the little white houses. After the holes were once made, it was very easy for the imps to make these holes larger.

After a little while, Miss Nerve used to shiver whenever the air blew in through the tiny holes; but when the holes got larger, she began to cry every night.

As the dirt in the street, which was no longer a nice, clean street, began to blow into the holes, little Miss Nerve became sick, and got worse and worse, until finally she died.

There was no one to clean up the little house and mend the holes in the walls, as the owner of the little town had grown lazier and lazier, so the wreckers had to come and pull away the house. The owner was sorry, and thought everything would be all right, but when he looked, he found a hole in the next little house.

So he knew he must get some masons to fill it, or little Miss Nerve, who lived in it, would also die. He was so sorry that he had been lazy that he stopped being greedy and went to cleaning up his city. He cleaned away all of the wreck and polished all the little houses so they looked like beautiful pearls. As there were no weeds to hide in, the little imps never tried to make holes in the houses of the little town again. The good fairies were so pleased that they started to build a new house where the old one had stood. Every night they built a little until after a while a beautiful new house stood where the old one had been pulled away, and it was taller and shinier than the old one.

Now, little folks, I wonder how many of you are the proud owners of a whole city full of marble houses. Of course, you must know that these little marble houses are really your pearly teeth.

I just wish that I could see each and every one of you to find out how many little boys and girls have been like the owner in the story. But I am sure if you have let a little Miss Nerve die, you know how badly it hurts, and will promise me that after this you are going to do just like the story says, and clean away all the weeds, which are nothing but food and stains which stick to the teeth. Then you must brush so hard and so often to chase away those little imps, because they love to hide between your teeth, or down in tiny little holes. Then when you forget them they begin again with their tiny little hammers and nails, and if you're not careful, some night soon you will have another awful toothache.—*N. C. State Board of Health.*

WISHES.

I wish there was no one to scold me,
I wish I could do as I please,
I wish I had plen-ty of mon-ey,
And no-bo-dy near me to tease.
I wish that I owned a nice po-ny
On which I could ride through the park
And I wish that my fa-ther would let me
Go out on the street aft-er dark.
I wish that my legs would grow long-er,
But as pa-tient I'll be as I can,
For it can-not be ma-ny years sure-ly
Be-fore I'm as big as a man.
And if I was sure it would raise me,
And hurry up things in the least,
I'd stop eat-ing ap-ples and can-dy,
And live upon noth-ing but yeast.

CONSIDER THIS.

By Nancy Byrd Turner.

We rant and row and make a face
When things come tumbling out of place,
Or when we overlook a step
And sprawl unworthily in space.
But then, suppose the things we dropped
Fell half-way to the floor—and stopped?
Suppose we missed a step, and just
Trod air instead of biting dust?
If gravitation ceased to work,
'Twould fetch us up with right smart jerk!

THE BROOK.

Brook, brook, come along;
Run along with me!
Oh, what happy playmates
You and I will be!

Christian Orphanage

DEAR FRIENDS:

Our little folks had some excitement one day last week when an aeroplane came through this community and circled over the Orphanage grounds so near the ground that the children could easily read the letters on the machine, and when it got over the Orphanage grounds it traveled very slow, so as to give the children a good view of the machine. It came at the noon hour when the little tots came out on the lawn from school, and all enjoyed the short entertainment. Many of them had never seen an aeroplane, and none of them at so short a range.

It is a busy time at the Orphanage, and especially on the farm. Sowing oats and clover, and making preparations for wheat is the order of the day. We hope to get our wheat in the ground by the 25th if we have good weather.

It is nearing Thanksgiving, and we are looking forward for a real Thanksgiving offering this year. It is necessary for our offerings to be increased, as the expense account naturally increases with the addition of children. Shoes, clothes and food to buy. We need your sympathy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 23, 1924.

Amount brought forward		$13,760.02
Sunday School Offerings.		
North Carolina Conference:		
Elon Christian Church	$ 2.50	
Mt. Bethel	2.11	
Mt. Pleasant	2.60	
Wentworth	12.81	
Mebane	1.00	
Sanford	11.67	
Durham	11.90	
Mt. Zion	6.52	
Mt. Auburn	12.00	
Piney Plains	15.25	
Popes Chapel	1.88	
Martha's Chapel	10.70	
Turner's Chapel	2.11	
Randleman	2.50	
Ingram	5.00	
		100.55
Eastern Virginia Conference:		
Berea, Nansemond	$ 10.00	
Cypress Chapel	5.09	
Rosemont	8.32	
		23.41
Valley of Virginia Conference:		
Timber Ridge	$ 3.70	
Palmyra	.75	
Leaksville	2.69	
Bethlehem	1.43	
		8.57
Georgia and Alabama Conference:		
North Highlands	$ 1.65	
Wadley	2.49	
Mt. Zion	2.00	
Bethany	2.30	
		8.44
Easter Offering.		
Popes Chapel		4.96
Special Offerings.		
Philathea Class, Elon College	$ 2.20	
E. M. Davenport	90.00	
Citizen's Bible Class Elon	2.31	
Huntington Christian S. S. Ind.	6.03	
		100.54
Grand total		$14,006.49

TENTATIVE PROGRAM OF 1924 SESSION OF EASTERN VIRGINIA CHRISTIAN CONFERENCE, MEETING WITH CHRISTIAN TEMPLE, NORFOLK, VA., OCTOBER 28, 29, 30.

TUESDAY, OCTOBER 28TH.

Morning Session.

10:30 Call to Order, President W. D. Harward, D. D.
Song Service.
Invocation.
10:40 Enrollment of Delegates.
Announcement of Special Committees.
Report of Executive Committee.
Reception of Visitors.
11:10 President's Address, Rev. Dr, W. D. Harward.
11:40 Devotional Half Hour, Rev. H. S. Hardcastle.
12:10 Communion, Administered by Rev. N. G. Newman, D. D.
12:30 Adjournment.

Afternoon Session.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, Mr. H. Woodward.
2:20 Church and Ministerial Reports.
3:20 Reports of Committees:
Home Missions, Hon. J. E. West, Chairman.
Address, "The Past an Inspiration of the Future," Hon. J. E. West.
Address, "Perils of Progress," Rev. J. O. Atkinson, D. D.
Discussion.
4:20 Report of Committee:
Entertainment, Hosts—Christian Temple.
Adjournment.

Evening Session.

7:30 Home and Foreign Missions' Service.
Song Service; Invocation.
Address, Dr. W. A. Harper.
Address, Speaker to be Secured.

WEDNESDAY, OCTOBER 29TH.

Morning Session.

10:00 Song Service; Invocation.
10:10 Report of Committee:
Foreign Missions, Rev. H. S. Hardcastle, Chairman.
Discussion.
10:30 Report of Committee:
Religious Literature, Rev. B. F. Black, Chairman.
Discussion.
11:00 Devotional Half Hour, Rev. H. S. Hardcastle.
11:30 Report of Committee:
Moral Reform, Rev. W. B. Fuller, Chairman.
Discussion.
12:00 Conference Sermon, "The Call of the Christ," Rev. F. C. Lester.
Adjournment.

Afternoon Session.

2:00 Song Service; Invocation.
2:10 Report of Representative to Woman's Mission Board.
2:20 Report of Representative to Missionary Association, Rev. J. N. Lightbourne.
2:30 Miscellaneous Business.
2:45 Report of Committ on Christian Education, Rev. J. H. Lightbourne, Chairman.
Representative Board of Religious Education, Rev. W. T. Walters, D. D.
Address, Rev. W. P. Fletcher, D. D.
Discussion.
3:45 Reception of Webster Community Church, Rev. Milton W. Sutcliffe, Pastor.
4:00 Report of Committee on Ministerial Education, Rev. W. W. Staley, D. D., Chairman.
Discussion.
Adjournment.

Evening Session.

7:30 Song Service; Invocation.
Ordination Service, Rev. W. D. Harward, D. D., President.
Address, Rev. W. P. Fletcher, D. D.

THURSDAY, OCTOBER 30TH.

Morning Session.

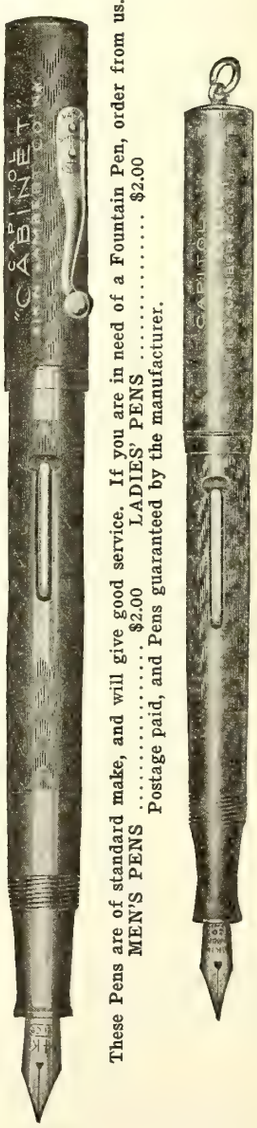
10:00 Song Service.
Invocation.
10:10 Report of Committees: Special Committees.
10:50 Business.
11:20 Devotional Half Hour, Rev. H. S. Hardcastle.
11:50 Election of Officers.
12:00 Closing Service, Rev. O. D. Poythress.
Reading of Minutes, Rev. I. W. Johnson, Secretary.
Dinner.

ROSEMONT AND BEREA.

The Conference year is near its close. The Church year closed October 1st. We had two good revivals. Rev. G. O. Lankford did the preaching at Rosemont, and Rev. O. D. Poythress led the singing. There were sixteen conversions, twenty joined the Church, and many members were revived.

Bro. Poythress did the preaching and led the singing at Berea. There were thirteen conversions and fourteen joined the Church. Those who attended the meetings were greatly revived. It was a pleasure to hear "Red" and to be with him. He is a real live, unafraid preacher. He immersed all of the candidates of both Churches for me.

B. F. BLACK, *Pastor.*



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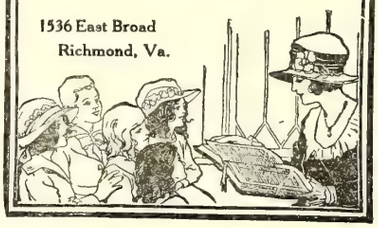

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

University President Talks Religion.—

Dr. David Kinley, president of the University of Illinois, created a fresh interest in religious work upon the campus of that great State institution when he made three addresses to freshmen in the beginning of the college year. Dr. Kinley's main topic was "College Students and Religion." He spoke on "Questions and Doubts," "Living One's Religion," and "Faith and Knowledge." In these addresses, President Kinley referred constantly to his own religious faith.

May it not be that we have been too severe in our criticism of the religious attitude of our State institutions? It is a fine thing when the president of one of them speaks his mind and testifies of his own faith in the things eternal.

Hughes Endorses Hospital.—

Secretary Charles E. Hughes has sent to the leaders of the Episcopal Church his endorsement of the campaign to raise funds for the rebuilding of the St. Luke's Hospital, Tokyo, Japan. Mr. Hughes sees in this undertaking a step toward better relations between the Japanese and American peoples. Dr. Rudolph B. Tuesler, famous head of the Tokyo Hospital, has said that since the passage of the new immigration law Japan has definitely turned her back on America and is fast gaining Russian friendship.

America can accomplish more for world peace with hospitals than with arms or arms conferences. The world is thinking in concrete terms, and hospitals are concrete. The Churches of America can do more for peace than can the government officials.

Crowns His Career.—

One of the outstanding careers in modern medical missions came to a climax in the opening of a new hospital for women lepers in Hangchow, China, by Dr. and Mrs. D. Duncan Main. Dr. and Mrs. Main came to Hangchow forty-three years ago; finding a single small building for the purpose of housing the entire Christian medical service in that city. From this they have built up a series of institutions which requires a staff of sixteen foreigners and one hundred and seven Chinese, that last year cared for 3,145 in-patients and 35,253 out-patients. The hospital contains 200 beds, and in addition there is a medical school, a nurse's training school, a school of pharmacy, a children's home, a leper hospital for men, isolation hospital for men, a consumptive hospital, a fresh-air home for men and for women, rest homes for workers connected with the mission, and the new leper hospital for women. Strange to say, the running expenses for the entire plant for the last year were less than $90,000.

The medical missionary has a rare opportunity. He heals the body, and through his healing gains admission to the heart, where he may also save the soul. Dr. Main has wrought well for the Master.

Prohibition Destroys Need.—

In spite of the assertions that prohibition does not work, it would be hard to convince the officers of the benevolent society of St. Bartholomew's Episcopal Church, New York City, of the truth of that statement. For almost forty years this organization together with the loan association of the same Church, have been at work trying to relieve distressing social conditions in East Forty-second Street and its vicinity in that city. There is not enough work left to be done to warrant the continuance of their activities, and the rector, Dr. Leighton Parks, announces that the energy and money will be used in other forms of service. Prohibition and the rise in wages are responsible for the changed condition, Dr. Parks states.

People may assert that prohibition does not work, but facts are too numerous which disprove it for those who read at all to believe that prohibition has failed. We can make it work more perfectly by allying ourselves on the side of law enforcement.

No Desire for Social Equality.—

An address by Bishop C. H. Phillips, of the colored Methodist Church, has recently been published, in which the bishop said: "I have long been of the conviction that the negro does not ask for or desire social equality. . . . Simple, elementary justice and a square deal are earnestly desired by the negro. The World War awakened new hopes, new aspirations, and a new sense of self-respect in the breast of the negro. . . . Let us hope that when the reconstruction of the World War is finally accomplished that it shall have taught this country how to give the negro justice, how to respect his rights as a citizen, and how to allow him every reasonable opportunity for education and economic development."

In the above words, Bishop Philips has said some fine things, some things which the American people of Anglo-Saxon blood, and especially in the South, should give heed. The bishop declares that the negro has no desire for social equality, but he pleads for simple justice and a square deal. No one denies him this, in theory at least, but it is well known that many times a negro does not get just simple justice and a square deal in actual practice. He deserves this, and, as Christians, it behooves us to see that it be given him.

Co-Operation Kills Sectarianism.—

In Minnesota and Wisconsin, under the auspices of home missions, a series of conferences is now being held seeking to find the actual conditions in regard to churching in these States, and also to inaugurate corrective programs similar to those already undertaken in North Dakota, Idaho, and Montana. Statistics in these three States show less duplication and competition than was expected, and also that the neglected fields are yet numerous. In Montana, conditions are now said to be better in this respect than in any other State. Sectarianism in these States, declare the leaders of the Home Mission Council, has almost passed, and few denominationalists now stand out against the elimination of Churches clearly not needed and the division of the fields to avoid future duplication.

Wherever men and women come close enough to Christ to co-operate in the general interest of His kingdom, sectarianism dies. It ought to die! It may have had a purpose to serve, but that purpose is served and now it must depart from us.

An Excellent Spirit.—

Calvary Methodist Church, one of the strongest of that denomination in New York City, recently has been forced to seek a new home on account of the change of the population of the neighborhood, which has become almost a colored population. A strange negro congregation—the Salem Methodist Church—has purchased the property. On Sunday evening, September 28th, the Calvary congregation held the last service in its former home. The white congregation numbered seven hundred, which practically filled the main floor. The doors opened at 9:30 o'clock, and, led by its pastor, the Salem congregation, numbering one thousand, marched in. The choirs of the two Churches gave a musical program, and the pastor of the white congregation welcomed the colored pastor to the pulpit and parsonage that had been his own. The chairman of the negro board of trustees, in accepting the keys of the Church, said to the chairman of the trustees of Calvary, "You did not have to do it this way. You could have closed your services alone, locked up the Church and sent us the keys by messenger. We sincerely thank you that you asked us to come and join in this union service in brotherly, Christian fashion."

This uniting of the races in a religious service was done in truly a Christian fashion. Such things contribute to a better understanding between the races. We must recognize that each race has rights which the other must needs respect. Understanding is the prime need, and through it only can the solution of the problem come.

NOTES-PERSONALS

Rev. Stanley C. Harrell, Durham, N. C., is assisting Rev. J. A. Ledbetter, pastor, in a series of meetings at Reidsville, N. C., last week and this.

Rev. Jesse Dollar, a member of the senior class in Elon College, was called to Alabama very unexpectedly last Saturday evening on account of the very serious illness of an elder brother.

Go to the polls next Tuesday and *vote!* If you do not vote, you have no right to blame the other fellow for putting the wrong man in office. To use the ballot is not only a privilege, but a duty, so find the right man and give him your earnest support.

Are our Christian Conferences this year considering and discussing stewardship, or are we to go along in the same old indifferent manner? We notice that stewardship is given large place and great emphasis in the Conferences and councils of other Churches.

Rev. D. M. Helfenstein, D. D., is spending the winter with his son, Rev. Roy Helfenstein, Dover, Del. Some of our pastorless Churches would make a happy hit if they could secure him as pastor. He is a talented, consecrated and spiritually minded man, and we are hoping some of our Churches in the South will avail themselves of his services.

Rev. Roy C. Helfenstein's Church, Dover, Del., has voted him a brief vacation and sent him and his wife, with a voluntary purse to pay all expenses of the trip, to the Bermuda Islands. Dr. Helfenstein is serving his people with all the energy and strength he has, and this generous act on the part of his people is an evidence of wisdom as well as of benevolence.

The committee on memorials to Old Lebanon Church and to Rev. James O'Kelly meets at the Christian Temple, Norfolk, Va., at 9 A. M. this Wednesday, 29th of October, to decide on estimates and also the specific character of the markers to be erected. Dr. W. W. Staley, Mr. J. M. Darden, and President W. A. Harper, as subcommittee, are assisting the Convention committee on arriving at what is hoped will be proper and appropriate memorials.

Rev. P. T. Klapp, Elon College, N. C., one of our young-old men, who declines to become feeble or inactive from accumulating years, is, we learn, willing to serve any Churches within his reach that may demand his services the coming year. Bro. Klapp is one of our ministers who has never asked for work, nor solicited place and privilege, but has always offered to work whenever and wherever the hand and voice of the Lord seemed to direct him.

GEORGIA AND ALABAMA CONFERENCE.

The Georgia and Alabama Conference met in its twenty-sixth annual session at Lanett, Ala., October 21-23. Rev. H. M. Gray, pastor of Lanett Church, was host, and also president of the Conference. The sessions began at 7:30 P. M. October 21st, with a lively and thrilling song service. Our Lanett Church is noted for its fine orchestra and large choir, and the Conference was much enlivened by the services of song. After the song service and President Gray had called the body to order, Rev. A. H. Sheppard, of Columbus, led the devotionals. Bro. Gray was re-elected president, and Miss Aylmer Goodwin, of Columbus, was made recording secretary. Bro. H. B. Floyd was re-elected treasurer. Following the election, Rev. H. M. Elder preached the Conference sermon, using as his theme, "Discovering and Using Our Possibilities." Bro. Elder delivered a very able and a most suggestive and helpful sermon. He showed that we had sufficient possibilities in the Christian Church to turn the world upside down for Christ if we would only discover these possibilities and lay them on the altar to be made into realities by our Heavenly Father.

On the morning of the second day, Rev. C. W. Hanson led the devotionals, and Rev. H. M. Gray read the report of the executive committee. The religious literature committee urged the necessity of reading our Church papers and emphasized the importance of having THE CHRISTIAN SUN in every family. Publisher P. J. Kernodle made an address on the blessings and benefits to be derived by the Christian home from having in it THE SUN. Several new subscribers were received and many renewed. After reading Church letters and much other routine matter, Rev. S. L. Beougher, D. D., president of Bethlehem College, delivered a very thoughtful and helpful address on "The Place and Power of the Christian College." Dr. Beougher said 102 students had enrolled at Bethlehem this year, and the capacity of the building had been reached. Other buildings must be erected to accommodate the growing needs of the two Conferences.

In the afternoon, Rev. S. D. Lankford conducted the devotionals. On motion, it was voted to hold the next session of Conference at Oak Grove, near Chipley, Ga. The afternoon was then consumed in reading and discussing reports of standing committees on (a) Sunday Schools; (b) moral reform; (c) foreign missions; (d) home missions; (e) young people.

An address was made on "The Sunday School and the Great Commission." The Conference voted that all schools in the Churches of the Conference take a monthly offering for missions.

Rev. W. H. Brewer led the evening devotionals, and class No. 2, of Lanett Sunday School, gave a concert of song that was greatly enjoyed by the large audience gathered for the final session of the day. Rev. H. W. Elder presided over the Christian Missionary Association, which has been alive and active in this Conference many years. One hundred dollars in dues were paid in.

Conference then was in session, and Superintendent C. D. Johnston made a very impressive and informing address on "The Christian Orphanage." The great audience greatly appreciated this address.

Dr. Beougher followed with an address on "Our Colleges," and spoke eloquently of the contribution our Christian colleges were making to our Church. Rev. H. T. Gray led the devotionals on the morning of the final session of the Conference, and the report on education was read and discussed. It recommended the ordination of three splendid men—Brethren Brewer, Lankford and Crowder—and the licensure of two promising young men. These were ordained and licensed in order, after a sermon by J. O. Atkinson.

The finest Christian spirit prevailed throughout the sessions, and the good people of Lanett entertained the Conference most royally. Pastor Gray is doing a great work and his people are devoted to him. It was good to be in this Conference.

CONFERENCES MEET.

Western North Carolina Conference meets on Wednesday after first Sunday in November (November 5th), 1924, with the Randleman Christian Church, Chas. F. Swaney, secretary of Church, Randleman, N. C.

North Carolina and Virginia Conference meets Tuesday after second Sunday in November (November 11th), 1924, at Apple's Chapel; D. E. Michael, secretary of Church, McLeansville, N. C.

Eastern North Carolina Conference meets Tuesday after third Sunday in November (November 18th), 1924, at Pleasant Union Christian Church, Harnett County; W. S. Long, secretary of Church, Lillington, N. C., Route 1.

North Carolina Conference meets Monday evening following fourth Sunday in November (November 24th), 1924; place left to executive committee, Rev. W. C. Wicker, chairman, Elon College, N. C.

N. C. CHRISTIAN CONFERENCE.

The Raleigh Christian Church has invited the North Carolina Christian Conference to meet with them at its next annual session, and the invitation has been accepted.

Conference will open Monday, November 24th at 8 P. M. The program is in process of preparation and will be published in THE CHRISTIAN SUN. All committees and speakers are urged to have their work in proper shape when it appears on the program.

The outstanding obligations of the Conference may be met at this session if each Church will do its full duty in raising the home mission apportionments. We are anxious to meet all these obligations at this session.

Every Church is urged to send in a full report, either by a person delegated or through the mail, by the opening session of Conference, so that the several committees may be able to do their work when they appear on the program.

Fraternally yours,

W. C. WICKER,
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REV. WILLIAM THOMAS WALKER.

By Rev. W. C. Wicker, D. D.

Rev. William Thomas Walker was born in Caswell County, N. C., May 4, 1844, and died in Guilford County, May 26, 1895, aged fifty-one years and twenty-two days. He was the only son of Rev. George G. Walker by his first wife, and on his mother's side the great-grandson of Rev. James O'Kelly. He seems to have inherited largely the brave and heroic spirit of his illustrious ancestor. He was educated at Graham Institute, under those faithful and devoted men, Revs. John R. Holt and A. G. Anderson. He entered this institution in 1854. When the Civil War began, William T. Walker enlisted from Caswell County, in Company H, Sixth North Carolina Regiment, June 25, 1861. He was wounded at Seven Pines, near Richmond, and lost his arm May 31, 1863. He showed himself a brave defender of his country. His misfortune he regarded as a means, under God, of turning his mind towards a mightier and more important conflict against sin and for the salvation of the world. At the close of the war he married Miss Lessie Rudd, of Caswell County, and to them were born five children.

In 1867, he was licensed by the North Carolina and Virginia Conference at Union Chapel, in Alamance County, "as a probationer to preach the gospel"; at Salem Chapel, in Forsyth County, in 1868, he was recommended for ordination. The committee on education reported: "We further recommend that Bros. D. A. Long, R. C. Tuck, W. T. Walker, and J. W. Hatch be ordained elders in the Christian Church, they having conformed to all the requirements of the government of the Church." The ordaining presbytery was composed of Revs. T. J. Fowler, A. Iseley, J. N. Manning, and W. B. Wellons. The ordination sermon was preached by Rev. W. B. Wellons of the Eastern Virginia Conference.

In 1870, he served on the committee on temperance at the Conference held at Union, in Halifax County, Va., and during the year preached at Hines' Chapel, Salem Chapel, and Mt. Bethel. He was appointed chairman of the committee on temperance for the following year. At the Conference at Mt. Zion, in Orange County, N. C., he submitted the report on temperance in strong terms, saying in part: "Your committee would, therefore, urge upon all lovers of social order, cheerful homes, unclouded national councils, and all who would see the Church and our holy religion rid of one of the heaviest clogs that ever impeded its progress, to give their entire influence in favor of the great temperance reform, which so many of the good and great are endeavoring to push forward." His ministerial report shows that he had charge of three Churches, and had received twenty-eight into fellowship. In 1872, at the Conference at Shallow Well, Moore County, he was present and served on the committee on temperance. His report showed investigation and elicited much discussion, and was unanimously adopted.

At the Conference at New Providence, in Alamance County, in 1873, he preached the annual sermon, "an able and earnest discourse from the second chapter and fourth verse of Daniel." He was appointed a fraternal messenger to the Deep River (Western) Conference. He was present at the Conference at Hanks' Chapel, in 1874. This same year he was invited by the Valley Virginia Conference to take charge of the Churches in that field, and in 1875 he preached the annual sermon before that body at Linville Church, in Rockingham County, Va., from Zech. 4:10, "For who hath despised the day of small things."

At this Conference, he was made chairman of the committee on education and the executive committee. For the next two years he had charge of the Churches of the Conference and was chosen a delegate, in 1877, to the General Christian Convention. The Convention met at Lebanon, in Caswell County, N. C., in 1878. He was appointed on the committee of revision. He preached before the Convention "an excellent sermon" from Prov. 3:17, "Her ways are ways of pleasantness, and all her paths are peace." This year he delivered the annual address before the Valley of Virginia Conference at Bethlehem, in Rockingham County, his subject being "Christian: the Name we Wear." He was appointed a fraternal messenger to the Eastern Virginia and North Carolina and Virginia Conferences, and served on several committees.

This year closed his labors in the Valley. He attended the extraordinary session of the General Convention at Suffolk, Va., in 1879. At this time, he was pastor of the Christian Church in Suffolk. Just before accepting the pastoral charge of the Suffolk Church, he had returned from the Valley of Virginia to his home in North Carolina. By the Virginia Valley Conference at Antioch, in Rockingham County, he was granted a letter of transfer from it to the Eastern Virginia Conference at Windsor, Va., in 1879, of which he became a member. He was appointed a fraternal messenger to the Virginia Valley Conference, and to the North Carolina and Virginia. In 1880, he attended the Virginia Valley Conference at Linville Church, and preached twice before the Conference, and delivered a missionary address at Antioch Church in Rockingham County. In 1881 he attended the Valley Conference at Antioch as fraternal messenger from the Eastern Virginia Conference, and as editor of The Christian Sun, and preached the dedicatory sermon at Antioch on the first Sunday in September. He also attended the North Carolina and Virginia Conference at Catawba Springs, in Wake County, N. C., as fraternal messenger, and preached before the body, from Ezek. 1:16, a most excellent sermon. The committee on religious literature recommended "the careful reading of The Christian Sun, published at Suffolk, Va., by Maj. D. B. Dunbar, and edited by Rev. W. T. Walker." He edited the "Annual" of the Christian Church for 1881.

In 1882 he was a delegate from the Eastern Virginia Conference to the General Convention, which met at Morrisville, in Wake County, N. C. He was endorsed as editor of The Christian Sun.

At the Eastern Virginia Conference at Bethlehem, in Nansemond County, in 1882, he served on the committee on order of business. With this Conference he closed his pastorate of the Suffolk Church. He attended also the North Carolina and Virginia Conference at Oak Level, in Franklin County, as a fraternal messenger. In 1883, he was chosen president of the Conference at Union, in Southampton Count, Va., and elected to deliver the annual address at the next session at Spring Hill, in Sussex County. In 1884, he was absent from the Conference. He had charge of Berea, in Nansemond County, Va., and of New Providence and Shallow Well, in the bounds of the North Carolina and Virginia Conference. At this time he was residing in Greensboro, N. C. In 1886 he attended the North Carolina and Virginia Conference at New Providence and was invited to a seat as a deliberative member from the Eastern Virginia Conference. Likewise, he attended the North Carolina and Virginia Conference at New Elam, in Chatham County, in 1887, as a fraternal messenger from the Eastern Virginia Conference. He was now editor of the *North Carolina Prohibitionist*, published at Greensboro. In 1888 he received the nomination for Governor on the Prohibition ticket, and it is generally conceded that he made one of the strongest and most brilliant canvasses the State had known in many years.

At the North Carolina and Virginia Conference at Youngsville, in 1888, he was invited to a seat as a deliberative member. In 1889 he was called to the Christian Church at Burlington, which he served one year as pastor. In 1890 he delivered the annual sermon at Graham College, which was well received.

During the last two or three years of his life, he spent the major part of his time on his farm for the purpose of regaining his health. He retired from pastoral work. But before his retirement he was an active worker, an earnest and eloquent preacher, a strong and ready debater, firm and true to his convictions, and to every obligation he assumed.

Elon College, N. C.

NOTICE.

All persons expecting to attend the Eastern North Carolina Conference, which meets at Pleasant Union (Harnett), November 18, 19, 20, 1924, will please notify Mr. A. M. Long, Lillington, N. C., as to how they expect to come. Those who come by rail will be met at Lillington. The Church is just a little off Highway No. 21, with good road up to Church.

J. Lee Johnson.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN EDUCATION.

Christian education occupies a large place in the religious world today. Some of the best minds in the field of both religion and education are giving their most careful thought to the problems of religious education. We might ask ourselves what is the purpose of religious education? It is to train Christians—to give them that training that will develop the highest type of Christian character, and fit them for a place of largest usefulness in the world of which they are a part.

We would not attempt to enter into a discussion of methods and curricula. But it is our purpose to consider the results that Christian education should be expected to produce in the life of the individual. We will leave methods of training, and selection of subject-matter to be presented to those who are better versed in such questions. What ought Christian education to accomplish?

It is our conviction that first of all Christian education should teach and develop self-mastery. The biggest problem that any person ever has to face is the problem of self. It matters little how much one may have learned until he has learned to master himself he has not been prepared to really undertake the task of life. How many of us have really learned this first lesson? Are we perfectly sure that no matter what may be the temptations that assail us; no matter what may be the circumstances that surround us; no matter what may be the attitude or course of action taken by those with whom we are working—that we are going to be the master of ourselves? Men need to be sure of one thing at least—that if all things are beyond their control, they will be able to control themselves.

Such self-mastery means that we must some day learn to control our passions. Until man is master of his passions, he has but slight advantage over the mere animal creation. For they are in the main controlled by passion. Then, too, men must learn to control their appetites. Not appetite, but reason, is our strong advantage. Likewise, we are never fitted for all good works until we have learned to control our tongues. If you have never done so, you will find it interesting to find how much the Bible has to say about controlling one's tongue. You will certainly find that it is written large among the Christian virtues. Then there is the mastery of our prejudices that is a part of our task. We would be surprised to know how much of our activity is controlled by purely unreasonable prejudice. Then there is the self-mastery that enables one to set himself to a worthy task and stick to it in the face of all obstacles and difficulties until the task is accomplished. Many of us think we have mastered self when we have learned to control ourselves, when we can restrain ourselves from displays of temper, and manage our tongues, and regulate our actions by the standards of good manners. These are small things compared with the self-mastery that enables you to put yourself to work and keep yourself at the task until it is completed, even though others may be laughing at you, those who started out as your helpers may have forsaken you, or may even be opposing you. Christian education will have justified itself to even a larger place than it now occupies if it can only teach this first lesson of self-control.

But Christian education, like Christianity itself, is largely a matter of relationships. And the problem that faces Christian educators is that of teaching and developing the right relationships. And first of all, is the right relationship towards God. This has long been recognized as the chief aim of religion. It is the heart and core of all religion. Upon it depends all the other things that Christian education is striving to accomplish. But have we yet learned the fullness of that perfect relationship towards God? And certainly there are few who would say that we have learned how to bring even a small percentage of those who come under our teaching into that perfect relationship towards God. This must ever remain the chief goal towards which we are striving in Christian education.

We are also confronted with the task of training in, and leading men into, right relationships toward others. There has been for a long time, and still exists in the minds of many, the belief that if a man can be led into a right relationship towards God that he will immediately and automatically fall into right relationships toward his fellow-man. It is true that the right relationship of a man toward God will do more than anything else to bring him into right relationships toward his fellow-man. But I am persuaded that we have greatly underestimated the time, and effort, and training that is required to bring men into right relationships, the one to the other. It is distinctly an educational process. And education is always gradual, laborious, and exacting. Examine the words of Jesus that are recorded for us and see how much of His message, and how much time and effort He expended in training the disciples in right relations towards others. Nor did He finish the task while He was on earth. Nor did the coming of the power of the Holy Spirit accomplish the task instantly. But several years of the most active ministry of the apostles had passed before they realized that their relationship toward others even included the Gentile world. Let us keep before us the fact that the task of Christian education is not complete until we have led men into right relations toward others. And let us be duly mindful of the time, effort, and patience that it will require, lest we be too easily and too quickly discouraged.

Nor will our task be complete until we have led, instructed, and developed men and women in the right relationship towards things. A man's religion has to do not only with himself, his God, and his fellow-man; but it has to do with his attitude toward, and his use of, this material world. The Christian ideal is that the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ. And that ideals can never be fulfilled until men have been brought into right relationships towards the things of this material world. It may be objected that this ideal has to do with the millennium. But examine every detail of prophecy concerning the millennium, and you will find it is also an ideal of individual perfection in spiritual development. Somehow, a way must be found to educate men and women in the right relationships towards the things of this world. Much of our spiritual service depends upon our use of material things. Much of our happiness and peace also depends upon our relationship toward things. Our Christian education will not be complete until we have brought men into right relationship towards things.

Such are the high hopes we have for religion when our people are really given Christian education. High hopes, we say; but can we really call it Christian education unless it furnishes these four basic things to those who have the advantage of it? We must remember the last three are arranged in the order of their natural development, and are not grouped according to the principle of climax. Christian educators, we are looking to you to give us young men and women who have learned self-mastery, who have entered into the right relationship toward God, who are living in right relationships toward others, and who have learned the spiritual use of material things.

PLACE OF EDUCATION IN EVANGELISM.

By Rev. Clarence Defur, D. D.,
Director of Christian Education of the Central Christian Convention.

In describing the place of education in evangelism, it is hardly necessary to define these terms when addressing a Christian audience, but rather to assume that conceptions are sufficiently clear to arrive at proper conclusions. All acknowledge that the objective in real evangelistic effort is to win souls to definite surrender to Jesus Christ. This act must involve some knowledge, and ability to act upon it. Education includes this knowledge and all other, carrying with its acquisition the development of power.

The time was when each community was a little world to itself, and its own environment of good or evil was all that need be considered in securing converts and maintaining the work of the Church. There was not, under those circumstances, as wide a range of direct influences for the agencies of sin or righteousness as under present-day conditions. Because of these facts, temptations seem greater today than formerly. It is evident, however, that the evils of life are not greater nor is man more depraved, but rather the impact is made more possible all along the line. This is true of both sets of forces—the evil and the good, making it necessary in Christian work to be acquainted with the present order. Success in secular business takes into account this present-day life and operates along intensive lines, so-called, in order to accomplish the desired results. Such new methods do not result from chance, but from most careful study and thought in relation to every possible phase of subjects touching the business in hand. Enlarging at length on this description, beyond what we are able to do here, we may properly refer to such acquisition of business knowledge as edu-

cation, and to it as necessary in order to secure the best possible results.

Religion, being a permeating force, affecting every possible experience and expression of life, in both the individual and collective sense, requires, for its most perfect manifestation, the most perfect knowledge and power possible, which is education. As has been mentioned above, this is more especially true today than in any previous age within our knowledge, because of the impact of evil along the whole line of life. It becomes especially necessary in view of these facts to stress education as connected with evangelism as has not been done heretofore. Far down in the human heart, the same inherent tenderness exists as has ever been there; our youth are as sensitive to the appeals of the Spirit as those of any age, but the forces of worldliness and evil begin earlier to make their impression upon the child's life; also a general knowledge has come which prompts conservatism in action and the prospect yields, just as in other ages, along the line of least resistance. The obstacles barring the contact of the Spirit must be removed, and this can be done through the processes of education—acquired in life's experiences or academically, and it is so much easier and so much more certain under the supervision of experienced instructors.

Education, as related to evangelism, is not wholly confined to the professional school or college room, but may be acquired anywhere under proper supervision. The greatest advantage lies with those who have enjoyed the widest range of privilege, yet there may be many exceptions to the rule, and so-called educated persons may be the greatest sinners and the most difficult to move towards Christ. With the benefits of education, the average person is easier moved to accept and remain faithful to Christ than is the uneducated person—this act of conversion belongs to the processes of education in the broadest sense.

It may be truthfully said that the evangelist of today must plan every campaign with a knowledge of psychology and of the pull of commercialized amusement; he should also take into account the place that business and society have in the thinking of the people. Then, it is a definite loss not to realize that the influence of the accepted scientific teachings of development operate powerfully in the attitude men hold towards sin and righteousness. Whatever the preacher's view of man's relation to sin and punishment may be, he should be wise enough to know that the education in public school and college has directed the people's thinking along certain grooves that in a very direct way affects their understanding of the love of God and the nature of repentance and salvation. The appeal of the Christ is always the same, but the means of understanding and accepting that appeal varies with the environment of the life and thinking of the age. It becomes necessary, then, that the evangelist must have an intelligent knowledge of the elements with which he deals. To have this, he must be educated. All men are not scholarly alike; education is not marked by a tangible limitation—a visible boundary line—so no one should say that an evangelist is prepared only after he has attained certain grades or degrees. But, after all has been said, there is a definite place for education in the life and program of every evangelist.

What we have said about the evangelist is not to be construed to mean the professional alone, but rather do we refer to the laborer for souls. Primarily, the pastor is the key-man to secure converts in a Church, whether there be an evangelist employed or not. In a very true way, every Christian is an evangelist, for the very nature of his conversion requires that he be a promoter of the religion which he has accepted—he should be an evangelist. Therefore, every Christian should be, not only informed along the lines suggested above, but he should be as really educated as conditions in his life may permit. At the time of launching a program for evangelistic effort, it is expected that every Church member relate himself to the definite task of leading souls to Christ according to the most intelligent way known; he should be willing to enter a school for evangelistic training in his own local Church. A splendid thing would be for each worker to have received special training in one of our colleges for definite religious educational work. Should workers not have had the opportunity of college training, advantage should be taken of every institute or retreat possible for special instruction.

There is a very real and practical place in every evangelistic program for educational work. The education is not evangelism, but is the acquisition of power for carrying on the evangelistic work. Although education is of exceedingly great importance, yet leading souls to Jesus Christ is greater. Because of failure to correctly relate education and evangelism, many persons improperly value the two. Education should be a means to an end; evangelism is an end, but dependent upon education for its highest attainment.

Eaton, Ohio.

HOME AND CHRISTIAN EDUCATION.

By Rev. Rosa Roemer,
Director of Christian Education of the Metropolitan Christian Convention.

"Where we love is home; home that our feet may leave, but not our hearts."—Holmes.

The greatest thing in the world is love. God is love. These few words help us to realize very clearly the deeper meaning of the word home. It embodies all that is purest and best. Coming to us from the Anglo-Saxon, it denoted originally a dwelling, but came to mean an endeared dwelling as the scene of domestic love, and happy and cherished family life—a sense to which there is an increasing tendency to restrict the word.

"Home's not merely four square walls,
Though hung with pictures richly gilded;
Home is where affection calls,
And filled with shrines the heart has builded."

These lines couple the word home with even a more beautiful meaning foreshadowing our heavenly home.

The influence of the home life is one of the determining factors in every child's life. It used to be the policy of our ancestors to endeavor to make their children feel that home was the happiest place in the world, and Washington Irving, in commenting on the policy, said that he valued this home feeling as one of the choicest gifts a parent can bestow.

Christian education in a Christian home has a similar policy—that of making children feel that the Christian life is the happiest life imaginable.

We realize with deep sorrow that many, many of our present-day homes have failed entirely in having even a slight influence for good on the life of their children. Ample proof of this truthful statement is given in the appalling numbers of spiritual illiterates listed on our statistical records. The figures given are not thousands, but millions, under twenty-five years of age!

The attitude of the home toward God, His will and His way, will be promptly reflected in the mind of the child, and as the saying is, "The child is father to the man," so that we see at once where the main responsibility lies in the training of our children. The task of Christian education is that of presenting Jesus Christ as the Lord and Master of all human relationships. What a challenging task!

The home is, without question, the proper place to lay the foundation of Christian education. Education through "the eye-gate and ear-gate" is the ideal one for those of tender years, and we find the life in the Christian home exemplifies this method in its truest form.

Our leaders in Christian education have great responsibilities, as we are told by those who know, that the neglect of religious matters for five preceding generations is responsible for the present deplorable condition, and it means heroic measures are needful to bring the people in general back to God and home.

Those of us who have this matter on our hearts know that there is nothing in this that can buy the cherished memories of our Christian home-life, nothing of the world's vainglories that seems of any value when compared to the sweet and hallowed memory of our Christian home. The program that our leaders in Christian education have mapped out for us is not only applicable to building on new foundation of home-life, but also has all ways and means outlined to restore broken-down home-life. It is adaptable to all conditions of life, whether it be the humble home of the laboring man or the palatial home of wealth. It is replete with all that is holiest and best. The spiritual factor is emphasized, as is also the fact that all Christian homes are educational institutions, the vision of which comes to consecrated parents on their knees.

Daily individual Bible reading and prayer is the first requisite of the Christian home; grace at meals, the family worship, Christian nurture and discipline are the main pillars of support and strength of all home-life. Without these, you will not make any lasting impression on the hearts of your children.

Every home has its special problems, but these are easily solved in the light of God's word. Trials met with Christian fortitude, conversation always pure and free from malice or harsh judgments, social life that uplifts and enriches the life of friend and neighbor are possible through knowledge of Him.

Father, mother, do you realize your wondrous privilege? That of influencing and starting aright throughout the ages of eternity the soul of the child the Heavenly Father has entrusted to you. "The law of the Lord is perfect," and the first step is perfect obedience to His law if we want His will done on earth as it is done in heaven. Every phase of home-life has its lasting influence, whether it be mental, physical, social or spiritual, and when we as parents realize this more fully, we will devote more of our energy to developing all sides of the nature of our children. As the sunrise dispels the gloom of night, so the influence of the Son of Righteousness will radiate through the Christian home and dispel the gloom that the darkness of sin is casting over our land, and its glorious reflection will shine on and down the stream of life, flowing through the coming ages.

The aim and purpose of our Christian Education Department is to develop and sustain a unified program of service, commencing with the home and carrying on through childhood days on to youth and adult life, still on to senior service.

All this calls for funds. Our Master said: "The laborer was worthy of his hire." Let us see to it that this great work is not halted for lack of funds. Let November 2d be an important day in our Church calendar, and let our offering to the work of this department be taken by every organization of our Churches on that day. Let us show by the contribution we make to the work of our Christian Education Department that we are in full accord with its aims and purposes.

Moscow, Pa.

CONTRIBUTIONS

SUFFOLK LETTER.

The twelfth annual session of the Eastern Virginia Woman's Missionary Convention was held at Holy Neck Christian Church, October 10, 1924. At the roll call, twenty-nine Churches responded. The quiet devotional period was conducted by Mrs. I. W. Johnson. Her quartet—Mrs. Darden, Mrs. Mitchell, Mrs. Philhower, and Mrs. Brinkley—sang after each verse of Scripture by Mrs. Johnson. First, Matt. 1:21, they sang "Jesus, Jesus, Jesus, Sweetest Name I Know"; second, Rom. 10:14, they sang "Everybody Ought to Love Jesus"; third, John 3:16, they sang "John Three-Sixteen," followed by prayer. It was a unique, impressive service.

Mrs. B. D. Jones delivered the welcome address, and Mrs. J. A. Williams, of Franklin, responded. Mrs. C. H. Rowland, the efficient and much-beloved president, delivered a splendid address.

Reports were made by superintendents of districts. Mrs. J. A. Williams, for No. 1, reported collections $558.75; Mrs. R. T. Bradford, for No. 2, $3,223.77; Mrs. Waverly Barrett, for No. 3, $683.79; No. 4, Mrs. J. E. Cartwright, $1,133.93, making a total for the year from women's societies, young people, willing workers, and cradle roll, of $5,600.24, though the treasurer's report showed the collections had been $5,809.10, which shows that $208.86 had been paid through the district superintendents reported at the meeting. Berea, Nansemond, First Church, Norfolk, and Franklin were on the honor roll. Mr. W. W. Ballard and Mrs. Dr. Gibson, of Suffolk, sang "Love Divine."

Dr. Atkinson delivered a great address on "Vision, Promise and Prospect." The great congregation enjoyed a sumptuous Holy Neck dinner at the noon hour and social fellowship in the bright October sunshine.

Devotionals by Mrs. N. G. Newman, the pastor's wife. Prayer by Rev. F. C. Lester. Mrs. M. L. Bryant gave a brief but interesting account of her recent trip abroad. She attended the World's Sunday School Convention in Glasgow, Scotland, and then toured Europe. A solo by Mrs. E. Holland added to the enjoyment of the interested congregation. A quartet by Thos. Fley, Mrs. Will Jones, James Jones, and Mrs. Robert Haslett filled out the special musical numbers to the delight of all.

As Mrs. C. H. Rowland now lives in Greensboro, N. C., where her husband is pastor of the First Christian Church, she reluctantly resigned her position as the successful and popular president of the Convention.

A motion passed that the money raised for the China fund and not used, be transferred as a gift from this fund to the General Mission Board, to be used in their discretion.

The financial goal set for the coming year was $6,000, and the apportionment was: to the women, $3,900, and to the young people, $2,100. The goal for membership was 10 per cent increase in all departments.

Papers on different subjects and representing different departments, added to the crowded program and cumulative interest. There was no wasted time, and no lost motion. Women may talk a good deal, but they *say* something—if the Holy Neck Convention was a good witness.

The following officers were elected: Mrs. M. L. Bryant, president; Mrs. M. J. W. White, vice-president; Mrs. L. W. Stagg, secretary; Mrs. W. V. Leathers, treasurer; Mrs. R. T. Bradford, superintendent young people; Mrs. J. E. Cartwright, superintendent literature; Mrs. W. H. Baker, superintendent cradle roll. Superintendents of young people, by districts: No. 1, Mrs. J. A. Williams; No. 2, Mrs. H. S. Hardcastle; No. 3, Mrs. Waverly Barrett; No. 4, Mrs. J. E. Cartwright.

The committee on resolutions made their report. Our mountain work was presented by Dr. Atkinson, and provision was made to assist financially in that work.

During the rush of exercises, Mrs. C. H. Rowland, the retiring president, was presented with a platinum pin, set with diamond and other stones, a fitting recognition of her service and an expression of appreciation on the part of the Convention.

Liberty Spring Church invited the Convention to be their guest next year. The great day closed by adjournment and benediction by Dr. N. G. Newman, pastor of the Church.

W. W. Staley.

ELON LETTER.

October 22d was the birthday of Dr. W. S. Long. He would have rounded out his eighty-fifth year had he survived to see that day. He passed to his reward on August 4th last.

The college was not in session at the time. It was, therefore, thought best to make his approaching birthday the occasion of the college's memorial service to his memory.

The service was held at 11 A. M., at the regular chapel hour. The student body and faculty members were present and entered heartily into the spirit of the hour and of the man whose memory gave tone and content to the occasion.

Dr. W. S. Alexander read as the Scripture lesson the first psalm one of Dr. Long's favorite passages of Scripture.

Dr. W. P. Lawrence spoke feelingly of Dr. Long's invincible purpose to found an institution for his Church and of his whole-hearted consecration to this high resolve. Such purpose he esteemed to be the guarantee of successful achievement in any worthy enterprise.

Dr. W. C. Wicker spoke of Dr. Long's sacrifices in launching the educational enterprise that is now enshrined in the name Elon.

Rev. Stanley C. Harrell pictured him as the inspirer of youth. Young people always felt a new inspiriting for their life choices after an interview with Elon's first president, Bro. Harrell declared.

The undersigned spoke of Dr. Long's great faith—a faith that was active and resistless, to be conquered by no obstacle, however towering or threatening. He illustrated it by Dr. Long's fine optimism in the crisal days following the destruction of the administration building to the construction of which he had given such arduous effort.

Dr. W. S. Alexander then closed the service with an earnest prayer of thanksgiving to God for the life and labors of such a splendid man and leader.

In the course of his remarks, Rev. Stanley C. Harrell voiced the sentiment which has so often been expressed that there should be erected at Elon a memorial in material form to perpetuate the name and memory of Dr. Long. This is a matter that deserves, and no doubt will receive, earnest consideration on the part of the Church and college authorities.

W. A. Harper.

WERE WE ONLY DREAMING?

This should be a notable fall in the history of the Christian Church—and God grant that it may be! The hour is at hand when we are to be known as we know ourselves. Let us be true; let us be faithful.

Could the Church at large have been assembled in that memorable missionary meeting in Portsmouth four years ago, the inspiration of that meeting would long since have ripened into a more definite Christian action, and the story today would be the *history* of our Men and Millions Forward Movement, the supremest undertaking of our denomination. As it stands, the final chapters remain to be written.

The business of the Church is run on business principles; in no less degree should we support all those benevolences which our Church undertakes. Particularly is this true when we have pledged ourselves. Have we forgotten we are only the guardians of our property? In the end, it passes with us, and the part we have had in this great movement is a challenge to us as Christians to meet our Christian obligations.

Four springs we have prepared our soil and sown our grains; kept the wheels of commerce and industry turning. Four summers we have labored under the sweat of honest brows, trusting always to God for sunshine and rain; four autumns we have prepared for the harvest the Lord gave—and now, for a fourth fall, we are gathering into our storehouses and graneries.

Will we sit idly by and see the movement fail? Can Christian people afford to be content? Are we doing our Christian duty? No! And it is not for leadership our Church suffers today. Our people are failing to follow—therein lies the secret, and we need now to awaken. I am glad a personal appeal will be made to individual subscribers. The great problem has been to reach the Christian people who so generously responded. Let us meet these missionaries of the movement joyfully; meet them as Christians, and let them know where we stand. It has been said, "the evil men do lives after them," and certainly our failure to meet our obligations to God reflects no good. Can a Christian Church and a Christian people accept such a rebuke in this hour? Can we? Will we? The answer rests with the membership.

Let us be aroused and make this the memorable fall it should be—the fall in which we make good our pledges to God and His Church. The movement is not a dream—it is more. It is a reality; a vision of our beloved Christian Church taking her stand among the sisterhood of denominations in one supreme stroke for world-wide benevolence and for the extension of His kingdom.

God help us to write the final chapters as we pledged ourselves to do.

J. F. West, Jr.

DEATHS BY ACCIDENTS.

News that 111 persons have been killed in automobile accidents in North Carolina in six months has startled the people, and those responsible for the public safety are busy studying ways and means for reducing the useless slaughter. The stop law does not stop it.

To die in a sudden and spectacular manner is always startling because of its very unexpectedness. Deaths from automobile accidents are not altogether preventable, but there were over 1,000 deaths in North Carolina that were wholly preventable. We have heard very little about these 1,000, and comparatively little is being done to save the 1,000 who will die in the next six months. They are not dying spectacularly. They are dying slowly, but none the less surely, from a disease that is less excusable than the automobile

accidents. And, in addition to the number killed, there are over 8,000 made sick every six months by the same disease, the name of which is tuberculosis.

If the deaths and injuries caused by automobile accidents are alarming, those caused by tuberculosis are frightful.

Tuberculosis is caused by negligence, the same as most of the automobile accidents, but unlike them, the victim has a chance to save himself if he can secure proper treatment. Outside the immediate family and the economic loss to the State, no one is injured by a death from an automobile accident, but a victim of tuberculosis is a menace to the whole community unless he has been taught and practices the personal hygiene which is the first instruction given to a patient in a tuberculosis sanatorium. It is time we were saving these lives and the sixteen million dollar economic loss caused by tuberculosis each year.—*N. C. Tuberculosis Association.*

MRS. SWEET POTATO WEEVIL THRIVES.

Yesterday afternoon I was knocking around, getting a few news items here and there. There has been so much doing in Bugville lately that I haven't had to hustle much for stories. So I had lain down in the shade of a sweet potato leaf for a rest. Just as I was dozing off into a nap, one of the lady inhabitants of Bugville came hurrying out of a crack in the ground and started up a sweet potato stem. She had blue wing covers, and wore a red waist.

"Good evening, Miss Aphasia," I began. And then I saw my mistake. "O, I beg your pardon, Mrs. Sweet Potato Weevil. You looked so much like Miss Ant that I really took you for her. It's been so long since I saw you that I didn't recognize you at first. Where have you been since that bug dance last fall?"

"Oh, during the winter, you mean? Why, the next day after that dance, those farmer men came and hauled our sweet potatoes to the bin, and us with them. And such a time as we've had! It was a little chilly there when winter came, but still warm enough for the babies to grow. And some new little fellows hatched out besides."

"But we've had the best time this spring," she continued. "The other folks that didn't get to the bin last fall had to stay out in the field, and this spring there wasn't anything left that they could eat but morning glories. They all came near starving, too, when the farmer on that side of the fence hoed the morning glories out. But he left one, and a few of them managed to get through on that until sweet potatoes were set out.

"But we weevils that got to the bin have just had the best time. We got out in the hotbed with the sweet potatoes, and then they carried us out here when they set out the plants. Never tried to kill us by dipping the slips at all. And we had just such nice hard soil that cracks, so it is easy for us to go down to the potatoes. Believe me, I don't want any of this sandy soil for mine."

"Oh, yes," she answered; "everything is lovely. I have a large family, and expect to raise most of them. This farmer didn't bother us in the bin in the winter, nor in the hotbed this spring. And I don't expect he'll be particular either, to spray lead arsenate on these plants to kill us, like the one across the road is doing. Yes, I have 306 babies down in this sweet potato hill, and I expect them all to grow into nice, big sweet potato weevils like their papa and mamma. And I guess, altogether, we sweet potato weevils can hit the farmers along the Gulf for another $3,000,000 this year. But I guess now I'd better be going to look after those kiddies."

And she slid back through the earth crack to the sweet potatoes below.—*Progressive Farmer.*

EASTERN N. C. CHRISTIAN CONFERENCE.

The Eastern North Carolina Christian Conference will meet this year at Pleasant Union, Harnett County, Tuesday, November 18th, at 10 A. M., and will continue in session for three days.

All Churches are urgently requested to send a full delegation and to meet all their apportionments in full, if possible. Delegates and reports should be in Conference at the opening session, so that officers and committees may be enabled to complete their work on time. It is hoped that all delegates and ministers will be present at the opening of Conference and continue in attendance until the close. We need their assistance in working out the plans of the Church for the State, and they need the information concerning what is undertaken, that they may carry reports back to their respective Churches. This is the only method by which we can do efficient work and develop the cause of the Church in the most successful manner.

Fraternally yours,
W. C. WICKER, *President.*

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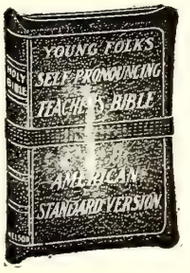

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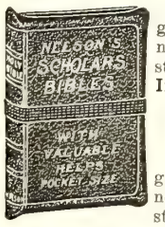

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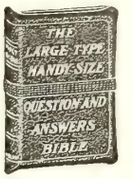

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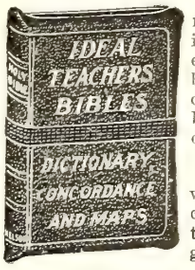

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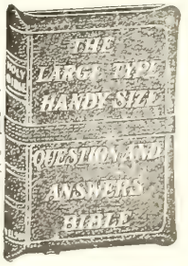

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CHRISTIAN BENEVOLENCE.

"Upon the first day of rest, let every one of you lay by him in store as God has prospered him, that there be no gathering when I come."—1 Cor. 16:2.

The Jewish converts at Jerusalem were in great need. The Church was in straitened circumstances, and the apostle directs the Church at Corinth to do away with this difficulty by special contributions. Every member of this Church at Corinth, young and old, rich and poor, was requested to contribute something, for their personal contributions would not only help the needy at Jerusalem, but each contributor would thereby help himself.

It is a law of Christian benevolence that action and reaction are equal. He who helps, determines the degree of helpfulness that comes to himself. The apostle said: "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully." Every man, according as he purposeth in his heart, so let him give; not grudgingly, as by necessity, for God loveth a cheerful giver.

Every sacrifice that we make according to the divine plan soon returns to enrich and bless us a hundredfold. It is a grave mistake to deprive any one of the blessings that would come to him as a result of his offerings by simply neglecting to request him to give. The dollars that a Christian man puts into the cause for Christ stands for honest toil, fair dealing, talent, industry and nobility of character. They represent the manly, independent, genuine side of human life. God has made this world on the plan of cheerful giving. The sun is so bright simply because it is always giving away its light, and so glorious because it is scattering its beams on all sides. Even the moon, what she receives from the sun, she gives it again to the earth. Yon twinkling stars, their brightness and radiance consists in their giving. Take the earth; what is its excellence but what it gives?"

Thousands of years ago, vast forests waved in the sunlight and gave themselves to die to furnish vast fields of coal for future use. There is not a tree but is giving of itself perpetually. There is not a flower blooms but its sweetness lies in its shedding its fragrance. All the rivers run into the sea, the sea feeds the clouds, the clouds empty their treasure upon the earth, the earth gives back the rain in fertility, so it is an endless chain of giving generosity. There is nothing in this world but lives by giving except a covetous man, and such a man is a piece of grit in the machinery of Providence. He is out of date, out of God's order of things. Jesus said: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

It is a historical fact that Churches, however strong numerically, which have endeavored to perpetuate their existence by the use of means which have come to them through channels which did not necessitate a sacrifice on the part of their individual membership, are today either numbered with the have-beens or doomed with a sickly life and a premature death.

Paying is just as essential as praying, and both are to be considered by the Christian as indispensable requisites in character-building. There can be no growth in the knowledge of spiritual things without sacrifice. Every heavenly stride that the Christian makes, necessitates the sacrifice of some worldly ambition or selfish desire. There can be no change in our present relationship to the things of this world. It is only as we let go our treasures, for Christ's sake, that we are able to lay hold with a living faith and appropriate to ourselves the very best things God has in store for us. Putting on Christ, necessitates first putting off something for Christ Giving on the part of Christians enters so largely into the process of character-building that the first day of the week is selected by the apostle as the time the most appropriate for these offerings to be made.

The apostle had planned to visit the Church at Corinth, and why not wait until he came and preached a stirring sermon and raise the needed amount at one collection? It would be just as reasonable to ask why not dispense with all religious service except one big meeting each year.

Christian character is of slow growth and gradual process in building, and the membership of the Church at Corinth needed this weekly offering as a means in building their character. If our giving for the cause of Christ were so systematized as to lay aside each Sunday as God had prospered us, we would not only reap larger results from public worship on the Sunday, but the Church treasury would never be wanting for funds to carry forward the Master's work. God's plan is for each member to give, and to give upon the first day of each week, and to give as God has prospered him. Such a systematic way of directing the Church's finance would lead to our recounting all our commercial gains as divine blessings. Just how much of this weekly increase is to be given to the Lord, the apostle does not direct, but this is left to the abounding zeal of loving hearts to determine. Need and opportunity to give, on the one side, and our financial ability to help supply that need, are the extent of our weekly offering to help spread the gospel.

Weekly offerings lead to the habit of thoughtfulness in God's work. This would remind us that we hold in our possession something that belongs to God. It would teach us self-denial, which is one of the essentials of true discipleship.

"If any man," said Jesus, "would be my disciple, let him deny himself, take up his cross, and follow me."

S. L. Beougher.

Wadley, Ala.

FREE TITHING LITERATURE.

The offer to send free, postage paid, to any minister or Church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted," to furnish one copy of each to every member of the official boards of his or her Church, to the presidents and secretaries of the Women's Home and Foreign Missionary Societies, to the officers of the Epworth League, Christian Endeavor, Baptist Young People's Union, or other young people's society, and to the Sunday School superintendent and teachers is hereby extended to November 1st.

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THE BENEVOLENCES.

Reports are current that the great benevolent claims of the Conferences are suffering unusually this year. One annual Conference in a rich territory collected only 55 per cent of the assessments, and another 58.

It is little comfort to know that heavy deficits are appearing in the tabulations of other denominations. The following is from *Zion's Herald:* "Very discouraging reports as to benevolent giving are being received from the fall Conferences. So far as we have heard, every Conference thus far held has shown a decided decrease in the total amount raised for world service as compared with the sum contributed for these same causes last year. In the West Ohio Conference, for example, this year's total is $302,455, a loss of $115,578, or more than 25 per cent, over the previous year, when the total was $418,033."

Do our ministers and members know how seriously the Church will be crippled in its effort to give the gospel to a lost world if such returns as these continue to come in? Every means of raising full assessments should be employed in sections where the Conferences have not been held.—*Nashville Christian Advocate.*

NOTICE.

To the Pastors, Sunday School Superintendents and Christian Endeavor Presidents of the Southern Christian Convention:

At the last session of the Southern Christian Convention, a resolution was passed authorizing the Board of Religious Education to take an offering for the work of the Board of Christian Education of the General Convention of the Christian Church. This offering is to be taken November 2d of this year.

There are a few facts that are perhaps not generally known to the rank and file of our Church to which I wish to call your attention in connection with this offering.

This board has a force of four full-time field and office workers, who are as much at our command for their services as for any other section of the Church. Three of them—Mr. Hermon Eldredge, Miss Lucy Eldredge, and Rev. W. P. Fletcher—spent considerable time in the Southern Convention during the past year, and Mrs. Fred Bullock a short time. The total work done for the Southern Convention for the year, including the scholarships given to Elon men, was approximately $3,000.

The board spends $5,000 per year for scholarships for ministerial students and those preparing for foreign missionary service. The South gets her full share of these.

Our denominational contributions to the interdenominational educational, Sunday School and Christian Endeavor movements come through this board.

The total annual budget of the board is $40,000. The South has approximately one-fourth the membership of the Christian Church, but since $20,000 of the budget is for Defiance and Palmer Colleges, and owing to the fact that the Southern Convention owns and supports Elon and Bethlehem Colleges, we are not asked to contribute to the college part of the budget, but to raise one-fourth of the budget for office and field workers, scholarships and interdenominational co-operation. This makes our share of the budget $5,000, and since we have been receiving the benefits without making the contributions in the past,

I feel that in this our first general offering for the work, we should raise the full amount if possible.

Envelopes will be mailed to your school for the offering. We hope to see it taken in every Sunday School and Christian Endeavor Society. Mail your contribution to Mr. C. H. Stephenson, treasurer of the Board of Religious Education, 214 South Wilmington Street, Raleigh, N. C.

Yours for a liberal offering,

W. T. WALTERS,

Chairman Board of Religious Education.

Richmond, Va.

PROGRAM OF THE NINETY-NINTH ANNUAL SESSION OF THE NORTH CAROLINA CHRISTIAN CONFERENCE, RALEIGH CHRISTIAN CHURCH, NOVEMBER 24-26, 1924.

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by the President, Dr. W. C. Wicker.
Devotional Service, Dr. G. O. Langford.
Welcome Address, Dr. W. D. Parry.
Response, Rev. J. Lee Johnson.
Conference Sermon, Dr. J. O. Atkinson.
Communion Service, Administered by Revs. W. C. Wicker, P. H. Fleming, G. R. Underwood.
Announcements by Entertainment Committee.
Benediction.

SECOND DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Enrollment and Organization.
Report of Program Committee, Rev. Stanley C. Harrell.
Report of Executive Committee, Dr. W. C. Wicker.
Reports from the three local Conferences. (Submitting of reports of local Conference proceedings for ratification.)
Report from the Woman's Missionary Convention, Mrs. L. L. Vaughan.
Appointment of Special Committees for this Session of Conference.
Report of Treasurer, W. J. Ballentine.
Report of Committee on Church Polity, Dr. W. C. Wicker.
Annual Address, by President W. C. Wicker.
Adjournment at 12:30 for lunch.

Afternoon Session—2 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Report of Committee on Religious Literature, Rev. J. Lee Johnson.
Address, "Enlarging the Orbit of The Christian Sun," Prof. P. J. Kernodle.
Report of Committee on Christian Union, by Dr. W. A. Harper.
Report of Committee on Social Service, by Rev. J. Lee Johnson.
Address, "The Church's Care of the Child," Superintendent C. D. Johnston.
Report of Committee on Home Missions, by Dr. W. P. Lawrence.
Report of Committee on Foreign Missions, by Dr. J. O. Atkinson.
Miscellaneous Business.
Announcements.
Benediction.

Evening Session—7:30 o'Clock.

Musical Program by the Choir of the Raleigh Christian Church. (30 minutes.)
Address, "The Opportunity the Church Faces in the Home Land," Dr. Carl C. Taylor.
Illustrated Lecture, "Enterprises of the Southern Christian Convention," Dr. W. A. Harper.
Announcements.
Benediction.

THIRD DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Business Session—New and Unfinished Business.
Reports of Special Committees.
Report of Committee on Budget, by D. R. Fonville.
Report of Committee on Superannuation, by K. B. Johnson.
Report of Committee on Education, by Dr. G. O. Langford.
Address, "Christian Education," Dr. W. S. Alexander.
Report of Committee on Memoirs, by Dr. P. H. Fleming.
Report of Committee on Sunday Schools and Christian Endeavor, by C. E. Stephenson.
Address, "Outline of Plans for the Future Campaign," by Dr. W. T. Walters, President Board of Religious Education.
Miscellaneous Business.
Final Adjournment.

PROGRAM OF THE WOMAN'S MISSIONARY CONVENTION OF NORTH CAROLINA CHRISTIAN CONFERENCE, AT REIDSVILLE, N. C., FRIDAY, OCTOBER 31, 1924.

Morning Session—10 o'Clock.

Devotional Service—Mrs. J. H. Harward.
Roll Call of Societies and Enrollment of Delegates.
Reports of Officers—
President—Mrs. L. L. Vaughan.
Secretary—Mrs. J. J. Henderson.
Treasurer—Mrs. W. R. Sellars.
Superintendent Young People—Miss Mary D. Atkinson.
Superintendent Literature and Mite Boxes—Miss Pattie Coghill.
Address, "Our Study Books"—Mrs. C. H. Rowland.
Appointment of Committees.

Afternoon Session.

Devotional Service—Rev. J. A. Ledbetter.
Reports of Societies.
"Our Mountain Work"—Miss Margaret Morey.
Objectives and Plans for Coming Year—Dr. J. O. Atkinson.
Reports of Committees.
Last Words.
Benediction.

NOTICE.

All Churches of the North Carolina and Virginia Conference, please take notice that the next session of the above Conference will meet at Apples Chapel Church November 11, 12, 13, 1924, and you are asked to please elect your delegates at your earliest convenience and send their names and how they expect to come to D. E. Michael, McLeansville, N. C.

Those who care to, can reach the Church by auto, it being on a sand-clay road, between Gibsonville and Reidsville, and those who come by train will be met at Brown Summit and Gibsonville. See that your Church is represented, for a cordial welcome awaits you.

C. E. GERRINGER, *Pastor.*

NOTICE TO DELEGATES.

Delegates to the Western North Carolina Conference who expect to come by way of Millboro should notify me. Other delegates will be met at Randleman station. C. F. SWANEY, *Secretary.*

OUR PLEDGES
Men and Millions Sacred, Solemn and Binding.

These obligations were made through the Church to the Kingdom of God and to all that pertains to building up that Kingdom in the world, so far as our Christian Church is concerned. As Rev. W. W. Staley, D. D., has so pertinently pointed out: "A Christian can no more drop his pledges than he can drop his prayers or his Church membership. Misfortune may make it impossible to meet financial obligations--'When they had nothing to pay, he frankly forgave them both' (Luke 7:42)--but not till 'they had nothing to pay.' Obligations to God are as binding as obligations to men, and God will help those who try to keep their pledges."

Many are making great sacrifices to meet these obligations and pay these pledges. Is your Church on this list? If not, let's do our best to get it there. If there, let's get it in first place.

WHERE DOES YOUR CHURCH STAND

LIST OF CHURCHES IN ALL CONFERENCES THAT HAVE PAID 25 PER CENT AND OVER ON TOTAL QUOTA.

(August 31, 1924.)

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	50
Wakefield	40
Suffolk	40
Ivor	40
Newport News	33 1-3
South Norfolk	33 1-3
Franklin	25
First Church, Norfolk	25
Johnson's Grove	25
Rosemont	33 1-3
Holy Neck	25
Windsor	33 1-3
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	50
Henderson	25
Mt. Auburn	40
Chapel Hill	25
Graham	25
Turner's Chapel	25
Franklinton	25
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	25
Georgia and Alabama Conference.	
Ambrose	25
Vanceville	25
Alabama Conference.	
Cragford	25
Wadley	100

Paying SOMETHING now will make it easy to pay ALL by April 30, 1925. Where there is a will there is a way, and God always helps those who try to their capacity to help themselves.

THE MISSION BOARD,
Elon College, N. C.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

DO NOT WASTE TIME DWELLING ON "WHAT MIGHT HAVE BEEN."

At times when you look at your life partner, do you wish he or she were different? Do you have some one in mind whom you wish your betterhalf resembled in habits, form or manner? But do you stop to think that every human being has faults?

Perhaps the person you wish your helpmate were like has many disagreeable traits which would be more annoying to you than those of your life companion.

You might be deceived by that ready smile or that well-groomed appearance. In and about the house that person may be ill-tempered and slovenly. The cheerfulness you are so attracted by might turn out to be a mere pretense. Most persons keep up an appearance of good humor, and few have as much genuine good temper as they would lead others to think.

Too many look upon the home as a place to give vent to their ill-temper.

You should consider yourself fortunate if you have a companionable team-mate, and not be foolishly dwelling upon what "might have been" had your choice been otherwise. (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

LIFE'S TRAGEDY AND ITS CURE.

"Surely He hath borne our griefs and carried our sorrows."—Isa. 53:4-6.

Bright, beautiful and joyous as is life, yet it ever hides a tragedy. Sin, a bitter seed, rankles within it. Sorrow will blight its joy. Sooner or later, death will eclipse it.

With the Jew, this tragic view of life took a moral form. With their great characters, sin was the specter that darkened life. It was the soul that felt the deadly wound. Estrangement from God, the sense of His displeasure, and spiritual death, made the far more awful tragedy for the Jew.

But this despair of His children moved the heart of the universal Father. The tragedy was too deep for human remedy, and so He sent His divine Son to the rescue. The guilt was too foul for mortal to cleanse. and so He gave His only begotten to the cross, that from His blood should issue a fountain of cleansing and "healing for the nations." Death was too mighty a foe for man to overcome, and so the Lord Jesus Christ descended to the conqueror's dark empire, wrested from him his scepter, and rising triumphant proclaimed to the ransomed sons of men: "I am the resurrection and the life!"

Thus is the nameless tragedy that veiled the world turned into joy, victory and endless life. Sin's burden is removed from the conscience; sorrow banished from the heart; fear supplanted by hope, and "death swallowed up of life." This is the evangelical of the atonement.

And for us, it but remains to rejoice in the measureless love that turned life's hopeless tragedy into joy, and to devote our ransomed lives to the willing service of Him who suffered for sins, the just for the unjust, that He might bring us to God.—*Rev. Junius B. Remensnyder.*

Prayer.—The Lord's Prayer, all the circle joining.

WEDNESDAY.

REPENTANCE.

Lesson: 2 Cor. 7.

"Godly sorrow worketh repentance to salvation not to be repented of."—V. 10.

In modern days the grace of penitence and the virtue of humility have receded into the background of our thinking. We like to think ourselves strong, and sin a delusion and sorrow a waste of time and effort. But we forget that we cannot put sin out of business by ignoring its existence, when its vile work is all about us and in our own hearts and lives.

The pity of the modern neglect of this great requirement of the faith is that it is so much more vital and enlarging than is often recognized. The word in the Greek means "a change of mind." That is enlightening as to what repentance ought to do. It ought to change our minds, our outlook on life, our motives and pursuits; in short, make different men and women of us. How far from this is our usual thought of repentance! Often what we call repentance is only remorse for the consequences our sins have brought upon us. The remembrance of the sin is not grievous, but its result is troublesome. We must get to the point where we are sincerely sorry for the sowing rather than troubled about the crop. David is the true example for all penitents when he cries, "Against Thee, Thee only, have I sinned and done this evil in Thy sight." He felt the eyes of the Almighty sear his sinful soul.

Sorrow like this produces true repentance and leads to genuine salvation. It is the primary requirement of the new and deeper life. Godly sorrow, sorrow unto men and God for what we have done amiss, and for the opportunities of good we have missed in a needy world—this is what we require to break our hearts and plow them for the seed of the Spirit. Such sorrow and repentance will bring no regret. Rather there will come relief and heart-cleansing. While the heart is bold and unbroken, sin will hold sway. Our only possible disposition is expressed in the cry of the great Santa Teresa, when after a lifetime of reform and striving for the kingdom she lies dying, and says, "A broken and a contrite heart, O Lord, Thou wilt not despise."—*Rev H. D. Ranns.*

THURSDAY.

THE SOWER AND THE SOIL.

"Behold, there went out a sower to sow."—Mark 4:3.

Emphasis in the parable of the sower needs to be placed upon the soil. The sower is one, the seed is one and his work and purpose one; but the ground is different. If there was an equal amount of land of the four kinds of soil, then three-fourths of the sower's time, work and seed were lost. The trouble with the first soil was from without. It had been made hard by outside influences. It would have responded to the sower's work if it had been well broken up. The difficulty with the second kind was from within. It, too, might have yielded increase if a sufficient amount of dynamite had been used. The trouble with the third kind of soil was both inward and outward. Bad seed had come from without and had grown from within, and the good seed of the sower was choked out. Proper preparation of this ground would have been rewarded by a large yield. As every one who hears the gospel is represented by one of the four kinds of soil, it is very necessary that we take heed how we hear.

Prayer.—Our Father, we thank Thee for the good seed, and we cry unto Thee for help, that our minds and hearts may be sufficiently prepared to receive it. *Amen.*—*T. E. White.*

FRIDAY.

TRUE VALUES.

"A man's life consisteth not in the things which he possesseth."—Luke 12:15.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. 22:1.

"Riches profit not in the day of wrath; but righteousness delivereth from death."—Prov. 11:24.

"He that trusteth in riches shall fall, but the righteous shall flourish as a green leaf."—Prov. 11:28.

Everybody faces the problem of riches and poverty. Some are enormously rich and abjectly poor. Others are abjectly poor and enormously rich. Our estimate of things usually is based upon material possessions, honors, power of influence, but we learn that too often folks of this class have none of the inner signs of the finer qualities of manhood.

Science discovers deadly gases, and it is used in preparation for war to make it easier to destroy everybody instead of making the tasks of life easier. Power of influence is used to break down Sabbath observance instead of setting forth the true values of the day. Something is fundamentally wrong, and that wrong is, the loss of the sense of true values. We are dealing with superficialities, running after money, honors, and things that hang on the chest and make lions of us, when, instead, we need the power of self-control, we need the capacity to spend the Sabbath with ourselves profitably; we need character true and strong; we need God; we need predominant spiritual life. We need to go to the Church on Sunday and affirm the fact of the human family and universal brotherhood and then carry that idea with us in our practices and dealings with men during the week. It is a waste of time to get in a Sunday frame of mind if it is not to be applied in every-day life.

Prayer.—Our Father, give us a hungering and thirsting after righteousness, and the courage to believe in and stick to it. Hasten the time when all shall know that the only true values are: moral worth, justice, fair play, honesty, righteousness, and the things of God. In His name we ask it. *Amen.*

SATURDAY.

FREEDOM FROM SIN.

"If the Son shall set you free, ye shall be free indeed."—Jno. 8:31-36.

In regards to the untoward habits of life, it is quite usual to recognize the sin and then proceed to make excuse for it. For instance, most folks admit the evils of alcoholics, but excuse themselves for using it, until finally the doing of the things diminishes the sense of the sin of it. It is like going into an ill-ventilated room—one almost suffocates at first, but eventually gets used to it and breathes easy. But the poison is there just the same.

Such is the power of habit: participation deadens the sense of its evil effects until one is bound head and foot and cannot break away. Only Christ can break these chains. He came to set men free. He came to make men new—give them new natures, animate them with new motives, inspire obedience to the essential spirit of Christian living, to give them a new world of thought.

"Commit thy way unto the Lord, and He will bring it to pass."

Prayer.—Our Father, forbid that we shall neglect salvation and lose the power of righteousness. Forbid that we shall live separate from Thee and Thy great spirit. Forbid that at last

(Continued on Page 14.)

Christian Orphanage

DEAR FRIENDS:

Four little children who are now in the county poorhouse appealed to us through one who is very much interested in their future citizenship to give them a place in our Orphanage. You have some idea as to what a home in a county poorhouse means to these little children. I am told these children have strong, healthy bodies, bright minds and if an opportunity is given them they will likely make excellent citizens. The Christian Orphanage will be glad to take and care for these little helpless children if it had funds to support them. This is an opportunity for you to do some charity work. Just a little help from you might mean a teacher, a trained nurse, a lawyer, a doctor, or a President—who knows? Many such appeals come to us, and just a little help from you might enable us to lend a helping hand.

Thanksgiving is approaching rapidly. The Christian Orphanage depends largely on this special offering to carry us through the winter months. We have seventy-five on the waiting list. A little help from each member in our denomination would make it possible for us to not only care for the number we now have, but would help us to take a part of those who are pleading to us for a place. Can we have a little help from each member of your Church and Sunday School and swell our Thanksgiving offering to larger proportions. Oh, just a little help from each member will make our work lighter, the little children's lives brighter and happiness will fill their hearts. Plan a large offering and work your plans and let us all rejoice together.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 30, 1924.

Amount brought forward $14,006.49

Sunday School Monthly Offerings.

North Carolina Conference:		
Howard's Chapel	$ 2.00	
Oak Level	3.33	
Needham's Grove	.50	
New Lebanon	1.00	
Baracca Class	2.00	
Union Grove	3.00	
Hines Chapel	3.35	
Liberty Vance	6.42	
Haw River	9.16	
Zion	1.50	
Salem Chapel	1.39	
Damascus	7.70	
Christian Light	9.40	
Wake Chapel	7.16	
Third Avenue, Danville	4.13	
		62.04
Eastern Virginia Conference:		
Suffolk	$ 25.00	
First Church, Portsmouth	5.60	
Pleasant Grove, Va.	3.00	
Wakefield	3.96	
Franklin	5.00	
Berea, Norfolk	5.00	
		47.56
Valley of Virginia Conference:		
Winchester		6.43
Georgia and Alabama Conference:		
Wadley	$ 3.57	
Spring Hill	4.50	
Rock Spring	1.93	
		10.00
Northern Church:		
Pleasant Hill S. S., Ohio	$ 13.21	

Special Offerings.

Irene Reiber	$ 15.00	
A Friend, Durham	15.00	
Edgmont Baptist Philathea Class.	14.00	
Special Collection, Ga. & Ala. Con.	9.70	
		53.70
Grand total		$14,199.43

PROGRAM OF FIFTY-FOURTH ANNUAL SESSION WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, RANDLEMAN, N. C., NOVEMBER 5, 6, 7, 1924.

FIRST DAY.

Wednesday Morning (10:30 o'Clock).

Devotional Services, by Rev. T. J. Green.
Enrollment of Ministers and Delegates.
Organization—Election of Officers.
Words of Welcome, by the Pastor, Rev. J. M. Allred.
Response, by Rev. W. J. Edwards.
Report of Program Committee.
Filling Vacancies on Committees and Appointment of New Committees.
Annual Address by the President, Rev. G. R. Underwood—Subject, "Growth."

Wednesday Afternoon (2 o'Clock).

Devotional Services, by Rev. L. W. Fogleman.
Report of Executive Committee, Rev. G. O. Lankford, Chairman.
Reading Church Letters and Ministers' Reports.
Report on Moral Reform, C. R. Scotten, Chairman.
Open Discussion on Report.
Miscellaneous Business.

Wednesday Evening (7:30 o'Clock).

Devotional Services, by Rev. J. H. Dollar.
Report of Woman's Board, by Mrs. D. A. Cornelison, Chairman.
Report on Foreign Missions, Rev. A. K. Scotten, Chairman.
Address, by Dr. J. O. Atkinson.

SECOND DAY.

Thursday Morning (9 o'Clock).

Devotional Services, by Rev. W. J. Edwards.
Reading Minutes.
Report on Christian Endeavor, Rev. W. C. Martin, Chairman.
Address, by Rev. W. B. Terrell.
Report on Sunday Schools, F. M. Wright, Chairman.
Address, by Dr. W. T. Walters.
Report on Education, Dr. D. A. Long, Chairman.
Address, Dr. W. A. Harper.
Sermon, by Dr. W. S. Alexander, College Pastor, Elon College, N. C.

Thursday Afternoon (2 o'Clock).

Devotional Services, by Rev. R. O. Smith.
"Our Orphanage"—
Address, by Superintendent Chas. D. Johnston.
Address, by W. K. Holt, Chairman Board of Trustees.
Report on Home Missions, Rev. T. J. Green, Chairman.
Report on Religious Literature, Dr. E. L. Moffitt, Chairman.
Address, by Prof. P. J. Kernodle, Managing Editor "The Christian Sun."
Miscellaneous Business.

Thursday Evening (7:30 o'Clock).

Song and Praise Service, Rev. J. H. Dollar, Leader.
Sermon, by Rev. T. E. White.

THIRD DAY.

Friday Morning (9 o'Clock).

Devotional Services, Rev. W. N. Hayes.
Reading Minutes.
Report from Representative Southern Christian Convention on Special Matters. Open Discussion.
Miscellaneous Business.
Closing Consecration Service, Dr. J. O. Atkinson in Charge.
Adjournment.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

The following is the program of the ninety-ninth annual session of the North Carolina and Virginia Christian Conference, to be held at Apple's Chapel, Guilford County, N. C., November 11, 12, 13, 1924:

First Day—Morning Session.

Devotional Services, conducted by the President, Dr. P. H. Fleming.
Roll Call of Ministers and Churches and Enrollment of Delegates.
Organization—Election of Officers.
Words of Welcome by Pastor, Rev. C. E. Gerringer.
Response, by Rev. H. B. Hall.
Report of Program Committee.
Report of Executive Committee, Dr. P. H. Fleming, Chairman.
Appointment of Special Committees and Filling of Vacancies.
Annual Address, by the President, Dr. P. H. Fleming.
Communion Service. Benediction.

First Day—Afternoon Service.

Called to Order.
Devotional Service, led by Rev. L. L. Wyrick.
Treasurer's Report.
Motions and Resolutions.
Report of Committee on S. S. and C. E., Rev. J. F. Apple, Chairman.
Address by Rev. J. E. McCauley.
Discussion and Vote on Report.
Report on Moral Reform, Rev. S. M. Lynam, Chairman.
Report of Committee on Entertainment.
Adjournment.

Second Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Reading Minutes.
Miscellaneous Business.
Report of Committee on Religious Literature, Rev. J. E. McCauley.
"Our Church Paper," by Prof. P. J. Kernodle, Managing Editor.
Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
"The Church and the College," Dr. W. A. Harper.
Discussion and Vote on Report.
Adjournment with Benediction.

Second Day—Afternoon Session.

Devotional Services, by Rev. P. T. Klapp.
Report on Home Missions, Board, W. P. Lawrence, Secretary.
Report on Foreign Missions, Rev. P. T. Klapp, Chairman.
Report of Woman's Board, Mrs. L. L. Vaughan, Raleigh, N. C., President.
Address on Missions, Dr. J. O. Atkinson, Mission Secretary.
Miscellaneous Business.
Report of Entertainment Committee.

Third Day—Morning Session.

Devotional Services, by Rev. H. E. Crutchfield.
Reading Minutes.
Report of Special Committee.
Report of Budget Committee.
"Christian Orphanage," Superintendent C. D. Johnston. Exercises by Children.
"Men and Millions," by Dr. C. H. Rowland.
Sermon, by Rev. H. S. Alexander.
Benediction.

Third Day—Afternoon Session.

Devotional Services, by Rev. J. A. Ledbetter.
Miscellaneous Business.
Report of Collectors and Treasurer.
Report on Superannuation.
Report of Committee on Memoirs.
Fellowship Service.
Reading Minutes.

C. E. GERRINGER,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 9, 1924.

Subject: "The Feeding of the Five Thousand."

Golden Text: "I am the bread of life."—John 6:35.

Lesson: John 6:1-15.

Devotional Reading: Psa. 107:1-9.

Reference Material: Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17; John 6:16-71.

It must have been great to live in Jesus' time. What stirring scenes were enacted wherever the Master went! Life was never dull or drab and commonplace when He was around. He gave it color and adventure wherever He touched it.

Take for example, the story of the feeding of the five thousand. Jesus had taken His disciples to the other side of the sea of Galilee after a strenuous campaign on their part as well as His. He wanted them to have some rest and an opportunity to compare notes after their first missionary tour. And they withdrew to the "desert places," a place where He thought they would have solitude and privacy.

But He could not be hid. The Master's teaching and healing and, most of all, His personality, had caught the imagination of the people and a great multitude followed him. John intimates that it was curiosity which led them to follow Him. But that did not make any difference to Jesus, for Luke says "He welcomed them, and spake to them of the kingdom of God, and them that were in need of healing, He healed." Jesus capitalized the instainct of curiosity. He knew that those who came from mere curiosity, as well as "fools who came to scoff," often remained to pray. And He did not consider His own comfort when there was an opportunity to teach or to heal.

He must have told them some interesting things, for they remained with Him even until the close of day. They even forgot they were hungry. But as the day wore away, the disciples became concerned about the crowd, and they suggested that Jesus send the people away, that they might get their supper and arrange for a night's lodging. The disciples said, "Send them away." Jesus said, "They have no need to go away; give ye them to eat." Here is a parable of life; a parable that speaks eloquently of human callousness as compared with divine compassion. And this were a great sin, for inasmuch as we do it not unto the least of these, we do it not unto Him.

Andrew was a great "fisher of men." He "first findeth his own brother, Simon Peter, and brought him to Jesus," and now he finds a "lad" with five barley barley loaves and two small fishes. But what were these among so many? Poor Andrew, like the young man with Elisha, and like many of us today, saw only material things. He did not see the unseen, but very real spiritual forces and resources. Alas! that we cannot see that our meager resources are multiplied and enriched an hundredfold when we bring them to Jesus.

The Master had not only compassion, but common sense. He made the people sit down in companies—all things were to be done decently and in order. He took the food and returned thanks —He knew that the Father was the giver of every good and perfect gift. He gave to the disciples and had them to give to the people—He knew that one of the finest things He could do for men was to have them do something for Him. And He had the disciples gather up the broken pieces that remained—He knew the human and sinful tendency to waste. If the Master walked with His eyes on the heavens, He kept His feet on the ground. There could be no real religion for Him without commonsense.

When we consider the feeding of the five thousand, we are in the realm of mystery. The human mind can hardly see how five barley loaves and two small fishes could be made "to go around" among so many. But the miracle is repeated every year. The farmer who goes out with his bushel of seed and comes in from the harvest with thirty or sixty or an hundredfold is a witness to the miracle of divine multiplication. The one who makes possible the latter may well have made possible the former.

The people wanted to make Jesus king. But the Master did not want to be made king by force. His kingdom is not of this world, and love, not force, is the ultimate principle. He knew the subtle danger of the hour of victory, and He "withdrew again into the mountain alone." The story of the temptation was "continued in the next chapter."

Teaching Points.

1. Curiosity is a legitimate means of leading folks to Christ.
2. People like the "free things" of religion.
3. The Master looks upon the multitudes with compassion.
4. God tempts no man; but He tests men.
5. The forces of the kingdom cannot be reduced to statistics.
6. He reckons in vain who reckons without the divine resources.
7. Anything brought to Jesus is multiplied in value and efficiency.
8. The final authority is not what we say, but what Jesus says.
9. Meager resources have infinite possibilities when consecrated to Christ.
10. It is a great thing to find a man for Christ; it is a greater thing to find a boy for Him.
11. The lad in our midst holds the key to the situation.
12. The progress of the kingdom is held back by pessimism.
13. The divine forces work in an orderly way.
14. He who eats with the Master is filled.
15. The more one gives, the more one has.
16. Waste is sin.
17. When men accept Jesus' way of living, there will be enough for all and to spare.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

November 9, 1924.

Topic: "Stewardship—Our Abilities for Christ."

Lesson Study: Matt. 25:14-30.

The solution for the ills of the world is the yielding of ourselves to the service of Christ. We are God's, and all that we have is God's. We have in the lesson study a beautiful story of how two trusted servants used their Lord's money for the best interest, and we have the sad story of how another, because he had small opportunities, seemingly, quit the job assigned him. When the master returns for his interest, the two former were ready to face him, having done their best with their abilities, and the latter one having failed to use his talent, returned it to his master and confessed his failure. Now, that was a sad time fore the one who had failed. His days had been spent idly, and he knew that he was a failure. He had not only wasted his opportunity, but had not made that which belonged to his master count for anything. When we do not give our talent to Christ, His work suffers and we suffer. We should give ourselves unreservedly, because we belong to Him, and what we have is only entrusted to us by our Creator. The giving of our abilities will involve the giving of our strength and our sympathy in thought, feeling and action. There is no excuse for those who have few talents being "quitters." Christian Endeavorers, as "friends of Christ, friends in Christ, and friends for Christ," must give their abilities to Christ.

THE S. S. AND C. E. HANDBOOK.

The publication of the Sunday School and Christian Endeavor Handbook has been delayed on account of the failure to get the minutes from two Conventions. We have written repeatedly for them, and hope to get them in time to get the book out within the next few days.

W. T. Walters,
Chairman Board of Religious Education.

OUR MEMBERSHIP OF TOMORROW.

By Rev. James H. Lightbourne,

Regional Director of Christian Education, Southern Christian Convention.

The Church of the living God is doing a great work. We venture this affirmation, confronted by an insistent propaganda of pessimism, by the hostility of a numerous and militant school of prophets and by the widely circulated and glaringly presented newspaper descriptions and portrayals of American crime and American immorality. We dare this claim, despite criticisms from within and charges from without. We even adventure further into the realm of boldness and in the face of apparent and real weaknesses and failures, assert the Church is attempting more and accomplishing more than at any other period of her history.

We do not have space nor time to enter into a presentation of the sources of study nor methods of reasoning which lead us to this conclusion. We do, however, beg to state that it is the result of carefully outlined study and research, and not the mere challenge of a young man's loyalty to the Church of his day.

We now fare forth to more daring. We affirm that, notwithstanding her present greatness in the realms of vision and accomplishment, the Church is not accepting, and therefore not meeting, the challenge of the day as she should. Mingled with our pride is shame; with our boastings, chagrin! We would suggest that the Church of today cannot meet the problems and tasks of the day as they should be met. We offer as a subject for consideration the proposition that the Church is not prepared to meet the situation. In many sections, and in many instances in all sections, the ministry, not to speak of the membership of the Churches, is not prepared. And when we consider the membership of the Churches we are forced to recognize that it is woefully uninformed both as to the situation itself and the high caliber of Christian character and Christian enter-

prise required by the nature and extent of the task. In this we are neither censuring nor condemning the membership of the Church. It suffers the natural consequences of an incomplete and inadequate program on the part of the Church itself. The emphasis on individual salvation has been so insistently and unwisely emphasized that unexpected and certainly undesired by-products have resulted, and these have fastened themselves upon the membership of the Church subtly but effectively.

When a few years ago a group of Christian men received a vision of the greater task, and therefore the greater responsibility of the Church, and carried it to the official leadership of the denominations, and through them secured the cooperation of the denominations in a mighty forward movement of Christian forces, they were happy in the conviction that the battle was won. Since then, the interdenominational features of that grand undertaking have largely gone into financial and spiritual insolvency, and the denominations are even now wrestling in prayer and faith for an honorable solution of the problems developed by the thousands on thousands of unpaid pledges. We have within the hour returned from hearing an address by the president of the Southern Baptist Convention. In the address, reference was made to the inability of their mission board to finance the careers of ninety young people prepared and ready to sail for the mission fields. We have read and we have listened to many harsh arraignments of our constituencies in relation to the pledges made in those great denominational drives. We have not entered into the spirit of these for the reason that we felt when the drives were made, and we feel now, that the membership was unprepared for the great demands made on it.

We would not overlook here that these financial drives had associated with them educational features of the highest order of Christian polity. In the final summing up of the value of the great movements of 1919, we are confident it will be discovered that the educational phases of the campaigns made by far the greatest and most permanent contribution. Missions, evangelism, devotions and stewardship have been presented to the constituencies of our Churches with greater intelligence than ever before, and with as great fervor. The educational aspects of the forward movement in our own Christian Church were especially given prominence, and it necessarily follows that a rich harvest of better-trained and better-informed memberships of Churches will be reaped.

This leads us to the matter on our heart. On Sunday, November 2d, the Department of Christian Education in the Northern Conventions, and the Board of Religious Education in the Southern Christian Convention, will appeal to the Sunday Schools, the Christian Endeavor Societies and the Churches of our brotherhood for an offering for the support of the work of Christian education. It is in reality an offering for the preparedness of our membership of tomorrow. It is an offering for the development of our educational program, which embraces in its scope the smallest of our Sunday Schools and all of our colleges. It is an offering for the training of boys and girls, and even men and women in the Christian life. What will you do?

At the very beginning of this article, we wrote of an unprepared membership. We did so advisedly. We believe we are warrented in using such an expression. We believe we are supported by facts and results. We realize only too well that we were unprepared. The presentation of the world's needs and of our responsibility, of the tremendousness of the opportunity and of the necessity of immediate and heroic action broke upon us like the bursting of a shell in a quiet woods retreat, and we were swept off our feet, as it were, by our enthusiasm. And then followed slowly the realization that we were not prepared for the great obligation we had assumed. This does not mean that we, in any sense or particular, feel released from the financial pledges then made. And it does mean that we feel it more than ever incumbent on us to use every legitimate means and method at our disposal to provide training for our boys and girls which will equip them for the even greater tasks and responsibilities of the Church member of tomorrow.

It is a great field of service. And, oh! how large a field. And the responsibility that is ours is increased a thousandfold by the coming into the Church of hundreds on hundreds of boys and girls. What will you do?

We are very proud of the little we have been able to do in this great work. This article goes from our study with the prayer and hope that it will lend its mite toward the increasing of the offering on November 2d.

Holland, Va.

CHRISTIAN EDUCATION IN LEADERSHIP TRAINING.

By Rev. Arthur A. Richards,

Director of Christian Education New England Christian Convention.

Only a few years ago, the writer heard Dr. Omer S. Thomas, of Dayton, Ohio, state in an address given at the Western Christian Convention, assembled in Albany, Missouri, that "Leadership is the biggest word in the English language." And more and more I am convinced that the statement is true. Perhaps there are more sentimental and more religious terms that we emphasize over and over again, but the word which holds the "master-key" which will unlock the doors in every field of modern life is "leadership." In every field, eyes are fixed upon the leaders. And how much attention is sought in this matter just now in the field of politics. It is no light burden that rests upon the shoulders of the voter as he or she marks the ballot in favor of the persons who are to be the leaders in this fair land.

The ringing of the school bells after an almost solemn silence of several months reminds one, too, that our children are rushing away from homes day after day to have close personal contact with a leadership which represents the field of education. And the local papers are daily mentioning the names of those who have gone or are going to the various colleges and universities which represent the field of higher learning. And here again we are reminded that they are to live in close fellowship with a leadership which will leave its mark upon the face of their souls for life.

Leadership there always has been, and always will be, but the vital element is the kind of leadership. When we survey the field of education and see all the provision that is made that the youth of the land may have the best of schooling, buildings, equipment, athletic fields; in fact, everything in this line that is needed is being fast provided. Instruction given by a teaching staff which has been carefully prepared and trained for a particular work. And yet the most essential and the biggest factor of all is so many times lost sight of entirely. It is that of the kind of leadership.

I am not craving public office, and yet when it comes to choosing the teaching staff in our schools, I often feel that I would like to be a member of every board of education in our land. The biggest class of leaders in the world is that which is composed of the teachers, and the years when they are making their impressions on the lives of youth is that period which so largely determines the whole afterlife. And yet when we read the qualifications of the teaching force which has been engaged for the nine-month period we find no reference to that which every parent should rise up and insist on as being an essential part of a leader's training. We are made aware of the course and the grades, the particular teacher is to have charge of; we are informed of the educational merits of the teacher; we are greeted with the statement that he or she graduated with high honors and the highest degree from the biggest school. But we scan in vain for the statement that would enlighten our minds and lighten our hearts for those other qualifications which the school boards do not always demand.

When will we ever get to that place when we place degrees and grades in their proper place. We must have an educated and highly trained leadership in teaching, but the leaven which is needed in every measure of meal is that of Christian education. I realize, through experience, that our State universities for the most part prohibit Christian education because of the State laws, and also that those same State laws put the ban on religious education (so far as it may be the Christian religion) in our day schools. But laws are not unchangeable, and constitutions are not unamendatory; we must have a training which will insist upon these essentials until they are granted.

My plea is for Christian Education in leadership training, and so long as so many States prohibit religious instruction in State schools and universities, the only places to which we may look for help are the Churches of Christ and the schools and colleges bearing His name.

The Department of Christian Education in our denomination has visioned this great need, and it has outlined a program which is as thoroughgoing and far-reaching as prayer and vision and work can make it. It has made this great need its study, and it stands ready to help every Conference and Church to formulate plans for organizing in the local Churches a department of Christian education.

However, the greatest asset of the denomination in supplying this need is that of our own Christian colleges and schools. These schools were dedicated to the task of supplying our Churches and communities with a Christian-trained leadership, and they are maintained through the sacrifices of a Church constituency which has dedicated its support to this end. May God grant that the future kingdom work which our people will do will show the way to greater sacrifices in support of every kind.

The greatest need today is a Christian-trained leadership and it is our task and our duty and our opportunity to supply the need. Jesus saw it that way, and He carefully chose and trained a leadership for His work. So must it be with His Church, and so must it be with the Christian schools. We need not so much to lift our eyes unto the fields, for we know they are always white unto harvest; but we need to work and to pray, that the Lord of the harvest may have Christian-trained workers to glean the ripening grain.

"To the harvest field away,
For the Master calleth;
There is work for all today,
Ere the darkness falleth,
Swiftly do the moments fly,
Harvest days are going by,
Going, going, going, going by."

Franklin, N. H.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Well, hello there, Little Wide-Awakes!

I am glad you never get sleepy when you read the Korner. That's what some one wrote me—goody! I like my Kiddies in this Korner to write me a lot about themselves. Now, listen, dears: pep up a little wee, tiny bit; sit right down and write me your part of a million—yes, a whole million letters. Will you at once? I want to know what you want next week in the Korner.

Oh-ee! listen: While I was gone, I heard a story. Oh! it's good to read, but it's too long for us all at once, so this is the first part of the story; next week we will read all the rest. Don't forget to tell me how you like this witchy-witchy story when you write to me.

Good-by, little Brown Eyes; good-by, little Blue Eyes. Your loving editor,

MADGE FLEMING MOFFITT.

CHARLEY'S OPINION.

The girls may have their dollies,
Made of china or of wax;
I prefer a little hammer
And a paper full of tacks.

There's such comfort in a chisel!
And such music in a file!
I wish that little pocket-saws
Would get to be the style!

My kite may fly up in the tree,
My sled be stuck in mud,
And all my hopes of digging wells
Be nipped off in the bud.

But with a little box of nails,
A gimlet and a screw,
I'm happier than any king—
I've work enough to do!

—*Anna E. Treat.*

THE MOTHER'S PRAYER.

Once there was a good mother, whose chief prayer for her little boy in his cradle was that he might have a loving heart. She did not pray that he might be wise or rich or handsome or happy or learned, or that others might love him, but only that he might love.

When that little boy, whose name was Edward, grew up, it seemed as if his mother's prayer had been answered, and that, in making it, she had been wiser than she knew or dreamed.

She had not prayed that he might be wise; but somehow the love in his heart seemed to make him wise, and to lead him to choose what is best, and to remember all the good things he was taught.

She had not prayed that he might be rich; but it turned out that he was so anxious to help and serve others that he found the only way to do that was to get the means of helping: and so he became diligent, thrifty, and prompt in business, till at last he had the means he sought.

Edward's mother had not prayed that he might be handsome; but there was so much love and good will manifest in his face that people loved to look on it: and its expression made it handsome, for beauty attends love like its shadow.

The prayer had not been that he might be happy; but—dear me! how can there be love in the heart without happiness? Edward had no time for moping discontent, for revenge, or anger. He was too busy thinking what he might do for others; and, in seeking their happiness, he found his own.

But was he learned? Of course, when he found it pleased his parents to have him attend to his studies, he did his best; and though there were many boys quicker and apter than he, yet Edward generally caught up with them at last, for love made him attentive and earnest.

But last of all, though Edward loved others, did others love him? That is the simplest question of all. You must first give love if you would get it. Yes, everybody loved Edward, simply because he loved everybody. And so I advise these little boys and girls who think they are not loved to put themselves the question, "But do you love?"—*Emily Carter.*

OLD WITCH NEDA.

By Abbie Phillips Walker.

PART I.

Once upon a time—thousands and thousands of years ago, I expect; for no one ever hears of Old Witch Neda in these days—an old witch named Neda used to jump on her broom-stick, with another broom in her hand. She used to fly about the sky, brushing the cobwebs off the sky. What she really did was to brush away the little rain-clouds that the stars used for veils when they were tired of shining.

"You let our veils stay over our faces," said the little stars, quite angry with Old Witch Neda. "We want them. You wicked Old Witch, go away!"

But Old Witch Neda would only laugh a cackling laugh, and go on with her broom, sweeping the cobwebs off the sky.

"Silly little stars," said Old Witch Neda; "they would have the sky in most untidy state if it were not for me. I have to sweep every night. If I didn't, the sky would be full of cobwebs. 'Veils,' indeed! These silly little things don't know the difference in veils and cobwebs."

One night, the stars were all wearing their veils, when along came Old Witch Neda with her broom and whisked them off, and the little stars were so angry that they forgot their nice manners and rushed at Old Witch Neda, darting little sharp points right into her face and making her wink and blink, so that she could not see where she was going—and, oh-oo! she bumped into the Moon, who was just coming out from behind a cloud to see what was going on. "Look out where you are going, Old Witch," called the Moon.

Old Witch dropped her broom and made a grab for the Moon—and she caught him, too, right by the nose.

"Here! here! here! let go my nose!" he cried. But Old Witch did not let go at all. She hung on and carried him off to her house on the top of a high mountain.

"I'll give these silly Stars something to cry about now," she said as she opened a dark closet and threw in the Moon.

"They won't have any moonlight for a while, and if I can get the Sun now, I can have all things my way in the sky and make those silly Stars sorry they were rude to me tonight."

The next day, the Sun was shining, and not thinking a thing about any harm coming to him, Old Neda put on her smoked glasses, and long cape, and high-topped cap. Then she jumped on her broom-stick and flew straight for the Sun. Of course, the stars were asleep and could not warn the Sun, and he thought it was a black cloud sailing towards him.

"Ah, now I can take a little nap," he said; "here comes a black old cloud I can hide under for a while. I do get so sleepy shining all day," and then he gave a yawn and got ready for his nap. But something happened—he didn't know just what, but before he could stop the yawn, he felt a jerk—and then he was covered with something black and whizzed along at a terrible rate of speed to—he did not know where.

"There, I guess I can run things to suit myself for a while," said Old Witch Neda as she took the Sun from under her cape, winking and blinking. Then she threw him into the dark closet with the Moon and closed the door.

Of course, the stars awoke, as it was dark, and it became dark right away when Old Neda stole the Sun; so the little Stars shone and winked all night and all day, too, because the Sun did not come up—and they did not know when the night was over at all.

The next day and the next night they twinkled and shone; then they began to get sleepy.

"I wonder what can be the matter with us," they said; "this is the longest night I ever saw."

"And I wonder where the Moon is," said one little Star, "and why the Sun is so lazy this morning."

Old Witch Neda was flying about laughing at them all this time. "I can tell you where the Sun is and the Moon too," she said. "I have them both locked up in a closet in my house," and off she flew on her broom-stick, leaving the little Stars speechless with amazement.

(Continued Next Week.)

FAMILY ALTAR.

(Continued from Page 10.)

there shall be any great gulf fixed between us and Thee. May we live with Thee now and forever. In His name, we ask it.—*Amen.*

SUNDAY.

WHAT A CHRISTIAN SHOULD FORGET.

"Forgetting those things which are behind."—Phil. 3:13.

A perfect Christian life is a judicious balance between forgetting and remembering. Experience is a great teacher, and it results from remembrance. Even an animal grows wary of the trap into which it has once fallen and suffered. So our past should warn us of our weakness. It is only the simple who do not learn from temptation and pitfalls.

A study of our experiences also shows us the intervention of a loving Providence. How often we have been graciously delivered! Meditation of bygone incidents strengthens our faith. "Because Thou hast been my help in the past, therefore under the shadow of Thy wings will I rejoice." Yet "forgetting," which the apostle urges here, is the principal duty of the progressive Christian. His is the forward look. His path is an ascent, and he must beware of the past burdening his advance. Having learned his lesson, he must "forget the things that are behind."

The Christian should not cherish the memory of his mistakes, as brooding over these will only discourage him. They are natural to human infirmity. He must expect to make mistakes. He will make them again. To be ever thinking of them, and fearing their recurrence, will only hold him back.

Nothing is more blessed in the gospel than this grace that we can "forget those things which are behind." Despite every hindrance, the Christian is to press onward and upward. The past, with its sorrows and shame, put forever behind, his aim is altogether set on the supernal heights.—*Rev. Junius B. Remensnyder.*

REV. J. W. ELDER.

Rev. J. W. Elder was born in Chambers County January 15, 1862, and fell on sleep August 22, 1924, being 62 years of age. When quite a boy, about 13 years old, he joined the Church at New Hope, and pretty soon gave his life to the Christian ministry.

As a minister, he was modest, very much reserved, yet faithful in rendering service for the Church. Few men have ever lived who won and held with increasing esteem their associates as did he, being a man always true to his convictions, fighting for imperishable moral treasures.

He came into our community eight years ago with a heart full of longing to live in a larger way. He gained the admiration of all who knew him. We feel that his influence, teaching and noble deeds are well worthy of a place in our remembrance. He has labored self-sacrificingly for the cause he loved so dearly. While we feel that we cannot do without him, yet God is too good to make a mistake.

We wish to express our sympathy to the bereaved ones, and as to our own loss words are inadequate to picture our feelings. Therefore, be it

Resolved, That, although our hearts, as well as those of his companion, children and relatives, are so deeply grieved because of our loss, yet we rejoice in the hope that it is all well with him.

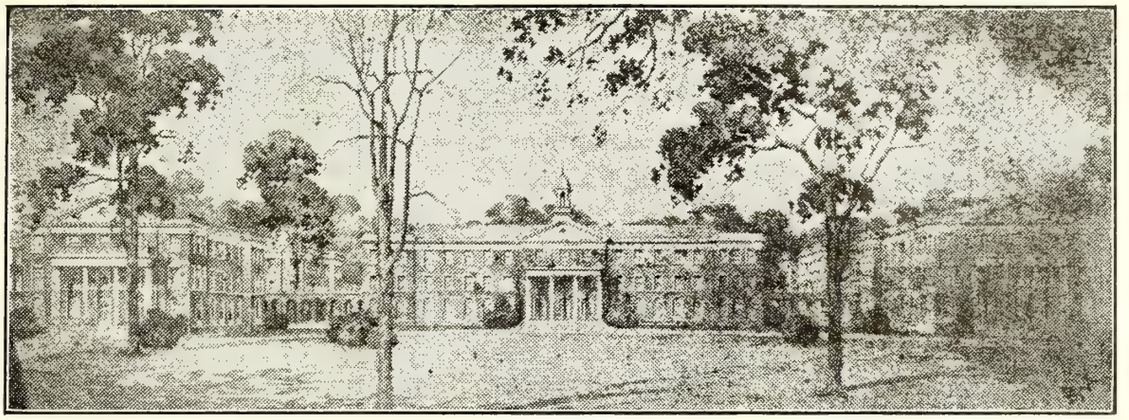
That as he was willing and pure, laboring in his simple, straightforward manner, he expressed a character of sterling excellence.

That we offer the sincere condolence of our hearts to the bereaved family, pledging our continued faithfulness to the principles and activities that engrossed his life.

That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Church record, and a copy be sent to The Christian Sun and the Progressive Age for publication.

W. C. WANN,
MRS. LULA CLARK,
REV. R. L. WISENER,
Committee.

Elon is Building for the Future



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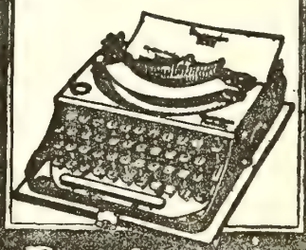

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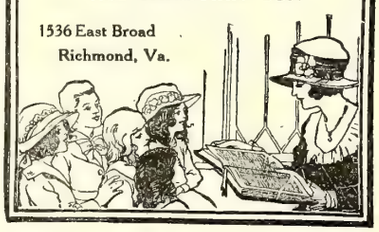

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, NOVEMBER 6, 1924. | NUMBER 45.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Great Magazine.—

The International Council of Religious Education has just issued the first number of a new journal, the *International Journal of Religious Education,* with Dr. Edward W. Raffety as editor. If the first number of the journal is any indication of what it is to be in the future, it will take its place at once at the head of religious educational publications. It is well conceived and well executed. It seems that copies of this publication have been sent to many superintendents and pastors. It ought to receive a careful examination, and many subscriptions should flow into its office in Chicago. It is just the kind of publication which so many schools need for their work. It seems to be practically filled with common-sense methods which we can really use in our work.

Member of Cabinet Dies.—

Henry C. Wallace, Secretary of Agriculture, died in Washington, D. C., October 25th. The nation's business was halted for four hours on the following Monday, while the funeral of the late Secretary was conducted in the east room of the White House.

President and Mrs. Coolidge, members of the Cabinet, the diplomatic corps, and many other government employees attended the funeral, which was conducted by the Rev. Wallace Radcliffe, pastor of the Church which Secretary Wallace attended while in Washington. At 3 o'clock Monday, the funeral party started for Des Moines, Iowa, the residence of the Secretary. Secretary of the Interior Hubert Work accompanied the party as the official representative of the President.

Mr. Wallace is the first Cabinet officer to die in office since the death of Henry Payne, Postmaster-General, during the first Roosevelt administration. The Secretary of Agriculture had done excellent work in his department, and his going will be widely mourned. Dr. Charles F. Marvin, director of the United States Weather Bureau, has been asked by the President to take charge of the administration of the affairs of the department for the time being, in the absence of Assistant Secretary Howard M. Gore.

Ford Withdraws Offer.—

Henry Ford has withdrawn his offer for Muscle Shoals. He stated in an interview in *Collier's Weekly,* announcing the withdrawal, that what should have been a simple matter of business has become an involved political question, and that he is in business, and not in politics. He declared that he believed the Muscle Shoals property might be operated by government engineers, but that he thought the plan of the President to operate it by an impartial commission was best. The withdrawal of Mr. Ford's offer somewhat lessens the complication of this much-involved matter. He is right, however, in declaring that this vast national resource should not be split up, but should be operated as a unit for the good of the nation. It has possibilities unequaled by any other property in America; Niagara alone excepted. and that only as an equal. While politicians cavil, the vast power of Muscle Shoals lies idle. We need more action and less talk from the government.

Methodists Go Outside of Ranks.—

Dr. James L. McConaughy has been chosen as president of Wesleyan College. He has been president of Knox College, Galesburg, Ill. Dr. McConaughy is one of the younger educators, a graduate of Yale, and a former professor in Bowdoin and Dartmouth. He first came into prominence as an opponent of the adoption of the German method in education. He is a well-known enemy of the lecture method in teaching. Dr. McConaughy's election to the Wesleyan presidency is the second time recently that the Methodists have gone outside their ranks for a head of an important institution. The other was Walter Dill Scott, president of Northwestern University. Dr. McConaughy is not yet forty years old. He has, however, climbed to a high position in the educational world.

The choosing of Dr. McConaughy as head of a great Methodist institution is important, in that it shows that the Methodist Church feels that efficiency, and not denominationalism, is the end to be achieved in the Church college. It means, too, that gradually the liberal element of the Church is coming to triumph.

Bible in the Philippines.—

Hon. Teodoro R. Yangco, a leading Filipino Christian, said at the World's Sunday School Convention, in Glasgow: "Before America came to the Philippines, the Bible was a closed book. We had certain forms of Christianity, but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution and often death. But today, how different! The Bible is open. Sunday Schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious oppression are gone forever. We are living in a new era." Mr. Yangco told how, when he was six years old, his mother, at the command of the priest, had burned a Bible which had come into her hands, and he went on: "I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe, to read the Bible. I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest Book in the world."—*Missionary Review of the World.*

Students Stir Up Presbyterians.—

The resolutions passed by a group of Presbyterian students which met recently at Saugatuck, Mich., has stirred the Presbyterian Church profoundly. *The Presbyterian,* long the mouthpiece of opposition to Fosdick, opened fire with an editorial under the caption "Students' Sacrilegious Impertinence." In the course of the editorial, *The Presbyterian* remarks: "The State school, where there is no religious instruction, is safer than the professed Christian school which is undermining truth and dishonoring the Church's testimony and the Word of God. If this is the result of the work of Christian colleges, then no wonder the Board (of Christian Education) cannot secure sufficient funds for their work. No sane or thoughtful Christian could give the Lord's money to produce such results as this."

In a reply the board has made public, it says: "Our board has no responsibility whatsoever for these resolutions; but we are profoundly anxious about the spiritual life of these students. . . . This group came together, as have many other bodies of students recently, for the purpose of studying religious problems in their college and university life. They spent three days in conference and devotional study of the Bible. The report they drew up which has been widely published was supposed to give their analysis of the situation from the student's point of view, and to suggest the remedy. These frank statements must be examined with great care. We must see to it that a wise directive contact is established between these inquiring young people and Church leaders. It would be unfortunate to lose our patience with the young people in our own households because they have said things, some of which our mature judgments cannot confirm."

Students may not be, indeed often are not, right in the conclusions which they reach, but the fact that they are thinking deserves some degree of praise. What the Church must do is not to suppress the young people, but to direct them. We honor the man who dares to go ahead. We plead for initiative, and when young people answer to our appeal we turn and score them with vile epithets. What can they think of the Church which does it? How long can we hope to hold them? What can we hope to do for them when we build barriers between them and us? They need sympathy, understanding and love. This we must give them, so we can save them to the Church and to Christ.

NOTES-PERSONALS

Rev. W. D. Harward, D. D., having closed his pastorate with Elm Avenue Church, Portsmouth, now resides at Windsor, Va., where he is in charge of the pastorate recently vacated by Rev. T. E. White.

Rev. W. W. Staley, D. D., was, at the recent session of the Eastern Virginia Conference, elected president-emeritus of the Conference for life. A token of confidence, gratitude and appreciation well deserved.

Rev. Jas. L. Foster having closed his pastorate with the Waverly Christian Church, is now with his family at their home, Elon College, N. C. Bro. Foster will be glad to correspond with any Church or pastorate needing a pastor.

Those who failed to send their renewals up to Conference will please use the mails for that purpose. Not all can go to Conference, and it is not always convenient to send by your representative, but a money order is safe and acceptable at all times.

The Richmond Council of Churches, with headquarters at Y. M. C. A. Building, meets today for the election of officers, appointment of committees, and the outlining of the work to be immediately undertaken by the council. Executive Secretary Mr. Edward G. Coster can be found at the Y. M. C. A. Building.

Rev. V. T. Crawford, recently joining the Eastern Virginia Conference from the Virginia Methodist Conference, is now pastor of our Elm Avenue Church, Portsmouth, Va. His first impressions upon our people there are very favorable, and the outlook at Elm Avenue is quite bright and hopeful.

Dr. W. H. Denison, secretary of stewardship of the General Convention of the Christian Church, on his return from the Eastern Virginia Conference, called at the office of THE CHRISTIAN SUN last week between trains. Will be glad to welcome Dr. Denison to our city when he comes this way.

The Bible Institute Colportage Association of Chicago (D. L. Moody, founder) desires to get into touch beneficially with Christian workers anywhere in the United States who are ministering spiritually to prisoners, those committed to poorhouses or "farms," as well as the boys and girls sent to State industrial or reform schools. The association has a provision for supplying, gratuitously, gospel books, Scripture portions, etc.

Rev. O. D. Poythress and his South Norfolk people are very happy. They have broken the ground for their new $75,000 house of worship. This is a stupendous task, and means a very heavy burden. But a people are never quite so happy as when they are unitedly undertaking a great task and getting beneath a great burden for their Lord. Many burdens, grievous and seemingly unbearable at the time, come in memory to be "the sweet old burdens." We congratulate and envy Bro. Poythress and his people.

The following is pleasing information, not only to THE SUN editors, but readers as well. Many other Christian Endeavor Societies are falling in line also:

"Ramseur, N. C.

"Dr. J. O. Atkinson, Elon College, N. C.

"Dear Sir,—The Pleasant Ridge Christian Endeavor Society has agreed to give one offering a month to the mission work at Fancy Gap, Va. I am enclosing personal check for $1.25, which is our offering for October. Yours truly,

"GEO. T. GUNTER, *Ex-Pres.*"

From the *Daily News Record,* Harrisonburg, Va., we get the following: "Linville, Octover 22. —Many friends of Rev. R. P. Crumpler will be sorry to learn that he is confined to his bed. Mr. Crumpler had been complaining for some time, and after an X-ray picture his physician, Dr. G. W. Rolston, found the trouble was due to a fallen stomach. Mr. Crumpler is the pastor of several Christian Churches on the Rockingham circuit, including Linville, Antioch, New Hope, Beulah and Mount Olivet, and will be unable to fill his appointments for a few weeks." Bro. Crumpler is one of our busy and burdened pastors. We regret indeed to learn of his illness, and trust he will soon be in full health and strength again.

Evidently Mr. J. A. Garber, county treasurer of Rockingham County, Harrisonburg, Va., is somewhat acquainted with the young people in his county, and it is furthermore self-evident that the young people of his county are very similar to those in other counties of this glorious Union. Elsewhere is printed from the Harrisonburg *Daily Record* a rather extended report of Mr. Garber's address recently delivered at Bridgewater College. SUN readers will ask themselves whether Mr. Garber has exaggerated conditions of the people of his acquaintance or whether he portrays conditions that obtain quite generally now. At any rate, the report of his address makes very interesting reading.

The following glad note is in line with what our Conferences and Conventions are all urging our Sunday Schools to do, and that which most of our schools are now doing. It is indeed a splendid omen for the Christian Church and our Sunday Schools that we can co-operate and put on a program that means progress and power. THE CHRISTIAN SUN hopes the day is not far distant when every Sunday School in all the Churches in the Southern Convention will have fallen in line and do the good thing as indicated herewith:

"Windsor, Va., Oct. 29, 1924.

"Dr. J. O. Atkinson, Mission Secretary,
Elon College, N. C.

"Dear Sir,—The Windsor Christian Sunday School decided in September that it would contribute one Sunday's offering out of each month to missions. The Sunday decided upon was the fourth Sunday in each month. I am enclosing our check for $10.26 to cover amount for September and October.

"Yours very truly,

"J. L. ELEY,
"Supt. Windsor Christian S. S."

FIELD NOTES.

Our revival meeting began at Patterson Grove the second Sunday in August. Rev. Elisha Bradshaw assisted in the meeting, which lasted seven days. There were six professions and the Church was greatly revived.

Our meeting at Antioch (R.), beginning the fourth Sunday in September, was hindered by rain the first three days. The remaining three days of the meeting Rev. Elisha Bradshaw earnestly preached three times each day. There were two professions, and the Church seemed greatly strengthened.

L. W. FOGLEMAN.

CHAPLAINS FOR THE NAVY.

BY REV. E. O. WATSON, *Secretary,*
General Committee on Army and Navy Chaplains,
Federal Council of Churches of Christ
in America.

More than a year ago, provision was made by the Bureau of Navigation to increase the number of navy chaplains from 85 to 100. There was, and is, great need in the navy for more even than 100 chaplains. One hundred chaplains would leave some fifteen stations without supply, but would fill nearly, if not all, the more important places.

Earnest call was issued in July and August last for the fifteen additional chaplains provided for. Since that time, we have constantly stressed the demand for chaplains, even going so far as to address the dean or president of all the larger theological seminaries of the country, asking for lists of ministers passing through the seminary for five years past who, in the judgment of the dean, would make good chaplains. A number of names were furnished us, and correspondence was entered into with those. Representatives of the chaplaincy visited a number of the general meetings of religious bodies the past spring and summer and presented the need for chaplains. The general committee on army and navy chaplains wrote to representatives of each denomination, stating the need and urging co-operation in finding the men. A definite article on the need was sent out to the religious press and releases were sent out showing quotas needed from the various denominations. Oothers were requested to write articles concerning the need. To date, the net result of all this effort is that there are now exactly 84 navy chaplains, one less than the number actively in service fifteen months ago.

This office wrote directly to many ministers, asking if they were disposed to consider the navy chaplaincy as a lifework. From these and others, sixteen applications were received, of which ten were approved by representatives of the Churches, three of these failed in physical examination, so that only seven new chaplains have been commissioned. The denominational affiliation of the seven is as follows: Baptist (North), 2; Baptist (South), 2; Congregational, 1; Presbyterian, U. S. A., 1; Roman Catholic, 1. Meantime, resignations, retirements and death removed eight from the active service: Episcopal, 3 resigned; Roman Catholic, 3 resigned; Baptist (North), 1 deceased; Methodist Episcopal (South), 1 retired.

This is both surprising and painful. Surprising in view of the great opportunity for service in the navy chaplaincy; painful as we think of what the failure to respond means on the one hand to the men of the navy, and on the other to the ministry and the Churches they represent.

Each chaplain in the navy on regular assignment has a parish with an average of approximately 1,200 men. Few pastors have as many men, and we dare say none has a better opportunity to reach every man of his parish. Within the compass of a battleship, the chaplain may find at all times each and every one of his parishioners, or secure definite information concerning him. Sooner or later, he touches at the port of practically every country. The chaplain in the navy has an unparelleled opportunity, not only to the men of the ship with whom he is so intimately associated, but a great missionary opportunity as he touches foreign ports. There is, too, opportunity for study, the broadening influence of travel and intimate association with navy officers, who are cultured men. In his work aboard ship, the chaplain does not suffer from ungenerous denominational rivalries. In the reg-

ular ministry, even a small parish in the country or country town has to meet the rivalry of half a dozen or more denominations. The chaplain aboard ship is the sole representative of the Christian ministry. Should the minister be away from the regular pastorate, whether for a long period or a short, there is no fear but that the gospel will be preached and his parishioners have opportunity to hear it. Indeed, too often the pastor's chief fear is that his people will hear too much from some rival denomination. On the other hand, if the battleship is without a chaplain, there is no gospel preached and no spiritual ministry save of a purely voluntary character.

Again, while we would have no man come into the chaplaincy for mercenary reasons, ministers must live in order to carry on their work, and they can carry on that work all the better if assured of a certain living and of adequate provision in case of breakdown, or upon retirement. The budget of the Bureau of Navigation shows that the average provision for chaplains for the next twelve months is approximately $4,186 each for the year—a better average, we feel sure, than is afforded in what might be termed the middle, if not the upper tier of pastoral charges. Should one break down, or reach the age of retirement, under the law, he is assured of three-fourths base-pay for the remainder of his life. The writer was born in the ministry nearly sixty years ago, and entered it actively thirty-nine years ago. He has more than once been face to face with the problem, "what if my health gives way!" and now that he is within a few years of the legal age of retirement in army and navy, it would be a comfort to know that in either contingency he might receive "to the end" three-fourths of his pay. He could easily plan a useful and happy old age of retirement on three-quarters of the requirement for active service. So, all in all, we are surprised, in view of the opportunity also for effective service.

We are pained, above all, that the men of the navy should be left without spiritual ministry. Sixteen stations, averaging 1,200 men, without spiritual ministry means that a total of approximately 19,000 young men of America engaged in the service of their country, representatives of homes of every part of the land, are without spiritual ministry. No argument of pacifist or militarist enters, or should enter, into this. It is a question of 19,000 American citizens who have been taken from their homes to serve their country being neglected by the Churches and allowed to go absolutely without the service of a Christian minister.

It is painful, too, to think that this failure to secure chaplains for the navy may be due either to unwillingness on the part of the Church to give their finest young men to this service, or, on the part of young ministers to invest their lives in such service. It is true the Churches need these men for pastors. Some of our replies indicated that Church leaders would not recommend that young men enter the chaplaincy because there was such a great need at home. This is painful to think of because of the selfish spirit it would indicate, finally resulting in fatal consequences to the Churches themselves. The Church that pursues a policy of that sort has always dried up. Besides, the men who are enlisted in the service of the navy will, in a few years, as a rule, return to the home communities from which they enlisted. Their value as they return is largely dependent upon the religious ministry they receive while in the service. Men who lack such religious service during the period of their enlistment, returning to their communities are not likely to be of value to the Churches to which they return.

From the ministers' standpoint, there are sacrifices in the chaplaincy of the navy. He is called upon to be removed sometimes for long periods from home and home ties. He is cut off to some extent from association with his brethren of the ministry. In many respects, he stands alone. On board ship, he is without the backing of an official board. He must work out his own plans. But what is to be said of the man who weighs mere circumstances of this sort against opportunities and need for service? We believe the true conception of the call to preach includes willingness to serve where there is need, whether at home, in the foreign field or in the chaplaincy.

The call for chaplains is a Macedonian cry. We need men who, in the spirit of Paul, will answer. We need men who have had the threefold vision of Isaiah, the vision of God, the vision of sin, and the vision of grace, and who, qualified by such vision, will reply as he did, "Here am I, send me."

The age limits for chaplaincy in the navy are from 21 to 31½ years. A chaplain should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that he should have experience in work for men and in athletics. He should be a virile, red-blooded, tactful man, standing foursquare and not easily led away by surroundings. He must be a real man and a man's man. Such a man will appeal to officers and enlisted men alike. The navy desires and will accept only the finest and best-equipped men for chaplains. One enters with the rank of junior lieutenant; after seven years' service, he is promoted to lieutenant. After serving not less than eleven years in all, he is promoted to lieutenant-commander, and after that, promotion is according to record by selection. At present, the highest rank to be reached is that of captain, which corresponds to that of colonel in the army. Pay and allowance ranges from some $3,000 on entering the service, to $6,000 in its higher ranks.

We urge Church leaders to look for and commend young men suitable to this service. We urge qualified young men to consider seriously the opportunity of the navy chaplaincy for life investment. We believe it is a ringing call of God. "Who will go for us, and whom shall I send?"

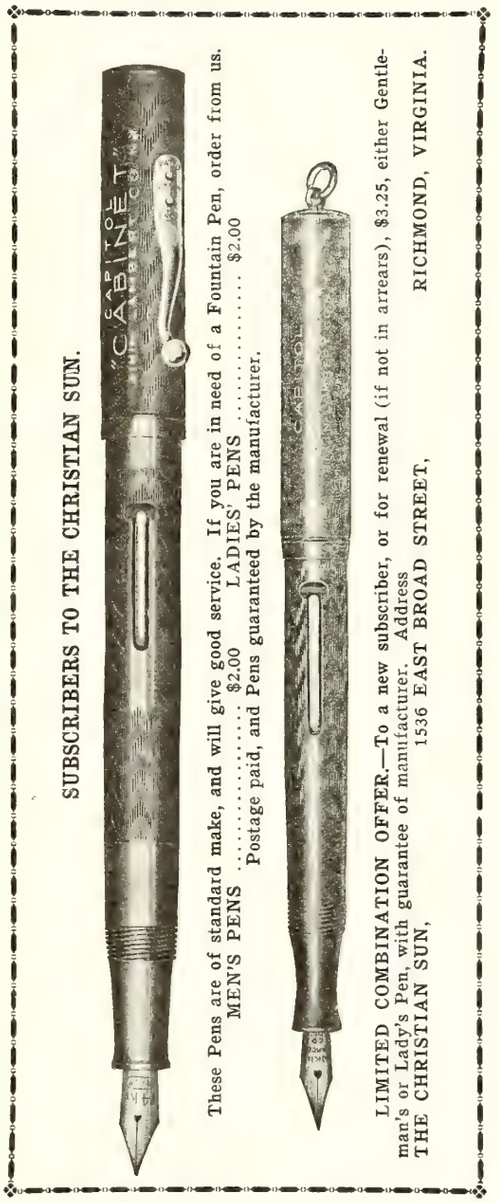
Correspondence is invited either directly with the office of the chief of chaplains, Captain Evan W. Scott, Bureau of Navigation, Washington, D. C., or with Rev. E. O. Watson, secretary, general committee on army and navy chaplains, Federal Council of the Churches of Christ in America, 937 Woodward Building, Washington, D. C.

October 9, 1924.

YOUR OWN CHURCH.

If you want to work in the kind of a Church
  Like the kind of a Church you like,
You needn't slip your clothes in a grip
  And start on a long, long hike.
You'll only find what you left behind,
  For there's nothing that's really new—
It's a knock at yourself when you knock your Church;
  It isn't your Church: it's you!
Real Churches aren't made by men afraid
  Lest somebody else goes ahead;
When every one works and nobody shirks,
  You can raise a Church from the dead.
And if while you make your personal stake,
  Your neighbor can make one, too,
Your Church will be what you want to see—
  It isn't your Church: it's you!

—*Exchange.*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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH ATTENDANCE.

Much is said and written, and more, no doubt, is thought in these days of the decline in Church attendance. Ministers get discouraged. Laymen lose heart. Congregations seem small. The Church is losing ground. All sorts of suggestions are offered to increase Church attendance. Suppers, games, concerts, attractive sermons for young people, more social attractions, all in the interest of the kingdom and the people; and in spite of all these, many feel that Church attendance is on the wane. "Look," they say, "at the crowds at the moving-picture shows, the ball games, the fairs; look at the automobiles on Sunday afternoon. People don't go to Church like they used to do."

It is time to prove that proposition or to get a different view of the situation. Something must be done or faith in Jesus Christ and His Church *will* wane. Nothing hinders progress more than discouragement. The disciples in the storm measured their condition by outward conditions. They looked at the storm and lost sight of the *presence* of Christ and *His* request, "Let us pass over unto the other side." Outward forces are weak compared with divine presence and power. In the present state of mind, many fear for the safety, much less the growth, of the Church. But circumstances must not displace the promises of God. He has promised that the "kingdoms of this world shall become the kingdoms of our Lord and His Christ." His word cannot fail. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." We should heed the word of God more than the words of men. But an examination may reveal the fallacy of current opinion on this subject of Church attendance.

Fairs, ball games, moving pictures *are* attended by crowds. People will sit in the grandstand at a fair, when the night air is chill, and enjoy the performances. No doubt they would complain of the same atmospheric condition in the Church. They will sit in the sunshine and wind in the grandstand at a ball game and make no complaint. It would be too hot for a revival meeting or a Sunday service. This is all true, and perhaps more; but that does not prove that Church attendance is waning. If the fair lasted all year, the crowds would not be there. The races could not last. The lunch places would be vacant. If these things lasted as long as Church attendance, they would fall out of the race. They are commercial and social sports that have their place and perform their part and then cease for a time. No right-thinking mind would condemn such organizations as fairs; but the Church must not be deceived by the crowds, the expenditures, and exhibits of farm, factory, forests and the mechanical world. Domestic and commercial exhibits, school products, with beasts and birds, help to develop society and the great masses, human interests and human co-operation.

What this editorial has in view is to lead readers to *see* and *feel* that Church attendance is not on the decline. If all the people in any community, town or city, who attend Sunday School, Church services, Church societies, religious meetings, were brought together in one throng, they would outnumber all other meetings—and this goes on all the time. In a given period of time, and over a given area of space, Church attendance is on the increase, and righteousness is growing in public thought, public purpose, and public favor. Behaviour on railway trains, in public assemblies, in factories, in stores, in schools, is improving all the time. The religious organizations outside of the Church, which are nothing more nor less than the Church at work beyond herself, as Y. M. C. A. and Y. W. C. A., King's Daughters, welfare workers, orphanages, are all outpost activities of the Church. The Church activities are increasing all the time. What the pulpit, the pew, and the press need is more faith in God, a more hopeful view of the Church—faith in God, faith in the Church, and faith in ourselves. War puts new evils into society, the Church suffers for a time, but out of it come new activities and new progress. Loss of faith and complaints set the Church back, but complaints and renewed faith set the Church forward. Ths Church needs surgeons as well as advisers. Evil must be removed before treatment can cure.

A NEW INSTITUTION AT ELON.

Sunday afternoon, October 26th, there began a service at Elon College which, unless the writer is much mistaken, is destined to become one of the outstanding institutions of the Church and the college. It was a vesper service, conducted from 4 to 5 Sunday P. M., in the Whitley Memorial Building. Outside of the brief and essential announcements of the organist in charge, not a word was spoken during the services, and yet one ventures to think that seldom have such deep emotions, high sentiments, noble aspirations, and holy desires been kindled in the hearts of the assembled audience in so brief a time.

The great pipe organ, with its infinite range of harmony and sound, pealed forth in minuet, meditation, and melodies, in pleas and in praise till it seemed that, not the audience only, but the building itself, the hour and the place, were all athrob and athrill with devotion to God and a holy reverence to His name.

Miss Nolan, the college organist, presided, and through the notes and strains of the instrument poured forth her own soul in devout song and happy hymns of praise, trust and confidence in such subdued and sublime manner that the whole audience could not be otherwise than in a holy and reverential frame of mind. This writer does not recall having spent an hour that was more completely filled with all that goes to stir noble sentiments, sublime emotions, and the spirit of worship as was this hour.

The writer is advised that these vesper services begun Sunday, October 26th, will be conducted at 4 o'clock in the afternoon once per month during the college year. If this program is carried out, it takes little foresight to predict that not many of these services will be held before the Whitley Memorial Auditorium will be packed to its capacity. One does not have to advertise and herald a service of that kind after people have come to know it and share its joys. Its goodness and its glory will simply break forth and herald themselves far and near. It would be worth any one's while to ride a hundred miles last Sunday afternoon to enjoy for one hour this glorious volume of praise and prayer and meditation, voiced in the melody of a noble organ and a skilled and soulful performer.

All of which reminds us to say that Elon now has one of the very best and most adequate pipe organs within the range of our knowledge, and one in which the Church, as well as the college, may indulge a praiseworthy and pardonable pride. It is safe to say that in the last half century the art of organ building has advanced more rapidly than in three centuries previous to that time. As a recent writer said in "Church Management," we have now our detached consoles, which make it possible to have an organ in sections, electric action, which makes the response as quick and as soft as that of a piano, and the old superstition is now discarded that the player of an organ must be a strong man. These wonderful improvements have been brought about by that great inventor and world-famous organist, Mr. Robert Hope-Jones, of England, who was, beside being organist of St. John's Church, at Birkenhead, an electrical engineer. One day the inventor undertook the task of moving the organ in his Church from one end of the building to the other. When he had taken down his organ to set it up at the desired location, he found that the space would not permit. He then fell back upon his electrical skill and moved the console and a part of the organ, but applied electrical power to control the remainder of his organ and the speaking pipes. Of course, his first experiments were not successful, but Robert Hope-Jones was no quitter, and he persisted in his experiments until he gave us the present modern instrument with its detached parts employed in various sections of the building and sending forth sweet chimes or soft notes, or great volumes of sound from seemingly closed spaces of the walls of the building. As some one has pointed out, if Robert Hope-Jones had been successful in moving the organ, as he had hoped to do, with little trouble or experiment, he would certainly have avoided a lot of work and months on months of anxiety and worry. But there was not room for it, so he worked and worried until he gave the world its modern organ. "Another hill of difficulty proved to be a way of life."

When we, in our day, sit entranced and inspired by instruments that pour forth their strains and their echoes from various and seemingly all parts of the building in which we worship, our hearts should speak a word of gratitude and praise to Robert Hope-Jones, and before him hundreds of others who wrought to give our day an instrument of holy, heavenly range and uplift.

The vesper service at Elon College is more than a passing enterprise. If built into the college life, as we are confident it will be, it will come to be an outstanding institution, a worth-while enterprise, making a most valuable and helpful contribution to our motto with meaning, "Christian Character First and Always at Elon."

MODERN FREEDOM OF YOUNG PEOPLE.

(From "Daily News-Record," Harrisonburg, Va.)

"Our young people are the most unsecluded, unsuppressed, unsuperintended, unchaperoned youth of all ages; they are the 'freemen of history,'" declared J. A. Garber, president of the Rockingham County Sunday School Association and county treasurer, in an address in which he opened the lecture course at Bridgewater College today.

Mr. Garber declared that the hope of the nation to come lies in the generation of young people strengthening their moral character to meet the increasing problems of tomorrow. In illustrating his point, he quoted one of the great prophets, who after brooding over the condition of his people, said their need was "lengthen your ropes and strengthen your stakes." He declared the American nation, almost overnight, has leaped to the forefront of nations. To meet these new responsibilities which leadership in wealth and achievements brings, the American people, especially the young people, must strengthen their moral character to meet the lengthening of their tasks.

Urges Bible in Schools.

Mr. Garber also urged the reading of the Bible in the public schools as one of the means of strengthening the moral fiber of the growing generation. He declared it is almost inconceivable that a great Christian nation as this country boasts to be should object to a policy of this kind in its schools.

"As you enter one new field of study and activity after another; as life, with its new vision, new hopes, and new ambitions unfolds to you day by day, you are lengthening the ropes," said Mr. Garber, talking directly to the student body, "and let me urge that you strengthen the stakes.

Must Get Self-Control.

"You are a part of the great group of young people today who are enjoying an extended freedom unknown in any other age of the world, and to balance this you must achieve a stabilizing self-control.

"A generation ago parental authority was somewhat in style, and the conduct of young folks was governed in a measure by that authority; but in the last generation such external restraints have disappeared with marvelous rapidity, so that today, in our country, in place of the Asiatic method of seclusion and repression, we have absolute freedom and abandon.

"Our young people are the most unsecluded, unsuppressed, unsuperintended, unchaperoned youth of all ages. They are the 'freemen of history.' Our theory is to train them in individual initiative, to develop self-control, to teach them to rely on their own judgment. We throw them on their own resources. This is very good when they have the resources!

Cites Girls' Drinking.

"We do not need to go far afield to find groups of young people who are making unmitigated nuisances of themselves because the length of their freedom has got beyond the strength of their self-control. How often a splendid concert, an inspiring lecture or sermon is spoiled for a large portion of the audience by the jabbering of two or more young people whose new-found freedom is supported by no self-control! The story is told of a group of American girls, supposedly from one of our best families, who recently went with a publicly organized party on a tour of Europe. These girls drank, smoked and behaved so immodestly that they became a scandal to the entire party. They were enjoying a liberty that they knew not how to handle.

"And so with many—their moral stakes are too weak to their lengthened ropes of freedom, and their tents are wildly flapping—and so we have our modern 'flapper.'

Freedom Rests on Self-Control.

"This brings me to a principle I would like for you to remember: real freedom must rest upon self-control. Freedom is something more than release from old restraint. May I give you a very simple illustration? A few months ago I planted in my yard a tree-rose and drove a stake in the ground by its side to support it from the attacks of the wind. That tree in its heart may resent this restraint and may be calling for freedom, but if the only freedom it is seeking is the release from encumbrance of that stake, it will discover, when I remove the stake, that the only freedom it has really achieved is to fall over when the first wind blows. The first step toward freedom for that tree is to grow deep roots on which it can safely depend; then, when I remove the support, it can defy the storm.

"So in life, young people's freedom is never a matter of mere release from old limitations. It is essentially a matter of substituting positive inward self-control for the outward restraints.

Cites Released Slaves.

"What is true of the individual is true of the State. We have learned that we may slay our kings and get our Robespieres, our Lenines and a reign of blood and anarchy. A half-century ago we set free some eight million slaves only to be followed by a period of suffering and strife that will always remain a sad memory for our fair Southland. These instances teach us the lesson that real freedom in a State does not consist alone in making a tyrant stop taking charge of a people, or in removing external restraints; but that it does consist in the intelligent ability of people to take charge of themselves and exercise the self-control and restraint necessary to insure the safety and happiness of society.

Prepare for Tomorrow.

"Nationally, as we lengthen the ropes we must strengthen the stakes. As a nation, we have made marvelous strides in the past several decades. In the fields of science and applied mechanics, our inventive genius has never known a parallel in all history. In power and influence, we have grown from a second-rate nation to a great world power. Our extension has been little short of a miracle, but I would pause to ask seriously if we have strengthened our stakes as we extended our ropes.

"Are we building a foundation for our national life that will securely support this great expanded superstructure? We are lengthening our reaches year by year in every field of activity. We have time neither for rest nor meditation.

"But I tell you, my friends, this eternal emphasis we are placing on expansion must be matched by a renewed emphasis upon the spiritual forces of life that fortify, that give self-control, that build moral foundations under men. Oh, yes, we are energetic, vigorous and progressive, but we are distracted and restless. We lack poise and balance. We have no spiritual reserve. We have no appreciation of values.

Pay Millions to Foolishness.

"We pay a million dollars a year to see a silly fool tangle up his spider legs and fall down a few times, and we hurrah for Charlie Chaplin because he made us laugh! and we let thousands of our earnest, conscientious school teachers work on a mere pittance because they are engaged in the serious task of training the hearts and minds of our girls and boys for future citizenship!

"The newspapers, day after day, give columns and pages of notice with regard to his training and then we pay a half-million dollars to see this big hunk of meat stand up for thirty minutes and beat the faces of another big brute into a jelly, and we say 'Great is Dempsey!' And all this time we are permitting hundreds of our poor ministers, who are carrying hope and joy and light into the secluded corners of the world, to continue their service of foundation-building with a support that scarcely provides the bare necessities of life. I tell you, we must turn our attention to driving the stakes to match the strain in our civilization. Some way, somehow, we must provide a spiritual underpinning if our Western civilization is to be made secure.

Moral Training in Schools.

"In a large measure, this must be the work of our schools, co-operating with our Churches. First, our free schools should offer more positive moral training. Because of our differing beliefs, religious teaching has been barred from most of our schools, and the result has been that the children have been receiving practically no moral training. Is it any wonder that practically all the criminals are declared to develop during the period of the public school life?

"I have listened to all the different arguments advanced against the introduction of the Bible into the free schools, but I have yet to hear an argument that is convincing. We hear the cry that denominationalism will be taught We forget that creed is man-made, and that the great fundamental moral and spiritual principles of life are set forth as the heart of the Bible independent of any and all creeds. And these principles made real in their lives are the crying need of the youth of our land; and I insist that the State is not laying an enduring foundation for its boys and girls when it ignores this elemental necessity. In its great free-school system it is lengthening the ropes without strengthening the stakes.

"As an economic proposition—if the State had no higher consideration—it should be recognized that an educated criminal is more expensive than one not educated. It seems almost unbelievable that a Christian country should object to the introduction of the Christian Bible into her free schools. If the Bible is a redeeming and saving force in our civilization, certainly the logical time for it to be taught is during the teaching age of the girl and boy, and the logical place is where the boy and girl receive their other educational training. It is no less the duty of the State to teach the heart than the head of the youth, and this cannot be adequately done without the Book.

"Passing to the higher institutions of learning, a note of warning needs to be sounded here. Many of our colleges and universities are turning out mental gymnasts fundamentally unprepared for the responsibilities of life. They have no spiritual stability that can stand the strain of life's toil and the shock of life's tragedy. They represent a splendid superstructure built upon the sand. They have lengthened the ropes without strengthening the stakes.

"My final word is with colleges like this—the small denominational colleges—that recognize that the first and paramount consideration of all education is permanent foundation laying. The Church colleges and other institutions, guided by consecrated hearts as well as trained minds, are the hope of our nation. From these come the leaders into every department of our complex civilization, where they bring the stabilizing influence of their training. My hope is that Bridgewater College, and other Christian institutions of our land may continue to make their rich contribution to our State and nation, not in excelling scholarship, but in moral and spiritual values that will strengthen the stakes that make secure the extended ropes of our civilization."

CONTRIBUTIONS

SUFFOLK LETTER.

Two fairs were held in Suffolk last week—the Four-County Fair, by the white people, and the Tidewater Fair, by the negroes. Both were well attended, and the exhibits were fine. Fifteen thousand attended the negro fair, and thirty thousand the white fair. Farm exhibits, horses, cattle, swine, sheep, poultry would have done credit to a State fair. Machinery, automobiles, manufactures and stores had fine exhibits. Art-work by schools, wild animals and birds, with needlework, made variety that suited all. Winners of blue ribbons were congratulated by their friends. Horse races, auto races, actors, the band, dining-rooms, lunch counters, and side shows furnished entertainment for all tastes and all ages. Rest rooms and health units added comfort and help to the tired and sick. Fireworks at night attracted and entertained the people.

The business, educational, and social contact, under well-regulated supervision, is a valuable asset in community life. The competition in field, barnyard, home, school, shop, store, and factory inspires young people and old to do their best not only in production, but in display. All people know they learn from one author; and such intercourse is in itself a real school. The fair is a great public school, and all are learners. Friday was children's day, and they thronged the grounds and enjoyed the day.

But this is not written for the fair alone, but as a temperance lesson in actual life. There are still some people who think that prohibition is a failure, and that people drink as much as they ever did. I walked through both fairs. I saw no sign of drink, and the behaviour seemed as good as at a Sunday School picnic. I consulted the officers who had charge of conduct in the negro fair. He said: "I have not heard an oath, I have not seen a person under the influence of liquor, there has been no fight, and no occasion for arrest." It was the same at the other fairs. Such a report would have been impossible in saloon days. The abolution of the saloon has wrought such improvement in the business, behaviour, and progress of society as to contradict current reports by mouth and printed page concerning the liquor question. The improvement in society has been equal to the improvement of public roads and public schools. A walk through negro settlements, with new houses, new furniture and musical instruments, automobiles and improvement in dress will convince any doubter on the temperance question. To be sure, the prohibition law is violated! All laws are violated—gambling laws are violated; the Sabbath laws are violated; traffic laws are violated; marriage laws are violated; tax laws are violated; speed laws are violated; hunting and fishing laws are violated; temperance laws are violated; but no worse than others. Violators are under cover. Temperance people are in the open. Two fairs in one week, in one city, make good witnesses for the temperance cause.

W. W. STALEY.

ELON LETTER.

Latin has been going out of style these last few years. Twenty-five years ago in our college, the student who did not study Latin was looked down upon as incapable of taking a solid course. Today, the student who studies Latin in Elon or in any other college is looked upon as an anachronism. Archaeologists who delight to delve in fossils and relics of the past, our modern youth admits, may properly, though improfitably, be interested in Latin; but the red-blooded, twentieth-century citizen has no concern for so antiquated a subject. About 5 per cent of our students are, therefore, regarded as entirely out of date.

The chief reason alleged by the advocates of the ancient classics for the retention of their subjects in the curriculum was that they had disciplinary value for the mind unequaled by any other branch of learning. The natural science men and the other cohorts of the modernists resented this claim. They invented a new kind of psychology to prove their point. They laughed to scorn the very suggestion of mental muscles. The pragmatic psychology knew no value save the practical; no good in any study beyond its vocational uses. These eloquent philosophers out-talked the classicists. They demanded that they be given a trial to make good. The builders of college degree courses yielded, with the result aforesaid. For be it remembered that not many college students will deliberately choose a hard study if they are told by the experts that the easy one will do them the same amount of good. The steady decline of Latin has been an outstanding fact in higher education the past generation.

Meanwhile, the psychologists have in their laboratories been developing methods of testing a man's intelligence and of measuring his mental development. It was not possible a generation ago to test scientifically a man's general intelligence nor to measure in the same accurate way, at various stages, the normalcy or abnormalcy of his mental development. All this is easy today. And many colleges confidently apply mental tests to their freshmen with a view to determining whether they are of sufficient intelligence to be permitted to remain in college. Elon freshmen are acquainted with these tests, though we take them for scientific purposes only. Elon regards intelligence as only one of a number of soul qualities fitting a man to profit by college education.

Princeton University has been conducting a series of studies for several years designed to discover the value of Latin as a contributor to general intelligence and the development of mental ability. Ten thousand students, in a variety of colleges and universities, were selected in their freshman year, and their intelligence scientifically measured and charted. Those who studied Latin as a part of their courses ranked 13 per cent higher than those of the same intelligence who omitted it, and 90 per cent of this superiority in general scholarship, or, roughly speaking, 10 per cent was directly traceable to the study of Latin. This was particularly evidenced in their superiority in English and history, two very utilitarian subjects. The laugh is on the pragmatists. Mental muscle is, therefore, certainly defensible.

It would, therefore, appear that the advocates of classical education are vindicated, and that Latin bids fair to be restored to its once honorable place of leadership in the curriculum of higher education.

W. A. HARPER.

The Eastern Virginia Conference held a busy session. The Conferences thus far attended seem to be rushed for time. Not sufficient time is allowed to discuss many of the reports presented.

IMPORTANT EVENTS IN OUR HISTORY.

In November, 1792, Rev. James O'Kelly and followers withdrew from the Methodist Episcopal Church and formed the Christian Church, first calling themselves "Republican Methodists."

In 1794, at Old Lebanon, Surry County, Va., at the suggestion of Rev. Rice Haggard, they adopted the name Christian. In 1801, Rev. Abner Jones and his followers left the Baptist Church, in New England, and in 1803, Rev. Barton W. Stone, of Kentucky, and his followers, left the Presbyterian Church. They also took the name "Christian," the Bible as their only creed, and the independence of each local Church. In 1808, the *Herald of Gospel Liberty,* the oldest religious newspaper published in America, was started by Dr. Elias Smith, of Portsmouth, N. H.

In 1812, Nancy Cram, of Charleston, N. Y., was the first woman minister to be ordained in the United States.

In 1826, Rev. James O'Kelly died.

In 1844, THE CHRISTIAN SUN was established by Rev. D. W. Kerr, at Hillsboro, N. C.

In 1847, the Southern Christian Association was organized.

In 1853, Antioch College, Yellow Springs, was first college to become co-educational.

In 1854, Christians, North and South, divided on account of salary; but reunited in 1890.

In 1856, the Southern Christian General Convention was organized at Union, Alamance County, N. C.

In 1866, the Southern Christian Convention was organized, and "Our Declaration of Principles, Form of Government and Directory of Worship" was adopted.

In 1876, at the suggestion of Spring Hill Church, and with Rev. J. P. Barrett, D. D., as the leader, the first general home mission movement began with the initiation of the note system.

In 1886, the foreign mission movement began, with Rev. P. T. Klapp as the leader, and Rev. D. F. Jones and wife, first missionaries, sailed for Japan in January, 1887.

In 1890, Elon College was opened and the Christian Missionary Association was organized in 1892.

In 1904, Convention missions was adopted by the Southern Christian Convention, first being defeated and then reconsidered on the last day of the Convention.

In 1907, the Christian Orphanage was opened.

In 1911, the Woman's Home and Foreign Mission Board began work.

In 1917, Rev. J. O. Atkinson, D. D., began work as field secretary of the Mission Board and began the memorable campaign for the raising of a special fund of $100,000 for missions.

In February, 1919, was launched the drive for the Elon College standardization fund.

In December, 1919, the Men and Millions Forward Movement was begun.

In January, 1923, the emergency campaign was started for Elon College on account of the loss by fire of the administration building.

These were great events in our history, but in the last seven years we have done things and made unprecedented progress along all lines.

Membership of Southern Christian Convention in 1917 was 24,587; in 1923, 28,245—a gain of 3,658, or 15 per cent, from 1917 to 1923. Eastern Virginia Conference gained in Church membership 2,033, or 27 per cent; in Sunday School membership, 1,486, or nearly 25 per cent; in value of Church property $691,000, or over 200 per cent; in pastors' salaries, $20,541, or over 100 per cent; in Conference assessments $2,494.45, or about 50 per cent; in Woman's Board, $3,462.12, or about 170 per cent.

J. E. WEST.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

FIRST DAY—NOVEMBER 18, 1924.

Morning Session.

10:00 Devotional Service, by Rev. J. D. Wicker.
10:15 Enrollment and Organization.
10:40 Address of Welcome, by Rev. J. Lee Johnson.
10:50 Response to Address of Welcome, by Prof. L. L. Vaughan.
11:00 Annual address, by Dr. W. C. Wicker, President.
Miscellaneous Business.
Adjournment.

Afternoon Session.

1:30 Devotional Service, by Rev. J. E. Franks.
1:45 Reading Ministerial and Church Reports.
2:00 "Steward Plans for Our Conference," Discussed by pastors.
2:30 Filling Vacancies on Standing Committees.
2:45 Report of Executive Committee, by Dr. W. C. Wicker, Chairman.
3:00 Address, "The Christian Church," by Dr. W. D. Parry.
Miscellaneous Business.
Adjournment.

SECOND DAY—NOVEMBER 19, 1924.

Morning Session.

10:00 Devotional Service, by Rev. B. J. Howard.
10:15 Report of Committee on Social Service, by Rev. J. E. Franks.
10:30 Report of Committee on Education, by Rev. R. L. Williamson.
10:45 Address, "Church and College—Mutual Servants," by Dr. W. A. Harper.
11:30 Report of Committee on Nominations.
11:45 Report of Committee on Religious Literature, by Rev. B. J. Howard.
Miscellaneous Business.
Adjournment.

Afternoon Session.

1:30 Devotional Service, by Rev. J. Lee Johnson.
1:45 Report of Committee on Superannuation, by K. B. Johnson.
2:00 Report of Committee on Home Missions, by Rev. J. Lee Johnson.
2:15 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
2:30 Address, "Stewardship and Missions," by Dr. J. O. Atkinson.
3:00 "The Christian Sun," by Prof. P. J. Kernodle.
Miscellaneous Business.
Adjournment.

THIRD DAY—NOVEMBER 20, 1924.

Morning Session.

10:00 Devotional Service, by Rev. R. L. Williamson.
10:15 Report of Committee on Resolutions.
10:30 Report of Committee on Place of Meeting.
10:45 Address, "The Church's Opportunity Through its Orphanage," by Chas. D. Johnston.
11:15 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
Miscellaneous Business.
Adjournment.

NOTICE.

All persons expecting to attend the Eastern North Carolina Conference, which meets at Pleasant Union (Harnett), November 18, 19, 20, 1924, will please notify Mr. A. M. Long, Lillington, N. C., as to how they expect to come. Those who come by rail will be met at Lillington. The Church is just a little off Highway No. 21, with good road up to Church.

J. Lee Johnson.

EASTERN N. C. CHRISTIAN CONFERENCE.

The Eastern North Carolina Christian Conference will meet this year at Pleasant Union, Harnett County, Tuesday, November 18th, at 10 A. M., and will continue in session for three days.

All Churches are urgently requested to send a full delegation and to meet all their apportionments in full, if possible. Delegates and reports should be in Conference at the opening session, so that officers and committees may be enabled to complete their work on time. It is hoped that all delegates and ministers will be present at the opening of Conference and continue in attendance until the close. We need their assistance in working out the plans of the Church for the State, and they need the information concerning what is undertaken, that they may carry reports back to their respective Churches. This is the only method by which we can do efficient work and develop the cause of the Church in the most successful manner.

Fraternally yours,
W. C. Wicker, *President.*

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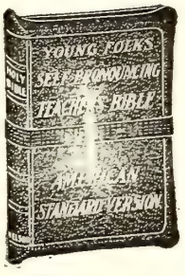

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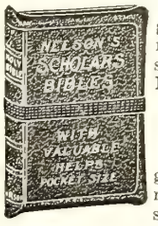

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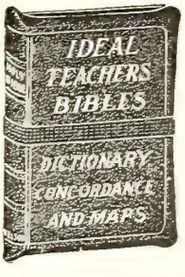

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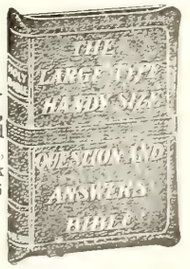

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

FOREIGN MISSIONS.

Wilson P. Minton, D. D., *Secretary.*

Reports at the recent annual session of the Foreign Mission Department showed unmistakably that our work in both Japan and Porto Rico is moving steadily forward. Members of the board stated definitely that, in spite of the reverses caused by the earthquake and considerable sickness among the missionaries, the year just closed was doubtless the most constructive of any previous year. Gradually we are acquiring much-needed buildings in strategic places. We are more thoroughly organized, and we have made invaluable additions to our national forces of thoroughly and consecrated workers. And a goodly number of others are still in preparation for service.

Furthermore, we have placed under appointment to return with Miss Stacy next August, Rev. and Mrs. L. C. Fletcher, now finishing their thorough preparation at Yale. Mr. Fletcher, who is the son of Rev. W. P. Fletcher, D. D., known throughout our denomination, has for years been pursuing a course of study definitely designed to make him fit for missionary service in Japan. He and his good wife, also thoroughly trained, will be valuable additions to our present efficient force. We have also placed under appointment Miss Ruth Kirkpatrick, of Frankfort, Ind. She expects to become a missionary teacher, but plans to take another year of special training before going to the field. She is not only well trained, but, like Mr. Fletcher, she comes from a family of staunch members of the Christian Church of long standing. Others who are ready have been compelled to wait.

We hope to build several new chapels this year, and must plan to secure new mission homes to accommodate the new workers as they go out.

But these forward steps are planned in the face of a most serious financial shortage. The Foreign Mission Department has a present deficit of $11,182.76. Our budget for 1925, including the deficit, is $68,333.26, every cent of which will be needed to maintain the work in a respectable manner. Even then, the amount is $15,822.80 below what our missionaries felt was absolutely necessary to continue the work properly. We have been forced to cause the work to suffer in some features, in order that forward steps might be taken in other necessary features. We could not bring ourselves to believe, however, that the Christian Church would knowingly approve abject retrenchment along all lines.

The plans projected are to be started with the beginning of 1925. But the extent to which they can be carried out will have to depend on our ability to take care of the present deficit. This simply cannot be ignored. It must be handled quickly. We shall proceed with the proposed work just as rapidly as funds will allow. But it can readily be seen that unless the Church takes this matter seriously and sends us the funds to clear up the deficit, even the projected plans for next year will have to be curtailed still further. There is no other way. It is simply impossible to do the work without funds. On the other hand, it will be an everlasting disgrace to our Church if we allow this deficit to stand in the way of the wonderful opportunities for progress now before us, and if we permit it to stop the sending out of these splendid new recruits, of whom there are still more ready and waiting.

The facts are before the Christian Church. The board will move just as rapidly as you will make it possible to do so. If funds do not come in quickly, the deficit will be still further enlarged, and automatically all the splendid things we hope to do this year will be curtailed. Some of our forward-looking pastors and lay-workers have already sent in funds with the ringing word not to retrench. We are not putting on a special campaign, but we are counting on Churches and individuals to voluntarily send us gifts at once to get this deficit out of the way in time to enable us to move forward in 1925. Gifts now will count for more than you can imagine. Here is an opportunity for heroic service. Send in your check to reduce the deficit. Let's wipe it out.

Dayton, Ohio.

MEN AND MILLIONS COLLECTIONS TO OCTOBER 31, 1924.

The following is a list of Churches in all Conferences that have paid 20 per cent and over on their total quota:

	Per Cent.
Eastern Virginia Conference.	
Berea, Nansemond	100
Waverly	55
Suffolk	50
Ivor	50
Newport News	49
South Norfolk	45
Wakefield	40
Windsor	40
Franklin	39
Johnson's Grove	35
First Church, Norfolk	33 1-3
Rosemont	32
Holy Neck	28
Dendron	25
Isle of Wight	25
Mt. Carmel	25
Antioch	20
Oakland	20
North Carolina Conference.	
Elon College	100
Pleasant Grove	100
Raleigh	100
Sanford	67
Mt. Auburn	50
Henderson	49
Wake Chapel	40
Chapel Hill	25
Graham	25
Monticello	25
Turner's Chapel	25
Bethel (W)	20
Catawba Springs	20
Mebane	20
Valley of Virginia Conference.	
Timber Ridge	100
Washington, D. C.	100
Mayland	75
Antioch	20
Dry Run	20
Georgia and Alabama Conference.	
Ambrose	34
Richland	25
Vanceville	25
Alabama Conference.	
Wadley	100
Cragford	54

Forty-two Churches in the Southern Christian Convention have paid over 20 per cent of quota. Many have increased their percentage since August 1, 1924, and several have been added to the list.

Reader, if your Church is not on the list it is time to become active. I believe any Church, with proper effort, can pay 20 per cent of its quota. Don't you?

J. E. West,
Chairman of Mission Board.

"MISSIONARY SUNDAY."

To the Ministers and Churches of the Eastern Virginia Christian Conference:

On the afternoon of the second day of its recent session, the Conference voted to designate and observe Sunday, November 16th, as "Christian Missionary Association Sunday" in the bounds of our Conference. It further voted to obligate all of our ministers, and certain of our laymen, as well as all of our Churches, to cooperate with the Christian Missionary Association on that Sunday by carrying out the plans and objectives as outlined and determined by the association. On the strength of this, we wish to suggest the following:

First.—That every Church in our Conference plan for a morning service Sunday, November 16th.

Second.—That our ministers assist in arranging for these services, and that they hold themselves in readiness to exchange pulpits with their fellow-ministers on that morning.

Third.—That the speakers prepare to present the general theme of "Home Missions," but more especially the history, accomplishments and the claims of the Missionary Association, concluding with a plea for memberships.

The following Churches have memberships as designated: Antioch, 1; Berea (Norfolk), 2; Berea (Nansemond), 11; Bethlehem, 3; Franklin, 7; Holy Neck, 22; Holland, 14; Liberty Springs, 10; Christian Temple, 27; Berkley, 1; South Norfolk, 6; Suffolk, 47; Newport News, 11; Oakland, 1; First, Portsmouth, 6; Elm, Portsmouth, 3; Rosemont, 4; Windsor, 1.

Eliminating the Delaware and Maryland Churches, we have forty-two Churches in the Tidewater section of Virginia and North Carolina. Only eighteen of these forty-two Churches are represented in the Missionary Association, and eight of those eighteen are represented by less than five memberships.

In next week's issue of The Sun, a schedule for the services of Sunday morning, November 16th, will be published. Churches are especially urged to lookout for this. Before Thursday, the 13th, we will have the appointment of each speaker in his possession, together with certain information relative to the field he is visiting.

J. H. Lightbourne,
President Eastern Virginia Christian M. Asso.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR OCTOBER.

Oakland, Suffolk, Va., $3.36; Wakefield, Va., $5.95; Pleasant Union, Lillington, N. C., $7.10; Turner's Chapel, Colon, N. C., $1; Suffolk, Va., $37.33; Sanford, N. C., $9.85; Beulah, Wadley, Ala., $1.90; People's Church, Dover, Del., $21.90; Third Avenue, Danville, Va., $4.94; Apple's Chapel, Brown Summit, N. C., $1.00; Ramseur, N. C., $6.10; North Highland, Columbus, Ga., $2. 67; Linville, Harrisonburg, Va., $2.50; Wentworth, McCullers, N. C., $1.26; Holland, Va., $12.50; Johnson's Grove, Sedley, Va., $2.40; Elon S. S., Elon College, N. C., $2.50; Holy Neck, Holland, Va., $16.00; Elm Avenue, Portsmouth, Va., $7.25; Newport News, Va., $11.00; Liberty, Vance, Henderson, N. C., $4.44; Reidsville, N. C., $5.80; Palm Street, Greensboro, N. C., $13.90; Wake Chapel, Fuquay Springs,

N. C., $3.24; Union (Surry), Dendron, Va., $4.08; Antioch, Harrisonburg, Va., $1.71; Bethlehem, Timberville, Va., $1.51; Pope's Chapel, Youngsville, N. C., $1.69; Wadley, Ala., $1.79; Mt. Auburn, Manson, N. C., $2.84; Morrisville, N. C., $4.50; Salem Chapel, Walnut Cove, N. C., $2.00; Berea (Norf.), Hickory, Va., $10.60; Durham, N. C., $9.30; Richland, Ga., $1.32; New Lebanon, Wentworth, N. C., $2.91; Dendron, Va., $8.24; Citizen's Bible Class, Elon College, N. C., $2.65; Pleasant Grove, News Ferry, Va., $3.00; Leaksville, Luray, Va., $2.93; First Christian S. S., Portsmouth, Va., $11.08; Haw River, N. C., $6.60; Zion, Moncure, N. C., $2.30; Rock Stand, Roanoke, Ala., $1.36; Winchester, Va., $8.27; Pleasant Hill (A), Liberty, N. C., $2.00; Rose Hill, Columbus, Ga., $1.39; Berea (Nans.), Driver, Va., $17.11; First Church, Richmond, Va., $5.66; Mt. Bethel, Summerfield, N. C., $4.25; First Church, Greensboro, N. C., $55.00; Hines Chapel, McLeansville, N. C., $1.40; Rosemont S. S., Norfolk, Va. (for Sept.), $8.53; Rosemont S. S. (for Oct.), $12.33; Monticello, Brown Summit, N. C., $6.33; Ingram, Va., $2.00; Dry Run, Seven Fountains, Va., $2.54; Windsor, Va., $10.26; Burlington, N. C., $74.77; Christian Temple, Norfolk, Va., $450.00—total S. S. collections for month of October, $930.14.

We are grateful to these good schools for their liberal offerings to our mission cause. It will be observed that the number of schools contributing monthly to missions increases from month to month. The contributions from this source all go now to our mountain work in Carroll County, Va. We are happy at what these loyal and wide-awake schools are doing.

Gratefully,

J. O. Atkinson,
Mission Secretary.

EASTERN VIRGINIA CONFERENCE.

Report of Home Missions.

While this Conference only increased in membership 46, from 1922 to 1923, making a total membership of 9,527, yet there is cause for congratulations. More Churches have preaching every Sunday, more pastorates are being formed, more parsonages are being built, and more and better Church buildings are being erected than in any period in the history of this Conference.

In 1923, this Conference contributed the following for benevolences:

Conference assessments		$ 7,568.25
Christian Missionary Association		1,450.00
S. S. & C. E. Convention		833.35
Direct to Mission Board, Dayton, Ohio.		384.50
Woman's Board		5,462.72
Mission Board		5,525.45
Men and Millions		12,316.34
Orphanage		5,535.67
Elon College standardization estimated.		7,000.00
Elon College emergency		80,000.00
S. S. for religious education		132.06
Total		$126,208.34
For all other purposes:		
Pastors' salaries	$ 39,075.12	
Other current expenses	19,924.15	
Building, equipment and parsonages	256,021.67	
S. S. & C. E.	9,112.14	
		324,133.08
Grand total		$450,341.42

Per capita for benevolences, $13.24; for all local purposes, $34.02—for all purposes, $47.26.

As this Conference was apportioned 40 per cent of the two million dollars' financial goal of the Men and Millions Forward Movement, we submit herewith certain interesting facts, prepared by the chairman of this committee.

The financial goals were set at $2,000,000, apportioned as follows:

Special mission fund, already raised..	$ 125,000.00
Elon standardization fund, raised....	375,000.00
From regular sources, including Conference apportionments, missionary association, woman's missionary societies, and for the Orphanage....	250,000.00
For Church extenison, to be raised in the local Churches, expended there, and reported to the annual Conferences	500,000.00
New money in this campaign to be subscribed during consecration week	750,000.00
Total	$2,000,000.00

These quotas were based on $80.00 from every member.

The money was subscribed as follows:

Special mission campaign	$ 128,000.00
Elon standardization fund	381,600.00
From regular sources (to come in annually)	250,000.00
For Church extension (to be reported annually)	500,000.00
Men and Millions	533,911.70
Total	$1,793,511.70

The total amount subscribed lacked $206,488.30 of being $2,000,000, and the shortage was in the Men and Millions Fund. This Conference had a Men and Millions quota of $278,261, and subscribed $290,486, making an oversubscription of $12,225.

Collections to October 1, 1924, are as follows:

Special missions, 66%	$ 84,523.42
Elon standardization, 56%	213,227.08
Benevolences, regular sources, 1920-1923 inclusive, 80%	201,475.00
Church extension, 1920-1923 inclusive, 108%	541,795.39
Men and Millions, 23%	123,472.56
Total, 65%	$1,164,493.45
Add Elon emergency	385,223.23
Grand total, 77%	$1,549,716.68

	Apportionment.	Collected.
Special missions	$ 61,089.00	$ 42,262.00
Elon standardization	160,650.00	106,113.00
Benevolences, regular sources	100,000.00	112,925.00
Church extension, 1920-1923 inclusive	200,000.00	409,052.00
Men and Millions	278,261.00	76,515.00
93 1-3%	$800,000.00	$746,867.00
Add Elon emergency		125,000.00
Grand total 109%		$871,867.00

This Conference has collected for Men and Millions fund 27 per cent of its quota and 26 per cent of its subscription. To complete our full quota, there must be collected $201,746, which is the most urgent and vital problem pressing for solution at this session. The Mission Board has borrowed heavily to keep the work going, is facing a large deficit, and invites your full co-operation and sincere prayers in a strong effort to collect this amount by December 31, 1925.

J. E. West, *Chairman.*

Address, "Outline of Plans for the Future Campaign," by Dr. W. T. Walters, President Board of Religious Education.
Miscellaneous Business.
Final Adjournment.

PROGRAM OF THE NINETY-NINTH ANNUAL SESSION OF THE NORTH CAROLINA CHRISTIAN CONFERENCE, RALEIGH CHRISTIAN CHURCH, NOVEMBER 24-26, 1924.

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by the President, Dr. W. C. Wicker.
Devotional Service, Dr. G. O. Langford.
Welcome Address, Dr. W. D. Parry.
Response, Rev. J. Lee Johnson.
Conference Sermon, Dr. J. O. Atkinson.
Communion Service, Administered by Revs. W. C. Wicker, P. H. Fleming, G. R. Underwood.
Announcements by Entertainment Committee.
Benediction.

SECOND DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Enrollment and Organization.
Report of Program Committee, Rev. Stanley C. Harrell.
Report of Executive Committee, Dr. W. C. Wicker.
Reports from the three local Conferences. (Submitting of reports of local Conference proceedings for ratification.)
Report from the Woman's Missionary Convention, Mrs. L. L. Vaughan.
Appointment of Special Committees for this Session of Conference.
Report of Treasurer, W. J. Ballentine.
Report of Committee on Church Polity, Dr. W. C. Wicker.
Annual Address, by President W. C. Wicker.
Adjournment at 12:30 for lunch.

Afternoon Session—2 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Report of Committee on Religious Literature, Rev. J. Lee Johnson.
Address, "Enlarging the Orbit of The Christian Sun," Prof. P. J. Kernodle.
Report of Committee on Christian Union, by Dr. W. A. Harper.
Report of Committee on Social Service, by Rev. J. Lee Johnson.
Address, "The Church's Care of the Child," Superintendent C. D. Johnston.
Report of Committee on Home Missions, by Dr. W. P. Lawrence.
Report of Committee on Foreign Missions, by Dr. J. O. Atkinson.
Miscellaneous Business.
Announcements. Benediction.

Evening Session—7:30 o'Clock.

Musical Program by the Choir of the Raleigh Christian Church. (30 minutes.)
Address, "The Opportunity the Church Faces in the Home Land," Dr. Carl C. Taylor.
Illustrated Lecture, "Enterprises of the Southern Christian Convention," Dr. W. A. Harper.
Announcements. Benediction.

THIRD DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Business Session—New and Unfinished Business.
Reports of Special Committees.
Report of Committee on Budget, by D. R. Fonville.
Report of Committee on Superannuation, by K. B. Johnson.
Report of Committee on Education, by Dr. G. O. Langford.
Address, "Christian Education," Dr. W. S. Alexander.
Report of Committee on Memoirs, by Dr. P. H. Fleming.
Report of Committee on Sunday Schools and Christian Endeavor, by C. E. Stephenson.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

November 16, 1924.

Subject: "Peter's Confession."

Golden Text: "Thou art the Christ, the Son of the living God."—Matt. 16:16.

Lesson: Matt. 16:13-20.

Reference Material: Mark 8:27-29; Luke 9:18-20.

"Who do men say that I am?" The question was asked by the Master nineteen centuries ago. And it was not curiosity that prompted it, either. The Master was not given to idle talk at any time, and least of all when so much was at stake. He asked the question because He was concerned about what men thought about Him. He knew that it did make a difference in men's lives as to what they thought of Him.

The reply of the disciples is interesting and suggestive. Men thought that Jesus was one of the prophets of other days, perchance John the Baptist—Herod thought this—Elijah, Jeremiah, or some other prophet. They knew that He was one of Israel's greatest men. And the answer reflects not only the vagueness of their thinking, but the greatness of His character and its many-sided beauty and wonder. For there was as much difference between Jeremiah and Elijah as between day and night. Like diamonds, the Master's character shone forth in new beauty from every angle.

"But who say ye that I am?" Here is a personal, pointed and pertinent question. It was not enough to know what men thought of Jesus; the supreme thing was what the disciples as individuals thought of Him. Religion, for the Master, was largely interpreted in terms of a personal relationship, and He would know the personal belief of His disciples. What other men thought about Him would have little, if any, influence on their lives; what they themselves thought about Him would have all influence on their lives.

"Thou art the Christ, the Son of the living God," said Peter, with his characteristic enthusiasm. He answered even better than he knew. And Jesus frankly told him that it was the spirit of the Father Himself which had disclosed this vital truth to him. And upon this confession, upon this recognition of Jesus Christ as the divine Son of God—for this is the interpretation which the writer gives Christ's works—would Jesus build His Church. And even the gates of hell would not prevail against a Church so builded. And to such a man, there would be granted that insight into moral and religious life that he would speak with authority, binding and loosing by his words.

The question, "Who do men say that I am?" has been asked throughout the centuries. And even more varied than in the original case have been the answers. Some—a small number—say that Jesus was the illigitimate son of Mary and Joseph; others say that He was a great man and a great teacher; still others say that he was a prophet of God, mighty in word and in deed, but, after all, just a man; and others, with Simon Peter, recognize in Him the Christ, the Son of the living God. Every man is entitled to his own view, of course, but there is one indisputable fact which ought to command the attention of thoughtful men—the group of Christians which have held to the divinity of Jesus Christ, those who have acclaimed Him as the Son of the living God, have most profoundly influenced human life, and have had a gospel that had a redeeming power that any of the other groups have not and, in the nature of things, cannot have.

History affirms this truth, and personal experience confirms it. A study of the history of the Church shows that the sections of the Church which have proclaimed and emphasized the divinity of Christ have shown more vitality and more expansive power. And personal experience attests to the fact that it is Jesus Christ, as the Son of the living God, who offers forgiveness and peace and power to those who are conscious of their deeper needs.

And as in the case of the disciples, the nub of the whole matter for us is what we individually and personally think of Jesus Christ. Our ideals of life, our standard of conduct, our whole philosophy of life will be determined by our answer to Christ's question, "What think ye of Christ?" Let every man take heed unto himself how he answers that question.

Some Teaching Points.

1. It does make a difference what men believe.
2. Jesus Christ cares what men think of Him.
3. Jesus Christ was many-sided in the qualities of Christian character.
4. The vital thing is not what others think of Christ, but what I think of Him.
5. Happy is the man to whom the spirit of God reveals Jesus Christ as the Son of God.
6. Jesus Christ is the foundation of the Church.
7. The Church, made up of men who believe in the divinity of Jesus Christ, shall prevail.
8. Spiritual things are spiritually discerned.
9. The Holy Spirit will guide us into all truth.

FRANKLINTON.

Our Christian Church is doing a very fine piece of constructive work for our colored constituency and membership in erecting at Christian College, Franklinton, N. C., a very commodious and attractive fire-proof dormitory. The building, when finished, is to cost approximately $40,000, and the building committee feels that it is receiving full values for the amount expended.

Under the guiding genius of Mr. Frank B. Simpson, architect, Raleigh, N. C., a fire-proof structure of brick and concrete, two stories high, and containing thirty-two rooms, is being built in a style and with a degree of efficiency and permanency that we feel will appeal to the praiseworthy pride of all our people. Thus far we have had to house in one central building our boarding students and our class and lecture rooms. The building now going up is to be used for a girl's dormitory with the exception of two large rooms on the east end of the first floor for recitation rooms, and one room at the main entrance of the building for administrative purposes. The building is being equipped with all modern conveniences of light, water and sanitation.

President J. A. Henderson, who is a native North Carolinian and a fine product of his race, is proving himself a most worthy president, a capable executive, a competent manager and an exact accountant. It was a happy day indeed for the board of control when Rev. J. A. Henderson, of Warren County, N. C., was elected president of Franklin. Two years of successful administration have justified the board of control in their hopes and expectations of him.

Rev. D. A. Long, who resides at Franklinton, teaches the Bible class in Christian College without compensation, and renders brotherly and scholarly aid in carrying on the work for our people at Christian College. Dr. Long is a real friend to the college and to the race which he has done so much to help instruct and elevate through many years.

Franklinton now needs funds to complete the building in progress, and if any of our readers have any contributions that they can spare for Christian service, we know of no worthier place it could be invested than at Christian College, Franklinton. Dr. Omer S. Thomas, Dayton, Ohio, is treasurer of the board of control, and President J. A. Henderson, Franklinton, N. C., is also financial agent, and either will send receipts or gladly acknowledge any amount that may be contributed. The object of these lines was not primarily to solicit, but to let our people generally know of the fine work that is being done at Franklinton, and especially of the splendid building that is being erected now. The building will certainly be a credit, not only to the college, but to the denomination. A friend and a helper to Franklinton now is a friend and a helper to the whole Church.

J. O. Atkinson,
Secretary of Board of Control.

THINK ON THESE FACTS.

Statistics are dull and dry, we are often told. Statistics are sometimes, however, wonderfully challenging. The interpretation of statistics is a highly profitable enterprise, but we should be sure our interpretaiton is right. For a skillful manipulator can prove anything by statistics, just as he can by the Bible.

We herewith print some vital statistics, without interpretation. We print them as food for thought, with the hope that each reader will exercise that right of private interpretation guaranteed him by our beloved Church, and with the further hope that thought will issue in becoming action for himself and those dependent upon him.

Fact Number One.

Respecting every one hundred men aged twenty-five today, after forty years the following facts will be recorded:

Dead	36
Objects of charity	54
Able to support themselves	5
Well-to-do	4
Rich	1

Fact Number Two.

Respecting every one thousand children this year entering the public schools of America, sixteen years from now the following facts will be true:

Finished grammar school	400
Finished high school	111
Entered college	38
Graduated from college	14

Fact Number Three.

College graduates constitute but 1.4 per cent of our population. They furnish 85 per cent of our nation's leadership. Four years in college give a man six thousand times as many chances of serving his generation in a constructive way.

Christian Orphanage

DEAR FRIENDS:

In the fall of the year, after the year's work is nearly done, when we look back over the months gone by and realize how good God has been to us and the many blessings He has bestowed upon us, it is a time to be happy and to have a heart full of joy and thankfulness. It is a time when we want everybody to be happy. It is a time to bring forth the tithes of our increase and lay it up, that the stranger, the widow and the fatherless may come and eat and be satisfied. When your Church makes its Thanksgiving offering for the Christian Orphanage, the amount you give will help feed the fatherless, it will help relieve the widow in her distress, it will bring joy and happiness to one hundred and thirteen children in your Orphanage. It will fill your soul with an abiding peace.

I want to ask you to remember the children in your Orphanage who need your help, your sympathy and your love. I ask you to remember the seventy-five who are pleading for a home in your Orphanage. Pray that means may be provided for them. Back your prayers up with an open hand and a warm heart and see to it that your Church makes a large offering for your Orphanage. We are counting on you and your Church.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 6, 1924.

Amount brought forward		$14,199.43
Sunday School Monthly Offering.		
North Carolina Conference:		
Bethlehem	$ 5.00	
Youngsville	8.67	
Morrisville	2.00	
Christian Chapel	1.50	
Pleasant Union (H)	7.00	
Pleasant Union (H)	13.40	
Reidsville	6.47	
Henderson	7.33	
Burlington	77.81	
Monticello	2.96	
Palm Street, Greensboro	5.65	
Damascus	1.60	
		139.39
Eastern Virginia Conference:		
People's Church, Del.	$ 10.00	
Antioch	4.00	
Dendron	17.00	
Bethlehem, Nansemond County	4.00	
First Church, Norfolk	5.00	
Spring Hill	3.00	
		43.00
Valley of Virginia Conference:		
Wood's Chapel	$ 1.00	
Antioch	3.25	
		4.25
Georgia and Alabama Conference:		
Beulah		1.50
Special Offerings.		
Cash	$ 3.25	
R. W. Malone, guardian	60.00	
Miss Lois Hatan, Pisgah, Ala.	3.06	
Edgmont Baptist Church Philathea Class, Durham	14.00	
Pervis Tilley	30.00	
		110.31
Grand total		$14,497.88

COMMITTEE ON MEMORIALS MEETS.

The committee appointed at the late session of the Southern Christian Convention, in session at Norfolk, Va., to look into the matter of placing a suitable marker on the site of Old Lebanon, in Surry County, Va., and of having a suitable marker for the memory of Rev. James O'Kelly, the first leader of the Christian Church in the South, met in the pastor's study of the Suffolk Christian Church at 8 o'clock P. M. and was called to order by Judge J. F. West, the chairman.

Present: Judge J. F. West, Dr. J. O. Atkinson, and W. E. MacClenny, and Dr. W. W. Staley, who was present, was asked to sit with the committee in an advisory capacity.

In the absence of Rev. Stanley C. Harrell, the standing secretary, W. E. MacClenny was asked to act at this meeting, and Dr. W. W. Staley was asked to sit with the committee in the session in the absence of Rev. S. C. Harrell.

Judge J. F. West then produced a plat, or map, of the site of the Old Lebanon lot as made by a surveyor, and he told how the land had been laid off and bargained to be sold, excepting a plot large enough for the marker. It was then agreed that this committee recommend to the Eastern Virginia Christian Conference, in its next session at Norfolk, that the said Conference authorize the trustees, recently appointed, to institute proceedings before the judge of the Circuit Court of Surry County, Va., and to get the proper order from the said court for the said trustees to sell all of the Old Lebanon lot in the said county, excepting a small plot reserved for a site for a monument or marker.

Dr. W. W. Staley then presented some estimates and plans for a monument or marker to be erected on the site of Lebanon Church lot.

It was the consensus of opinion that the monument selected be of Vermont marble, and that on the top of this monument be the figure of an open Bible, and that the wording be put on a bronze tablet on the front of the said monument just under the Bible, and the committee is to look into the cost of monument of Vermont marble six feet high above the ground and report to the next meeting. It was thought more fitting to have the monument slightly inclined on the top, so the open Bible would show up to better advantage. It was also asked to get estimates on a concrete walk, five feet wide, from the State highway, which passes through the lot, to the concrete base at the foot of the monument, this concrete base to extend ten feet around the monument; and also for four granite corner-posts. It was decided that the concrete under the monument should be at least three feet thick. Dr. W. W. Staley and Mr. J. M. Darden were asked to get this data for the committee. It was then moved that Judge J. F. West get estimates from some Petersburg firm to do this work, and to make a bid for the job on the above basis.

In regard to the memorial for the Rev. James O'Kelly, it was then moved that this memorial, with the consent of the trustees of Elon College, be placed around Elon College, either on the campus or in one of the buildings. It was then decided to try to get estimates for a statue of Rev. James O'Kelly to cost about one thousand dollars. This estimate was left to be gotten by Drs. J. O. Atkinson and W. A. Harper, they to report at the next meeting of this committee.

It was then moved and carried that Judge J. F. West call a meeting of this committee at the coming session of the Eastern Virginia Christian Conference on Wednesday at 9 o'clock A. M., October 29, 1924.

It was then moved and carried that we adjourn.

W. E. MACCLENNY,
Suffolk, Va. *Secretary Pro Tem.*

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

The following is the program of the ninety-ninth annual session of the North Carolina and Virginia Christian Conference, to be held at Apple's Chapel, Guilford County, N. C., November 11, 12, 13, 1924:

First Day—Morning Session.

Devotional Services, conducted by the President, Dr. P. H. Fleming.
Roll Call of Ministers and Churches and Enrollment of Delegates.
Organization—Election of Officers.
Words of Welcome by Pastor, Rev. C. E. Gerringer.
Response, by Rev. H. B. Hall.
Report of Program Committee.
Report of Executive Committee, Dr. P. H. Fleming, Chairman.
Appointment of Special Committees and Filling of Vacancies.
Annual Address, by the President, Dr. P. H. Fleming.
Communion Service. Benediction.

First Day—Afternoon Service.

Called to Order.
Devotional Service, led by Rev. L. L. Wyrick.
Treasurer's Report.
Motions and Resolutions.
Report of Committee on S. S. and C. E., Rev. J. F. Apple, Chairman.
Address by Rev. J. E. McCauley.
Discussion and Vote on Report.
Report on Moral Reform, Rev. S. M. Lynam, Chairman.
Report of Committee on Entertainment.
Adjournment.

Second Day—Morning Session.

Devotional Services, by Rev. J. S. Carden.
Reading Minutes.
Miscellaneous Business.
Report of Committee on Religious Literature, Rev. J. E. McCauley.
"Our Church Paper," by Prof. P. J. Kernodle, Managing Editor.
Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
"The Church and the College," Dr. W. A. Harper.
Discussion and Vote on Report.
Adjournment with Benediction.

Second Day—Afternoon Session.

Devotional Services, by Rev. P. T. Klapp.
Report on Home Missions, Board, W. P. Lawrence, Secretary.
Report on Foreign Missions, Rev. P. T. Klapp, Chairman.
Report of Woman's Board, Mrs. L. L. Vaughan, Raleigh, N. C., President.
Address on Missions, Dr. J. O. Atkinson, Mission Secretary.
Miscellaneous Business.
Report of Entertainment Committee.

Third Day—Morning Session.

Devotional Services, by Rev. H. E. Crutchfield.
Reading Minutes.
Report of Special Committee.
Report of Budget Committee.
"Christian Orphanage," Superintendent C. D. Johnston. Exercises by Children.
"Men and Millions," by Dr. C. H. Rowland.
Sermon, by Rev. H. S. Alexander.
Benediction.

Third Day—Afternoon Session.

Devotional Services, by Rev. J. A. Ledbetter.
Miscellaneous Business.
Report of Collectors and Treasurer.
Report on Superannuation.
Report of Committee on Memoirs.
Fellowship Service.
Reading Minutes.

C. E. GERRINGER,
P. H. FLEMING,
J. O. ATKINSON,
Program Committee.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

A HOME IS MORE THAN MERE ELEGANCE OF SURROUNDINGS.

Do not grumble because your circumstances will not permit you to live in a more pretentious house in a desirable location and surrounded by spacious grounds. Often those occupying such homes experience but little real enjoyment. It costs more to keep them running. It takes more work to keep the interior in order and the premises trim.

Your humble home, just large enough to be cared for by you and which you can keep homey and comfortable with no great effort is much more to be desired than the larger house, the operation of which is a constant source of expense and annoyance and close figuring to meet its financial upkeep.

Often the ones you envy would gladly change places with you, if thereby they could experience peace, comfort and relief from the many demands of their more expensive place. Fine premises alone do not make a happy home.

A united spirit and a feeling of equality in partnership are what is needed to make a happy home and not mere elegance of surroundings. (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

A LIVING SACRIFICE.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."—Rom. 12:1-2.

Paul was writing to men and women who had but recently embraced a new faith, and this faith called for a standard of living that was alien from the lives of those about them. In the midst of an atmosphere of foulness in those ancient cities, these Christians had to live lives of spotless purity and elevation of character. Wonderful to relate, they did so live.

The word "bodies" here is equivalent to the term "members" in the sixth chapter of Romans, and this means that we must use all our members in the service of God. It is through our bodies that we have contact with the world about us. This exhortation is really most searching, when we recognize its inwardness. It means the hands to be restrained from doing wrong, the ears from hearing, the mouth from speaking it. Our body thus becomes the instrument of training in restraint and control, and also the opportunity of service to others. The soul may speak through the body, or the body may master the soul. The body is the battlefield of the soul.

What an exaltation of the body comes to us when we think of it as a living sacrifice made to God! There is nothing greater that we can offer to God than consecrated living. An increase of genuinely godly living would do more for God and the cause of religion than any other factor. We serve by being. Therefore, offer your bodies a living sacrifice, holy and acceptable unto God. —*Rev. H. D. Ranns.*

Prayer.—That we may realize the importance of dedicating our lives to God, and seeking daily for divine guidance in pure, holy and helpful Christian living.

WEDNESDAY.

THE VALUE OF THE SOUL.

"For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" —Mark 8:36-37.

These are some questions that need no answers, for they are answered in the very asking. This is true of the questions Jesus asked about the soul. We are all worth more than perhaps some of us thought we were. Because we have souls, there is more danger of underestimating than overestimating ourselves. If we placed a higher estimate upon our souls and could rightly value and appreciate them, how could we afford to endanger the loss by living worldly lives? Just think of it! A soul is worth more than all the world. My soul! Your soul! And there is a reason why God puts such an estimate upon it. It is more precious than the world, and will outlive it. Heaven and earth may pass away, but the soul will live on. And yet it may be lost. It may be lost by exchanging. There are plenty of good things we may enjoy and keep our souls; there are questionable things, too, we may have, but only in exchange for our souls.

Prayer.—Dear Father, we thank Thee for the hope of living forever with Thee. Help us to keep that which Thou has committed unto us unto that day. In Jesus' name. *Amen.*—*T. E. White.*

THURSDAY.

THE SECRET OF HAPPINESS.

"And it came to pass, that He went through the cornfields."—Mark 2:23-28.

It was the time of the second picking on a cotton plantation. The sun was setting, but the "hands" remained on at work, for the time was short and rain threatened. From the cotton there came the strains of singing, soft and clear as the tinkling of a silver bell.

"I'll soon be at home ober dere, ober dere; I'll soon be at home ober dere."

We came upon the singer in a little while. Stooped was she with years and gray; but in her eyes and on her dark face was the light of heaven.

"Aunt" Hattie knows God better than most of us. "I'm happy," said she in her quaint dialect; "I'm happy 'cause de Lord God is right down yer in dis cotton fiel'. Don't de Book say dat de Lord walked through de corn fiel's wif His disciples? An' don't hit say dat He am de same yesterday, today and fo'eber? Ah, honey, you ain't gwine ter be happy till ye knows dat de Lord am in de cotton fiel' wif you an' in de kitchen an' in de woods. He's interested now jes like He was den. Yea, He's in de cotton fiel' now. So I'se happy!" —*Rev. John Harrison Allen.*

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

HEAVEN.

"Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

What is the kingdom prepared for us? Though not a great deal is revealed, there is enough to assure of its verity. Jesus said: "This day thou shall be with me in paradise." "In my Father's house are many mansions." "I go to prepare a place for you." "Because I live, ye shall live." It is through His spirit that we, like Paul, receive the fact of heaven. Our text is the invitation into heaven for faithful service. It no doubt will be the perfection of our ideals and all that God is. We shall enter upon it with the same sense and ease and security and possession that a new-born child accepts his surroundings. It will be beautiful and wonderful, and familiar and dear, our own place and the satisfaction of our own love.

God is the natural home of the soul here on earth, growing in His grace, living in Him, nurtured by His care, fed by His bounty, watched by His grace, guarded by His mercy, kept by His love. Loving Him with our own might and soul; then to pass on and find that all peace and rest and blessedness is complete—that is the design and blessed end of our existence.

Prayer.—Our Father, only in Thee do we find what we require. Protect us from every evil, and keep us on our journey, receive us at last into Thy enfolding love and set us in royal state partakers of Thy fullness forever.—*Amen.*

SATURDAY.

SPIRITUAL DECLINE AND REFRESHING.

"For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life."—Rev. 7:17.

When the streams run dry we begin to inquire about their sources—what has happened to the springs in the hills from which they flow? Have they been diverted into other channels? Have the rains ceased on the mountaintops? So when the drought of spiritual influence seems to fall upon our work, we must look to it that the springs are replenished. This need, Christ foresaw, and He has prescribed the remedy. The life of our souls flows from the life of Christ Himself, as the fruit-bearing of the vine branch depends upon the sap that rises in the root-stock. The usual cause of drought in the life of the Church is our separation from the life and the power of Christ.

Prayer.—Our Father, send Thy holy spirit upon us this day to cheer our dull and deadened hearts, release us from the burden of sin, and refresh our souls with quiet, peace and rest. In His name. *Amen.*

SUNDAY.

"KNOWING" AND "DOING."

"If ye know these things, happy are ye if ye do them!"—John 13:15-17.

This is a plea for knowledge which issues in activity. "To know" and "to do"—that is the road to real achievement and happiness. To know what to do and to know how to do it. To dream and to do—to hitch the vision to the task —that is idealism and realism, the blessed combination that brings in the kingdom of heaven on earth.

To dream and not do is not practical. To try to do without the vision is not efficient. Emerson said, "Hitch your wagon to the star." There are many kinds of stars. The Star of Bethlehem is the Star we recommend. Having hitched your wagon to the Star of Bethlehem, there is one other thing to do. Hitch your Star to your wagon. Hitch your wagon to the star—that is ideality; have ideals! Hitch your star to the wagon —that is idealism; make the star do your work!

Catch something of the infinite glory and concrete it to every-day life. Be ideal and be real. Be real and be ideal. That is leadership. That is Christianity.—*Rev. Richard Braunstein.*

Prayer.—That with Jesus as our great model, and with a sincere desire to walk "In His Steps," we may undertake confidently any task.

WAS THERE EVER SUCH CONTRAST?

Practically all the nations of the world have been sitting at Geneva for two months earnestly trying to find a way "to outlaw war"—to quote their own words. It is perhaps the most significant thing in international affairs that has ever happened in the whole history of the world. It is infinitely more significant than the great war or any war that ever was. Our own nation would have rendered greater service to the world by being present at Geneva during September and October than it rendered by participation in the war. The outcome of the war was largely chaos and confusion; the outcome at Geneva was at least a first step toward building a new world order based on Christian ideals.

We were not there; but that is not the worst of it. We, as a government—not as a people—were not only not there, but we were talking in the old war terms while the other nations were talking in the new peace teams. We were discussing preparation for war while the rest of the world was together talking preparation for peace. Was there ever such contrast in all history? And was there ever such irony? For the movement to substitute arbitration for war has been an American movement. For fifty years we have talked it and we largely gave it to the world. The movement for a world court is largely an American movement. Our prophets and statesmen have been urging it upon the world for a century. The movement for parliaments of nations and world organization has been pre-eminently an American movement. America even gave the present famliy of nations to the world. The movement for disarmament has received almost all its impetus from America. And now some strange thing has happened. While the whole world has been for the first time, officially, as governments, trying to build these things into a new world order, we have not only as a government held contemptuously aloof, but we have been repudiating all these things, and acting toward the future as though no wonders were being wrought, as though no new world was being born. On the day the protocol outlawing war was signed, our government took absolutely no notice of it. Not one word came from Washington. One would have thought our President or our Secretary of State would have at least cabled a word congratulating the nations of the world on having taken a step which, up to the last years, we have been working and praying for.

To come back to the contrasts, just when Ramsay MacDonald, speaking for Great Britain, and Premier Herriot, speaking for France, were urging in addresses that stirred the whole world that the nations sign a protocol agreeing to substitute arbitration for war, we were talking preparation for war, and the whole nation, under the sanction of the government, was trying out its strength at arms, engaging in rehearsal for war, indulging in mimic battles and practicing the goose-step. On this day when these statesmen were talking in terms of peace, we were talking militarism. Some of our readers will say that mobilization day had nothing to do with militarism. This is all bunkum! We have collected from every source we could the addresses delivered on that day, and the majority of them are simply pleas to be ready for war, if not actual glorification of war. The point is, we were talking readiness for war while the rest of the world at Geneva was talking readiness for peace. About the most militaristic utterances we have read for years, excepting the fire-eating address of Admiral Rodgers, at Williamstown, where he said we might even want to engage in aggressive warfare some time, is a sermon on the meaning of mobilization day, by the chief of chaplains in the United States Army, Mr. Acton. It is the most disheartening thing we have seen since the war, coming from a Christian minister. We are glad it has been repudiated far and wide. But here is a man speaking as a government official, dwelling upon the inevitability of war while the officials of other nations are talking of the inevitability of peace. Chaplain Acton reminds us that civilization is "wrought out by conflict." Mr. MacDonald and the heads of all the other nations were reminding us that it is wrought out by co-operation. Chaplain Acton was defending force; the statesmen at Geneva were defending conference and goodwill. Chaplain Acton had nothing to offer us in his sermon—neither did any of the other mobilization day addresses we have seen—but guns as defense; the speakers at Geneva were offering world courts and arbitration treaties. All over the nation, on September 10th, hundreds of speakers were telling our boys and girls that preparedness rested on guns and gas, airships and navies; Geneva was telling the world on the same day that preparedness rested on Christian confidence, trust, conference and the sense of oneness in all nations. Our speakers were urging increased armies and navies; the speakers at Geneva were urging the increase of arbitration, judicial and other Christian machinery.

In the matter of armament, the contrast is just as marked. The statesmen at Geneva, after signing the protocol wherein they agree to arbitrate all differences, immediately expressed themselves upon national defense. Thy, with wonderful unanimity of utterance, began to talk of disarmament and lay plans for defense by mutual co-operation, processes of justice and methods of law. Force was to be reduced simply to police proportions. In other words, they were outlawing war among the nations as we have outlawed it among ourselves as individuals, and they were planning to protect the nations against the criminal nation just as we protect the community from the criminal man. Now note the contrast. While they were talking this new language, Admiral Rodgers was addressing the nation from Williamstown on the necessity of building up vast armaments, and Secretary of the Navy Wilbur was telling the nation, through a broadcasted speech at San Francisco, how the next naval battle would be fought, and how we ought to be preparing for it. The speech never once betrayed the slightest consideration that Geneva was building a new world or that anything but war awaited us in the future. He ended his speech with these words (put them beside the words from Geneva): "There is nothing so cooling to a hot temper as a piece of cold steel. There is nothing so conducive to calm and cool deliberation as the contemplation of adequate means of defense by our opponent."

While the delegates from the other nations of the world were hearing of the new instruments of peace—the World Court, simultaneous limitation of armaments, the outlawing of war and substitution of judicial methods for guns and gas—our chief of army ordnance, Major-General C. O. Williams, was telling the people, speaking at Philadelphia, and telling them evidently with great enthusiasm, and with lantern slides, of the terrible inventions for warfare and national defense. The New York reporter says in his rather full account of the lecture: "A crowd that filled the room to capacity fairly gasped at some of the possibilities held forth by these powerful engines of war." No wonder they gasped! There is one whole column containing simply a list of the most horrible death-dealing instruments our government is perfecting for slaughter of our fellowmen. It ends thus: "The modern aerial bombs are now approximately six times more explosive and destructive than those dropped on London and other English cities during the Zeppelin raids of the war." We cannot as a government take part in making the new world at Geneva, but we can go on making the terrible things Major-General Williams described as being perfected by our government! This is America's contribution to the peace of the world!

Well, we are at a great turning point in human history, in spite of our nation refusing to turn with the rest of the world. They will go on their way even though we insist in walking the old way alone. When the nations came together at Geneva on September 1st it was the accepted doctrine that any nation had a right to go to war when it wished and for whatever it wished to attain, and no other nation had a right to interfere. On October 1st, one month later, the accepted principle is "that an aggressor state is an outlaw among nations; that other States may proceed to the chastisement of the aggressor or take steps to prevent the menace of oppression from becoming real, without themselves becoming parties to a conflict." For the first time in human history, international affairs are on a Christian basis. The *New York Times* says: "This great event has passed almost unnoticed in this country, which in past years has so largely contributed to its dominant and underlying ideas. It is a strange paradox that those countries which have been accused freely in the American press of tendencies of imperialism and militarism should have led in this great step toward the elimination of aggressive war and world disarmament, rather than this reputed home of idealism."

Yet we gave this great ideal to the nations, and even the constitution of this new world was drawn up largely by Americans, for which let us be thankful. We do not believe that America has lost her idealism forever, nor do we believe that she shall long be content to walk in the old ways of guns for sole defense of the nation. Neither do we believe that she will long cling to the old pagan doctrine, held by every nation September 1st, of the right of the nation to make war when it pleases. There were those once who said the individual had the right to fight another when he pleased. But they finally were overborne by the enlightened sentiment of humanity. We are the one nation now refusing to join the other nations of the world in the effort to outlaw war on this same basis; we insist on the right to make war when we please. The other nations on October 1st rose out of this doctrine forever. Our nation will some time yield to the enlightened sentiment of the world, as did the individual.—*F. L.*, in *Christian Work.*

NOTICE TO DELEGATES.

All Churches of the North Carolina and Virginia Conference, please take notice that the next session of the above Conference will meet at Apples Chapel Church November 11, 12, 13, 1924, and you are asked to please elect your delegates at your earliest convenience and send their names and how they expect to come to D. E. Michael, McLeansville, N. C.

Those who care to, can reach the Church by auto, it being on a sand-clay road, between Gibsonville and Reidsville, and those who come by train will be met at Brown Summit and Gibsonville. See that your Church is represented, for a cordial welcome awaits you.

C. E. GERRINGER, *Pastor.*

GIFT TO HOPEDALE.

Mr. B. N. Duke, of New York, sent Hopedale Christian Church, Albemarle County, N. C., $25 to pay on the Church debt, which was greatly appreciated.

REV. R. H. COBLE,
Burlington, N. C. *Church Secretary.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES:

Did you like the first part of "Old Witch Neda?" Well, here is Part No. II, and I hope you will like it also.

Let's hear from some of the Kiddies. Don't make your editor do all of the work. Write and tell about the trip you took, or your baby chicks, or—oh, lots of things. If you can't write yet, tell mother what to say—but be sure to send a letter to YOUR EDITOR.

OLD WITCH NEDA.

PART II.

By Abbie Phillips Walker.

"Something must be done, and done at once," said one star. "If we let that old witch have the Sun and Moon, no knowing what will become of us."

"But what can we do?" asked another star. "Here we are up here in the sky, and Old Neda's house is on the top of a mountain. Besides that, she will keep a close watch over them, you may be sure. What can we do, and what will become of us?"

"One of us must go down there and let them out," said the first star. "Now, which one of us will go? That is the first thing to settle."

No one answered for a minute, and then a very little Star said, timidly: "I am willing to go, but I am so small I do not suppose I could do any good."

"You are the very one to go, just because you are small," said the first Star. "And now I will tell you how it can be done. Old Witch Neda will be up here tonight, you may be sure, because she is happy now that she has the Sun and Moon, and wants to see how unhappy we are.

"When she comes tonight, we must make a great fuss and cry because we are so upset, not knowing when it is night or day, and beg her to help us. She will fly around close to us, and when she is very near Little Star we must wail and cry and attract her attention, and then Little Star must jump on the broomstick right behind Old Witch Neda—"

"Oh! oh! oh!" said all the Stars; "oh! oh! oh!" for they were afraid of Old Neda. But Little Star did not cry out; she just winked and blinked and listened to what the first Star said.

"As I said," continued the first Star, "Little Star must jump on the broomstick right behind Old Witch Neda and then close her eyes until Old Neda comes to her house on the top of the mountain.

"Of course, she can only take just one look then, just to see where the Old Witch goes, and the Little Star must stay very still until Old Neda goes to bed, for she usually sleeps in the daytime.

"When all is still and you are sure Old Witch Neda sleeps, then you must go about very carefully and quietly until you find the closet where the Sun and Moon are kept prisoner, and unlock the door."

"But what good will that do?" asked one Star. "They will be out of the closet, but how will they ever get back to their places in the sky? The Old Witch will never bring them, of course."

"Wait, my dear sister, and I will tell you even how that can be managed," said the first Star.

"After you have released the Sun and Moon, Little Star, you must hurry to the place where the Old Witch keeps her magic broomstick, and jump on it. Smooth it three times one way and then three times in the opposite direction, and it will obey you. You must be careful, however, to smooth it but one way until you have the Sun and Moon safely on it with you. But—hush! hush! here comes Old Witch Neda."

Old Witch Neda cackled and chuckled when she heard the wailing and crying the Stars were making over the loss of the Sun and Moon.

"Oh, give them back to us; give them back to us!" they cried. "We will never be rude to you again, even when you pull off our veils."

"Ah-ha!" said the Old Witch, laughing loudly. "I guess you won't be rude to me, my silly little Stars, for I intend to keep the old Moon and Sun locked in my closet and make you shine all the time until you are so sleepy you fall out of the sky. Ha-ha-ha!"

"Oh! oh! oh!" cried the Stars all together, and Old Neda flew close to them to better see how they suffered, and then Little Star did as the first Star had told her to do, and the next instant she was flying along with Old Witch Neda toward her house on the top of the mountain.

Little Star looked just once and saw Old Neda go into the house. Then she closed her eyes and waited until she was sure the Witch was asleep.

Very, very carefully she opened the door and slipped in. Then she looked around, and from under a door she saw a very bright light and knew that behind that door were the Sun and Moon.

The key was in the door, and it took only a second to turn it. "Hush!" said Little Star; "I have come to release you. Do not make a sound, but follow me."

"Little Star took from a chair Old Witch Neda's big black cape and threw it over the Sun and Moon, so their bright light might not awaken the Old Witch, and in another minute they were all sitting on the broomstick while Little Star smoothed it three times one way and three times the other, and then said: "Off to the sky. Take us home, good broomstick."

Away they flew, and in a short time the Sun was shining in the sky just as if nothing had happened to him, and the Stars went to sleep and slept soundly, they were so tired.

Little Star, that night, took her place in the sky very quietly, but the other Stars wanted to know all about her adventure.

"Oh, I just did as the first Star told me," modestly replied the Little Star, "and brought back the Sun and Moon—that was all."

"You were a brave Little Star," said the first Star, "and as a reward, the broomstick of the Old Witch has been made into Stars, which is to be made into a big cross, and in this cross forever shall you shine, and you will take on more brightness than any of us—brave, brave Little Star."

Of course, the Old Witch, having lost her broomstick, could not bother the Stars any more, so they shone and twinkled happily on, always feeling grateful to Little Star for helping them out of their great trouble.

THE SPONGE THAT KEPT HIS PROMISE.

He was the littlest sponge of them all, and he loved his mother dearly; yet it was a proud day when he floated away with all the other little sponges. How proud the mother was of them, these tiny, soft sponges that floated gently away through the clear, still water deep down in the great ocean. For baby sponges set out in the world at once for themselves, till they come to a good-looking place, then they simply settled down and grow there for keeps. They never see their dear mother again like little girls and boys do.

Although this littlest sponge was very proud to go sailing away out into the great ocean, he was very sorry to leave his dear mother.

"I'll come back some day," he called to her; but mother sponge smiled sadly, for well she knew that soon the precious babies would all be growing tight to some rock far from her.

On and on these babies rode through the green water, past all the neighbor sponges, through a school of tiny fishes, on through the deep, still water where rocks were larger than any they had ever seen before.

"I'm tired," said one of them. "I'm going to rest awhile on this nice white rock; I can easily catch up with the rest of you if you go slowly."

But he never caught up, for he never got up. The stone held him fast, and the soft, lacy edges of him grew tough and clung so fast he could not pull loose.

"Oh, well," he said, "this isn't so bad, it might have been worse." Which, after all, is a very good way to look at trouble.

The other babies finally got tired swimming around waiting for him, and decided to rest on the pretty clean rocks they were passing. And they, too, stayed where they landed.

It was the littlest spongs of them all who chose the prettiest rock. It was round-shaped and marked all over with the prettiest markings, giving it a panel effect. And the littlest sponge surely needed a place to cling, for after a while he felt a shiver run through the rock.

Up around the edges of the rock appeared six funny waving things that paddled along, taking the rock and the littlest sponge with it. Four of the paddles had sharp claws, one was simply pointed at the end and stuck straight up, while the one in front had two little eyes that saw everything. Yes, you have guessed it. The little sponge was growing fast to the back of a turtle!

"Good-by," he shouted to the rest as he rode away, "I'm going back to visit mother."

How surprised mother sponge was, for she never dreamed of seeing any of her babies again. And she loved the littlest sponge more than ever because he kept his promise.—*Ann Robinson,* in *Zion's Herald.*

HEALTH HINTS FOR THE KIDDIES.

Birds of a feather flock together,
And so do pigs and swine!
So I must scrub my hands and face
Or I may with them dine!

Handy Spandy Jack-a-Dandy
Loves to lunch all day on candy;
He cries and whines—'tis plain to see
A peevish "Kandy Kid" is he.

Hey, diddle, dinkety, poppety pet,
The moo-cow is waiting
For the milk maid yet!
Ring the bells, and waken her—
Knock upon her door:
All the Juniors want their milk,
A foaming pint or more.

MY SISTER.

I have a little sister,
The cutest little thing;
She kicks her heels and cries
When Mother starts to sing.

She's like a record, Daddy says—
She talks till she runs down,
And then goes quickly off to sleep
In By-law Town.

(Age 13.) CAROLYNE E. PALMER.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to call to His eternal reward our brother-worker and sexton of Union Grove Christian Church, Bro. E. H. Bird; therefore, it seems pleasing to our Heavenly Father that we, who were active associates with him in life, should express our esteem of him in death; that his life among, and his service with, us has left us a good example of loyalty and devotion to his Church and to his home. Be it resolved:

First, That, in the death of Bro. Bird, the Church has lost a true, Christian worker, a devout and loyal member, ever faithful to his Church.

Second, That while we cherish the memory of him, we bow in humble submission to our Heavenly Father's will, knowing He doeth all things well.

Third, That a copy of these resolutions be sent to the bereaved family and also to The Christian Sun, the Randolph Tribune and the Courier for publication, and recorded on the Church record.

D. E. BEAN.
O. P. BROWN.
W. R. BROWN.

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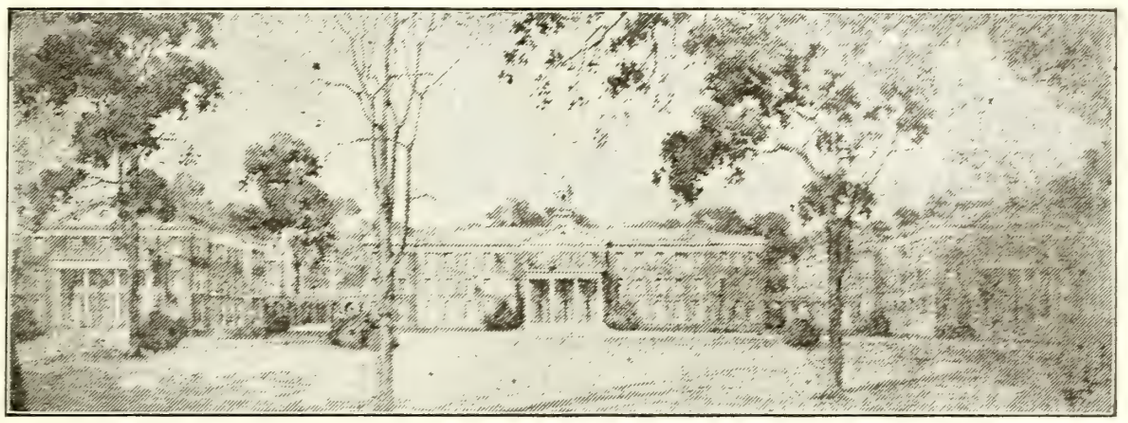

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COURTNEY.

Margaret Loraine Courtney, the infant daughter of Bro. and Sister H. D. Courtney, of Newport, was born June 1, 1924, and departed this life October 1, 1924, aged four months. Parents, three brothers and one sister survive.

Funeral services were held at Newport Christian Church, October 3, 1924. May God comfort the bereaved.

A. W. ANDES.

PATTERSON.

Bro. John M. Patterson died October 26, 1924, in his sixty-eighth year. He had been a sufferer for more than ten years. Surviving him are his widow and three children: M. F. Patterson, W. O. Patterson, and Mrs. M. W. Woods; four brothers: W. A. Patterson, J. A. Patterson, S. F. Patterson, D. D. Patterson and one sister, Mrs. J. M. Cox; seven grandchildren.

Bro. Patterson had been a member of Patterson Grove Christian Church for more than twenty-five years. Funeral was conducted by the writer.

L. W. FOGLEMAN.

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MARTZ.

Lydia Anne Martz was born July 20, 1838, and died September 22, 1924, aged 86 years, 2 months, and 2 days. Sister Martz was a faithful member of the Bethlehem Christian Church, was well known by a host of friends, and was highly esteemed by them all. She possessed a sunny disposition, and usually bore up remarkably well, in spite of the many afflictions through which the family has passed during the last few years. Surviving are two daughters, both at home.

Funeral services were held at the home near Lacey Spring, September 24th, and interment made in the family burying-ground nearby. A. W. ANDES.

PAYNE.

Daniel Lemuel Payne, of Linville, Va., died almost suddenly of apoplexy at the hospital in Harrisonburg early Sunday morning, October 12, 1924. His age was forty-seven years, two months and one day. He is survived by his mother, one brother and three sisters.

He was held in high esteem by all who knew him. His character and conduct were spotless. He was a real friend to Linville Christian Church, and deeply devoted to his widowed mother, brother and sister.

Funeral services were held and the interment made at the Linville Christian Church on Monday, October 13th. The writer of these lines officiated. May a compassionate Father comfort the bereaved family.

R. P. CRUMPLER.

HITT.

William F. Hitt was born February 4, 1836, and died September 30, 1924, at the age of 88 years, 7 months and 26 days. Death occurred at the home of a daughter at Shenandoah, though most of his life was spent at Newport. About fifty-three years ago he united with the Newport Christian Church, later transferring his membership to the Dunkard Church. He leaves ten children, fifty grandchildren, and many friends to mourn his departure.

Funeral services at Newport Christian Church, October 2, 1924.

A. W. ANDES.

FURGERSON.

Bro. S. W. Furgerson died August 9, 1924, in his sixty-fourth year. He leaves a widow and two children—M. S. Furgerson and Mrs. Dora Williams. Bro. Furgerson said that he was ready to go.

Funeral was conducted by the writer, assisted by Rev. Elisha Bradshaw.

L. W. FOGLEMAN.

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, NOVEMBER 13, 1924. | NUMBER 46.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Fosdick to Complete Church Year.—

In accordance with an earnest request from the First Presbyterian Church of New York City, Dr. Harry Emerson Fosdick will remain with that Church until the close of its Church year, which comes at the end of March. Dr. Fosdick resigned early in October because he was unwilling to comply with the demand of the General Assembly of the Presbyterian Church and subscribe to the Westminster creed.

Ontario Remains Dry.—

By a 50,000 majority in the election held in Ontario, Canada, on October 23d, the province remains dry. It was the rural population which swung the balance against the cities demanding the sale of liquor under government control. Ontario is now the only Canadian province remaining absolutely dry. Before the election, the wets were sure of victory. The lack of confidence on the part of the drys probably spurred them on to victory.

Purchase Mission Field.—

The United Lutheran Church has voted recently to purchase the entire mission work of the Berlin Missionary Society in the Shantung Province, China. The purchase price is $185,000, to be paid in ten annual installments. It is one of the many readjustments made necessary by the war. It is a rare thing for a Church to purchase a mission field. Few of us would consider mission fields articles of merchandise. The United Lutheran Church also voted to erect a college in Delegu, India. They have 106,000 members in India.

The interest which the Lutheran Church is manifesting in missions and education is very marked. Its activity is rapidly increasing.

A Revelation if True.—

In a recent series of addresses delivered in Boston, Bishop Irving P. Johnson, of Colorado, declared that the rural communities of the country are becoming paganized to such an extent that the nation is threatened with a rural population which is unsympathetic with the ideals of American democracy. Bishop Johnson stated that juvenile irreverence exceeds juvenile delinquency today.

The declaration of the bishop is a startling one. We have always believed that the rural communities had what Christianity there was, or most of it, at best. It is a revelation if true, and it does make us pause for reflection. The country pulpits are fast coming to be occupied by incompetent men or by none at all, and it is true that country folk are drifting out of the Church. The country Church, especially in the Christian Church, presents at present a genuine problem. The country Churches refuse to combine into pastorates in many localities, and their failure to do this means ultimate death to them. Country Churches, would they join in pastorates, each sacrificing something, might command competent men to fill their pulpits. It is a problem which we, being, as we are, 90 per cent rural, need to think on seriously.

President Doumergue Speaks.—

While making an official visit to his native province in the south of France, President Doumergue took occasion to speak to his old neighbors and friends. Among other things, the French President said: "Long experience has taught me that ideas never gain ground by being either spread or defended with violence. Violence adds nothing to their virtue, when they have any, and it serves only to hide their appeal, to prevent their diffusion, and sometimes to make them highly obtainable. Ideas which have need of violence to attain diffusion and become accepted never lead to happiness, liberty or lasting peace, and they never produce a very high or a very human civilization." Appealing to them to work for peace, he continued: "We have learned through bitter experience that a fervent desire for peace is not enough to assure it. The more we are eager for it, the more must we seek to establish it solidly with sure guarantees of our own creation and through the organization of security, which the League of Nations is working with so much zeal to create."

These are wise words from the first Protestant President of Roman Catholic France. They are true, very true, of all religious controversies. The theological doctrines over which men have fought and died have been of little genuine service to mankind, and survive no longer. The solid building of calmer men endures still and serves, having always an intrinsic worth all its own. Disputation settles nothing. Action is the only criterion for judging between the true and the false. We need to live Christ, not to argue Him.

Effective Enforcement.—

In his report for his three years of service, Commissioner Haynes declares that prohibition is becoming more effective. He points out that more than 177,000 arrests have been made by the Federal authorities in the last three years; over 138,200 cases have been taken to Federal courts, and 94,300 convictions obtained. Thousands of other cases have been turned into other courts. Fines of nearly eighteen million dollars have been imposed, and $12,300,000 have been turned into the Treasury; within the three years 11,077 automobiles and 444 boats have been confiscated. About 4,000 "padlock" cases have been instituted in Federal and State courts since July, 1922, and 3,200 injunctions granted, with 2,760 of them made permanent. About 180 such cases have been instituted against breweries, 72 injunctions have been made permanent, and 29 breweries closed. The heaviest penalty reported was a fine of $21,000 and a sentence of twenty years in prison on the charge of conspiracy.

This report would indicate that Commissioner Haynes has been doing good work, but much yet remains to be done. Every Christian must unite in enforcing the prohibition law. It is the business of every man. Law enforcement was not meant for officers alone. Every citizen is the law himself, and should make the enforcing of it his business. The safety of the next generation demands it.

Cigarettes on the Increase.—

Some interesting and at the same time alarming figures concerning the unparalleled increase in the cigarette habit have been gathered from the United States Treasury and census reports. The growth is shown to be 1 per cent a month. The industry has passed the billion-dollar mark, and is well on toward the two-billion-dollar figure. In July, there were manufactured in the United States 6,583,000,000 cigarettes. At this rate, more than 77,000,000,000 cigarettes will be manufactured this year. The July output showed an increase of 750,000,000 over the output of July one year ago. In 1914, there were manufactured only 16,427,000,000 cigarettes, which shows an increase of more than 450 per cent in the past ten years. This increase in the cigarette business is somewhat offset by a decrease of 25 per cent in the cigar business in the last five years; but despite the decrease, there were 7,300,000,000 cigars manufactured last year. Two years ago, 800 cigarettes were manufactured for every adult, but last year there were 1,200 turned out for every man and woman over twenty-one.

It is difficult to know just what is causing this vast growth of the habit, but it sets a very real problem for the country. If cigarettes come under control, it will be through the medium of the school-room. We must write their injurious effects into our textbooks just as a few years ago we wrote the injurious effects of alcohol into them. Such propaganda brought about prohibition, and similar propaganda will counteract the unprecedented growth of the cigarette habit. This problem is fraught with grave danger financially, morally and religiously, and it must be reckoned with by Churches and Church people for the safety of the boys and girls who are hourly becoming cigarette addicts.

NOTES-PERSONALS

Dr. W. P. Fletcher, field secretary adult division of the Department of Christian Education, gave two helpful messages at the Eastern Virginia Conference.

Mr. A. F. Chase was a pleasant visitor to the Eastern Virginia Conference. He is the circulation manager of our Church periodicals. He also had his supply of books along.

The Western North Carolina Conference showed progress, and held one of its best sessions last week at Randleman Christian Church. This Church just recently closed a successful revival.

Our Churches should be careful not to neglect the offering for Christian education. It was to have been taken November 2d, but any time this month will do. Send it to C. H. Stephenson, Raleigh, N. C.

The Sun's editor was unable to attend the Western North Carolina Conference last week on account of a slight illness. He is improving nicely and will soon be out. The brethren there certainly missed him.

Dr. W. T. Sanger addressed the meeting of the W. C. T. Unions at the First Christian Church of Richmond, Va., last Wednesday evening. The attendance was good, and the speaker pleased his audience.

Our Church is entitled to thirty-six delegates to the Foreign Mission Conference, which is to assemble in Washington, D. C., January 28th to February 3d. We hope that we shall have every one of the thirty-six present.

There are few homes without a Bible, but an interest in Bible reading might be developed if you should order one of the Revised American Standard Bibles advertised in The Sun. Oxford Bibles are also advertised.

Our Colored Christian Conference has been in session at Burlington this week. They are wide awake and doing things. Early in the new year they will hold a school of religious education for pastors at Franklinton Christian College.

Rev. W. P. Fletcher, D. D., secretary of the Department of Christian Education, was a welcome visitor at the office of The Christian Sun last week. He spoke at the First Christian Church on "Graded Work in the Sunday Schools."

Dr. G. O. Lankford has been elected president of the Western N. C. Conference to succeed Rev. G. R. Underwood. Bro. Underwood has served our cause long and faithfully in Western Carolina. Dr. Lankford is a worthy successor to this fruitful old veteran.

The Federal Council of Churches is to meet in quadrennial session in Atlanta, Ga., beginning December 3d. Our Church will have its full quota of delegates in attendance. The Federal Council stands for the ideas our Church has stood for for more than a century.

Mr. J. N. Bradford is working for Men and Millions in the Valley of Virginia; Miss Gertrude Brown, in North Carolina, and Rev. W. H. Brewer begins in the next few days in Eastern Virginia. Will our pastors, captains, and people all aid these workers in every way possible? It will be appreciated.

The Eastern Virginia Conference was highly favored in having an illustrated lecture by President W. A. Harper, which gave on the screen a panoramic view of recent buildings and enterprises of the Christian Church. This is one of the most suggestive and helpful presentations of our institutions, Churches and enterprises that we have seen in many a day. Any audience looking at these pictures and hearing Dr. Harper will realize that the Christians are a busy lot and are pushing forward in their great task of helping to build up the kingdom of our Lord.

Have you paid your Men and Millions pledge? If not, why not? That is a question worthy of our consideration, at any rate. Added to our list of workers for Men and Millions is Rev. W. H. Brewer, one of our younger ministers, who was ordained at the recent session of the Georgia and Alabama Conference at Lanett, Ala. Bro. Brewer will work for the next few weeks among Churches in Eastern Virginia, and we are sure the friends there will receive him gladly and speed him along happily in his good work.

Rev. Roy C. Helfenstein, D. D., one of the editors of The Christian Sun, is enjoying a well-earned and much-needed vacation, with his wife, in the Bermuda Islands. The Church at Dover, of which Dr. Helfenstein is pastor, in recognition of the invaluable service rendered in the recent building program and the tireless energy and infinite labor devoted to the same, has sent Dr. Helfenstein and wife, with a purse ample to bear the expense of the trip. It was a gracious complement, as well as a generous act wisely bestowed. Dr. Helfenstein and wife have won their way into the hearts of our Dover people, and our Dover people recognize in them workers who are worthy of highest esteem and most generous consideration.

The Federal Council of Churches of Christ in America meets in Atlanta, Ga., December 3d to 9th. Many ministers and others who read The Christian Sun, particularly here in the South, should take advantage of this wonderful opportunity to see and to hear in council what is now possibly the most portentous, able and epoch-making religious assembly that gathers anywhere in the United States. One is often reminded in a meeting of the Federal Council of a Christian Conference on a big, great, broad scale. The council's deliberations are carried on with the same Christian fellowship and the same spirit of liberality and brotherhood that obtains in our Christian Conferences and Conventions. It is a school of learning and a source of wonderful information and inspiration to all who are blessed with attending.

Too much cannot be said in praise of the great-hearted hospitality of the people of Christian Temple, Norfolk, as displayed in entertaining the recent session of the Eastern Virginia Conference. Delegates were given entertainment in the homes of members and friends at night and for breakfast; a sumptous midday dinner and an elegant supper was served at the commodious and beautifully arranged dining hall of the Church. The Church is equipped with a cuisine apartment that would do credit to any domestic science department in a college, and the dining-room furnishings are sufficient and ample. The good women of the Church did the rest. Meals were served warm and promptly as if in a home, and the fellowship was delightful. It is certainly a joy and a real asset to any Conference to be so bountifully and conveniently entertained.

Rev. S. A. Howell, D. D., as president of the Afro-Christian Convention, has recently organized a Christian Church, with sixty charter members, in Jersey City, N. J. Dr. Howell writes that there is a bright prospect also for a substantial Christian Church in New York City in the near future. The Convention of which Dr. Howell is president received a whole Conference in New Jersey and Delaware some time ago. We now have something like a dozen or more Christian Conferences composed of the negro membership of the Christian Church in North Carolina, Virginia, Delaware, Maryland, and New Jersey. President Henderson, of Franklinton Church, visited the editor of The Sun recently and gave a fine account of the very rapid growth of the Christian Church in the bounds of the Afro-Christian Convention. He has raised in cash for Franklinton College $2,200 within the last few weeks to apply on the splendid new dormitory going up at Franklinton. Dr. Howell and President Henderson are able leaders, who seem to be doing great and effectual work.

The Mission Board, to whom the Convention entrusted the matter, is doing the best it can now to let each individual who subscribed to Men and Millions know just what amount has been paid, what amount is now due, and how very needful it is for each one to pay something or all on his or her pledge. Within the next sixty days we want all subscribers to this very important and needy fund to know exactly what their pledges are and be given an opportunity of making some payment thereon. Some cannot pay now possibly, but they can at least advise as to when they can make some payment. We are in the fifth year of the movement, and it is felt that all have a right to know just what they pledged and what they are yet due. Every enterprise of the Christian Church shares in this fund, and certainly no worthier movement was ever carried on amongst us. When one pays to Men and Millions, one simply pays to the cause that the Christian Church champions and carries on in the world. Many are paying promptly and faithfully—some through trial and sacrifice. Let's all do our duty, and the kingdom of God, as represenetd by the Christian Church, will receive all the benefits.

BURLINGTON.

Yesterday marked the first Sunday in the new Church year, as the Church year for this congregation runs from November 1st to November 1st, and the day was one of great interest and inspiration. Large congregations were present for all services, this being especially true of the morning Church service when the audience overflowed the main auditorium into the Sunday School assembly-room. At this service the pastor and Miss Moffitt, director of religious education, brought special messages to the children of the congregation.

It being the first Sunday of the month, Orphanage day was observed in the Sunday School as is the custom with this school, and the monthly offering amounted to about $85.00.

Following the morning service, a short congregational meeting was held for the purpose of hearing the annual report of the Church to Conference which meets this week at Randleman. This report showed progress in all departments of the work. During the year the Church has made a substantial increase in membership, said

to be the largest increase in any one year of the Church's history. Raised by the Sunday School during the year $2,600 by the Woman's Missionary Society more than $1,000, by the Young People's Missionary Society a little more than $200, and by the Church in all its departments, in round numbers $12,000.

In entering upon the work of the new Church year, a spirit of co-operation and good will is in evidence. A forward-looking program is being put on and fine results are expected in the coming weeks and months.—*Burlington News.*

DANVILLE.

One of the largest congregations since the last revival service was present on Sunday evening at Third Avenue Christian Church, Danville, Va., to hear the pastor's (Rev. P. T. Klapp) farewell sermon. There were many present to show their love and respect for one who had been among us for a long time. He has many friends, and they were indeed loath to part with him. It was a sad but sweet service. His farewell sermon was accepted by many and deep regrets. The people of the Church honor him.

Bro. Klapp was a pastor sent by God. His messages were biblical and spiritual. He is familiar with the English Bible and sticks to its plain teaching. The philosophies and cults of modern scholarship gives him no concern, and does not shake his simple faith in the Word of God.

He seeks out the spiritual meaning of Scripture and tests it in his own life. He has a passion for souls, and won many to Christ while pastor at Danville. His sermons were personal. He preached the whole gospel truth while serving here. In the strong sermons he touched not only the congregation, but the community in which he served.

Bro. Klapp's tender sympathy, his close touch with human feelings made him a power in the pulpit and in the home. Many of the deacons, lay members, and members of other denominations verbally expressed their thanks and appreciation to him for his faithful and untiring service he had rendered to them during his pastorate at Danville. He was a useful and beloved pastor.

Bro. Klapp is no more with us at this place, but his work, his influence will live and be felt in extending the kingdom of God. His labors will continue to be felt and live on and on to the end of time. Blessed be his memory!

May God bless and protect our former pastor wherever he goes, as he has been a blessing to us. MISS FRANCES WILLIAMS.

VANCE COUNTY NEWS.

The people around Epsom, N. C., are waking up to the need for conscientious and systematic Christian work. The Ham-Ramsey revival recently came to our town. This was indeed a great inspiration to every one that attended. One of Mr. Ham's great themes was "How to Discern a Christian." He said you did not have to ask or be told, as a true Christian was always known; that the moment we ever thought ourselves better than another, we sealed ourself against God's using us in any way. But humble yourselves before the Lord and He will lift you up. We got busy to examine ourselves and see where we stood. The way is so straight and clean we fear there are but few traveling therein. I want to say, in passing, that any place is blessed that has the Ham-Ramsey party to visit it.

After the revival in Henderson there was the greatest number to unite with the different Churches that we ever knew of before. Best of all, after Mr. Ham is gone his work goes on through the Federation of Christian Workers, composed of men and women that are willing to go out and do their best for Jesus Christ. A number of these loyal men came out from Henderson and helped us organize a federation at Epsom. In this work we hope to be more united as Christians, as we have one meeting with the Baptist and one in our own Church. As a community we want to lay aside all creeds and doctrines, and work together for God's glory. We went out on our first trip Sunday P. M., October 26th, to visit an old lady unable to attend services. We went to carry her a bit of cheer and joy, but we received the blessing. Soon after we arrived in her home, where she lives alone, we knew that we had gone to a place where Jesus stays. In our weak way we rendered a prayer and testimony service that most took part in.

This dear old lady's testimony of God's love and protection, her great faith in Jesus Christ, was a deep inspiration to each of us. While she is not very active, she believes that Jesus is always near, a present help in time of need.

I praise the Lord that He gave me this privilege of going to see this sainted woman and being so greatly benefited by her wonderful testimony. We all left expressing a desire to obtain such faith that will make us ready and willing for Jesus to come.

On our return home we stopped in for another short service with an invalid man. This was appreciated by them in the home and enjoyed by all of us. A few trips like these mentioned will certainly make us stronger in the faith. May God bless these dear people. We ask the prayers of every reader, that God may fit us for service and use us in some way to help win the world for Christ.

For 4,000 years God required a blood sacrifice, then Jesus made the great and last sacrifice by giving His blood, that we might be saved. If we are saved, we are saved for service. Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This shows us that God wants our best in service to Him. May we all awake to our Christian duty and be up and doing while we have time and opportunity. There is a great work that the Churches cannot reach. If we will fully consecrate ourselves in service for Jesus and let our light so shine before them, they seeing our good works will be constrained to glorify our father in heaven. Pray to that end.

MRS. R. J. NEWTON.

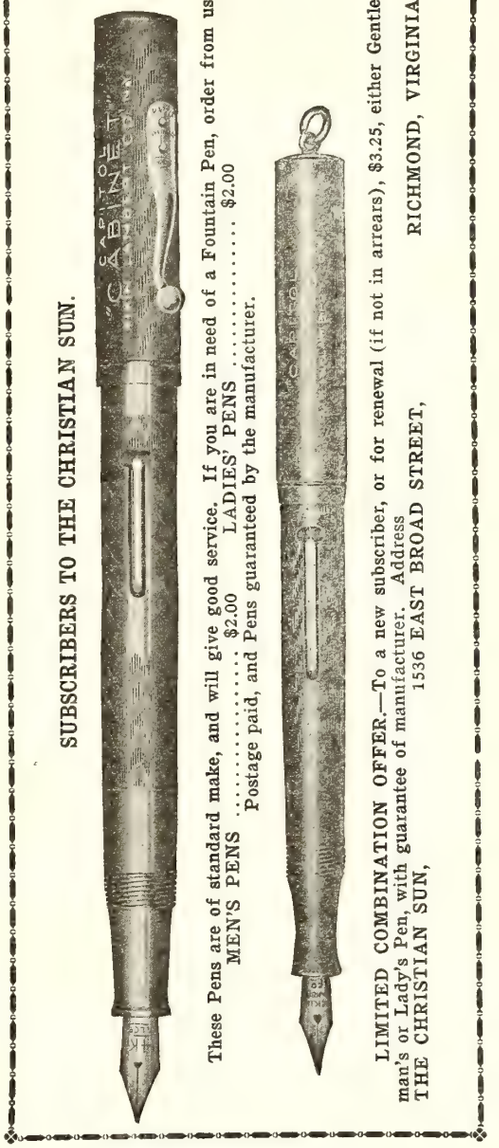
Henderson, N. C.

GOOD FORTUNE OF A MINISTER'S BOY.

We are all well aware now that no boy can have a better training for distinction than to grow up in a minister's home. As Bishop Hughes, of the Methodist Church, lately pointed out:

"There have been three preachers' boys in the White House. Nine of the signers of the Declaration of Independence were sons of ministers. Five Supreme Court judges and many Governors, in addition to a great list of lesser political officials, were products of manses. The Democratic party never elected a Presidential candidate who was not the son of a minister. The Wright brothers, pioneers of aviation, were manse products, and the first transatlantic flight was made by the son of a preacher. The inventor of the telegraph, Samuel Morse, was a pastor's son. So it goes."

The boy born in a minister's home a generation ago was about one thousand times as likely as the farmer's son to reach sufficient distinction to be listed in "Who's Who."—*Christian Work.*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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IS THIS GROWTH?

If the following fact indicates growth, one would like to know in which direction the growth is! It is an observed fact that at our annual Conference the apportionment committee every year brings in a report which reads about as follows: "Your apportionment committee begs leave to report that it recommends the same apportionment in all the Churches as last year. The Church at Israel's Knob feels that its apportionment is a few dollars too high, and we recommend that the apportionment for this Church be made a few dollars less than last year. Respectfully submitted."

In hearing such a report, one wonders if the committee is of opinion that there is no increase of wealth among the membership of the Church for the year, or no increase in membership of the Church. Of course, if the committee, by its report, indicates that there is to be a decrease in the wealth of the membership, and also in the numbers of members in the Churches of the Conference, the committee is highly justified and does not cast any reflection. However, if there is a prospect or a promise of an outlook for an increase of wealth without any increase or income for Church purposes, then wealth is increasing more rapidly than the resources to the Church. One wonders, after all, if the liberality of our day in needs of benevolence and the Church is increasing as rapidly as wealth is! In proportion to wealth and members, is the Church giving more to benevolences and to the kingdom today than it was ten years ago, or fifteen or twenty?

Unless there is a more rapid increase of gifts to benevolences than there is in increase of wealth or increase of expenditures for other consumptive purposes, then our liberality is not growing, but is being dwarfted in comparison. At any rate, the average report of the apportionment committee is exceedingly interesting, and makes one who is disposed to think on these things wonder, and wonder, and wonder.

WHY SO FEW CONVERSIONS?

The above heading is the caption to an article appearing in *Christian Work,* one of the organs of the Presbyterian Church, a few weeks ago. No comment is needed, so we reproduce it as it was written for the benefit of our readers:

The report of the statistician at the meeting of the Presbyterian General Council at Atlantic City two weeks ago has caused no little thought and anxiety among Presbyterians, and, for that matter, among other Christians. For, although other denominations do not report a lesser number going to Church this year than last, yet none of them are proud of their showing. The immediate effect of this report was to make everybody ask: Why? Here is one of the great, powerful communions, more prosperous and better managed this year than ever, the missionary spirit at its full, and yet there are fewer accessions to the Church than in previous years. There must be a reason or reasons.

Of course, the fundamentalists had the reason at once. They, with one accord, said it was due to heresy in the Church, and due to the controversy of the past year. They intimated that modernist preaching has no evangelical flavor. It has no gripping, convincing or convicting gospel. We cannot expect conversions where it is preached. Furthermore, these heretical preachers distract the mind of the Church from its main business of winning souls. Some of our fundamentalist friends seem almost glad that there have been fewer accessions, so they might have this opportunity gleefully to say: I told you so.

Well, it is all nonsense. It has had nothing to do with it one way or another, and the facts are all against the theory. The falling off is just as pronounced in conservative centers as in liberal. In Pittsburgh and Philadelphia, where much of the preaching is still in the language of John Calvin, the falling off is just as pronounced as in New York, where Coffin, Fosdick and Merrill are preaching the gospel in the language this generation understands. Moderator Mendenhall called attention to this fact in an interview in the New York *Times* of September 26th, saying that New York had made even a better showing than the rest of the country. (Dr. Fosdick's Church has made one of the best showings of all, one hundred and forty-six members having been added during the last Church year.) Furthermore, outside of a few large centers, the people have not even heard whether there was a modernist or fundamentalist controversy on. We who live in large cities and read the big dailies, and especially we who read the religious papers, think all the world is as excited as we are. As a matter of fact, the average parish Church goes serenely on its way and does not know whether Dr. Fosdick is a modernist or a premillennialist, and cares less. Most of the people do not even know what the words mean. They have a vague suspicion that a modernist is a man who wants to supplant the Bible by Darwin's "Origin of Species" (which they have learned from Mr. Bryan's Chautauqua lectures), and that the fundamentalists stand for "the old-time religion." When the silly debates between Drs. Straton and Potter were on over evolution, the virgin birth, inspiration and other subjects, while the New York papers were printing them in full, in a certain big section of the United States where we were touring, there was not even a mention of them in the papers. Herein the editors showed their good sense perhaps, for greater twaddle on both sides was never uttered in public. No, the explanation is not here. Outside the columns of the *Presbyterian,* everybody is quite sane and calm and not unduly disturbed over modernism. In the average parish, it is never mentioned except when the minister mystifies his congregation by calling some one they never heard of names.

The reason is far deeper and far more serious, and it goes back to both people and preacher, although we believe the remedy lies in the preacher's hands. One reason why there is a falling off in accessions is directly traceable to the homes. On Sundays, between April and December, all over the United States, families that used to go to Church or at least to send their children to Sunday School, now go off for the day in the automobile. The average country road is now impassable on Sundays. This all leads to a decline of interest in the Church on the winter Sundays when the family is at home. The steps follow logically, all ending in a lack of interest in religion and a devotion to sports, which is the religion of large groups of the American people.

A second reason is the growing feeling on the part of many respectable people that the Church, and even religion, does not matter. We heard it all expressed the other day: "I have a pretty home, a car, a good income, all the books I want, good schools for my children, the theaters, and the movies—everything going as smoothly as a marriage bell—what need have I of the Church or religion?" This is becoming a very common attitude in every town. Every preacher who reads these words knows how many families feel this way and are simply indifferent to the Church. "It is all right for those who want it, but I'm simply not interested in it." Of course, we Protestant clergy are largely to blame for this thing, with all our talk about the Church being a human institution, an association on a par with the Masons, the Odd Fellows and the Elks, a thing to be chosen or left, instead of being Christ's representative in the world, speaking with His authority in spiritual things. However this may be, here is the condition and it must be faced.

The real reason, however, is due to the loss of the passion for souls on the part of the clergy, and the criminal carelessness with which they are letting the children pass out of their hands, or perhaps putting it the other way about, the criminal neglect to hold every child in the parish for Jesus Christ and His Church. There are three prime functions of the minister—one, conducting public worship, including preaching; two, pastoral work; three, the winning of souls for Jesus Christ and building up His Church. The average parish minister in the Presbyterian communion, as in the others, is very faithful to the first function. He is diligent in his study and puts considerable work upon his sermons. We think the preaching should be more of the instructive and expository type, but still it is fairly good and is not neglected. The second function —that of the pastoral care of the community— is not neglected, but is not done with quite the general enthusiasm devoted to preaching. It is when we come to the third function of the minister that we find the greatest carelessness and neglect of duty, and yet we are not sure, but it must receive chief emphasis soon if the Church is to persist. We refer to the building up of the Church of Jesus Christ. Some may prefer the words, "winning souls for Jesus Christ," but it is the same thing. There is not, never has been, and never will be, any vital Christian life outside the Church. Bishop Gore is perfectly right in his contention in his last book, that Christianity and the Church are practically identical things. Yet, in parish after parish, the minister is making no devoted, enthusiastic, continuous effort to win every soul in his parish for Christ.

Here is the reason for the falling off in accessions, all over the world, and it is in correcting this that the remedy lies.

Not in the remedy Dr. Weber proposes—"a denomination-wide, evangelistic movement which will give the Presbyterian Church a leading part in the work of the kingdom of God in the country." Evangelistic movements are praiseworthy things in some instances, although we more and more doubt the benefit from them as generally conducted. All Wales was stirred by Evan Roberts, but it was only the other day that some one in England was doubting whether any permanent good resulted. Whether good results or not, all the revivals or carefully planned evangelistic campaigns the Church might conduct will not touch the hem of this problem. It is not a case of evangelism. The Church is not built up in this way. Some souls are saved by them; but the Church is not steadily and permanently benefited by such methods. The Church is built up by the steady, faithful, conscientious work of the local pastor, especially by his training the children for the Church and leading them into it. The sooner we recognize this and turn our whole emphasis there, the sooner the great accessions to the Church will come.

We have a suggestion to make. If the pastors will act upon it, it will mean the biggest accession to the Church in 1925 that it has known for years. It is this: let every pastor resolve that during the months preceding Easter, not one boy or girl who has reached the age of fourteen shall, in his Sunday School, escape joining the Church of Christ. This means that between now and Easter the pastor will take all the boys and girls of this age into his charge, instructing them every week, nurturing them in faith, becoming their loving friend and counselor. It will mean that he will hold them all, or nearly all for Christ. If he is brave enough to go further and begin this fall to talk personally to every man and woman in his parish who is not a member of his Church, he will be surprised at the number of those who will respond and, pondering deeply over his words, give themselves to Christ.

Here is the cure, brethren, and the only cure!

THE MASHER ASSUMES THE OFFENSIVE.

A recent issue of the Durham *Herald* complained bitterly of the incursions of mashers, whose increasing boldness is a severe trial and annoyance to girls and women of that city. The youths and older men whose ideas of a good time prompt them to offer insulting attentions to women, hang about drug stores, promenade the busy streets and otherwise place themselves in strategic positions where they can insinuate improper advances. The victims are rendered helpless through pride because, by appealing for assistance to decent men or carrying complaints to the police, they would be subjected to publicity that is galling to the instincts of a woman. The best women are able to do under the circumstances is to ignore attentions and get out of the sight of the masher as soon as possible.

The more depraved the masher is, the more accomplished is he in annoyance, it would seem. Many of the men given to this reprehensible practice use cars. Driving up to the curb, a victim is selected. A simple repulse is not sufficient to drive off the offender. He follows and persists. What a miserable experience it is for a girl or woman!

It is a terrible commentary on human nature that women cannot go shopping or pass along the streets in security. Durham is not the only city that suffers from the same trouble. In fact, there is no city or town in the country without its quota of worthless youths and men whose chief business in life is running women down with evil intentions. This is a situation demanding a remedy. Of course, there is no way of swabbing the filth from diseased minds, nor is it possible to stop the business of mashing in its entirety. But some means must be found of knocking the popularity out of it through drastic punishment.

With women of culture and natural refinement, the experience of running afoul of a masher is merely a matter of disgust. The result is negative from the offender's viewpoint. All he can do in the circumstances is to vent his disappointment in a parting word of indecency. The intelligent woman of good instincts, whether she be in the wealthy or threadbare class, is immune to any appeal of the kind under consideration.

But there is imminent danger for girls with the maturity of womanhood and the immaturity of childhood. Pretty faces and feeble minds are not rare things. Scoundrels of mashers prey with enthusiastic regularity on this class. Many of the child-women fall into the trap without the least appreciation of the moral element. In due course of time, many of them come into notoriety and revilement. Virtuous folk turn from them with disgust—"vile little wretches" they are called. All the wrath of society is turned loose on them when, in large measure, many of them are victims of circumstances due to weak mentalities for which they are not responsible.

This class particularly should be kept guarded from the wiles of the masher. A little girl walking down the street is accosted politely perhaps by a rather good-looking fellow. She is invited to take a spin. To her, at that time, the circumstance is merely an innocent little lark. In her mind there is neither suspicion of evil nor any predilection thereto. However, the fly is no match for the wily spider. In this way, a multitude of innocents are devoured. It is a shameful situation. Society is much to blame, for society, in its virtuous indignation, excuses itself and nurtures virtuous sentiments through despising and ostracising the victims, when it should be busying itself with measures of prevention.

The masher is one of the big problems of morality. Society is too indifferent or timid in the premises. It is easier to exercise punitive disgust after something has happened than it is to throw around women safeguards against its happening. Also it is too embarrassing to have to do with rounders of strong social standing often found in the masher class. Scions of prominent families are sometimes as guilty of lounge-lizardism as the natural scum. These gilded youths get by easily. The girl gets the sum total of blame. And so the game goes on.

Preaching morality, writing about it in the papers, inveighing against it by resolution or by the grapevine line of gossip offer weak resistance against the army of mashers. They are merely amused. Slush talk about morality will have to be substituted by some sort of real action against actual offenders.

Every woman, from the humblest to the highest lady of the land, should be given ample protection against insult. Mashing should be made a major crime. It is humiliating to women of the strongest character and standing, and highly menacing to countless thousands with weak mental endowments and poor advantages in life. Here is where real work needs to be done.—*Orphans' Friend.*

THE DRAWING POWER OF CHRIST.

Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." But they did not understand that it was the cross which was to lift Him up; neither did they understand that the Lamb of God must be slain, His blood poured out to redeem sinful men. He tried to tell them, but somehow they could not grasp it.

Jesus had told them before: "When ye have lifted up the Son of Man, then shall ye know that I am He"; and again: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." It was the cross, the shed blood of the crucified Christ which opened the way for all kinds of men to come. It is the only way. But of late years, the cross and the blood of the Lamb of God are left out, largely. Other ways and means are being substituted. There is no other way, for it is only by the blood of Christ that we are cleansed from all sin.

Oh! for greater lifting power; for the drawing power of Christ is just as great as it ever was. His drawing power is not lessened, but men's lifting power is weakened by mixing in too much of the world. Too much of the work is done to be seen of men. Oh! that each one of us might realize that Jesus is the one to be seen, and that the lifter must stand behind the cross. Oh! that we might be given power to lift Him above anything, everything in the world. Lift Him up so high the world no longer attracts. Lift Him up so high the drawing power is irresistable. May we not forget that only those who have measured their length upon the cross have power to lift Him up. Self must first be crucified.

When we have experienced His drawing power to such an extent that we are ready to "bid farewell to the ways of the world, to walk in them never more," let us remember His keeping power is just as great as His drawing power. Those who are drawn away from the world by the uplifted Christ, although they are in the world, they are not of the world. He keeps so securely that none are able to pluck them out of His hand. Blessed Lord, may each one of us know the peace and joy of those who have the witness that they are being safely kept in the hollow of Thy all-powerful hand.

Mt. Vernon, Ohio. MINNIE LOHR.

FIELD NOTES.

We have just closed a fine revival and successful meeting at New Center Christian Church. It began the fourth Sunday and closed on the first Sunday night. Rev. J. C. Edwards did the preaching, and his sermons were thrilling and laden with power. There were a great number converted, while ten lined up with the Church and more will join. The Church has taken on new life. There is a fine spirit in the Church. A holy atmosphere pervaded the neighborhood. We are having a fine prayer meeting and Christian Endeavor meeting every Sunday night.

Last evening we held our last quarterly meeting for this year. There was a fine spirit in the meeting. Everybody enjoyed it. The Church is planning to do some work on the Church in the near future. The pastor and family will move their membership shortly from Park's X Roads to New Center, as it is nearer for them.

May the Lord bless and build up the Church in the most holy faith.

We also had a fine meeting at Needham's Grove, netting ten conversions and nine additions to the Church.

Brown's Chapel meeting closed with good success. We are looking forward to brighter days. Pray for us that God may use us for His kingdom. We are planning for a greater work the coming year. May God use us in a larger way than ever before. W. J. EDWARDS.

Seagrove, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Church membership is a great privilege and a life obligation. Citizenship in a good country is a great privilege and a life obligation. The same is true of membership in a good family. So many good things come to men without their choice, and without their consent, that indifference creeps into personal relations to institutions, even when they are chosen, as in the case of Church membership. Indifference is the bane of human society, and is equally fatal in the Church. The light vote in the recent election shows a state of civic indifference that could not be overcome by a widespread campaign to get out the Christian vote. There has been a new disease in recent time called "sleepy disease." Some have died of it. There is no pain, and, therefore, no active suffering. There must be such a spiritual condition in the Church: a state of spiritual sluggishness, of spiritual inactivity that makes the individual useless; and yet it does not destroy membership. A member of a family does not lose membership in the family because of the "sleepy disease," or any other disease. A citizen does not lose his citizenship because of indifference or helplessness. In fact, if such a member of the family or citizen becomes a charge on the home or the State, it does not forfeit the place of child or citizen.

What to do with Church members who do not attend Sunday School, Church services, business meetings; who do not make any contribution to current expenses or benevolences; who seem to be indifferent to all Church claims and obligations—is one of the questions that confronts all local Churches.

There are about three reasons that are used to reduce Church rolls—non-payment of dues, absent from the locality, and Conference per capita apportionments. None of these justify expulsion or dropping of names. None of these forfeit membership in a Church, and all Churches have all three of these classes. Of course, inability excuses members from attendance and payment of dues. To those whose location, health, and financial condition make attendance and contributions possible, no excuse is valid; but such neglect does not justify removal of names from the Church register. Membership in a Church is permanent, unless some overt sin automatically forfeits membership. Negative qualities are not sufficient reasons to remove names from the list of membership. The prodigal son was a member of the family while in a far country spending his substance in riotous living as surely as when he was at home doing his part as a son, for the father said upon his return: "This my son was dead, and is alive again." When I was a boy, and one of the cows did not come up, I was sent to look after the absent one and bring her in; and when brought in, she gave milk for the family. Many Church members do not come up; but they might if one went out to hunt for them. Sheep need hunting up as well as cows; and Church members are represented as sheep. I get from out-of-city members as much as $100 every Easter for benevolences. This year I received for benevolences from non-resident members $123. A letter and an object will bring help. Now, as to resident members who do not pay, it is doubtful whether a Church has the moral right to drop the names to reduce per capita assessments by the Conference. Such members are a charge on the Church as worthless members of a family are a charge on the faithful members of the family. Dropping the name is, to say the least, a doubtful proposition. If God were to drop from the Lamb's Book of Life all the unfaithful and indifferent, it might leave us outside.

Church membership should be kept intact, and the Church should pay for the indifferent or hunt them up and induce them to do their part. The Churches should report their full membership and then undertake the Christian task of restoring such as neglect attendance and financial support. Here is a field for prayer, thought, and personal work.

W. W. Staley.

ELON LETTER.

Recently we studied that matchless parable, the prodigal son. I have long sympathized with the bright young fellow in the parable, and I think Jesus did too. Evidently he and his older brother did not get along well together. His father evidently loved the younger son, but was engrossed in his business cares and neglected his son.

Prodigal boys are not born. They are made. They grow up step by step. The father goes his way and the boy goes his, the distance ever increasing between them. The prodigal of the parable had a desire for travel. There is no harm in this. He wasted his substance with harlots in riotous living. Perhaps he would have done this even if he had been instructed as to the secret of life and in the sanctity of its use. But how do we know?

When he went broke, he got a job. He was no deadbeat. And when a famine arose, he decided to return to his father's house and try for a job there, duly confessing his sins. Such a boy deserves forgiveness and another chance. His father forgave him and received him back to sonship. How could he do otherwise?

Many a father packs his interests in his business or his profession and journeys into a far country of stocks and bonds, and clubs and golfing, oblivious of his family and particularly of his son. And one day he wakes up to find himself poverty-stricken and in dire need of love and sympathy. He thereupon resolves to return to his son, but finds it is too late—too late! The boy's love for him is gone and cannot be won back.

"Father and Son Week," november 9th to 16th, gives a splendid opportunity to emphasize the ideal as well as the practical relationships that should characterize fathers and sons in their lives and actions. Father should be more than a dad; he should be a chum for his lad.

W. A. Harper.

HOW GOD PREPARED THE WORLD FOR PAUL.

God prepared for Paul even as He did for His Son Jesus Christ. In His wise economy, much of the preparation for Christ was also Pauline. For our theme, however, the following are twelve of the ways in which God prepared the world for Paul:

In the first half of the fourth century B. C., Alexander conquered the world and gave it the most nearly perfect Greek language. For more than three centuries this language of literature, philosophy, and culture compassed the then known world until when Paul came he could be understood by speaking the Greek language wherever he went. A great deal of modern missionary energy is used up in language study. This burden God had already overcome in Paul's world.

Rome, in the second place, had wrested from the Greeks the political power of which they were at one time proud possessors and had formed the most nearly perfect political machine in the history of nations. Theirs was a strong, stable, unified government—the very epitome of law and order.

This condition in Rome brought about the Pax Romana. For the first time in more than three centuries there was world peace. This brought trade, prosperity and travel to high tide in the affairs of men.

Out of this situation grew a cosmopolitan condition in the cities of Paul's world, or the world of Paul's day, so that, for instance, Paul could preach from a street in Ephesus and be heard by representatives from all peoples. This was of great advantage to the Jesus movement.

Fifthly, Paul found it easy to sail the seas, and his hearers found it easy because Rome had driven the pirates from the otherwise peaceful waters; and sixthly, Rome had built her roads over all her dominion, so that Paul found land travel as expeditiously done as was travel by sea.

God had prepared the Palestinian Jew for Paul's day by not allowing him to fulfill his dreams in establishing a Jewish material kingdom. Their hopes had been in vain, and now Palestine was turning its mind toward a spiritual kingdom.

Eighthly, Jews had been dispersed into the uttermost parts of that world. In Egypt alone, in Paul's day, there were one million Jews. These Jews found the formalism of the fathers burdensome. They were letting much of it lag. Sacrifices were more infrequent; food laws were being forgotten, and circumcision was being neglected. This followed the field for Paul's message.

In the ninth place, the world had become philosophy-wise; yea, even philosophically fadish. Every city had its solvers of the riddle of life preaching in their streets, but they had done little more than to create a soul-thirst, a heart-hunger, and caused a more or less general acceptance of monotheism. They knew, but had no power to do. Philosophy of the worldly wise types had failed.

Mystery religions had found a place in this heart-hunger. Cybele and Mithras had become popular. Cybele, a female goddess of Persia, was worshiped as mother of all. This was preparation for Paul's God. And Mithros was a god of love, virtue and truth; to know him you must become initiated, but even after all the longing for the attributes he represented was only created with no power to do or become. They were prepared for the doctrines of Paul.

In the eleventh place, Rome required emperor worship of all her subjects save Jews, and after the worship of the emperor they guaranteed religious tolerance. In the early days of the Jesus movement it was not distinguished by Rome from Judaism and was thus greatly protected.

And, finally, the world was geographically centralized about the Mediterranean Sea, as the name itself implies. It was of easy access.

John G. Truitt.

NOTICE.

All persons expecting to attend the Eastern North Carolina Conference, which meets at Pleasant Union (Harnett), November 18, 19, 20, 1924, will please notify Mr. A. M. Long, Lillington, N. C., as to how they expect to come. Those who come by rail will be met at Lillington. The Church is just a little off Highway No. 21, with good road up to Church.

J. Lee Johnson.

PLEASANT HILL CHURCH.

As pastor of Pleasant Hill Church, Alamance, I closed my services on the first Sunday in November, 1924, after five years of delightful fellowship. A unanimous call was extended to serve for another year, but on account of very heavy work and lack of time, I did not see the way to accept. I bespeak for the incoming pastor and the Church a successful year.

The Conference year closed with all obligations met and a forward-looking view for the new year. Improvements have been made on the Church building during the year and plans are made for the erection of two additional Sunday School rooms.

We had delightful services on Sunday. There were one hundred and thirty-six in Sunday School and a large congregation at the 11 o'clock preaching service. Two members were received into Church fellowship, and the Lord's Supper was administered after preaching. The Church has a ladies missionary society, and the Sunday School takes a monthly offering for the Christian Orphanage.

When I went out to my Ford at the close of the services I found it loaded with valuable things for the pantry. It has been a pleasure to serve as pastor the Pleasant Hill Church, and I wish for the Church much success.

Burlington, N. C. P. H. FLEMING.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

FIRST DAY—NOVEMBER 18, 1924.

Morning Session.

10:00 Devotional Service, by Rev. J. D. Wicker.
10:15 Enrollment and Organization.
10:40 Address of Welcome, by Rev. J. Lee Johnson.
10:50 Response to Address of Welcome, by Prof. L. L. Vaughan.
11:00 Annual address, by Dr. W. C. Wicker, President.
Miscellaneous Business.
Adjournment.

Afternoon Session.

1:30 Devotional Service, by Rev. J. E. Franks.
1:45 Reading Ministerial and Church Reports.
2:00 "Steward Plans for Our Conference," Discussed by pastors.
2:30 Filling Vacancies on Standing Committees.
2:45 Report of Executive Committee, by Dr. W. C. Wicker, Chairman.
3:00 Address, "The Christian Church," by Dr. W. D. Parry.
Miscellaneous Business.
Adjournment.

SECOND DAY—NOVEMBER 19, 1924.

Morning Session.

10:00 Devotional Service, by Rev. B. J. Howard.
10:15 Report of Committee on Social Service, by Rev. J. E. Franks.
10:30 Report of Committee on Education, by Rev. R. L. Williamson.
10:45 Address, "Church and College—Mutual Servants," by Dr. W. A. Harper.
11:30 Report of Committee on Nominations.
11:45 Report of Committee on Religious Literature, by Rev. B. J. Howard.
Miscellaneous Business.
Adjournment.

Afternoon Session.

1:30 Devotional Service, by Rev. J. Lee Johnson.
1:45 Report of Committee on Superannuation, by K. B. Johnson.
2:00 Report of Committee on Home Missions, by Rev. J. Lee Johnson.
2:15 Report of Committee on Foreign Missions, by Rev. J. Fuller Johnson.
2:30 Address, "Stewardship and Missions," by Dr. J. O. Atkinson.
3:00 "The Christian Sun," by Prof. P. J. Kernodle.
Miscellaneous Business.
Adjournment.

THIRD DAY—NOVEMBER 20, 1924.

Morning Session.

10:00 Devotional Service, by Rev. R. L. Williamson.
10:15 Report of Committee on Resolutions.
10:30 Report of Committee on Place of Meeting.
10:45 Address, "The Church's Opportunity Through its Orphanage," by Chas. D. Johnston.
11:15 Report of Committee on Sunday School and Christian Endeavor, by C. H. Stephenson.
Miscellaneous Business.
Adjournment.

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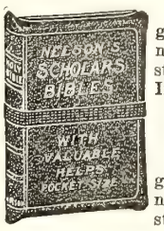

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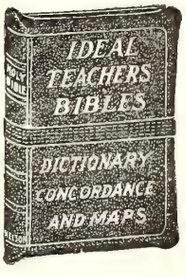

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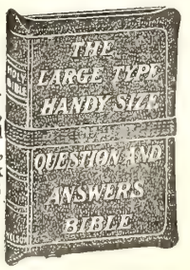

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

FIRST FINANCIAL GOAL OF MEN AND MILLIONS MOVEMENT.

There were five goals in the financial side of the Men and Millions Forward Movement. The first goal was to collect $125,000 under the special mission fund, to which was subscribed $128,000. There has never been found a preacher or layman who opposed this special campaign. Members were not asked for less than $50.00 for five years. Deacon J. M. Darden, of Suffolk, challenged the Southern Christian Convention to raise $100,000. We accepted the challenge, and took subscriptions for $128,000. Mr. Darden paid his $5,000 in cash. He expected us to pay our subscriptions. The records show collections as follows:

J. M. Darden	$ 5,000.00
24,587 members	79,523.42
Total	$84,523.42

I appeal to those individuals who have not paid pledges aggregating $43,476.58 to pay the same at once and help meet the deficit of the Mission Board of the Southern Christian Convention and the Mission Board at Dayton, Ohio. We made certain appropriations and obligations with the utmost confidence in you. We had faith in you. Will you disappoint us? Will you reduce the missionary work of the Church? If you cannot pay your pledges, will you give us a note, with 6 per cent interest, and curtail same as you can?

If you have lost your property, or have become sick or incapacitated for earning a living, write Dr. J. O. Atkinson, Elon College, N. C., and tell the circumstances, so that we will know what to count on. Obligations to God and His Church are more sacred than those to men. If you cannot pay all your obligations to the five financial goals, pay *first* those to the special mission fund. This obligation was the first made. Only 66 per cent has been collected, when we expected at least 90 per cent to be collected. Will you make a sacrifice to pay your subscription? The five years has been up for several months, but that does not cancel your obligation.

J. E. WEST,
Chairman of Mission Board.

"MISSIONARY ASSOCIATION SUNDAY."

The following is the schedule of services for "Missionary Association Sunday," Eastern Virginia Conference:

Antioch—Mr. J. M. Darden, of Suffolk, Va.
Barretts—Rev. Elisha Bradshaw, of Walters, Va.
Berea (Norfolk)—Rev. O. D. Poythress, of South Norfolk, Va.
Berea (Nansemond)—Rev. J. H. Lightbourne, of Holland, Va.
Burton's Grove—Mr. John A. Williams, of Franklin, Va.
Bethlehem—Rev. J. H. Lightbourne, of Holland, Va.
Cypress Chapel—Rev. B. F. Black, of Rosemont, Va.
Christian Temple—Dr. H. W. Dowding, of Portsmouth, Va.
Centerville—Mr. B. E. White, of Waverly, Va.
Damascus—Mr. John King, of Suffolk, Va.
Dendron—Rev. H. E. Truitt, of Waverly, Va.
Eure—Mr. I. A. Luke, of Holland, Va.
Elm Avenue—Mr. H. B. Wood, of Norfolk, Va.
First Church, Norfolk—Dr. W. W. Staley, of Suffolk, Va.
First Church, Richmond—Judge Jesse F. West, of Waverly, Va.
Franklin—Rev. F. C. Lester.
Hobson—Mr. Jesse D. McClenney, of Suffolk, Va.
Holland—Dr. I. W. Johnson, of Suffolk, Va.
Holy Neck—Mr. W. H. Baker, of Newport News, Va.
Isle of Wight—Rev. W. B. Fuller, of Dendron, Va.
Ivor—Rev. J. N. Cutchins, of South Norfolk, Va.
Johnson's Grove—Mr. L. R. Jones, of Franklin, Va.
Liberty Springs—Col. E. E. Holland, of Suffolk, Va.
Mt. Carmel—Dr. W. D. Harward, of Windsor, Va.
Mt. Zion—Rev. H. S. Hardcastle, of Suffolk, Va.
New Lebanon—Rev. J. M. Roberts, of Windsor, Va.
Newport News—Dr. L. E. Smith, of Norfolk, Va.
Oakland—Dr. N. G. Newman, of Holland, Va.
Oak Grove—Mr. E. T. Holland, of Holy Neck, Va.
Lambert's Point—Rev. B. J. Earp, of Newport News, Va.
Ocean View—Dr. J. M. Manning, of Norfolk, Va.
First Church, Portsmouth—Rev. J. G. Truitt, of Berkley, Va.
Rosemont—Rev. W. H. Garman, of Norfolk, Va.
Salem—Mr. I. A. Luke, of Holland, Va.
South Norfolk—Rev. V. T. Crawford, of Portsmouth, Va.
Suffolk—Rev. H. S. Hardcastle, of Suffolk, Va.
Spring Hill—Mr. C. D. West, of Newport News, Va.
Union (Southampton)—Mr. B. D. Jones, of Holy Neck, Va.
Union (Surry)—Mr. J. F. West, Jr., of Waverly, Va.
Wakefield—Dr. W. T. Walters, of Richmond, Va.
Waverly—Col. J. E. West, of Suffolk, Va.
Windsor—Rev. O. D. Poythress, of South Norfolk, Va.

The Bethlehem, Centerville, Hobson, Liberty Springs, Mt. Zion, Salem services, and at such other points where local arrangements will be made, will be held in the afternoon. On Sunday, the 23d, Rev. F. C. Lester will preach at Suffolk, and Rev. H. S. Hardcastle will preach at Franklin at the morning services.

We realize that these arrangements are not ideal, but the committee working them out begs a hearty co-operation by all the Churches, the ministers and the laymen.

B. D. JONES.
COL. J. E. WEST.
J. H. LIGHTBOURNE.

WOMAN'S MISSIONARY CONFERENCE.

The North Carolina Woman's Christian Missionary Conference met in annual session at Reidsville, October 31st, at 10 A. M., and was presided over very graciously and efficiently by Mrs. L. L. Vaughan, president, Raleigh, N. C. The officers of this Conference, besides the President, are: Mrs. J. J. Henderson, Graham, N. C., secretary, who is not only interested in recording the proceedings, but in all the work of the Conference; Mrs. W. R. Sellers, Burlington, N. C., treasurer, who, besides keeping accurate account of all funds sent in, is interested throughout the year in endeavoring to get the societies to function and trying to raise as large an amount as possible for the causes the Conference promotes; Miss Mary D. Atkinson, Elon College, N. C., superintendent of young people's work, who, besides making a report of the individual societies of the young people, presented a chart showing at a glance the societies that have properly functioned the past year and those who had not; Miss Pattie Coghill, now of Boston, Mass., is superintendent of literature and mite-boxes, and sent in a written report of her work.

The morning session, for the most part, was consumed with the address of the president, which was exceedingly timely; the reports of other officers, the roll called and enrollment of delegates from all the societies present. Mrs. C. H. Rowland, Greensboro, N. C., gave a very illuminating review of the study books to be used in the woman's conferences, home and foreign, and impressed upon the delegates present the actual necessity of each society having a study class and studying the book designated.

In the absence of Miss Margaret H. Morey, who wired her regrets at not being present, the mission secretary gave a brief account of the status of our work at Fancy Gap, Va., and the needs and prospects for the coming year. The treasurer's report showed an increased offering the past year over that of the year before, and the reports from the various societies are exceedingly encouraging and inspiring. Many of the societies of this Conference are certainly making great progress in the work of developing the missionary spirit and creating in their Churches and communities the missionary atmosphere.

At the noon hour the good women of our Reidsville society and Church served a bountiful luncheon in the basement of the Church, which was very greatly enjoyed by delegates and visitors present. Hospitality abounded, and an hour was spent in most happy and delightful fellowship.

At the opening of the afternoon session, Bro. J. A. Ledbetter, pastor of the Church, led the devotional services. Following these services a representative from the various societies gave reports of the best things and most suggestive that their societies had done the past year. The object of this was that each society might get something from what the other society had done by way of suggestions and helps for the coming year. One society reported that the most helpful thing it had found was the division into groups or circles. Another suggestion was brought out that it would help a strong society and an active one to take under its wings for protection and rearing some society not strong, or to start a society at a definite place and carry it on until it was strong. Many other valuable suggestions were made.

The mission secretary was permitted to call attention and emphasize the objectives and plans for the coming year and to present the very great needs of our missionary work at present. It is believed that, the coming year, our woman's societies will even accomplish greater things than was accomplished the past year, because of the seemingly greater need. As the work grows, the needs seem to multiply.

The same officers were elected the coming year, except that Miss Gertrude Brown, Elon College, N. C., was made superintendent of literature and mite-boxes, in place of Miss Pattie Coghill, who is away; and Mrs. C. H. Rowland was made superintendent of cradle roll department in place of Mrs. N. G. Newman, who has moved out of Conference.

Greensboro First Church was chosen as the place for next meeting, the Conference to convene next year, as this, on Friday before the first Sunday in November.

Altogether, it was a great and happy day, not only for the noble women who were present to show their interest in missionary work and to get inspiration for the coming year, but also for the several pastors present—Dr. G. O. Lankford, of Burlington, N. C.; Dr. C. H. Rowland, Greensboro, N. C.; Rev. W. S. Alexander, Elon College, N. C., and Rev. J. A. Ledbetter, Reidsville, N. C.

WESTERN N. C. CONFERENCE.

This Conference met with the Church at Randleman, N. C., of which Rev. Jno. M. Allred is pastor. Rev. G. R. Underwood, president of last session, called the Conference to order. Devotional services being conducted by Rev. T. J. Green; organization was effected by electing Rev. G. O. Lankford, D. D., president; Rev. T. E. White, vice-president; O. D. Lawrence, treasurer; Rev. W. C. Martin, secretary, and W. R. Rightsell, assistant.

The Conference was welcomed by the pastor, Rev. Jno. M. Allred, and the response was given by Rev. W. J. Edwards. Vacancies on committees were filled and special committees appointed. Then followed the annual address delivered by Rev. G. R. Underwood, who took for his subject, "Growth." He stated many interesting facts about the Western Conference and its territory. Among those invited to seats as deliberative members were C. D. Johnston, P. J. Kernodle, Dr. E. L. Moffitt, F. M. Wright, Miss Madge Moffitt, Dr. W. A. Harper, Dr. W. S. Alexander.

The entertainment committee next claimed the floor, and delegates and visitors were amply provided for. At the afternoon session, ministerial and Church reports were read. While this was routine, yet marked progress was indicated. Some changes were made in the program, and the report of the committee on Christian Endeavor was heard. At the evening session, Rev. G. R. Underwood spoke, and a model Christian Endeavor Junior Society was conducted by Miss Madge Moffitt, of the Burlington Church. The Church was well filled, and all became children for the evening.

Thursday morning devotional services were conducted by Rev. W. J. Edwards. The minutes of the preceding day were read, and new delegates were seated. Rev. T. E. White represented the chairman of religious education, and spoke of the Chautauqua and School of Methods held at Elon College.

The report on education recommended the ordination of Rev. W. C. Martin. It stated that several young men would receive license to preach. The report was discussed, and an interesting address was made by Dr. W. A. Harper, president of Elon College. The adoption of this report was followed by a sermon by Dr. W. S. Alexander, pastor of the college Church at Elon College, N. C.

In the afternoon, the Christian Orphanage was represented by Mr. Chas. D. Johnston, superintendent, who reported 109 children being cared for. He emphasized the necessity of a liberal Thanksgiving offering.

The unique report of Dr. E. L. Moffitt, chairman of the committee on religious literature, was presented. After discussion, it was adopted. Dr. Harper was made literature auctioneer, and he rounded up a fine list of subscrobers for the *Journal of Christian Education* and for THE CHRISTIAN SUN.

Dr. Harper, representing the president of the Southern Christian Convention, presented the recommendations of the Convention in regard to apportionments.

At the evening session, the sermon was preached by Rev. T. E. White, and the ordination of Rev. W. C. Martin by the presbytery, and licenture granted to new candidates for the ministry.

WOMAN'S BOARD MEETING.

The midyear session of the Woman's Mission Board of the Valley of Virginia Central Conference was held at the home of Rev. and Mrs. A. W. Andes, Harrisonburg, Va., on Saturday, November 1, 1924, and was attended by nearly all the members of the board.

The meeting was interesting from start to finish. The new president, Miss Verdie Showalter, presided over the meeting in a most delightful manner, and her interest in the cause of the board was very evident. The proceedings were recorded by that most efficient secretary, Mrs. B. F. Franks. Among the visitors present were Rev. A. W. Andes, Mrs. J. F. Morgan, and this writer, the latter being there in the capacity of Conference mission secretary.

Of the many important things discussed and decided upon, the most important, I think, was the decision to hold a missionary Conference, or a one-day school of missions, on the first Saturday in May, 1925. This Conference is to be held at the Mayland Church, and a most interesting program is to be prepared, and we hope to have at least one person from every Church in the Conference attend this gathering, and more than one from a number of the Churches. Let us begin now to plan to be present. No Church can afford not to be represented at the great missionary gathering of the Valley Conference.

Winchester, Va. J. F. MORGAN.

LIBERTY, VANCE.

I just want to let SUN readers know that we are waking up down here at Epsom. With a pastor always advocating 100 per cent for Christ, we are trying to improve our standard as Christians. On the third Sunday in September, Dr. J. O. Atkinson filled the pulpit, with a wonderful sermon on the theme of "True Discipleship" (John 21:15-17). In this he showed us that as often as Jesus enquired of Peter, "Lovest, thou, me more than these?" just so often He commanded him, "Feed my sheep!" So we see it is not all to love Jesus, but we must work for Him. While we are not saved by works, lest any man should boast, yet when we love Him we will love His work—that of winning souls.

Then we had the great Ham-Ramsey revival to come to our town. This was indeed a great inspiration to every one that attended. One of Mr. Ham's great themes was "How to Discern a Christian." He said you did not have to ask or be told, as a true Christian was always known; that the moment we ever thought ourselves better than another, we sealed ourself against God's using us in any way. But humble yourselves before the Lord and He will lift you up. We got busy to examine ourselves and see where we stood. The way is so straight and clean we fear there are but few traveling therein. I want to say, in passing, that any place is blessed that has the Ham-Ramsey party to visit it.

NOTICE.

All delegates who expect to attend the North Carolina Christian Conference, which meets with the Raleigh Christian Church, November 24th, 25th and 26th, and desire entertainment while in the city, please notify L. L. Vaughan, chairman of the entertainment committee, State College Station, Raleigh, N. C. See complete program elsewhere in this issue.

Address, "Outline of Plans for the Future Campaign," by Dr. W. T. Walters, President Board of Religious Education.
Miscellaneous Business.
Final Adjournment.

PROGRAM OF THE NINETY-NINTH ANNUAL SESSION OF THE NORTH CAROLINA CHRISTIAN CONFERENCE, RALEIGH CHRISTIAN CHURCH, NOVEMBER 24-26, 1924.

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by the President, Dr. W. C. Wicker.
Devotional Service, Dr. G. O. Langford.
Welcome Address, Dr. W. D. Parry.
Response, Rev. J. Lee Johnson.
Conference Sermon, Dr. J. O. Atkinson.
Communion Service, Administered by Revs. W. C. Wicker, P. H. Fleming, G. R. Underwood.
Announcements by Entertainment Committee.
Benediction.

SECOND DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Enrollment and Organization.
Report of Program Committee, Rev. Stanley C. Harrell.
Report of Executive Committee, Dr. W. C. Wicker.
Reports from the three local Conferences. (Submitting of reports of local Conference proceedings for ratification.)
Report from the Woman's Missionary Convention, Mrs. L. L. Vaughan.
Appointment of Special Committees for this Session of Conference.
Report of Treasurer, W. J. Ballentine.
Report of Committee on Church Polity, Dr. W. C. Wicker.
Annual Address, by President W. C. Wicker.
Adjournment at 12:30 for lunch.

Afternoon Session—2 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Report of Committee on Religious Literature, Rev. J. Lee Johnson.
Address, "Enlarging the Orbit of The Christian Sun," Prof. P. J. Kernodle.
Report of Committee on Christian Union, by Dr. W. A. Harper.
Report of Committee on Social Service, by Rev. J. Lee Johnson.
Address, "The Church's Care of the Child," Superintendent C. D. Johnston.
Report of Committee on Home Missions, by Dr. W. P. Lawrence.
Report of Committee on Foreign Missions, by Dr. J. O. Atkinson.
Miscellaneous Business.
Announcements. Benediction.

Evening Session—7:30 o'Clock.

Musical Program by the Choir of the Raleigh Christian Church. (30 minutes.)
Address, "The Opportunity the Church Faces in the Home Land," Dr. Carl C. Taylor.
Illustrated Lecture, "Enterprises of the Southern Christian Convention," Dr. W. A. Harper.
Announcements. Benediction.

THIRD DAY.

Morning Session—9:30 o'Clock.

Conference Called to Order.
Devotional Service, Dr. G. O. Langford.
Business Session—New and Unfinished Business.
Reports of Special Committees.
Report of Committee on Budget, by D. R. Fonville.
Report of Committee on Superannuation, by K. B. Johnson.
Report of Committee on Education, by Dr. G. O. Langford.
Address, "Christian Education," Dr. W. S. Alexander.
Report of Committee on Memoirs, by Dr. P. H. Fleming.
Report of Committee on Sunday Schools and Christian Endeavor, by C. E. Stephenson.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII—November 23, 1924.

Subject: "The Transfiguration."

Golden Text: "This is my Son, my chosen: hear ye him."—Luke 9:35.

Lesson: Luke 9:28-36.

Devotional Reading: Psa. 86:1-7.

Reference Material: Matt. 17:1-8; Mark 9:2-8.

When one sets out to write about the transfiguration, like Peter, "he wists not what to say." It is one of those great experiences which is to be pondered rather than to be written about. As Dr. Charles R. Brown says, "The holy mount is a place to feel, to adore, to aspire, rather than to talk."

"Eight days after these saying"—the Master had been telling His disciples that "the Son of Man must suffer many things, and be rejected by the elders and the chief priests, and the scribes and be killed, and after three days rise again." And He spake the saying openly. The shadow of the cross had already fallen across His path, and He wanted the disciples to know about it. And in the days immediately following Peter's confession, Jesus had told His disciples that the way of supremacy was the way of self-denial and sacrifice. This is the background of the transfiguration.

He took with Him Peter and James and John. The Master was no respecter of persons; He played no favorites. But He did have the inner circle of those who were better prepared to enter into His deeper spiritual experiences, and on four occasions—at the raising of Jairus' daughter, at the grave of Lazarus, on the Mount of Transfiguration, and in the Garden of Gethsemane—He took Peter and James and John with Him. And they went up into the mountain apart. They needed to know more about the "way of the cross," and perhaps Jesus Himself felt the need of inward renewal as He faced the rugged way that led to Calvary.

"And as He was praying, the fashion of His countenance was altered." There was something real and vital about the Master's prayer-life. It not only renewed and transformed His inner life; it transformed His outward appearance. "His face did shine as the sun." But it was no unique experience which the Master had. When Moses returned from the mount where he had had moral insight into the great character and purposes of God, his face shone so that the perverse people could not look upon it. When Stephen saw what his persecutors could not see—the heavens opened and the spiritual forces as his allies—his face shone "as it had been an angel." Even today, when men really pray, their countenances are changed. He who holds communion with the Father who seeth in secret will have his countenance changed so that others may see it openly. And not only countenance, but character will be changed.

"And there appeared unto them Moses and Elijah." Both of these men were great in Israel's history. And both of them had passed mysteriously into the heavenly realm. It gave evidence of the reality of that sphere to have fellowship with these representatives of the law and the prophets. It is significant in this case, at least, that they talked with him about "his decease," or to use the literal word, "his exodus." Death was not to be an end; it was an exodus into a larger life and a larger ministry of service through His Spirit. Mountain-top experiences reveal great spiritual truths.

It was a great experience to be there with the Master in such select company. And Peter wanted to remain there. In fact, he suggested that they build three tabernacles and spend a while there. But this he said because "he wist not what to answer." It was one of those times in life when it is better to keep quiet. Alas, for Peter! he did not understand that spiritual experiences were not ends in themselves; they were means to an end—larger and better service.

"This is my beloved Son: here ye Him." The Father was again bearing testimony to His pleasure in the Son. He had received the Father's commendation as He had consecrated Himself to His work at His baptism. And now He receives the Father's commendation as He purposes to pay the utmost cost involved in that consecration. He who fully gives Himself to the divine plan will have need to go on the mount for strength to pay the price of that consecration.

And when they became afraid, the Master came and touched them. His touch banished fear and inspired courage. Would that we had more of the personal touch in religion in these days when everything is becoming so mechanized!

High Lights from the Mountain-Top.

1. Spiritual progress and power demands its price.
2. Spiritual experiences become richer as we share them with others.
3. The Master has rich experiences for all of us, but we are not ready for them.
4. Real prayer changes countenances and character.
5. The spiritual world is a real world.
6. Mountain-top experiences often reveal new demands on the spirit of consecration.
7. Privileges tend to selfishness.
8. Mountain-top experiences prepare for valley service.
9. Devotion may prompt what reason may not approve.
10. Because Jesus Christ is the Son of God, we should "hear Him."
12. The Master's touch banishes fear.
13. When one does not know what to say, he had better say nothing.
14. It is good to be on the mountain-top with the Master; it is just as good to walk with Him in the common-place paths of every-day life.
15. "Beautiful thoughts make a beautiful soul; and a beautiful soul makes a beautiful face."

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

November 23, 1924.

Topic: "Stewardship—Time and Service."

Scripture Reading: Jer. 1:4-10; Matt. 4:18-19; Eph. 5:16.

Daily Readings: M., Nov. 17, When to begin.—Eccl. 12:1-7. T., Nov. 18, Prayer for more time.—Isa. 38:1-22. W., Nov. 19, Using time aright.—Col. 4:5-6. T., Nov. 20, Undivided service.—Luke 16:9-13. F., Nov. 21, Satisfaction of service.—2 Tim. 4:6-8. S., Nov. 22, Reward of service.—John 12:26. S., Nov. 23, Our time and service for God.—Jer. 1:4-10.

We cannot give our abilities and money wholely to God without giving our time and service, too. At this service, the nearest to our period of Thanksgiving, the season when we should especially remember the things which our Father has done for us, we should meditate upon the opportunity for the definite decision of doing for our Father as our thankoffering. Great decisions are the secrets of definite accomplishments in all fields, and in making our offering to God we can give nothing better than what the poet sang:

"Take my life, and let it be consecrated, Lord, to Thee;
Take my moments and my days, let them flow in ceaseless praise;
Take my hands, and let them move at the impulse of Thy love;
Take my feet, and let them be swift and beautiful for Thee.
Take my will, and make it Thine—it shall be no longer mine;
Take my heart: it is Thine own—it shall be Thy royal throne.
Take my love; my Lord, I pour at Thy feet its treasure store.
Take myself, and I will be ever only all for Thee."

In giving to God our service and time, no one is limited. We always have an opportunity to give of ourself, and may we be so consecrated that in giving a part of ourself we shall not be doing wrong to those whom we help. In giving our service and time, we influence others where money will not. We are all filled with enough wealth that we may give at least some time where our financial condition will not permit us to do so.

For the Meeting.

How much do you owe God? What efforts are you doing to pay Him?

Do you have anything? Can we rightfully say, "This is mine?"

Has God ever given any time to us? How much service can we give back to God? When and where shall we begin?

What satisfaction is there in giving of our time and service?

Should we prepare ourselves if we are going to give our service to God, or should we just depend upon Him for strength?

How shall we be best fitted for service to Him? What do you consider as logical steps in preparation to give Him our best?

NOTICE.

The congregation of First Christian Church, Raleigh, N. C., will hold the opening service in the new Church Sunday, November 23d. The program calls for three services—11 A. M., 2:30 P. M. and 7:30 P. M. We trust that we shall have many of our friends with us on this occasion.

Work was begun on the Church a little more than a year ago, and the corner-stone was laid June 8th. The building, when completed and equipped, will cost approximately $110,000.

A cordial welcome awaits you. Come and rejoice with us.

EDUCATIONAL COMMITTEE TO MEET.

The committee on education will hold a meeting on November 18th. As a matter of information, we state that this committee considers applications for licensure, and ordination of ministerial candidates. Members of committee are: Revs. J. Lee Johnson, H. Scholz, W. C. Wicker, and R. L. Williamson.

R. L. Williamson, *Chairman.*

Christian Orphanage

DEAR FRIENDS:

The Christian Orphanage is your institution. It has in its care one hundred and nine children. It takes money to support that number of children. These children are fatherless children. They are looking to the Christian Church for support and training. They give you an opportunity through this institution to serve. They give you an opportunity to open your heart in sympathy and give, that they may have a chance in life. The Orphanage depends largely on the Thanksgiving offering to supply food and clothing through the winter.

Ten thousand dollars is our goal this year. Our Churches will have to make larger offerings this year than last if we reach this goal. One denomination in North Carolina gave its orphanage $75,000 for a Thanksgiving offering last year. Will our denomination in four States give its Orphanage $10,000 this year?

You give now. The Orphanage wants to give in return splendid young men and women, who may be doctors, lawyers, teachers, trained nurses and worthy citizens. Make your offering liberal.

I want to make this correction: In THE SUN of October 23, 1924, we gave Martha's Chapel Church credit for $10.70, which should have been credited to Catawba Springs.

The following have been sent in since last report: Mrs. Layton Murray, Virgilina, Va., 1 quilt; Mrs. S. A. Horne's Circle of Burlington Christian Church, 18 jars jelly, fruit and preserves, 12 bu. pears; Mrs. J. M. Hayes, 1 bu. pears; Mrs. G. M. Spain, Norlina, N. C., 1 skirt; Circle No. 5, Woman's Missionary Society, Burlington, N. C., 2 quilts, 1 pr. pillow-cases, 12 jars jelly, preserves, pickles and pears, 10 dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 13, 1924.

Amount brought forward		$14,497.88
Sunday School Monthly Offerings.		
North Carolina Conference:		
Catawba Springs	$ 11.75	
Mt. Pleasant	3.00	
Elon	2.50	
New Elam	2.38	
Bethel (W)	3.40	
Shiloh	1.40	
First S. S., Greensboro	26.81	
Pleasant Hill (A)	3.45	
Turner's Chapel	2.10	
Hank's Chapel	2.25	
Smithwood	1.50	
		60.54
Eastern Virginia Conference:		
Elm Ave., Portsmouth	$ 5.25	
Richmond Christian S. S.	10.08	
Franklin	5.00	
Windsor	33.89	
Rosemont	7.41	
		61.63
Valley of Virginia Conference:		
Bethlehem	$ 1.52	
Palmyra	1.26	
Dry Run	2.60	
		5.38
Georgia and Alabama Conference:		
Beulah	$ 2.06	
Mt. Zion	1.74	
Kite	2.22	
Richland	1.27	
		7.29
Thanksgiving Offering.		
Mrs. J. L. Barksdale, Sutherlin, Va.		5.00
Children's Home Fund.		
B. F. Branch		25.00
Special Offerings.		
Mary Jane Hollister (willed)	$1,000.00	
Mrs. M. E. Nichols	5.00	
Circle 5, Burlington Church	6.00	
A. W. Parrish	45.00	
Wake Chapel C. E. Society	15.00	
W. W. Brown	15.00	
		1,086.00
Grand total		$15,748.72

REV. JOHN N. FARRELL.

BY REV. W. C. WICKER, D. D.

Rev. John N. Farrell was born in Chatham County, N. C., about 1825, and died in 1893, in Texas.

In 1845, he represented Hanks' Chapel, in the North Carolina and Virginia Conference, at Apple's Chapel, and at New Providence in 1855. He was licensed to preach by the Conference at Pope's Chapel, in 1858. And at the Conference at Union Chapel, in Alamance County, in 1859, he reported as having preached regularly at two Churches. He was assigned to the Moore and Randolph circuit, which was composed of these Churches: Antioch, Shallow Well, Moore Union and Bethel.

In 1860, at the Conference at Pleasant Hill, in Chatham County, he was ordained to the gospel ministry by the presbytery composed of Elders W. H. Doherty, B. N. Hopkins and T. J. Fowler. The committee on itinerancy assigned him to the Cape Fear circuit—Christian Chapel, Antioch, Pleasant Spring, Wake Chapel, Pleasant Hill (Johnson), and Utley's. In 1862, at the Conference at Damascus, in Orange County, he served on the committee on statistics, and was again assigned to the Cape Fear circuit. At the Conference in 1864, at Antioch, in Chatham County, he served on the committee on home missions, and was assigned to the New Hope Association. The Churches he served this year were Damascus and New Elam.

He was present at the Conference at Oak Level, in Franklin County, in 1865, and was elected a delegate to the Southern Christian Convention. He was appointed on a special committee, with Rev. H. B. Hayes, on the standing of the ministry. In 1866, at the Conference at O'Kelly's Chapel, he was assigned to the charge composed of New Elam, Damascus, Antioch, and Zion, and appointed, with Revs. J. W. Hatch, W. D. Moffitt and E. W. Beale, fraternal messengers to the Deep River Conference.

In 1867, at Union Chapel, in Alamance County, he served on the committee on temperance; he was also present at the Conference at Salem Chapel, in Forsythe County, in 1868. At this Conference a Sunday School Convention was organized, and he was the delegate to it from New Elam. Though absent from the Conference at Union, in Halifax County, Va., in 1870, he was assigned to Pleasant Hill (Chatham County) and Pleasant Grove, N. C. He attended the Deep River Conference as a deliberate member. He attended in 1871 the Conference at Mt. Zion, in Orange County, and reported in charge of three Churches and a mission point; eighty-three conversions, forty-eight accessions, thirty-four baptized, and three couples married.

At the Conference at Shallow Well, Moore County, in 1872, he served on the committee on Sabbath Schools, and had charge of two Churches and received twenty-eight members into the fellowship of the Church. He attended the Conference at New Providence in 1873, and had charge of Catawba Springs and Wake Chapel, and received thirty-five into the Church. He was chairman of the committee on temperance at the Conference at Hanks' Chapel in 1874. He attended the Deep River Conference at Pleasant Grove, and preached from Romans 10:14, and was appointed on the presbytery of ordination, with Revs. A. S. Nelson and J. S. Lawrence, to ordain Wm. G. Brady and H. A. Albright. He was a fraternal messenger from the North Carolina and Virginia Conference at Shiloh, in Randolph County. At the Conference at Pope's Chapel, he raised the question as to whether the local Church had the right to license a member to preach. The Conference decided in the negative. He was chairman of the committee on temperance.

In 1876, he had charge of Catawba Springs and Wake Chapel, but had no charge in 1878. In 1879 he had moved to Texas, where he continued to preach. He reported in 1884 that he had organized one Church, and would organize another soon. For many years he was a most zealous and untiring worker in the Conference. In 1891, his post-office was Gregory, Texas. He labored in Texas about fifteen years. He died as he had lived, a triumphantly loyal member of the Christian Church.

MODERNISTS vs. FUNDAMENTALISTS.

We have always deplored religious controversies. It is a pity there are so many stirring Zion now. There is no telling to what length and depth and height these controversies can go, as is shown from the following account taken from the *Northwestern Christian Advocate:*

"They do have a queer way of debating fundamentalism and modernism among those colored Baptists in Chicago. They do it with razors, open knives, parasols, hymn books and fists. One woman was stabbed, scores received cuts, bruises and other minor injuries in the riot. The modernist pastor of the Church was offering a long and fervid prayer when a former pastor, and a fundamentalist, entered the Church and tried to force his way to the pulpit. The pastor brought his prayer to a sudden end, and the two pastors stood and hurled burning accusations at each other. Hymn books then began to fly and parasols of every hue were wielded as feminine members of the congregation went into action. Razors then began to appear, but perhaps because of the surrounding religious atmosphere no one was seriously carved up. A fundamentalist was stabbed in the back, but will recover."—*Nashville Christian Advocate.*

PAUL TO THE GALATIANS.

The epistle to the Galatians is one of the most human of documents. It was born out of controversy and it bears the marks of the conflict in both its thought and style. It has been associated with controversy all through the Church's history. Galatians is of priceless worth because it sets forth the fundamental principles of the gospel. It shows the conditions of salvation; it deals sharply with so-called gospels which will not save. Its doctrine is that salvation is through faith in Christ alone; the alternative proposed was to require the observance of national rites, peculiar to Judaism, as the means of grace and way of life. Galatians was written, therefore, because men had attempted to build a barrier between the soul and God. Paul's treatment of the situation applies to all similar efforts. The temptation before which the Galatians fell is one which constantly besets the Church. There seems to be a natural tendency in that direction. Paul's argument against it is, therefore, of permanent value.—*Selected.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SHUTTING EYES TO WRONG FOR FEAR OF GIVING OFFENSE.

"He that knoweth to do right and doeth it not, to him it is sin."—Jas. 4:17.

"If ye have respect to persons, ye commit sin." —Jas. 2:9.

"Whoso committeth sin is the servant of sin." —Jno. 8:34.

To have knowledge of a wrong and do nothing to stop it is as criminal as committing the wrong personally. If you know that a force is active among the "very best people in town" and it is teaching your child to be a "crook," are you going to keep still and let it go on? Do you think about whom you would offend by your opposition?

Or have you sense enough to realize that association in the most exclusive circles cannot make your child honest if his heart is black?

Any person, club or society which teaches that because you have been "stung" you should go out and do likewise to another so as to get back what you lost by allowing yourself to be roped in, is as criminal in intent and purpose as the highwayman who makes his living by being a thug.

If the fear of being unpopular deters you from taking a stand squarely against such methods, you are a poor stick of a man, woman, girl or boy.

If you have young folks under your care and you do not take a stand and show your disapproval of such unprincipled conduct because you fear the displeasure of your young charges, you do not deserve the confidence of the parents. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—Dear Father, help us to be like our Master, who dared to do right under all circumstances. In His name we ask it. *Amen.*

TUESDAY.

CARELESS CHRISTIANS.

"Fill up . . . that which is lacking."—Col. 1:24-27.

This verse of Scripture should be burned into the minds and upon the hearts of every negligent Church member in the land. Their number is legion. What Paul said is explicit. Christ suffered for the sins of the world and bequeathed to his followers a share in His suffering. To paraphrase Paul: "The cup of His suffering is not yet full—help me to fill it."

Here is a description of the slack Church member. He pledges a pitiful dole to the Church and missions; but he does not pay his pledge until the Church treasurer has spent a yearly percentage in postage and stationery and time to collect. Besides that, the delinquent expects frequent pastoral calls—and even that brings him to Church only occasionally to service.

He may thus actually cost the Church more than he contributes. Every such man or woman should consider the plain facts. The careless one may get mad and leave the Church—but, economically, the congregation might profit.

Experience likewise shows that the negligent Church member will more often be won to doing his part through plain speaking than by much coddling. The truth, when he sees it clearly, will very likely help to a better understanding.—*Rev. John Harrison Allen.*

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

IN THE MIDST OF STORM.

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."—Jonah 1:4.

Every life is like a ship that puts out to sea. If the ship safely passes through the storms and reaches the port, it blesses the port from which it sailed and the one which it reaches. If it is wrecked, not only is there loss of ship and crew, but also the valuable cargo that means so much to so many is lost. How strikingly similar are the circumstances of the ship in which Jesus and the disciples were passing over Galillee and the one that was going to Tarshish, carrying the prophet Jonah! In the first, there was the storm, the fear, the sleeping Master, the cry, the command, "Peace, be still," and then the calm. In the other, the storm, the fear, the sleeping Jonah, the cry, the prayer, the overthrow of Jonah, and the calm. And yet how different! In the first, the trouble is on the outside; in the second, it is both on the outside and within. And the trouble within causes the trouble without. It is wisdom to cast overboard anything that would destroy the ship; and anything that disturbs us from within and causes trouble without should be abandoned. If we search for the reason for that which troubles us most, we may often find it sleeping within.

Prayer.—Our Father, Thy word is sweet unto us. It lightens our pathway and feeds our souls. Help us to hide it in our hearts and to meditate upon it until we shall know it and become free. *Amen.*—*T. E. White.*

THURSDAY.

IS IT WELL WITH YOUR SOUL?

"What doth it profit a man to gain the whole world, and forfeit his life?"—Mark 8:34-37.

It is popular in certain quarters in these latter days to depreciate the importance of assuring our own soul's salvation. If this saving of our souls means a selfish absorption in our own spiritual state, to the exclusion of the good of others, then the protest against it is well taken. But if any have come to the conclusion that one's personal salvation is in antagonism to the service he might render to others, they are badly away from the truth. A heart that is right with God is a primary necessity to true Christian service. How often it has developed that the doing of public service has been hindered by private sins, and a career of great usefulness has been checked or thwarted by hidden follies! Before we can set out on the way of redeeming the lives of others, we must be freed ourselves from the tyranny of sin.

"What shall a man give in exchange for his soul?" There is nothing that is possible to give without making a bad bargain. We need to search our lives, our pleasures, our aims, and make them all appear before the bar of conscience and answer for their influence. We must keep our soul inviolate at any price. We must be free, or drag about our chains. And we can only realize our best self by submitting to the keeping of the One of whom it is said, "If the Son shall make you free, ye shall be free indeed."—*Rev. H. D. Ranns.*

Prayer.—That we and our children should dedicate ourselves to the Lord more fully and give our best aid in every way to the extension of the kingdom on earth.

FRIDAY.

THE MARCH OF THE GOSPEL.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." —Acts 1:1-8.

Thus does Luke begin the Acts of the Apostles. The former treatise was the gospel of Luke, and it was a summary "of all that Jesus began to do and to teach." Now, Luke is writing another book called "The Acts of the Apostles." It is a kind of sequel to the gospel, a record of all that Jesus continued to do and to teach. Luke might have called his book "The Acts of Jesus Through the Apostles." There is material and room in these days for a book that could be called "The Acts of Jesus Through the Modern Apostles." The papers are full of incidents of consecrations and heroisms. The revelations of God, like his mercies, are new every morning. The canon of Scripture can never be closed. Every hour witnesses regeneration, emancipation and reform.

Let us go forth like Ruth of old, gleaning in the fields of religious endeavor and righteous effort, picking up the ripened grains of magnificent achievement and splendid accomplishments for our inspiration and cheer. Such a studious process will put the iron in our blood and arouse our sluggish pulse and lead us on to nobler effort and greater emulation in the task of extending the kingdom of God and crowning Jesus Christ as Lord of all.—*Rev. Richard Braunstein.*

Prayer.—That there may come, in these times in which we now live, a widespread revival throughout the world, and that the gospel of Jesus Christ may have free course in all lands.

SATURDAY.

THE LAW OF LIBERTY.

"So speak ye and so do, as they that shall be judged by the law of liberty."—Jas. 2:12-14.

There is a lawlessness which is worse than the things we know or read about in which we know of so much banditry, murder and scoffing at the law; it is that the laws of God are treated in the same way.

The Church no longer dictates to man God's idea of righteousness. No longer would parents or religious leaders coerce the smallest child into a conformity the child does not like. The authority of the Bible is not effective only as the reader desires it. It is still a lamp and light, but the great hosts nonchalantly stalk themselves free from its mandates.

Read the book of James. It is a book of liberty. He talks about it in a way which does not enjoin the old law particularly, but to bring in a better way, and he says that that law is nothing less than the spirit of Jesus Christ in the hearts of men. This is the only place where one may rightly be judged, and he who defies the altar of his own heart according to conscience in the principles of Jesus does so at his own loss of soul.

The Bible and the Church is authority of the truth of God, and it enlightens us, guides us, blesses us and we venture on living in its precepts.

Prayer.—Our Father, guide us by Thy divine wisdom in all our living, trusting in Thy help and Thy strength to surmount our difficulties. In His name we ask it. *Amen.*

SUNDAY.

IN HIS SPIRIT.

"I was in His Spirit on the Lord's Day."—Rev. 2:10.

Regarding the Sabbath Day, Mr. Gladstone, in 1854-'57, counseled: "Cherish it, resent any intrusion of worldly thoughts or conversation, except upon real necessity; strive to shut out rigorously any worldly business; always view the devotion of the day to God, not as a yoke, but as a privilege; and be assured that if and so far as this view of it seems overstrained, the soul is not in its health."

Prayer.—Our Father, so give us Thy Spirit, that we may commemorate each Sabbath as the day of the risen Lord. Guide us into thoughts, words, and deeds that bless, and may we walk in ways that show our love for Thee. In His name we ask it. *Amen.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

KIDDIES' KORNER DEARS:

Your editor has not forsaken you. Instead of that, she is really pleasing you by asking Mother to write you some stories for the Korner. Mother loves you as much as your editor; and "Rusty" loves you, too, and "Dynamite," too. And now, over here where I live, there is another doggie, whose name is "Ponjola Dan," and he is just as little as his name is big. There are two kitty-cats living here, too. The kitty-cats are jealous of "Ponje," and Ponje is jealous of the kitty-cats; and sometimes we have a bad ol' quarrel—Mother "Winkie" is one of the kitty-cats, and "Teeny" is the other one. Mother Winkie and Teenie eat their dinners off of a clean, nice paper, and never spill a bit on the floor; but Ponje is such a mischievous little doggie that he won't eat in any one place long at a time. He wiggles this way, and that way, until his mistress has to scold him, and scold him, and then what do you think? He gets mad; oh-eeee! as mad as can be, and growls and growls around till—one day not long ago he got a spanking. Yes, he did! But he's such a dear wee doggie! we love him anyway, even if he is naughty.

I have something to tell you next week; something that's just happened to your editor. Will you want to know?

Good-by, dears—you, and you, and all you other yous! I love you all.

Your editor,
MADGE F. MOFFITT.

WHEN RAGGY MAGGY WENT TO THE PARTY.

By Linda Stevens Almond.

Raggy Maggy lived in an old trunk in the attic. Although she almost never went anywhere or saw any one, she was one day invited to a party. It was the first invitation that she had ever had—an invitation to a party to be given by a doll whose name was Gwendolyn Rosamund Marmaduke. Such a beautiful name! But Gwendolyn Rosamund was beautiful herself.

The invitation was printed on shiny, pink paper, in shiny, gold letters. It said: "You are invited to come to Gwendolyn Rolamund Marmaduke's party at 3 o'clock tomorrow afternoon. R. S. V. P."

Raggy Maggy did not know what "R. S. V. P." means, so she asked Susanne Marie, who had run up to the attic to see whether Raggy Maggy had been invited to the party. Susanne Marie was a French doll who had come all the way from Paris, and who was very snobbish. She thought it stupid of Raggy Maggy not to know what "R. S. V. P." meant, but she was polite enough not to say so. She explained that it stood for several French words that meant "reply, if you please."

Raggy Maggy was grateful to Susanne Marie. Of course she wanted to do the proper thing, and so she searched the attic, and finally, in a little oak desk, she found a sheet of doll paper, on which she wrote carefully:

"Raggy Maggy accepts, with pleasure."

Then she looked over her wardrobe. O dear! There was not a dress fit to wear. She did not even have a party dress. She felt sad indeed. It was bad enough not to have a party dress, but to be obliged to go in a raggedy dress was perfectly dreadful. Raggy Maggy cried for nearly an hour. She was almost sorry that she had accepted the invitation.

But after a while she began to feel better. She dried her eyes with the edge of her raggedy dress and sat down to think. "I will get out my workbasket and mend my dress as well as I can. Then I will wash and iron it carefully and forget that it is an old dress; and I will go to Gwendolyn Rosamund's party and have a beautiful time." And such a broad and bright smile overspread Raggy Maggy's face that she really looked beautiful.

So she set to work. The rents and the rips in her raggedy dress she sewed up with such fine, neat stitches that the mending was a work of art. Then she washed it and hung it on the line. When it was dry, she ironed it, oh, so carefully! And then she forgot all about its being an old, faded dress, and the next day at 3 o'clock in the afternoon she went to Gwendolyn Rosamund Marmaduke's party.

It was a delightful party. Mrs. Marcella Marmaduke, Gwendolyn Rosamund's mother, always gave delightful parties. It was held in the garden under the hollyhocks. When Raggy Maggy got there, two little dolls dressed in fluffy pink tulle began to laugh, and ran behind a chair and peeked out. It was a rude and unkind thing to do, for they were making fun of Raggy Maggy's old faded dress.

Mrs. Marcella Marmaduke spoke sharply to them, but Raggy Maggy said, "Maybe they're just playing peek-a-boo."

That made every one laugh, and so put every one into a good humor, and the two dolls in pink tulle whispered to Raggy Maggy that they were sorry, and Raggy Maggy forgave them.

They played all kinds of doll games, and sometimes the dolls quarreled, but Raggy Maggy always got them to "make up." She was kind to the least little doll too, and then when refreshment time came she helped Mrs. Marcella Marmaduke. Best of all, she was always in a good humor and always had a happy smile for every one.

Such wonderful refreshments as they had at that party—rose-petal sandwiches, marigold tarts, dewdrop ade and dollollipops! And wasn't there a beautiful prize? And didn't Raggy Maggy win it? It was a lovely pink-satin party dress, trimmed with scallopy lace and tiny rhinestone buckles. Susanne Marie, who came all the way from Paris and should have known what she was talking about, said that it was by far the handsomest dress that she had ever seen.

All the dolls were asking one another why Raggy Maggy had won the prize.

"Goodness!" cried Mrs. Marcella Marmaduke, as if it were stupid of them to ask such a question; "don't you really and truly know? Raggy Maggy has won the prize, first of all, because she is the most polite doll at the party, and then because she is kind and good-natured and industrious. Look at her dress and see how beautifully it is mended and how carefully it is washed and ironed. Remember that fine feathers don't always make fine birds."

At that, all the dolls looked very, very thoughtful. Then suddenly, for they were really kind-hearted dolls, they ran over to Raggy Maggy and told her how glad they were that she had won the prize; and then all together they cried: "Next time come to our house, dear Raggy Maggy!"

WILL'S GIFT.

Once there was a boy named Will. His folks were poor and didn't care anything for Will. One day he had a letter from his uncle, asking for him to come out West and help him, for he needed a boy his size. But his parents refused to let him go. They said there was plenty of work there. He had to wear old clothes, his father had, and he worked hard every day, even on Sunday. One day a missionary came to the town and started a little Church. Will wanted to go, but he had to work Sunday.

One morning he got up early and did his work. So he went to Sunday School, and had a good teacher. After it was over, he came home and told his mother about it. She said she didn't care anything about the Lord. Will went to Church the next Sunday, and told his teacher. The next day, the teacher came to Will's home and told them about the Lord. One day Will cut his foot and could not walk for a month. When he was out, he went to Church and thanked the Lord for His kindness.

Once a message came that their uncle was dead and left a lot of money to Will. Will soon became rich, and he went to the little Church and thanked the Lord for His gift to him.

South Norfolk, Va. FRANCES C. FEREBEE.

A LIE STICKS.

A little newsboy, to sell his papers, told a lie. The matter came up for conversation in a class in Sunday School. "Would you tell a lie for 3 cents?" asked a teacher of one of her boys.

"No, ma'am," answered Dick very promptly.

"For 10 cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a hundred dollars?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked like such a very big sum. Oh, what lots of things he could buy with a thousand dollars! While he was thinking about it, and trying to make up his mind whether it would pay to tell a lie for a thousand dollars, a boy behind him cried out—

"No, ma'am!"

"Why not," asked the teacher.

Now, mark this boy's answer, and don't forget it.

"Because, ma'am," said he, "the lie sticks. When the thousand dollars are all gone and the good things bought with them are all gone, too, the lie is there all the same."

This we should never forget—"the lie sticks!" And it is this that makes the punishment of lying so great, even when we repent of the sin and get it pardoned.

DAISIES IN THE MOONLIGHT.

By Luella M. Pendleton.

Oh, the Daisies in the moonlight
In the lovely month of June,
And the children dancing gaily
To a merry little tune.

Hand in hand, they circle lightly
Till we say, "A fairy ring,"
Little children in the moonlight
Gaily dance and gaily sing.

Daisy heads are nodding brightly,
All the children love them so,
Swaying, swaying in the moonlight
Back and forth, and to and fro.

Moonlight, daisies, little children,
All the world now seems in tune—
Shining, swaying, singing, dancing
In the merry month of June.

"We are but children, and as long as our hearts remain warm and human we can never get tired of that beautiful thing—a 'surprise.' "—*Daily Express.*

A MOTHER OF MISSIONAIRIES AND MINISTERS.

In the library of Union Theological Seminary, Richmond, Va., there is an old Church deed, dated January 18, 1753. It is probably the oldest original deed that can be found for a piece of Church property in the whole Southern Presbyterian Church. When the deed was written, the Church was described as "Ye congregation belonging to the Lower Meeting House between ye Yatkin River and the Cutabo do, adhering to a minister licensed from or by Presbytery belonging to the old Synod of Philadelphia." For the past one hundred and fifty years it has been known as Thyatira Church, and is located ten miles west of Salisbury, N. C.

The fall meeting of Concord Presbytery was recently held in this old Church, and it was my privilege to attend. It is the Church of my first love. I was born and brought up within its bounds. It was there that I was baptized, that I attended Sunday School and Church services when I was a child, and it was there that I made my profession of faith in the Lord Jesus. My name is still on the rolls of the old Church. It has never been anywhere else. Of course, it was a rare privilege to go back and preach the opening sermon at the meeting of my presbytery.

While Thyatira is about the oldest Presbyterian Church in North Carolina, it is not decadent. In fact, it is the liveliest old Church that I know anything about. It is literally teeming with young life.

During my stay there, my mind naturally did a good deal of reminiscing. Among other things, I recounted the number of men who have gone into the ministry and the number of women who have gone as foreign missionaries from this old Church during the present generation. Nine men have been ordained to the ministry. Eight of these are still living and occupying places of usefulness in the ministry of the Presbyterian Church, two being in the foreign field. One young man is in the junior class at Union Theological Seminary, and two young men are at Davidson College as candidates for the ministry. Four women from this Church are now at work on the foreign field, and two others are volunteers well advanced in their preparation. This Church well deserves to be called the mother of ministers and missionaries.

During the meeting of presbytery, a thoughtful minister asked me why it is that this one Church has furnished so many ministers and missionaries. A full answer to that question might be of value to other Churches. I am going to try to answer it in part.

1. This has been a Christian community with Christian ideals for at least one hundred and seventy-five years. It is a great thing to be brought up in an atmosphere that is Christian. Environment is not everything, but it has a large influence on the life of the young.

2. The homes from which these ministers and missionaries have come were Christian homes, without a single exception. In the large majority of these homes, the fathers were elders or deacons in the Church. In every case, the mother was a devout Christian. After all, it is in the home that we find the mothers of ministers and missionaries.

3. The Church has had a line of noble pastors. If the minister is the ideal of the boy in the Church, that boy is bound to think of the ministry as his life-work, whether the minister ever preaches on a call to the ministry or not. If the minister is not the boy's ideal of all that he ought to be, it is hardly worth while for him to say anything to the boy about a call to the ministry. If the minister is an ideal for the boys and then presents the call, the call will come to the boy with double emphasis. Thyatira Church has been richly blesed in its pastors.

4. For years, the teacher of the class for boys and young men was a very intelligent elder, in whose life there was a deep spiritual note. Numbers of us who went into the ministry call his name blessed.

5. In 1884, the old Church built a schoolhouse within fifty yards of the Church, and started a classical school under the auspices of the Church. A young man of high ideals and of unusual piety and consecration took charge of the school. He had the great gift of awakening in boys a kind of holy ambition to be something and to do something. Among other things, he organized the young men and boys into a prayer meeting and taught us to lead the meeting and to lead in prayer. He inspired in us a desire to go to college. It was during his day that this stream of ministers and missionaries began to go out from the old Church.

6. When once the stream started, the effect became cumulative. As the first young candidates returned from time to time to visit their homes and their Church, they were living witnesses to the other boys and young men of the community, calling their attention to the ministry. As the years have gone by, this influence has been more and more cumulative, so that at this time the old Church has more candidates for the ministry and the missionary field than ever before in her history.—*Walter L. Lingle,* in the *Presbyterian of the South.*

THE WAY TO HEALTHY SLENDERNESS.

By Helena Lorenz Williams.

It may not be true that no one loves a fat man, but though he were even more beloved than his slenderer brother, it would be folly for him to acquire an excess of avoirdupois. Why? For the simple reason that he will not live very long to enjoy the world's devotion. A fat man, or a fat woman, for that matter, is a bad risk, from the life insurance standpoint. Any insurance examiner will agree to this. For, overweight necessitates overactivity of the vital organs and their consequent premature exhaustion.

If one is in doubt as to what class one belongs, in this respect, and loves the world sufficiently to wish to remain in it as long as possible, the first step is to get a height and weight chart from the doctor or a life insurance company. Then, if the verdict is "overweight," cut down on the sort of foods that put on the extra pounds. If this method fails to produce results, then the doctor should be consulted, for the increasing bulk may be the result of some physical condition requiring medical attention.

Glowing magazine advertisements notwithstanding, there is no permanent or really healthful method of weight reduction which does not include a regulated diet. Bread, butter, sugar, cream, oil, spaghetti, potatoes, cheese, pastry, and other fatty or starchy foods must be eliminated entirely. Instead, eat extra quantities of vegetables, such as spinach, kale, lettuce, parsnips, egg plant, kholrabi, green peas, string beans, beets, tomatoes, dandelions and whatever else the market affords. Next, walking or some other form of regularly taken exercise which is not too violent for the condition of the heart, should be increased.

There is only one easy way to be thin, and that is not to allow oneself to get fat in the first place, by watching the scales and taking determined action as soon as the first undesired pound or two appear. But if one has once begun to ignore the increasing circumference of one's waistband, nothing is so necessary as courage and perseverance in reducing healthfully. These, however, are indispensable for success in anything, and what is there more vital in life than health?

The overweight person is not immune to such serious diseases as tuberculosis, according to the National Tuberculosis Association. This organization and its affiliated associations spend large sums yearly to help teach the American public how to eat healthfully. The seventeenth annual Christmas seal sale, which furnishes funds for this work, will be held throughout the country during December of this year.

REV. DR. S. A. HOWELL SPEAKS.

To the Ministers, Deacons, and Members of the Eastern Virginia (Negro) Christian Conference—Greeting in Jesus' name:

The time for the annual session of our Conference is near at hand, and I take this method of asking all members of the Conference to do their full duty this year. The Conference meets with Zion Christian Church, Nansemond County, near Suffolk, Va., Tuesday, November 18th, Rev. J. B. Jones, pastor.

Every member of this our great Church is assessed $1.25 per year, and it is hoped that each minister and officer of the Church will see that each member of his Church does full duty.

Every department of our great Church needs money, and it should be the prerogative of each member to do his bit in furnishing the needed amount to make our Church function like other Churches.

The missionary department needs money to carry out its plans; also the educational department needs money to accomplish its ends. Our ministry must be better educated. The pew is being educated, and an educated pew will not follow an uneducated ministry; therefore, we should all strive to do our whole duty, and assist our general Church in putting over the educational program which has been so ably begun.

The board of control of Franklinton Christian College is now erecting a very spacious dormitory for the accommodation of our girls; therefore, it is the bounden duty of every Christian Conference to do its full duty to raise means for the payment of the same.

The Virginia Christian Conference has pledged itself to raise $800 for this occasion, and the management is looking for this amount. Please exercise much wisdom in getting out your delegates. Select those who love God, and have denominational pride and love for their Church. We want this Conference to be the best of any previous years. Now, to accomplish this end, we, ministers, delegates, and visitors, must go up to the Conference with the mind of Christ in us. Let us all work and pray mightily to God to give us the best Conference we have ever witnessed.

Those coming from the northern part of the field will come by way of the Southern Railroad, on the morning train, and will be met at Lumis, Va. Those coming from the west will also come on the Southern Railroad to Holland, Va., on the east-bound morning train. There will be conveniences at each depot to meet the delegates.

Yours in His name,

S. A. Howell, *President.*

Newport News, Va.

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WHO SHOULD GO TO THE FOREIGN FIELD?

Who should go to the foreign field? No question should be more important. "Record of Christian Work" gives a statement by Prof. Yohan Masih, of India, which is an answer:

"Some of us have been greatly distressed during the last few years over the type of some missionaries sent out. India does not need men and women from Europe and America to go to teach her people how to play billiards, nor do we need missionaries who merely tell India that Jesus Christ is one of the great teachers of the world. India has yearned for centuries for the vision of the great God. 'Blessed are the pure in heart, for they shall see God.' It is a new heart that India requires, a transformation of life and character. Who can give that to India except a divine Saviour? Send us missionaries who are not ashamed of the gospel of Jesus Christ, who are not ashamed of the cross, men and women who are living in close personal touch with the Master, men and women who have sat at His feet! They will meet Lord's needs."—"Christian Evangelist."

CLEM.

John K. Clem was born August 23, 1844, and died October 17, 1924. His age was eighty years, 1 month, and 24 days. He spent most of his life in Powell's Fort, was a highly respected citizen, and one of the oldest members of Joppa Christian Church. Bro. Clem's home was always a favorite stopping-place for the preachers who passed that way.

He is survived by one son and three daughters, and twelve grandchildren. A large congregation attended the funeral services, which were held at Joppa, October 19, 1924. A. W. ANDES.

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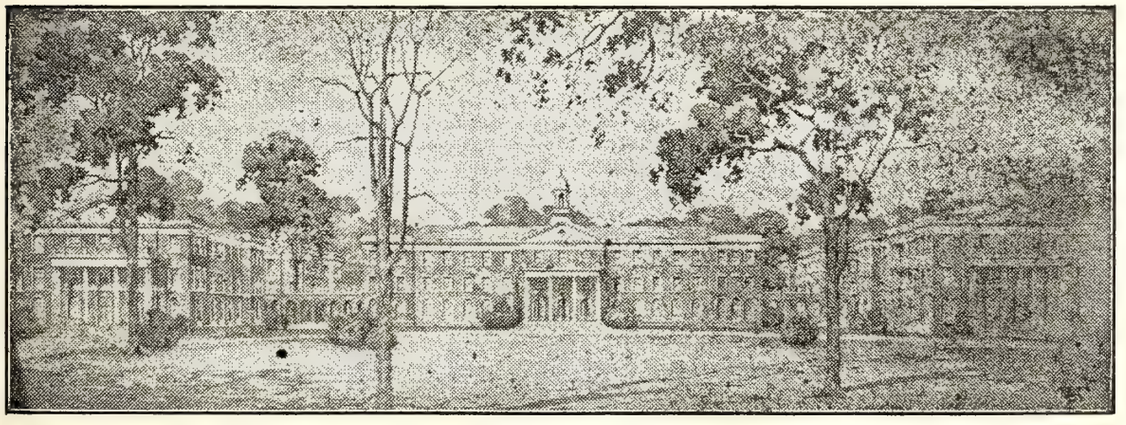

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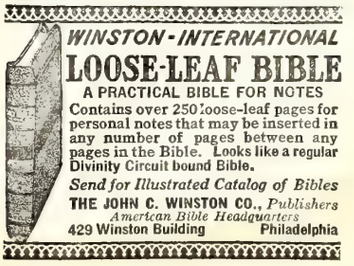

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GAY.

On Wednesday, October 29th, Bro. N. B. Gay passed from this life to his reward. Bro. Gay had entered into his seventieth year. In his later years he had been a great sufferer, but all his suffering seemed to draw him nearer to God and cause him to trust Him more and more to the end.

He was faithful to his home and family, he was faithful to his Church, and his God. His life was a great comfort to his pastor. As he neared the end, his faith seemed to be firmer, and his hope brighter; he said that he had lived as long as he desired to live, and wished to go and be with God. The last song that he asked me to sing was "Higher Ground," or "Pressing On the Upward Way." The last words that he spoke to me was, "May the Lord bless you and the work that you are trying to do."

He has passed from this earth to his reward, but it will be some time before he will be forgotten. He will be missed in the home, in the Church, in the community. He leaves a wife and three daughters and a host of friends to mourn their loss, but we weep not as those that have no hope. So my earnest prayer is that God's richest blessings may rest and abide with all of his loved ones and all that weep, and may we so live that God may be honored and His kingdom advanced in the world, that when we have finished our work here we may hear, "Well done, thou good and faithful servant," and through Jesus be permitted to enter that home of rest that has been prepared for the children of God.

ELISHA BRADSHAW.

Walters, Va.

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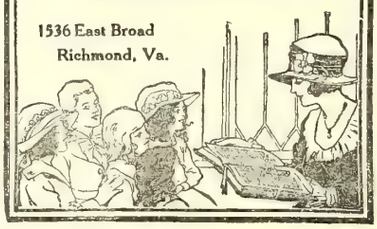

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Two Women Elected Governors.—

In the recent elections, two women were chosen to head States. Mrs. Miriam A. Ferguson was elected Governor of Texas, and Mrs. Nellie T. Ross, Governor of Wyoming. Mrs. Ferguson's husband was impeached and dismissed from the gubernatorial office in Texas in 1917. Mrs. Ross' husband died in office as Governor of Wyoming some months ago.

These two women are the first to hold high executive offices. A number of women have served in the legislative branches of the various States and the nation, and several women have been appointed to prominent judicial positions, but none have so far held high offices in the executive department of either State or nation.

Senator Lodge Dies.—

Senator Henry Cabot Lodge, the senior senator from Massachusetts, died on November 9th, at Cambridge, Mass. Senator Lodge had served in the Senate since 1893. His work there was of a high order. It was in the fight against the entrance of the United States into the League of Nations that Senator Lodge became so widely known. As chairman of the Foreign Relations Committee, and as Republican floor leader in the Senate, it fell to him to lead the fight. Senator Lodge was the author of the Lodge reservations to the League treaty.

In the passing of this author, statesman, and eminent American citizen, the country has sustained a great loss. He died at the age of seventy-four, and he has left the world a heritage of a life well spent. He was the author of many books on biographical and historical subjects. For six years he held a professorship in Harvard University, from which he held a Ph. D. The Republican party will miss this leader and wise adviser. It is probable that Senator Borah, from Idaho, will succeed Senator Lodge as Republican floor leader in the Senate.

The Toll of Good Roads.—

A report from the Census Bureau of the United States brings some startling facts to mind. It reminds us that we are paying a high toll in human life for the beautiful highways of which we boast and for the increased transportation facilities. It points out that the highway fatalities for 1923 were 22,721, an increase over 1922 of 3,418. The 1923 death rate for highway accidents was 20.4 per 100,000 population, as contrasted with 17.6 in 1922. This increase was largely due to the growth in automobile accidents, which shows an increase of 2,776 fatalities over the previous year. The highway accidents are estimated as follows: train grade-crossing accidents, 2,268; street car accidents, 2,006; automobile accidents, 16,452; motorcycle accidents, 336; injuries by other vehicles, 1,559.

A fearful toll this which our highways are taking, and it should provoke much thought looking toward its prevention. We should, as individuals, determine to prevent, each of us, his part in this death toll to the gigantic transportation system of our roads.

The American Elections.—

President Coolidge was carried back to the White House for the next four years on what is said to be the greatest landslide in the nation's history. He carried thirty-six out of the forty-eight States. John W. Davis, the Democratic candidate, carried eleven, all of them Southern States, which were certain. Robert M. LaFollette, the third-party candidate, carried only one State —his own, Wisconsin. Mr. LaFollette polled about four million popular votes throughout the country, but scattered so as not to carry any State except his own. The number of votes cast for LaFollette equalled the number cast for Theodore Roosevelt in 1912, but Mr. Roosevelt carried eight States and had eighty-five electoral votes. Mr. Coolidge will have 373 votes in the electoral college, where former President Harding had 404, but President Coolidge polled more popular votes than did his predecessor.

It is reported that a number of the members of the present Cabinet are anxious to retire to private life, and that some changes may be expected under the new administration. Secretary James J. Davis, head of the labor portfolio, has already made such a desire known to the President. An appointment of a successor to late Secretary of Agriculture Wallace may be expected at an early date, since an acting secretary can only hold office for thirty days. It is rumored that Assistant Secretary Howard M. Gore may be appointed to the position until March 4th, when he becomes Governor of West Virginia.

Somewhere it is Worse.—

Rev. A. A. Kidwell, of Johannesburg, South Africa, who has just completed an extensive tour in this country, making a special study of negro education, said, speaking of the educational progress of the race in this country: "I have been particularly pleased. In South Africa it is popularly supposed that the educated negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of universal public education is based on that theory, and from what I have seen I am convinced that the theory is correct. I have been deeply impressed also, and even astonished at the economic competence which American negroes are achieving—their success in agriculture, industry and business. Your big negro insurance companies, banks, real estate corporations, construction companies and the like have no parallel anywhere else in the world, so far as I know; certainly not in South Africa." Dr. Kidwell admits frankly that conditions in South Africa are worse than here, and that laborers suffer under handicaps much more severe. He praised the work of the Interracial Commission, and declared that its methods should be applied the world round wherever racial friction occurs. There is scant comfort in the knowledge that racial relations are worse elsewhere; but it is good to know that we in America are making some progress in the right direction.

The Position of Youth.—

The position of youth toward the Churches was clearly stated in a speech before the Church congress recently held in Oxford, England, by Mr. Stephen Neill, of Trinity College, Cambridge—a candidate for the ministry. Mr. Neill said in part, "We are passionately stirred by the housing of the poor, by the tragedy of armaments, by the wrongs of oppressed nationalities. The Church seems so terribly taken up with the heating and lighting apparatus." What young men want particularly, he declared, "is to be shown Christ in life and work." The essence of their criticism was that the Church was not Christian, but rather a place of jealousy, intrigue, backbiting, malice, and all uncharitableness. No amount of Church-going could atone to youth for inconsistencies of conduct, and if Christ was not drawing this generation, it was simply because the Church was not holding him up.

Mr. Neill preferred grave charges in his statement of the position of youth, but they are well worthy of our careful consideration. We must reckon as a Church with the new youth movement, and, whether or not we are pleased with youth, it is into their hands that we must trust the world, and that shortly. It is our business to see that those hands are trained to receive the burden which we shall give to them, and to carry on the work of the kingdom. It demands our prayerful and thoughtful care of youth. We must listen to youth and find out what the young people are thinking, and then we must bring to them a religion adequate to meet their needs. It will require years, but it must be done. Time does not count when we reckon in terms of eternity. If we do not fit the hands of youth for the tasks which shall be shortly theirs, how then can they, not knowing, fit other hands for the same tasks? Let us think, and, thinking, may we labor seeking to understand youth sympathetically.

NOTES-PERSONALS

Dr. W. W. Staley was a visitor at THE SUN office for a few minutes Wednesday afternoon. We are always glad to welcome his smiling face.

One way in which we may enjoy Thanksgiving Day is to pay our Men and Millions pledge. For in doing this, we are helping all whom our Church is trying to help.

Dr. W. T. Walters, who went to Wakefield last Sunday morning in the interest of the Christian Missionary Association, returned to fill his pulpit Sunday evening.

The United States has an annual murder record, for each 100,000 of population, twenty-five times greater than that of Great Britain, and three times larger than that of Italy.

The managing editor of THE SUN is in North Carolina attending the Eastern North Carolina Conference. He will not return to Richmond until the close of the North Carolina Conference, next week.

The North Carolina and Virginia Conference, at Apple's Chapel last week, was largely attended, had an inspiring session, and was entertained royally by the good people of Church and community.

The cash value of a college education to its possessor is $72,000, according to a report based on a long study of the earning capacity of college graduates. The cash value of a high school education is placed by the report at $33,000.

Our Raleigh Church throws open its doors on Sunday, November 23d to the public. We now have in Raleigh a building worthy of the best we can do for it, and one in which the whole denomination may indulge a pardonable pride.

Judge J. F. West spoke last Sunday morning at First Christian Church, Richmond. His appeal for home missions was well received, and a dozen or more memberships were taken into the Christian Missionary Association.

Rev. A. H. Sheppard changes his address from North Highlands, Columbus, Ga., to R. F. D. 2, Glenn, Ga. Bro. Sheppard has the same work that he had last year, and at present is working for Men and Millions in the Churches of the Georgia and Alabama Conference.

Students at Indiana University at Bloomington, Ind., are not permitted to motor outside the city of Bloomington and are denied the privilege of possessing an automobile while attending the university. The ban was placed on automobiles because of poor scholastic standing.

Conference secretaries will note from the Proceedings of the Southern Convention, last session, that Rev. I. W. Johnson, D. D., Suffolk, Va., who is secretary of the Convention, becomes editor of "The Annual," and to him all minutes of Conferences should be sent as early as possible. This done, we may this year expect an Annual of accuracy, economy and promptness. Dr. Johnson will do the work of editing efficiently and promptly—if he can get the Conference proceedings promptly.

SOME GREAT EXPERIENCES.

By W. P. FLETCHER.

On the way to the annual meeting of the various boards of our Church, the writer spent Sunday, October 12th, with Rev. E. C. Geeding, in his Advance and Old Union Churches. Bro. Geeding has the splendid plan of once a year bringing outside speakers to emphasize some special department of our Church's activities. October 12th was Christian Education Day, and later on other departments of our work will be similarly stressed. His congregations are thus kept in closest touch with all the work of the denomination.

A Great Work.

The week of October 19th to 26, both Sundays inclusive, was spent with Rev. L. D. Hammond and his Lima people. Some phase of religious education was brought before those attending each service of the Sundays and each evening of the week. The afternoons were devoted to interviews, and the mornings to visiting nearby Churches of the Northwestern Ohio Conference, and as far as possible meeting the pastors. The latter service was made possible by Bro. Hammond and his Ford. The Lima Church has not been erected very long, but already it is entirely inadequate for the work this splendid group of Christians desire to do for their Master and the boys and girls of their homes and city. In spite of the cramped and, in some instances, dismal quarters, good work is being done. The Church owns the lot immediately north of the Church, and the hope is that before long there may be erected a religious education plant commensurate with the fine, progressive spirit of Bro. Hammond and his workers.

A Great Plant.

Monday, October 20th, four or five hours were spent in Dover, Del. Sometimes people, having heard so much about Niagara Falls, are disappointed when they first see it. Much has been written about the Dover Church plant, but one is not disappointed at the first view; and, further examination gives further delight. The writer was led to thank God and take courage that a building so beautiful, so worshipful and supremely so useful in carrying on God's work had been dedicated to God's glory and the upbuilding of His people. One would be disappointed to find a perfect building, for then improvement, the joy of Christian life and service, would be impossible. The Dover social and dining-room, and the kitchen, both very fine in themselves, are not conveniently related, and the provision for intermediates seems to be weak; but this Church is bound to be an inspiration to builders in the Christian Church, and to others as well, for it is being visited by scores of people from all denominations.

A Great Conference in a Great Church.

The Eastern Virginia is a Conference of great men and women serving a great people and doing a great work. Their givings are away above the average of our own or other denominations, their reports both of ministers and Churches were full and fine, and their faith in God and themselves an earnest of still greater things. Nineteen of their ministers are graduates of Elon. Five ministers were this year received from other Conferences, and three were ordained. If this were the only meeting of the Conference it would seem to be entirely inadequate; but there is also held during the year a Conference gathering devoted entirely to missions, and one devoted to Christian education. The worship services were made more worshipful because they were conducted in the beautiful new Christian Temple, the floors, the walls, the ceiling, the organ, the acoustic properties of which all seem to say, "Come, let us worship and bow down."

A Great Sunday.

After the close of the Conference, short visits were made to the South Norfolk (where they are planning a beautiful new structure), Berkley, Portsmouth, and Holland Churches. Sunday, November 2d was spent with the Holy Neck, Franklin and Suffolk Churches. Holy Neck sits right out in the open country, but has wondrous possibilities with Dr. N. G. Newman as whole-time preacher and religious leader. After speaking at 10 A. M. to the boys and girls, a waiting auto took us thirteen miles to a worship and Communion service in the splendid town of Franklin, where Dr. Rowland gave for years such fine service and where Rev. F. C. Lester is so effectively carrying on. Once again we have a Church but recently built already inadequate to do the fullest work that is now demanded of a town this size. Our Churches should build not for today, but for tomorrow. In the evening we spoke to the Endeavorers of Suffolk, and at 7:30 had the privilege of addressing the regular evening congregation. This is the Church so lovingly and efficiently served for years by Dr. Staley, and is now receiving the impact of the consecrated brain and heart of Rev. H. S. Hardcastle. A visit to Suffolk makes one look and think and dream and pray for here stands (not lies) a giant, not asleep, but doing real things, and doing them with one hand. Eye hath not seen nor ear heard what can and will be done when this giant begins to sweat and work with both hands.

A Great Direction—Homeward Bound.

On the way north, meetings were held at Richmond, Va., Gulph Mills, Pa., and Machias, N. Y. Election excitement was about us everywhere, but in each place a faithful group came together to think and plan for larger things. Richmond has made great progress in its less than five years of work. They have already a beautiful place of worship, and plans for a fine building for religious education. Coming to Washington, the writer hungered to visit a Church of our people there, but we have no voice, not even an echo, in the Capital of the United States. Oh, that the work done in Richmond these last five years might now be done in Washington! If we have no Church in Philadelphia, we have one almost in its suburbs, where the hill-tops are crowned with the palaces of its millionaires.

Gulph Mills, with Philadelphia on one side and Conshohocken and Norristown on the other, cannot escape responsibility. Rev. J. C. Barrett and some of his fine folk see it and are almost oppressed by it, and are leading the way. Machias, N. Y., is the home of Rev. John M. Williams, the energetic young president of the New York Western Conference. Since coming here, Bro. Williams has helped his people reconstruct the Church building and has also spent much time and traveled many miles in behalf of his Conference.

THE C. M. A. TO MEET.

The good people of the Rosemont Christian Church are ready for 200 delegates, which they hope will attend the Christian Missionary Association, to meet with them December 2, 1924.

Take Money Point car at Union Station; get off at Rosemont Stop. There will be a welcome address and response, and a blessing asked when we eat. See THE SUN for the program. Come! We will be waiting and ready to receive you in "Southern style."

B. F. BLACK,
Pastor.

A MOMENTOUS STRUGGLE FOR CONTROL.

What is to be the fate of civilization? What is to be the ultimate destiny of mankind? Even an ordinary observer must look with the gravest concern upon the future of the human race. There is a momentous struggle now taking place on the vast stage of history, and discerning spectators in every nation are awaiting with bated breath the outcome. The gruesome tale of "Frankenstein" has taken on a colossal meaning in these modern days, and reflects with an awful symbolism our present world condition. In that ghastly story by Mary Godwin Shelley, it will be remembered, an ingenious medical student fashioned from materials found in graveyards and dissecting-rooms, a hideous monster that soon escaped the control of its creator, committed unspeakable atrocities, and finally killed its own maker.

With the simple amazing development of the physical sciences today, the material forces of the world bid fair, like the monster in "Frankenstein," to overleap the bounds of moral control and to wreak a universal devastation upon all civilization. The question of the hour is whether the sanctions of religion and righteousness can keep up with modern discoveries and inventions, that these may be controlled and used as instruments for the promotion of human welfare, and not for the destruction of the race. Does any one think that we exaggerate the seriousness of the present world situation? Let him stop for a moment and consider. The fact is, we are on the very threshold of another period more sinister in its possibilities than the so-called "Dark Ages."

The "Death Ray."

We have recently added to the long list of scientific discoveries that will be used in the next war another device embodying possibilities terrifying beyond description. We were inexpressibly shocked when during the great European struggle poison gas and flame-throwing were employed, but these inhuman methods pale into insignificance in the light of the developments in the science of warfare since the armistice was signed. New and more poisonous gases have been invented; explosives of higher power than any heretofore known are being manufactured; methods of spreading disease germs through whole enemy populations are being developed; larger and more powerful airplanes and submarines have been produced, or are in process of construction. And latest to swell the list of the growing powers of the modern "Frankenstein" monster is the "death ray." Its inventor, H. Grindell-Matthews, who recently arrived in America from Europe, admits that his new device is capable of putting whole armies out of action, paralyzing entire fleets of battleships, and even of destroying cities from a distance of several miles. In the course of an interview with a representative of the *New York Times,* Mr. Matthews was asked if his electrical beam had sufficient force to destroy New York in time of war. "The beam is more of a defensive than an offensive device," he replied, "and the country possessing it would be immune from attack by another power. I firmly believe that it could be used to destroy an army or to stun it, as I have demonstrated by first stunning and then killing the mouse in my experiments in England. An airplane could carry the beam easily, fly over a city and set it on fire, or stun the population so that the place could easily be captured. Within the next three or four months, the device will be developed to project the beam four or five miles. It travels as fast as light—186,000 miles a second. The beam consists of ether vibrations similar in a way to the wireless wave, though it employs a wave length which is radically different. Its form is complex, and it is a combination of five characters."

Where are we going? What is to be the fate of the race? Inventions such as poison gas, devices for the spread of disease germs, and the "death ray" reveal very plainly that the future holds in store nothing less than the complete downfall of civilization and the suicide of humanity, unless the forces of Christianity can overtake and bring under rational and moral control the conscienceless materialism that stalks threateningly among the nations in this very hour.

Does any one suppose for one moment that these new and terrible weapons will be used only in "defensive" warfare? In view of the events of the last ten years in Europe, is it conceivable that the "death ray," for example, will not be employed for the promotion of "trade" or for the subjection of so-called "inferior peoples" in the interest of a "higher world culture?"

A Race for High Stakes.

A monster destroyer is abroad in the world, daily taking on new and terrible powers from the discoveries of modern science, just now he is running wild, uncontrolled by the dictates of reason or morals; already he has done irreparable damage to humanity, and in his train everywhere are evidences of still greater destruction and death. And now, like the demon of "Frankenstein," this gigantic Archfiend, grown still more menacing, is about to turn on his maker and annihilate modern civilization itself.

Where is deliverance to be found? Who will save humanity from the "body of this death?" There is only one way of escape. The monster must be halted in his desperate course, brought under control, and made to serve the higher interests of the race. Unless this can be done, we are lost as we drive straight on to a stupendous world conflict whose vast proportions and fatal consequences no living man can estimate.

But where can be found a force sufficient to challenge and subdue the demon? In Christ alone there is hope. All else has failed. For the monster materialism has fed and fattened on scientific knowledge, commercial agreements, diplomatic understandings, and every other human scheme for curbing his irresponsible plungings. It is a desperate hour! Nothing less than the power of God can save the world. Only as Christianity gains control over men and women, over governments and international relationships, is there any safety of security anywhere for humanity.

"Awake, Thou that Sleepest!"

Christianity must harness the modern monster that threatens the world. Reason must displace force as a means to power in the thinking of men. Conscience must take precedence over self-will. Co-operation must be substituted for competition as the watchword of society. Here is the task. How is the Church of Jesus Christ meeting the situation?

While there are many reasons for optimism to be found in the growing spirit of evangelism, the enlargement of the missionary enterprise, the growth of the educational movement, and the development of earnest efforts for a new social order, nevertheless, from the standpoint of the moralization of life, organized Christianity is lagging far behind the rapid strides of scientific discovery. We are moving at a "poor dying rate." The Church is half asleep. It must be awakened. For the crisis is on even at this very hour, and the time is short. Let those who are "at ease in Zion" consider the astounding progress of materialistic development as contrasted with the comparatively feeble faltering of Christian idealism.

If the world is to be saved, there must come an unprecedented revival in the Church of Jesus Christ—a revival as comprehensive in its scope and purpose as the broad life of the world. It must begin in the souls of individual men and women, and must be so thoroughgoing as to put to shame that type of professional evangelist who relies on the mere signing of cards and the raising of hands as the evidence of success. The hearts of saints and sinners alike must be scoured of all unrighteousness. The souls of Christians, both ministers and laymen, must feel the "Woe is me!" and the urge of a "dying man unto dying men." A new zeal for the kingdom of God based upon the self-sacrifice of the cross itself must take possession of the Church. And the revival must go out of the Church door into the pulsing life of business, society, the nation, and the world. The refining fire must leap from Sunday to Monday and Tuesday and every other day of the week.

Christians need to be so "revived" that they will not only sing and pray, but will have courage to denounce evil in the world of affairs and in governments, and be brave enough in the face of criticism and ridicule to insist that the Jesus way of life shall prevail among the nations. It is no hour for compromisers, for weaklings, for men so busy admiring and analyzing their own religious feelings that they piously allow the world to go to the devil. We are in a death struggle for control with a menacing monster who threatens civilization and the very life of the world. "Awake, thou that sleepest!"—Editorial from *Zion's Herald.*

PUBLIC OPINION.

The man who tries to please everybody generally, pleases nobody. Long before the Christian era, Aesop illustrates this in his story of the old man who tried to conform to public opinion in the treatment of his donkey—all that he had —and not only miserably failed, but lost his donkey into the bargain.

In the course of a speech recently made in Perth, the "fair city" which Sir Walter Scott has rendered famous in one of his romances, Lord Dewar made some pointed observations on public opinion as it is today. He said that as one walked along life's highway, one would find that public opinion was "paradoxical at every turn from the cradle to the grave." For example, if a man did not succeed in his calling he was pronounced a failure. If he made money he was called a profiteer. If he went to Church on Sunday, he was a hypocrite; if he staid away, he was a sinner. If he gave to some public object, it was an advertisement; if he didn't, he was stingy.

The vagaries of public opinion have played too great a part in shaping the destinies of nations as well as individuals; thus occasions have arisen when dictators were found the only means of disentangling nations from the muddling of "many men of many minds." If individuals were to follow the conglomerate advice so freely handed to them by their friends, confusion and disaster would be inevitable. A man should be guided up to a certain point by the experience of others—this is only common sense—but his ultimate course must be shaped by his own reason. —*Dearborn Independent.*

ALBANY, N. Y.

At the evening service yesterday (Sunday, November 16th), our pastor, Rev. W. C. Hook, delivered a stirring address on the subject, "The Supreme Challenge to Youth," and at the close of which one of our most promising young men walked down the aisle and offered himself for the gospel ministry; also a young man of the Catholic faith announced himself for the priesthood.

A MEMBER.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN CHURCH PIONEERING.

One often wonders why the Christian Church, never large in membership, has pioneered in so many important particulars. The Christian Church gave to the world its first religious newspaper. The *Herald of Gospel Liberty,* our general organ, is the first, and is now the oldest, religious newspaper in the world. The Christian Church pioneered in the matter of co-education, controlling as it did the first college that gave to women the same privileges that men had in higher education. The Christian Church pioneered in the matter of giving women the privilege to preach, being the first Church to ordain a woman to the ministry. The Christian Church pioneered in the matter of temperance in an organized manner; it was in a Christian Church that the first temperance society was organized in the United States. The Christian Church pioneered in the matter of adopting and being content with the name "Christian." Since then, other organizations have followed and are happy in the name, for example, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavor, and so forth.

There are many other particulars in which the Christian Church has pioneered. But the ones named will suffice for present purposes. One wonders why! Why is it that an organization so small numerically could give to the world so many new and important and worth-while ideas, enterprises and institutions? Is not the reason, and the sole reason, to be found in the fact that the Christian Church is founded on liberty as one of its basic principles—liberty of conscience, liberty of interpretation, liberty of personal and private judgment, liberty in and through the one name which we wear: the name of Christ, the great Apostle of liberty, who said, "Ye shall know the truth, and the truth shall make you free?"

It is the truth, knowing the truth, seeking the truth, teaching the truth that sets men's minds free to find and to found great interests, enterprises and institutions in His name.

CHURCH FINANCE.

All organizations have monetary expenses and problems, and the Church is no exception to that rule. It is as much a part of Church membership to support the Church financially as it is to support it spiritually. The highest commendation Jesus ever paid any one was what He said of the woman who cast into the treasury "two mites, which make a farthing," which was equal to one-fourth of an English penny, or one-half of an United States cent. He called His disciples and said unto them: "This poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Measured by this standard, two things appear—that none are too poor to give; that the poor can give as much as the rich. This woman gave because she wanted to give; and Jesus approved her giving.

Churches mistake by hesitating to teach the poor to give. The Church had as well teach the poor not to pray. All should give; not as the woman gave, but "as God hath prospered them." One of the weak spots in the Church is her financial methods.

All ought to give, and to give systematically. The Bible way was to lay it by the first day of the week. Weekly contributions laid by, if not cast into the treasury till "meeting day," if that is only once a month, twice a month, or every Sunday. Poverty is no excuse, and riches is no excuse for not laying aside for the Church. Individual Church finance should be kept up regularly by the members. Were this done by all, Church expenses and regular benevolences would never get behind. It is the "put off" method on the part of members that forces a few to get together and "chip in" to pay the pastor or the Conference apportionment. The poor will get poorer if they fail to give the Lord His due. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." It is a fundamental law in physics that action and reaction are equal; and it is no doubt true in giving to the Church, which is the same thing as giving to Jesus, for the Church is His body. No poor member should be ashamed to give his little, and no rich member should be afraid to give his much. Both should give as the Lord prospers them. Giving is more than money. It is thought, affection, service, energy, help, life. Here "the rich and poor meet together: the Lord is the Maker of them all." They cannot only sit together on equality, but they can give together in the same way. Poverty and riches are external and relative terms; within, in character they can be equal in the highest sense. "Keep thy heart with all diligence, for out of it are the issues of life."

The Church herself and her pastors are largely to blame for the great number of members who do not pay. They hate to say so much about money. They hate to urge the poor to give. They hate to insist on the rich to give so much. It should be kept in mind that you do not get men unless you get their money. "Where your treasure is, there will your heart be also." As soon as men put their money into anything, they become interested in that thing. This is the logic of human experience. Let one ask himself this question: "Have I ever seen a really interested Church member who did not contribute to the support of the Church and her enterprises?" There is more than the house of worship and the congregation. It is the Church paper, the college, the orphanage, the missionaries, the whole organization with all its activities. A real interest in all these and contributions to them will develop noble Christian character and useful lives. It is said that a chain is no stronger than its weakest link; and measured by this standard, some Churches are very weak. It is the spirit of unity and co-operation that will make a strong Church in its entirety. The Church ought to set the standard of sound and successful business. It ought to be progressive. It ought to keep pace with the times in its activities. It ought to improve its buildings and furnishings; its music and benevolences; its preaching and its finances.

A PROMISING PLAN.

Last year, it will be remembered, the North Carolina and Virginia Christian Conference broke with the time-honored apportionment plan and adopted a suggested budget, which each Church was to adopt or reject. It speaks well for the Conference that only one Church, Lebanon, failed to endorse the budget suggested by the higher body, and no doubt Lebanon will fall in line this year.

At the session just closed, this Conference passed a most forward-looking resolution respecting the finances of the Sunday School. The resolution follows:

"We are thoroughly of the opinion that the Church should pay all the expenses of operating the Sunday School as a part of the current expense of the Church, and that all the offerings of our Sunday Schools should be given for benevolences. We would suggest one Sunday a month each for missions, for the Orphanage, for religious education and for our colleges, the fifth Sundays' offerings to be used for local benevolence and charity. There should be a definite effort in connection with these benevolent offerings to have the children at their Sunday School classes or departmental exercises give intelligently for these purposes, and the different boards of the Church should be asked to furnish information of an educational character to be used in connection with these offerings. We are of the opinion, further, that the children, either at the regular or junior Church, should be furnished envelopes in which they may make contributions to the support of the Church as such. We believe that this method of systematic giving through the Church budget will mean a new era of progress and prosperity and a new sense of stewardship for the years to come. We do not recommend this now for every Church, but we suggest and urge that our mission secretary select one or two Churches in which this plan may be tried out, and the results reported at the next session of Conference."

By this plan, the children will be taught from their earliest years to contribute regularly to the support of their Church through the envelope system, and to give their free-will offerings for the enterprises of the Church and community intelligently. We call upon the entire Church to give careful heed to this plan of financing the Church and its enterprises and of effectually educating in Christian stewardship at the same time. It is a most promising plan.

IMAGINATION AND THE BIBLE.

By Rev. Wm. J. May.

One of the reasons why so few people comparatively read the Bible is that they have never realized its human interest. Bible characters are not as real in mind and memory as characters in some other books. We read our Bibles or hear them read in surroundings that are a little removed from the close intimacy of every-day life. It is different from other books, and we do not come to it with the same imaginative insight which is the key to intimacy with people of whom we read.

To few people is Nehemiah as real a figure as, say, Ivanhoe, and the minor prophets are only curious names. It is not the fault of the Bible. The fault is in ourselves that we read it with unseeing eyes. We come to Scott or Dickens with imagination alert, eager to see, ready to enter into life as it is in the book, and live it. Too often we just come to the Bible as to an uninteresting textbook of morals lit up with a number of illustrative instances.

Old pictures and stained-glass windows have had much to do with it. There has seemed to be a special kind of art reserved for the representation of the men of the Bible that has made them seem unreal. They are always quite immaculately dressed and seldom represented without their appropriate symbols. St. Peter, for example, who, be it remembered, was a fisherman, is always represented as dressed in a Roman toga or in Greek drapery and usually carries two enormous keys. The Peter whom men knew on the Galilee lake, who loved his Lord and denied Him, and yet faced a great crowd on the day of Pentecost without shrinking or fear, was not a man who looked as if he had just stepped out of a wardrobe, but a man whose hands were rough from handling wet ropes and hard with rowing in contrary seas; a man whose clothes were stained from many wettings in the storm and probably mended where he had torn them at his work.

Matthew was not always seen with a written gospel, nor was David known by carrying a harp.

Holman Hunt did much to break down old tradition and bring in reality. Painters like William Hole, in the last generation, and Harold Copping, in this, have done more; but even yet we are slow of heart to believe and imagine.

When we read and consider the faith that made Moses refuse to be called the son of Pharaoh's daughter, how many people grasp the fact that Moses put behind him the splendor and the luxury of a court so wealthy that the glory of Tut-Ankh-Amen's tomb only gives us a glimpse of it. How many of us have thought that it is quite probable that Joshua was one of the slaves who toiled at the building of the pyramids before he became Israel's military genius or realized that the wars of the Old Testament were quite as real and in many ways even more terrible than the great war of 1914-18.

How often do we remember that there is some one's life story behind every psalm in the Psalter, that each one was born of the travail of a soul in sorrow or was the thanksgiving of some soul for the light that shone in the darkness. They are human documents, stories of real life, but because they are in the Bible instead of a newspaper we seldom realize it.

Behind the prophesies of Jeremiah is the history of a man who suffered and stumbled and rose again, faltered and almost failed, yet endured to the end and was found faithful. Hosea, again, is a man whose love story was a tragedy almost too dark for words, and out of the heartbreak of his own betrayed love came to understand the tragedy of God's love for Israel.

The New Testament too is crowded with interesting people of whom you seldom have more than a glimpse—glimpses so tantalizing that they make you anxious to know more. Nicodemus and Joseph of Arimathea, for instance, were men of more importance in their day; men who, had there been newspapers in that time, would have had their speeches reported at some length; while St. Paul was one of the most brilliant men of his time, a young man with the world at his feet. When he became a Christian it must have seemed to his friends as mad a procedure as if, say Mr. Winston Churchill were to forsake his political and literary career to become an itinerating evangelist for the "peculiar people."

Real the miracles with a little imagination and see how much they gain. Picture the Gadarene demoniac as a man who so terrorized the countryside that no one dared venture near the caves where he had his dwelling; a man whom foolish mothers used as a bogey man to frighten their children. Quite probably he had a wife and children. Imagine what his healing meant to them. See him going up and down the district to which he had been so great a terror, trying to do people good because Jesus had done him good, and telling every one what great things Jesus had done for his soul.

Do you not think that the man whose withered arm was healed hurried home to really prove to himself that he could use it, play with his children, handle his tools, just feel again for very joy of feeling with the fingers that had been dead and senseless so many years? So the man whom Peter and John healed in the beautiful gate really did leap and dance and shout, and people were really shocked by it just as you would be shocked if some one made a similar scene in the porch of your Church on Sunday morning.

So with some of the other people in the gospels. What impelled that poor widow to drop her two mites into the treasury? Was she sorry afterwards? What did Zebedee think about it when John and James went after Jesus, and what did he say to them when some time afterwards they came home? Who was Simon of Cyrene, and what happened to him that first Good Friday so that he became known to the early Church as "the father of Alexander and Rufus"? And what was the kindness that made Paul call Simon of Cyrene's wife his "mother"?

There is no end to the human interest that lies within and behind the stories of the gospels and the early Church. The newer methods of Sunday School teaching, primary department work and the rest, have done much for us in this way. In seeking when we shall use the dramatic element in preaching and endeavor to make Bible stories live for little children has made them alive for older people as well.

Does it not seem obvious that this will be one line at least along which we shall revive interest not only in the Bible but in religion, one way of combating the too-often-made assertion that religion is remote from life?

We never outgrow our love of a story, and "truth embodied in a tale will enter in at lowly doors." I think the time is coming when we shall use the dramatic element in preaching and in biblical education far more freely than we have yet ventured to do. We shall follow the Master's method of telling people stories, telling them His stories, because they are incomparable and perfectly adapted to their purpose. But we shall elaborate them, as in all probability Jesus did. The gospels have preserved for us the bare outlines of the story. Ours is the task of filling in the outlines, and when we do that reverently and carefully we shall have done something worth while for our own day.

Take a story by way of illustration. In two or three sentences St. Luke gives us the story of the lost coin. It is a perfect little picture, but most of the people who worship with us on Sundays have brains too tired, bodies too weary, and nerves too overwrought to be able to fill in the details for themselves.

Tell how there had been a wedding down the street of the tentmakers, and Miriam had put on her bridal jewelry to go down with the others to watch the bride's home-coming. Picture her dismay when, as she takes off her headdress to put it in its hiding-place behind a loose stone in the wall, she sees that one coin is missing. She runs out into the streets and calls the others to ask them if they noticed it missing. Back into the house to light a lamp and sweep, for it is as serious a matter to her as for a Western woman to lose her wedding ring. The house is swept from wall to wall, the rush mats are shaken, the dust is turned over, and no trace of the coin. A second time she sweeps in vain; a third time, and despair deepens, and then the light glints on the coin lying on its edge in a crack in the earth floor. Now out into the streets again to call her friends and neighbors together: "Ruth, Mary, Elizabeth, rejoice with me! I have found my coin, the one which I had lost."

Now the seeking love of God stands out clearly when it is mirrored in a search as careful, as persistent, and as full of possible tragedy as that! For popular superstition said that a woman who loses a coin from her marriage chain had been as careless of her virtue as of her jewelry.

Time and opportunity for original research into Eastern life and customs may be denied most of us, but the books of those who have explored these subjects are cheap and plentiful, and most of the modern lives of Jesus are full of vivid, colorful, and imaginative touches which are gateways into the pleasant fields of interest.

One word of caution is perhaps necessary. Imagination must be kept in check. You must think and dream with your head in the air of dreamland,, but you must keep your feet upon the solid ground of actual fact. In the illustration above, there is little more than an imaginative elaboration of the two or three sentences in which Luke records the parable. The rest grows out of the obvious question, how did she lose it? Stories told in this way are never forgotten, and as often as the story comes back to memory, the lesson the story conveys comes back also by the sure working of the law of association. The Bible gains in interest. The Bible message gains in power.—*Nashville Christian Advocate.*

ALL OUR NEEDS SUPPLIED.

When James Gordon Bennet sent Henry M. Stanley to search for Livingstone, he said: "Draw on me for a thousand pounds today to provide your equipment, and when that is exhausted draw on me for another thousand, and when that is done, draw another thousand, and when that is done, draw another; but find Livingstone." God asks us to glorify Him by a life devoted to Him every day, and He authorizes us to draw on Him for the wisdom, grace and strength needed to enable us to reach His end; when one day's supply is exhausted, we are to draw another, and then another, and then another, until the complement of our days is filled up.—*Selected.*

Give freely. Try to catch the spirit of Christ, who pleased not Himself. Truly, it is more blessed to give than to receive. Say it this way, and you will realize the blessedness if you never have before: It is more blessed to give than to *have* to receive. Give, gladly and generously, considering those who have to receive.—*Maltbie D. Babcock.*

CONTRIBUTIONS

SUFFOLK LETTER.

The relation of parents and children is a mutual relation. They act and react upon each other. One is incomplete without the other. This suggestion may violate common thought as to the relation of parents and children. It is generally understood that parents have the heavy end of the load to carry. They think of food and raiment, education and material provision. These outward gifts are only a small part of parental obligation. Instruction in morals and manners, and even in spiritual life, is as much parental obligation as any other provision. In addition to oral instruction, example is potential in influence over children. Young people are quick to discern life in its personal manifestations. Parental example outlives life itself, for by it, parents "being dead yet speak."

Parental obligations tax the whole being. Love is back of it all. But parental love is awakened by children, and they stimulate activity in all domestic relations. The very necessities of family life excite in parents latent energy and affection. It is the motive-power of home. All the parental instincts are born with the child. Baby brings into the home new thoughts, new plans, new aspirations, and new energies. The child contributes as much to the parent as the parent to the child. It is not only a numerical, but a social, a spiritual, and an intellectual addition to the family. The family is a larger term than the home; it includes the home. Children help to make home as well as parents. A family without a home is in poverty; and a home without a family is in poverty. Good children do as much for parents as parents do for children. They compel parents to think, to work, to behave, to live within bounds, to attend Church, to improve home, and to sacrifice; but it is the sacrifice of love. They attract friends, they create Sunday Schools, public schools, music, books, pictures, toys, and all these enter into the business activities of the world. Even the toy-world is a great business. It is not what men and children do so much as what they inspire others to do. Edison cannot do so much himself; but think of what his inventions have inspired others to do. The babe yet on its mother's lap has changed the whole house. It is the center of attention and service. Neighbors become more neighborly. Parents become more thoughtful. Older children become more quiet. The clothesline puts on new garments. The room gets new pieces of furniture. Father walks more lightly and speaks more gently. The child has made its contribution to father and mother. They are thinking of Christmas now. They plan for Easter later. They are occupied now with a soul. Its future becomes their charge. It has found its place in their hearts. Life has a new meaning. Responsibility is more keenly felt. The future looms large with hope.

W. W. Staley.

ELON LETTER.

The first intercollegiate peace contest for women was held at Elon College on the evening of Armistice Day. Guilford, Meredith, and Elon were represented, and each speaker reflected high credit on her college.

Miss Frances McElroy represented Elon, and used as her subject, "War—The International Outlaw." The climax of her essay was reached when she suggested education as the method of outlawing war in these words:

"The militarists are not disturbed when we denounce war and declare it must be outlawed. There must be systematic propaganda against it, and this propaganda must be of an educational type. Ministers must preach against war. Religious newspapers must write against it. The various clubs must be enlisted to lend their sympathy for its outlawry. But the most effective method of extermination will be to study the whole question of international good will in Sunday School classes. Prohibition is a fact today because a generation ago the Sunday Schools began to have quarterly temperance lessons. In the history textbooks too, the evils of war must be taught and the blessings of peace. Voluntary Bible study classes in colleges and in communities must give themselves periodically to the study of peace and how to secure it. This is our hope of outlawing war."

At the chapel service of November 12th, faculty and students passed a resolution calling on the North Carolina and Virginia Christian Conference to petition the International Lesson Committee to include in the Sunday School lessons for the future the subject of international peace, at least two lessons a year. The Conference, on the 13th, approved the resolution of the faculty and students, and ordered the petition to be sent to Mr. Hermon Eldredge, our representative on the International Lesson Committee, with the urgent request that he take steps to have peace taught in the Sunday Schools of the future.

It will take a generation of such teaching to outlaw war, but it will be successfully outlawed in no other way. Education is the sure corrective of social ills. Whatever you wish a people to believe should be put in the curriculum. Teachers mold character, shape conduct, and fashion legislation. Religious teachers enjoy an especially high privilege in such matters. Jesus was primarily a Teacher, and He commissioned His disciples to go and "teach." The advocates of international peace as a phase of Christian brotherhood are wise to look hopefully to the educational method to achieve for them the goal of their spiritual aim and aspiration.

W. A. Harper.

BETHLEHEM LETTER.

To be successful in one's line of work, two things are needful—confidence and enthusiasm. That man who does not believe with all his might in the work he is trying to perform, who enters upon it in a half-hearted manner only, will never reach the top. He is doomed to be a failure from the start. Faith is necessary, that results may be obtained.

Enthusiasm for a cause has carried many a doubtful experiment to complete success. People like to do business with one who is full of pep and who shows he has confidence in the thing he is trying to do.

To attain a high altitude in the realm of success, you must soar there on the wings of enthusiasm. You can never get there wearing the wooden shoes of the lazy, the easily satisfied, and the mediocre.

The extent of your success depends upon the faithfulness with which you follow the course you have outlined for your life-work. It is easy to start at a new thing; the real test is whether you have the "backbone" to stick to it to a finish.

Once there was a man who said he would never do anything he had not done before. Fortunately, there were not many of him, so the world still continued to advance.

A man's backbone should be long enough to keep him from sitting down when he should be on his feet going to it, and it should be strong enough to keep him on his feet until he gets there.

When you get in a tight place and everything goes against you, till it seems you could not hold on a minute longer, never give up then, for that's just the place and time that the tide will turn.

Some people take a good deal of pride in the boast that they are "poor, but honest"; but if you labeled them "poor, but lazy," you would come nearer the truth.

You will find in the dictionary of the man who is a failure these words: "pessimist," "timid," "indolent," "dishonest," "lazybones," "gloomy," "quitter," "falsehood," "skeptical," "fearful"; but in the dictionary of the man who is a success you will find the reason for his success set forth in these words: "cheerfulness," "enthusiasm," "ambition," "courage," "work," "energy," "wisdom," "common sense," "system," "perseverance," "confidence," "honesty."

If with all your heart and might you seek the goal of success you will surely find it. When obstacles seem to block your way, fear not; have courage and remember there is no crown without a victory, and no victory without a battle.

You were shipped into this world with a good purpose. There is within you the power to do things. It is your duty—a duty you owe to yourself and your fellow-man—to develop this power. No one is born to fail. Nothing can make you fail unless you permit it. You can win, you will win, you must win if you earnestly watch and wait, and work while you wait.

Wadley, Ala. S. L. Beougher.

"GREATER LOVE . . .!"

Some deeds bring us right back to our faith in humanity! There are days when the dark and ugly things of life seem to bulk the biggest. We begin to wonder whether selfishness and greed and cruelty are not gaining the upper hand.

Then some act of pure heroism brings back our faith with a jerk. We are ashamed of our doubts, for it is true, as Emerson said: "One noble action wipes away the memory of thousands of selfish deeds."

We ought to take off our hats reverently to Frank Osborne, the youth of St. Austell, who gave his life for his brother. Although he could not swim, yet when he saw his elder brother struggling in a pit of water eighty feet deep he plunged in. Both were drowned.

This youth should have his name emblazoned on the roll of heroes. He saw the emergency, and because of his love for his brother, he plunged to almost certain death. It was not his own danger that weighed with him, but the danger of another. This is the highest love—the love that leaps to try to save without consulting self. Is it not truly written, "Greater love hath no man than this."

We cannot despair of humanity when such deeds as this are recorded. It shows us like a lightning flash that man has that spark of nobleness which can transcend danger and death. Scientists may wrangle and theorize, and talk of "personality," "ego," and "mysterious glands." There may be those who grow learned over convolutions of the brain, and seek to establish a connection between instincts and heredity. But

I say that a noble act of selfless heroism sweeps away these theories. It puts us on a solid proposition: man is capable of noble deeds, inspired by this "greater love" which is born in the soul, and is uncontrolled by reason.

Such an act puts heroism in its true place. Beside it, how the vaunted "glories" of other deeds "pale their ineffectual fires." Napoleon said: "All the world talks of my deeds. I make history." Yes, and in the making he destroyed thousands of lives, drenched the earth with blood, ruined many homes. History may miss the deed of Frank Osborne, the lowly youth of St. Austell, who died to try to save his brother. "The Hero of History" *destroyed;* the hero of St. Austell tried to save. Whose deeds shine the brightest?

Some deeds inspire. Others depress. To contemplate the heroism of the youth who could plunge into the deep waters of that pit lifts up the heart with a new appreciation of humanity and its possibilities.—*Robert Power,* in *Birmingham Dispatch.*

RESIGNATION REQUESTED.

Following an investigation of the theological beliefs of Dr. Henry Fox, professor of biology in Mercer University, Baptist, the board of trustees requested his resignation. The investigating committee held two meetings—first, in questioning Dr. Fox, and the second meeting concerned itself in requesting his resignation. The students passed resolutions condemnatory of the action of the trustees, and several members of the faculty intimated that they would also resign.

Dr. Fox has been teaching in Mercer since 1918, and has won many friends. He is a former president of the Association of Georgia Biologists, and is at present secretary of the Georgia Academy of Science. He is well known in his chosen field, and has written a number of papers on scientific subjects. He has been connected with government work. Many honorary degrees have been conferred upon him in recognition of the high order of his work as a biologist and teacher.

The reason given for the requested resignation was that his religious views were radically at variance with those of the Baptists of Georgia.

In replying to a questionnaire sent him by the committee, Dr. Fox made a frank statement of his religious beliefs. He defines God as a spirit of love and truth. He declares that, in so far as Christ was these incarnate, he was divine; he believed in the principles of Jesus as they reflect love and truth, and not unconditionally; he believed in the inspiration of Scripture as far as it shows that it was inspired by love and truth; he does not think that facts justify belief in the virgin birth, and is unwilling to accept simple Bible tradition for that event; he points out that discipleship consists in adhering to and practicing the principles of Jesus expressed in terms of love and truth. These are perhaps out of accord with the beliefs of the Baptists of Georgia, but one wonders if they are out of full accord at least with the Christian religion. S. M. LYNAM.

IN OTHER SHIPS.

One of the most striking signs of the times in the religious world is the changed attitude of the Church of England toward other Churches. Many who read this paper can remember when the Anglican Church occupied a position of superiority and exclusiveness. During recent years this has gradually been giving way to be superceded by the broader attitude of respect and recognition.

At the recent dedication of the great new cathedral at Liverpool, England, a remarkable service was held with free-churchmen, or "dissenters" as they are sometimes called, taking part. The bishop at Liverpool welcomed them heartily, and referred to the new building as "your cathedral and mine." His words are worth quoting:

"Brethren, I bid you welcome. You who sail in other ships, when forth we go to cast the net of everlasting love, welcome to our Cathedral Church of Christ, to the glory of whose resurrection this whole place has been consecrated. You make us glad by your fellowship with us in the rejoicings of this week. May He who has fulfilled His gracious promise to us in the beauty of this place, grant also unto us to see the fulfillment of His promise that we shall all grow into visible oneness in the fullness of Him in whom we are even now one spiritual temple not made with hands, eternal in the heavens."

Such a declaration is gratifying, indicating that a union of all the great Protestant forces is not as fanciful a project as it once seemed.—*Christian Vanguard.*

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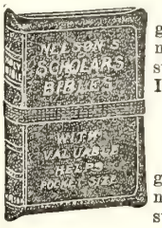

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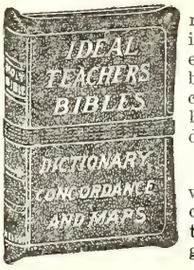

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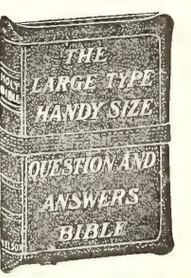

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SECOND FINANCIAL GOAL OF MEN AND MILLIONS MOVEMENT.

The second financial goal of the movement was to collect within five years $375,000 for the Elon standardization fund, to which there was subscribed $381,000. People who could not subscribe $100 or more were not solicited. There has been collected on this fund $213,227.08, leaving a balance of $167,772.92 to be collected.

I was amazed that only 56 per cent had been collected. Elon must have a larger endowment, and the first thing to do is to pay these subscriptions. Some of us have made sacrifices upon these subscriptions and have obligated ourselves to the emergency fund. Is it fair that a few should bear the burden of endowing the college? The Church and the State are proud of Elon College. You know its value to the kingdom. She needs your help now. Will you come to her aid and pay your subscription to the standardization fund? The five years are up, but the obligation remains uncanceled.

J. E. WEST,
Chairman of Mission Board.

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Zion	6.00	
Reidsville	20.00	
Haw River	30.20	
Union	20.20	
Pleasant Union (H)	30.00	
Franklinton	60.00	
Mt. Auburn	75.00	
		$ 615.30

Eastern Virginia Conference.

First Church, Norfolk	$ 27.10	
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Johnson Grove	2.00	
Damascus	10.00	
Berea, Nansemond	253.50	
Waverly	80.00	
		383.60

Valley of Virginia Conference.

Bethlehem	$ 1.00	
Mt. Olivet (G)	5.40	
		6.40

Alabama Conference.

Cragford	$ 10.00	
Wadley	50.00	
		60.00
Total for month		$1,065.30

C. D. JOHNSTON,
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Howard's Chapel	11.00	
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Raleigh	33.40	
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Shallow Well	38.35	
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Union Ridge	6.90	
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Wake Chapel	21.80	
Danville	5.00	
Reidsville	21.90	
Seagrove	5.00	
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Burlington, Jr.	45.87	
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Pleasant Grove	8.00	
Virgilina	15.00	
Wake Chapel	5.60	
		105.60

Cradle Roll.

Durham	$ 10.00	
Elon	25.00	
Greensboro	6.75	
Mt. Auburn	3.90	
Pleasant Grove	10.56	
Raleigh	10.00	
		66.21
Convention offering		36.00
Grand total		$1,272.23

MRS. W. R. SELLARS,
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Burlington, N. C.

ANNUAL REPORT OF THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE NORTH CAROLINA CONFERENCE FOR 1923-1924.

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Burlington	$819.82	
Chapel Hill	75.00	
Durham	135.00	
Elon College	242.50	
Graham	51.87	
Greensboro	219.00	
Haw River	20.00	
Henderson	55.00	
Hines Chapel	60.00	
Howard's Chapel	21.00	
Ingram, Va.	9.80	
Liberty, Va.	17.00	
Liberty, Vance	36.55	
Monticello	8.40	
Mt. Auburn	68.65	
Lebanon	15.05	
New Providence	10.00	
Pleasant Grove	113.10	
Pleasant Hill	20.33	
Ramseur	16.40	
Raleigh	122.30	
Sanford	85.00	
Shallow Well	50.00	
Virgilina	100.00	
Wake Chapel	39.60	
Danville	13.75	
Reidsville	50.00	
Seagrove	5.00	
Union Ridge	6.90	
Turner's Chapel	30.00	
		$2,517.02

Young People's Societies.

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Elon College Junior	15.00	
Greensboro	37.50	
Raleigh	25.00	
Shallow Well	3.00	
Reidsville	5.00	
Pleasant Grove	8.00	
Graham	11.90	
		417.57

Willing Workers.

Burlington	$ 18.50	
Durham	10.00	
Elon College	18.50	
Greensboro	35.00	
Liberty, Vance	11.90	
Mt. Auburn	29.60	
Pleasant Grove	8.00	
Virgilina	15.00	
Wake Chapel	5.60	
		152.10

Cradle Roll.

Burlington	$ 17.00	
Durham	19.33	
Elon College	25.00	
Graham	2.25	
Greensboro	15.00	
Mt. Auburn	5.00	
Pleasant Grove	10.56	
Reidsville	16.18	
Raleigh	10.00	
		120.32

District Meetings.

Vance	$ 8.20	
Alamance	11.71	
Guilford	4.12	
Wake	8.38	
Halifax	15.14	
		47.55
Convention offering		36.00
Grand total		$3,290.56

MRS. W. R. SELLARS, Treas.
Burlington, N. C.

Home and Foreign Field says that Mohammedanism is breaking down as a religious faith and becoming more and more a political system. This is certain to be the result where force is the method of propagating a religion. Even in our own land where Christianity is so strong, where we may feel its atmosphere and sweetness in most lives we touch, it can be noticed that those who cease to read the New Testament, who fail to seek the leadership of the Holy Spirit, and who distrust the power of the gospel, become politically-minded and often take to wire-pulling and intrigue to gain their ends.

QUADRENNIAL MEETING OF FEDERAL COUNCIL ANNOUNCED.

A preliminary announcement of the program of the quadrennial meeting of the Federal Council of the Churches of Christ in America, to be held at Atlanta, Ga., December 3d to 9th, has been made by the special committee on program, of which Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is chairman. The program indicates that the quadrennial meeting of the council will be discussing some of the most urgent and important issues before the Protestant Churches of America.

The general theme of the meeting as a whole is "The Church in the World." Among the specific subjects which are to be considered are: "The need of the world for the Church of Christ," "The evangelistic work of the Church," "The educational work of the Church," "The Church and the community," "The Church and race," "The Church and the nations," and "The co-operation of the Churches."

The evening meetings during the entire session will be devoted to a series of public meetings centering around the theme "The Common Tasks of the Churches." The several subjects to be considered in this series are: "Training the youth for Christ," "Winning men to Christ," "Christianizing our social relations," "Christianizing our race relations," "Christianizing our international relations," and "Winning the world to Christ."

Each Monday there will be a series of meetings of a devotional and inspirational character upon the theme, "The Call to Personal Religion," emphasizing the great convictions and experiences which Christians of all denominations share. Included in this series are: "Faith in God," "Loyalty to Christ," "Prayer," "Personal religion and public righteousness."

Among the speakers who are already announced are: Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions and president of the Federal Council; Governor William E. Sweet, of Colorado; Bishop William F. McDowell, of Washington; Bishop Francis J. McConnell, of Pittsburgh; Bishop Frederick F. Reese, of Georgia; Bishop Edwin D. Mouzon, of Nashville; Bishop Warren A. Candler, of Atlanta; Rev. Rockwell H. Potter, of Hartford, Conn., moderator of the National Council of Congregational Churches; Justice Florence E. Allen, of Columbus, Ohio; President E. Y. Mullins, of the Baptist Theological Seminary at Louisville, Ky.; Rev. M. Ashby Jones, pastor of Ponce de Leon Baptist Church, Atlanta; President John Hope, of Morehouse College; Rev. James I. Vance, of the First Presbyterian Church of Nashville, Tenn.; Rev. Henry H. Sweet, of Louisville, secretary of the Presbyterian board of education; Prof. William Adams Brown, of New York, and Bishop George C. Clement, of the A. M. E. Zion Church.

One of the most notable features of the gathering will be the presence of distinguished representatives of the Churches of foreign lands. These will include Rt. Hon. Sir Willoughby Dickinson of London, former member of the British Parliament and leader of the World Alliance for International Friendship through the Churches; Prof. Julius Richter, of the University of Berlin, a world authority on foreign missions; and Dr. Adolf Keller, of Zurich, Switzerland, one of the outstanding figures in European Protestantism. The National Christian Council of Japan will be represented by Rev. A. Reischauer, of Tokyo, the foreign missionary movement will be interpreted by Dr. Samuel M. Zwemer, of Egypt and Arabia, the leading missionary to the Moslem world.

The several morning sessions will be devoted to a discussion of the policies and programs of the Churches in their co-operative work. These discussions will center chiefly around the report of the committee on policy for the next quadrennium, which includes one representative named by each of the twenty-eight constituent denominations.

The president of the council to succeed Dr. Speer and the other officers for the next quadrennium will be elected on Thursday morning, December 4th.

THE MEANING OF THE FEDERAL COUNCIL.

When John Wesley said to a Christian who belonged to another denomination than his own: "If thy heart be as my heart, give me thy hand," he was voicing unconsciously the purpose and spirit of the Federal Council of the Churches. Organized by twenty-nine evangelical denominations as a means of expressing their underlying unity in Christ and of joining hand in hand in common tasks, its primary aim is to secure the largest possible measure of fellowship and co-operation among the evangelical Churches.

Each of the denominations comprising the council retains its full independence, but, through the council, joins with the others in regular conference and in co-operative service. So far from weakening or ignoring any denomination, this co-operation means the re-enforcing of each. Every part of the Church is stronger because of the strength of the Council as a whole.

The program and policies of the council are determined by the official representatives whom the various denominations appoint to serve upon the council. The council, therefore, is not a voluntary or independent organization, but the Churches themselves coming together in a more effective solidarity.

The council owes its existence to the fact that there is already a genuine spiritual unity among the Protestant Churches. Of this inner oneness, the council is simply the outward manifestation. The council grows in strength just in proportion to the growth of the spirit of mutual understanding and consciousness of common purposes among the Churches.

More specifically, the aims of the council, as defined in the constitution, which each constituent denomination has ratified, are as follows:

"To express the fellowship and catholic unity of the Christian Church.

"To bring the Christian bodies of America into united service for Christ and the world.

"To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

"To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

In addition to serving as a national center for the co-operative work of the Churches, the council assists local communities to develop effective co-operation in dealing with their own community problems. As a result, there are now nearly fifty local federations or councils of Churches. Each of these is a body wholly independent of the Federal Council, being responsible only to the Churches of the local community, but receiving inspiration from the Federal Council and, through it, learning from the experience of other communities in co-operative Christian work.

The quadrennial meeting of the council, to be held in Atlanta, December 3d to 9th, will review the development of the co-operative movement in the Churches during the last four years, and outline its plan of work for the coming quadrennium. The program of the council, as the discussions at the Atlanta meeting will show, is grounded in an emphasis upon personal religion and the spirit of evangelism. This spirit, as the council conceives it, extends to all our social and international relations, and seeks to Christianize every phase of the world's life. What the Churches can do to get rid of war, to secure international justice and peace, to develop brotherhood in industry, to promote fraternity among the races of the world, to win the final victory over the liquor traffic—these and other vital questions will concern the Churches as represented in the council's assembly at Atlanta. To gain a clearer vision that Christ is the Lord of us all and to think together about practical plans for more fully making Him Lord in every realm is the outstanding purpose of this meeting.

THE CHURCH.

The Church is the noblest and the best organization in the world.

It furnishes the best examples of righteous living.

It produces the finest specimens of character of which this world has any knowledge.

It exercises the largest influence in the work of reform.

Whatever good is in the world has come through the avenues of the Church.

Both directly and indirectly it promotes and safeguards public morals.

It started all the stir that there has been in China.

It was the awakening power in India and Japan.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

It does the most to make and maintain the love, brotherly kindness and good neighborhood.

It does the most to promote clean, brave, strong, self-sacrificing and efficient citizens and public servants.

It does the mostt o make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

It sympathizes with the weak, the wronged and oppressed, and pleads for social justice more than any other institution.

It stands most universally and uncompromisingly for the right and against the wrong.

It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings, and what all must face—death.

The aim of the Church is to proclaim the gospel throughout the whole world.

Give the Church your best service. Christ loved the Church and gave Himself for it. Live by the Church, stand by the Church and die by the Church.—*Exchange.*

Chicago has a Church federation in which the Protestant Churches of that great city are united. It has just issued a strong call to the 800 Protestant Churches of the city, urging them to unite in earnest prayer for a revival of spiritual and vital godliness. It declares that this will come "by the Holy Spirit only," and it says that this revival "must be prayed down, and not worked up." The consideration of this important subject is not limited to Chicago. All over the Church the need for revival is being felt, and multitudes of Christian people are earnestly praying for the granting of this greatly needed blessing. When all of God's people shall unite in this great prayer, God will open the windows of heaven and pour out a blessing, till there be not room enough to receive it.—*Presbyterian of the South.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX—November 30, 1924.

Subject: "The Good Samaritan."

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

Lesson: Luke 10:25-37.

Devotional Reading: 1 John 4:7-21.

Reference Material: Matt. 22:34-40; Mark 12:28-31.

"What shall I do to inherit eternal life?" The lawyer framed the question which arises in so many hearts. For there is a deep-seated—it might be called an instinctive—hunger for eternal life, and in many cases they are concerned with the way by which it can be made sure. One of the great reasons why religion has always had such an appeal to humanity has been its promises of a larger, better, and more enduring life than man has here in the flesh. And, although the lawyer perhaps did not know it, the man to whom he came with the question was the final authority on this more abundant life.

Jesus answered the question by asking a question. He asked the lawyer how he read in the law. And versed as he was in the law, the lawyer quickly gave the summary of the law, "Love God with all of one's being, and love one's neighbor as one's self." And Jesus had no hesitancy in saying that whoever did this should have that kind of life which would be eternal.

But desiring to "justify himself"—how human he was!—he asked: "And who is my neighbor?" And then Jesus answered his question, not with a question as in the former case, but with that matchless and immortal story of the good Samaritan. If the Master had not left us anything else except this story, He would have made His place sure as a great teacher. Never a man spake like this man, and in few cases did He speak as He spake in this case.

A certain man—the Master did not deal in vague generalities; He did not say humanity; He made the case concrete—had a most distressing experience. He was not only beaten and robbed: he was left half dead by the roadside. It happened "by chance"—many of life's greatest opportunities come at an unexpected turn in the road—that a priest and a Levite passed that way, and although the former saw him, the latter came to the place where he lay, neither of the men offering to help the unfortunate man. And the irony of it all was that they were the so-called religious leaders of the day. There is a fine touch of irony here.

But, fortunately for the man, and more fortunately for us, another man passed that way. And he stopped, and had compassion, and bound up his wounds, and brought him to an inn, and paid for him, and even provided for complete restoration. *And he was a Samaritan!* That was the straw that broke the camel's back. The hero of the story was a hated and ostracized Samaritan.

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" said Jesus. And the lawyer was forced to admit that it was the Samaritan, although his pride did not permit him to name him by name. And Jesus suggested—no, he did more than suggest: He commanded—the lawyer to go and do likewise.

It is unnecessary to make any comment on this vivid story, but there are a number of interesting and suggestive teaching points. They are as follows:

Teaching Points.

1. When a man wants to know anything about life, he can do no better than to go to Him who is the Life.

2. He who really wills to know the will of God will soon learn what it is.

3. If we do not love our fellowman whom we have seen, there is not much chance of us loving God, whom we have not seen.

4. Love to God is the only basis for abiding love to man.

5. Neighbors are not to be interpreted in a geographical sense.

6. The supplication of the spirit of service for Christ is to be made in concrete terms.

7. Professional religious men may not be really religious.

8. Compassion is a prerequisite for helpful service.

9. The misfortunes of others constitute a challenge to us.

10. Kindness speaks in a universal language.

11. The personal touch counts for most in service.

12. Real charity goes beyond the act itself.

13. It is not enough to be a hearer of the Word; one must be a doer.

14. It is not what we do, or how much we do, but the spirit in which we do it.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

November 30, 1924.

Topic: "Stewardship—Prayer."

Scripture Lesson: "Far be it from me that I should sin against Jehovah in ceasing to pray for you."—Matt. 6:9-13.

Daily Readings: M., Nov. 24—Mark 7:24-30, Prayer for children. T., Nov. 25—Gen. 18:23-33, Prayer for a city. W., Nov. 26—Deut. 9:7-20, Prayer for a nation. T., Nov. 27—1 Tim. 2:1-4, Prayer for a world. F., Nov. 28—Ex. 15:22-27, A prayer answered. S., Nov. 29—Deut. 3:21-20, A prayer denied. S., Nov. 30—Matt. 6:9-13, Our prayers for Christ's world.

Prayer is an act of worship and one cannot fully enjoy worship without periods of prayer. Since worship is that part that covers all the attitudes of the soul in its approach to the Divine we, as lower creatures, must strive with all earnestness to enjoy this vital part of our fellowship. Prayer also offers opportunity for adoration, confession and thanksgiving which enable the suppliant to become a worshiper. Prayer offers an opportunity for the individual reflect of various stages of experience which have been vital factors in personal religious development. Prayer helps the individual to realize a sense of need and a belief that God is able to reward them that diligently seek Him. Further, prayer helps us to realize the needs of our brother-man. While in the attitude of prayer, man cannot really be fair to himself and God without also seeing the needs of others. Therefore, a life cannot be complete in its contribution to the world without the prayer life.

Questions for the Meeting.

What is prayer?

What place has thanksgiving in prayer?

What personal benefits are reaped as a result of prayer?

How does prayer help to cultivate faith?

How and when should we pray?

What is the difference in real prayers and simply "saying prayers"?

For Discussion.—Reasons for praying silent prayers. Reasons for praying audible.

BIBLE SUNDAY.

Bible Sunday, for many years sponsored by the American Bible Society and observed as an opportunity to emphasize the place of the Bible in the life of the world and the program of the Church, has become an annual event in Protestant Churches throughout the United States and in many mission fields.

The date fixed for its observance is the third Sunday before Christmas, which this year falls on December 7th. This date is not arbitrary, however. Many Churches find it more convenient to observe another Sunday in the month, and still others prefer another month, either in the early fall or late winter.

The work of the Bible Society, organized in 1806 as an agency for "the wider circulation of the Holy Scriptures without note or comment," is recognized as indispensable to the Church. A Bible Sunday program, planned along the lines suggested by the American Bible Society, cannot fail to arouse interest in the work of translation, publication and circulation of the Bible in many languages and in all parts of the world.

The theme selected for this year is "Every Man in His Own Tongue," and a sixteen-page pamphlet 12x9 inches in size has been prepared which is full of interesting and instructive information concerning the romance of Bible translation from the earliest days down to the present time, with a list of the 770 languages and dialects into which translations have been made. The whole Bible has been translated into 158 of these languages; the New Testament into 142; portions (at least one complete book) in 422; parts (only chapters or verses) into 48.

This information has been assembled in such form as to be of the greatest assistance to pastors, Sunday School superintendents and others in the preparation of sermons and addresses on the subject of Bible translation. The titles of the chapters are significant of the phases of the subject discussed: "Some difficulties met by the translators," "Principles governing translations," "Concerning some translations," "The early translations into English," "The Authorized and Revised Versions of the English Bible," "Translations for missionary purposes," "The ancient manuscripts," "The earliest translations."

John 3:16, in twenty-three languages, with pen-and-ink sketches of scenes in the countries where these languages are spoken, makes an attractive booklet for distribution in the pews. For display on bulletin-boards, in Church vestibules, etc., there is a poster, 25x36 inches in size, showing the list of 770 languages and dialects referred to above.

All of this material may be secured free of charge in such quantities as are desired by addressing the American Bible Society, Bible House, Astor Place, New York City.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

THINGS ARE NOT ALWAYS WHAT THEY SEEM TO BE.

Little Eddie was playing at the window, when all at once he looked, very much puzzled, and, turning to his mother who sat beside him, said:

"Oh, Mamma! I did not know that there was a hollow in our backyard."

"Are you quite sure that there is one there, Eddie?" asked his mother; "I think you must have made a mistake."

"Yes, there is one there," said Eddie, "and a big, crooked tree, too. I can see them just as plain as can be. Come and see for yourself, Mamma."

His mother went to the window and looked out, and sure enough there were the hollow and the crooked tree. Eddie greatly wondered why he had never seen these before. His mother told him to look through another pane and see how things appeared. He did so, but could see no hollow or crooked tree either. The yard was leved, and the trees all straight.

His mother explained matters to him just the best she could. She told him that there were wrinkles and flaws in the pane he looked through at first, and these made the objects in the yard look crooked. She said:

"There are some little boys and girls who have crooked eyes. I don't mean that they are cross-eyed, but that they are cross and hateful, and this makes them think that everybody else is out of sorts. At other times, they are pleasant and happy, and then they think that everybody is pleasant and happy, too. Now, Eddie, if you want everybody to appear ugly, be hateful and cross yourself. If you want others to appear to look through smiling eyes, look through smiling eyes yourself. And if you want others to be kind to you, you must be kind to them. Do to others as you would have others do to you."

THE BRAVE BOY.

Albert, Frank and Ned had planned to go to a football match, when, the night before, Albert remembered he had promised little Daisy to take her on the river, rowing, on her birthday, and he would not disappoint her for anything. When the boys came for him in the morning, he told them he could not go, as he had something else to do. They went out of the house angry, slamming the door after them.

Daisy was a nice little girl, living with her mother, who was a widow, and a warm friendship sprang up between Albert and her.

She waited until she was tired, and finally thought she would get into the boat. Albert started, and on the way met a little old woman, and just behind her came tearing along, foaming and yelping, a maddog, while a rabble followed armed with pitchforks and sticks. The old woman tried to run, but stumbled and fell, and the dog was upon her. Albert struck again and hit him in the right place, and he lay quivering on the ground. Albert felt a faintness creep over him, and they carried him into a neighboring cottage. where a doctor came and burnt out the wound. He never flinched, and his leg was bound up and he was carried home in a carriage.

On its way, the ball players rushed up, inquiring what the row was. When they found it was Albert and heard the particulars, they said to him, "You're a regular brick!"

Albert asked them to go after Daisy and take her home. They found her in the boat, where she had waited patiently many an hour, and took her home in a chair made by their arms laced together, as you may have ridden sometimes; and Daisy said that boys were about as good as horses, they carried her so nicely.

AUTUMN.

By L. M. Thornton.

The roses have faded, the lilies have gone,
And the wheat fields lie gold in the light of the dawn;
The plovers are singing, the pheasants are grown,
And every spring thrush has a brood of her own.
If eastward I wander or westward I go,
The daisy is sifting her petals of snow,
And poppy and aster aflame in the sun
Are telling the story that summer is done.

The breezes blow sweet with the incense of ferns,
And afar in the distance a forest fire burns,
Half veiling the sky in a mantle of haze
And adding a charm to these mystical days.
Through meadows where gleaners could still find a store,
Through woodlands where nut trees are burdened once more,
Past ripening orchards of apple and plum,
There ripples a message that autumn has come.

The milkweed pods open, the cat-tails are brown,
The sunflower is lifting a worshipful crown,
And bees heavy burdened are taking their flight
From fields where the buckwheat is fragrant and white.
Wherever I look there is plenty and peace,
The earth heaps her largess of yearly increase,
Then rests from her labors triumphant at last
When Autumn is with us and Summer is past.

KEEPSAKES.

By James A. Doyle.

Only a pair of tiny shoes
And a battered rubber toy;
Not much, you say, to hide away,
And moisten with tears at the close of day;
Yet once they belonged to my little boy.
This worn-out plaything a treasure sweet—
Answered the call of his baby heart,
And in these shoes, the toddling feet
(Now stronger grown and sure, and fleet)
Into life's wonderland made a start.

Surely the years have hurried by,
And, in passing, left me lone.
Revered I hold these keepsakes old,
They whisper to me, when the way grows cold,
Of sunshine warm in the days now flown.
And when the shadows at nightfall creep
Over the roofs of the quiet town,
Out of the gray dust memories leap,
Arousing thought from its daytime sleep,
Then with a rush the tears come down.

THE BOY WE LIKE.

The boy who never makes fun of old age.

The boy who does not cheat in work or play.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel to animals.

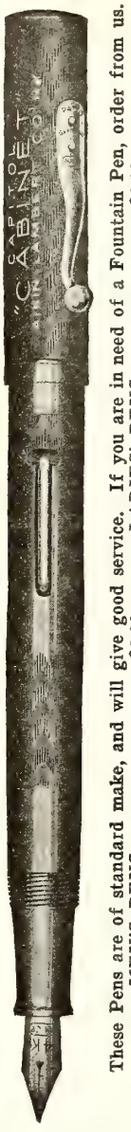
The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion for something he could not help.

The boy who says "No" when asked to do a wrong thing.

The boy who is always courteous to women and girls.

The boy who would "rather be right than a king."



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Leaders' Helps for "China's Real Revolution".. .15
Leaders' Helps for "Chinese Lanterns"..... .15

Send all orders to—

THE CHRISTIAN SUN,

1536 East Broad Street - - Richmond, Virginia.

Christian Orphanage

DEAR FRIENDS:

Our Thanksgiving offering is starting off nicely. We have $294.25 to report this week sent in by friends who are interested in our work. Mr. B. N. Duke, of New York City, sent us a check for $250.00 for a Thanksgiving offering. Mr. Duke is not a member of our Church, but he has been real good to us for several years, and we are very grateful. If other people are interested in us, our own people certainly ought to be interested. We ought to have five hundred members in our denomination who could send us a check for $5.00. We ought to have two hundred who could send us check for $10.00. We should have one hundred who could send us check for $20.00. We ought to have as many as fifty who could send us check for $50.00, and as many as twenty-five who could send us check for $100—which class will you join?

I want to appeal to the pastors and Sunday sSchool superintendents to see that a Thanksgiving envelope gets into the hand of each member of your Church. Let us all join in and work together to raise the largest Thanksgiving offering the Church has ever raised. If you will raise the $10,000, I will have my picture made, to show you what a broad smile it put on my face. I might have it printed in THE SUN, so you could enjoy the radiance of the smile.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 20, 1924.

Amount brought forward		$15,748.72
Sunday School Monthly Offerings.		
North Carolina Conference:		
Howard's Chapel	$ 2.00	
Randleman	3.50	
Fuller's Chapel	5.94	
Mt. Auburn	7.33	
Third Avenue, Danville	4.18	
New Lebanon	3.00	
Durham	28.19	
Berea	7.00	
Ramseur	6.00	
First Sunday School, Raleigh	26.16	
Mebane	1.00	
Oakland	5.15	
Wentworth	6.75	
Summerfield	1.00	
Shallow Ford	7.49	
		114.69
Eastern Virginia Conference:		
Wakefield	$ 3.16	
Berea, Norfolk	10.00	
Berea, Nansemond County	10.00	
Suffolk	25.00	
Isle of Wight	2.50	
		50.66
Valley of Virginia Conference:		
Lineville		2.92
Thanksgiving Offerings.		
Gilbert Gerringer	$ 5.00	
Holt Gerringer	5.00	
A. D. Gerringer and wife	10.00	
Rev. A. F. Isley and wife	10.00	
Mrs. Margaret Wilking	2.00	
Mrs. Web Isley	1.00	
Mrs. Annie Kate Isley	1.00	
Mrs. Vera Gillein	2.25	
Mr. and Mrs. A. S. Dunn, Va.	6.00	
Mrs. Lizzie Brown, matron	1.00	
A Friend	1.00	
B. N. Duke, New York	250.00	
		294.25
Special Offerings.		
E. M. Davenport, for children	$ 75.00	
Cash	2.00	
A Friend, Durham	15.00	
Western N. C. Conf., Randleman	19.71	
Interest	18.33	
Convention col. at Apple's Chapel.	23.15	
		153.19
Grand total		$16,364.43

THE BENEFITS AND BLESSINGS OF THE TITHE.

BY MRS. THOS. J. ARNOLD.

For over fifty years, I have been a tither. My father taught me in my early childhood both by precept and example. I began it when a very young school-girl, when I received my first small allowance, so I feel that I can speak not only from experience, but with authority.

Let us look first at the benefits. The first of these and the greatest is our silent partner. When we take our Heavenly Father into our business, He gives us more wisdom to handle our affairs and His guidance to prevent our making mistakes such as bad investments, or being defrauded by the unscrupulous. And He also puts into our hearts where it is best and wisest to spend His share, our tithes. If we have an earthly partner we divide with him the half or the third of our income, according to the stock he has put in. So when our silent partner gives us all we have and then tells us what He expects of us when He says, "Bring ye all the tithes into my storehouse," shouldn't we be as faithful with Him as with our earthly partner?

The second benefit: Tithing serves as the balance wheel to stabilize our character and give us the right perspective about giving. Haven't you noticed among all your friends and acquaintances how few strike the happy medium in giving? They are either too extravagant or too economical. So to the extravagant one, when he begins to tithe it teaches him lessons of thrift and economy, to save for this high purpose. And to the economical one it warms up the cockles of his heart and takes away the love of money, which is the root of all evil, and makes of him the "cheerful giver whom God loves."

The third benefit: It increases our material prosperity so that we have more for the Master's service. When God says, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again." He pays it and with interest, when He says: "Bring ye in all the tithes and prove me, so that I will pour you out a blessing." He pours it out until there is not room enough to receive it. When Jesus says, "Give and it shall be given unto you," He gives it, "with good measure, pressed down and running over." So let us be faithful in the least things, and when our character is ready for it He will give us the greater, if used for His honor and glory.

The fourth benefit: If we let the tithe teach us that we owe to God another great gift, that He requires just as emphatically, or even more so; that is, that the seventh of our time, as well as the tenth of our possessions belong to God. When He commands, "Remember the Sabbath Day to keep it holy," it is entirely for our benefit to make us holy. Why should we deny ourselves the needed Sabbath rest, so necessary for our physical well-being and the praise and worship so necessary for our spiritual progress? We owe it to our children and the weaker Christians to be firm and obedient to the Lord in the observance of His holy day. See how these two duties, charity and Sabbath observance, are associated, with their consequent rewards, in Isaiah 58:10-14.

When it comes to the blessings, there are so many it is hard to enumerate them, so I will give only the outstanding ones. First, it is handed down. Can a mother have any greater joy than to see her children carrying out her ideas and ideals? So God has blessed me in making my children Christian tithers, and I will leave to them my parting admonition that they teach it to their children so that my father's and grandfather's ideals for me may be carried out to countless generations.

The second great blessing is in the "greater works." When Jesus said to His disciples that they were to do even greater works than He, we naturally think He meant the great preachers, like Paul and Whitfield and Moody. But when sanctified givers like our Mr. Watts and our Mr. Graham consecrate their money by building great educational halls for the Christian training of our youth from one generation to another, and build colleges and hospitals in heathen lands and send the light so that thousands are redeemed through their munificence, I believe Jesus will call that "the greater works" also. I love to think that He is preparing a mansion for such givers to occupy with their spiritual children and let us smaller givers remember that exactly the same commendation is given to the two-talent man as to the five-talent man, and He can magnify our small gifts into "greater works."

The third great blessing is the "treasure in heaven," kept from the moth and rust and waiting for us. Jesus commanded us to lay up this treasure for ourselves, not for Himself. It's like having a little bank account up there and He is keeping the account (Phil. 4:17). And probably we are sending on the material to prepare our place, "for it is written," "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Dear Christian friends, don't rob yourselves of this blessing.

The fourth blessing is the spiritual growth. I believe that if we are obedient to God in this one requirement, "He will continue the good work He has begun in us" (Phil. 1:6), "and will perform it until the day of Christ." So He will help us to grow in grace, will increase our faith and answer our prayers. Take, for instance, that intimate and almost audacious prayer of Nehemiah, where he tells God he governed the people without charge, how many he fed at his table, how many oxen and sheep and fowls he killed daily for their maintenance, and then asks, "Think upon me for good according to all that I have done for this people." Three times he makes a similar prayer. "Remember me, O my God, for good, and wipe not out my good deeds that I have done for the house of my God." Nehemiah was so close to his God he could pray in that familiar way and it was acceptable. Our Bible teaches us that every sincere gift from that of "Righteous Able" to the widow's mite and cup of cold water is noticed and appreciated.

The joy is the last blessing that I will mention. Some one has aptly described "Happiness as a perfume which we cannot shed over others without spilling a few drops on ourselves." So I want to assure you that tithing is a happiness where we spill the great big drops on ourselves. My prayer goes with this little article that every Christian nontither who reads it may be won to partake of this joy.

May God grant that not one of us fail to give ourselves along with our gifts and be prepared for our final summons, "Enter thou into the joy of thy Lord."—*Presbyterian of the South.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

CULTIVATE THE ART OF SAYING "NO" GRACEFULLY AND TACTFULLY.

Do you listen like a "wooden Indian" to a personal invitation and then, no matter how good your excuse for not accepting, do you say: "Thank you, I cannot accept," and drop the matter right there? Have you any idea how rude you are? Have you any idea how discourteous you sound when you refuse so curtly, probably with a half-smile playing over your features as you listen to the invitation, knowing perfectly well that in the end you are going to say, "No."

Do you wonder why you are not as popular as you wish to be with your friends? It is because you do not know how to smooth down your regrets. You cannot refuse gracefully. It is one of the finest of the fine arts—to be able to decline tactfully.

A certain young man once said to a girl: "I would rather have a marriage proposal declined by 'Miss So-and-So' than to be accepted by any other girl I know."

Why? Because the young woman could say "No" firmly, but so pleasantly that it did not leave a sting. Why do you not cultivate the art of declining truthfully and gracefully. (Copyright, 1924, International Feature Service, Inc.)

TUESDAY.

DEEPENING THE CHANNELS.

"And sounded, and found it twenty fathoms, and when they had gone a little farther, they sounded again and found it fifteen fathoms."—Acts 27:21-29.

The sailor is wise in taking repeated soundings to determine the depth of the channel. Without this precaution, his ship might oftener go aground or on the rocks. It is at least imperative that a man should take moral soundings to see whether his soul's ship is in safe channels.

Those who live near the Great Lakes or the ocean are familiar with dredges and sandsuckers, and know that the government spends millions annually to keep our harbors and river channels open. We do not stop to consider the value of the moral dredges, our Churches, which make life's highways safe for souls.

Now, the carrying capacity of a life depends upon the depth of its channel. Shallow waters carry light loads. In some lives, the rocks prevent free passage.

And when sin gets into the life, and the waters are running wild out of channel, then there is added work to be done. The channels are continually being filled up. Strong currents bring in the sand and debris. Opening the channels once is not sufficient; it must be done again and again. You began your Christian life gloriously. How have you kept on? Neglect of the channel lessens its capacity, if it does not ruin it. The constant task of life is to deepen the channels.

You know the causes of clogged channels and the results. Apply the homely figure to your own life. Clear out the debris which hinders the current. Blast it, if necessary, as they did the rocks at Hell Gate in East River! Patrol the channel, once you have opened it, and thus keep it open. —*Ernest Bourner Allen.*

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

IN THE MIDST OF STORM.

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."—Mark 4:37.

There had been storms before the one recorded in the text on the Sea of Galilee, and many have occurred since. Not only the ship in which the Master and the disciples were sailing was in peril, but there were also other little ships, and they too must have suffered from the storm. And, when Jesus spoke the word that brought the calm to the ship in which were the disciples, the other ships must have shared the blessing that came from the command of Jesus—"Peace, be still."

Why do we have the interesting account of this storm at sea? Evidently that our faith may be increased in Jesus, and that we may make proper applications to our lives. Jesus invited the disciples to make that journey, and, being divine, He must have known the storm was coming. He invites us to follow Him, and on the journey there may be waiting a storm. We do not escape the storms of life because we accept Jesus, but having Him, we have power to safely pass through them. The difference in a life that has Jesus in it and one that does not is illustrated by the safety of the one and the danger of the other. In the first, the power within is greater than the power without; in the second, the power without is greater than that within, and hence the danger and loss.

Prayer.—Our Father, we thank Thee for Jesus, and that we can have Him as a royal guest in our lives to still every storm and insure our safety. *Amen.*—*T. E. White.*

THURSDAY.

THE BIRDS.

"The time of the singing of birds is come."—Sol. 2:11-12.

The spiritual mind delights to trace God's ways in nature. Jesus did this and His story of the sparrows is beautiful. To Jesus, nature was a mirror of the Father. He saw God in the fields and trees, the seeds, and the soil, the flowers and the birds.

Who can live amid all the witchery and exuberance of this lovely season and not see God's manifestation in it? The birds are God's feathered folk, symbols of the angels to man. Jesus lived much with the birds. Into the worry and fretfulness of our life, how much we need to learn this lesson: to give ourselves up to the divine purpose and be gathered as a hen gathereth her chickens.

In a forest fire somewhere in the North, the fire caught the nest of a bird. The young were there, and the mother bird stayed on the nest through it all. In the morning she was dead, but underneath the burned wing the little ones were safe. Is not this a reminder of the divine love which gave its life for us?

God will always have a choir—the first music of the world came from a bird. The birds come and go, migratory and yet guided by the unseen Father. Without map or chart, they take their way through the azure sky to the land of sunshine and renewment. Man, too, is a pilgrim. He moves on, the whisper of God in his heart, the tug and call of a better land. As Bryant said:

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

—*Rev. A. E. Gregory.*

Prayer.—That with each recurrent season we may be reminded of God's mercies, and learn from His care of all created things; and let us be mindful to share our blessings with others.

FRIDAY.

OUR DUTY TO CHILDHOOD.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father."—Matt. 18:10-14.

Dr. John H. Finley, distinguished educator and publicist, has published a little book under the title, "The Debt Eternal." It is a plea for the literal and spiritual acceptance by the Church of the charge which Jesus Christ laid upon it when He said, "Despise not one of these little ones." It is a forceful reminder of the obligation of men and women to the children of their generation in the interest of a fair future for the sons of men. Neglected childhood means ultimate social ruin. Children have a right to be well born. They have a right to education. They have a right to childhood, which is to say they have a right to play.

The inventions and discoveries of the future, the reforms of tomorrow in Church and State, the hope of a world redeemed from cruelty and crime, all slumber in the brain of the child of today—the child in his cradle, the child in the kindergarten, the child in the Bible school, the child in the home.

At the funeral of a child, some one quoted the saying of a philosopher, "The death of a beautiful child is a public calamity; the earth, for the moment, is less fair." Far more tragic, far more disastrous, is the life of a child whose parents and teachers are unaware of the possibility locked up within that little breast. For their welfare, material and moral, the Lord Christ holds us responsible. As they are sacred in His sight, so must they be in ours.—*Rev. C. C. Albertson.*

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

SALVATION POSSIBLE TO ALL.

"Let the wicked forsake his way, and the unrighteous man his thoughts."—Isaac 55:7.

"Repent ye, therefore, and turn again, that your sins may be blotted out."—Acts 3:19.

Salvation is obtained through true repentance, forsaking wrong ways and unrighteous thoughts and following the Lord.

A person who will do this is a new person (2 Cor. 5:17).

So that salvation is godliness, not genius; and the most godless wretch may thus possess it. Wherever there is love, there is a genius for godliness.

But that soul must come nakedly, penitently, humbly, unselfishly, and with full surrender and consecration. Until he does—then, and not until then—does he pass into the society of God.

Prayer.—Our Father, may we come to Thee wholly and live that way every day. Enable us to carry with us this day a wholesome sense of the worth of the love in Thy sight and live the life for Thee and our fellow-men. In His name we ask it. *Amen.*

SUNDAY.

HIS SPIRIT ON HIS DAY.

"I was on the Spirit on the Lord's Day."—Rev. 1:10.

Through the week we go down the valleys of care and burdens, and through a thousand vexing problems. On Sundays we should ascend the hills of light, joy in God's presence, and the glo-

ries of that which is highest and holiest and divinely suited to our natures. The Spirit of the Lord this day counteracts the shadows of the week and strengthens us for those to come the next week, giving us the victory over our souls. In this way, the Sabbaths are like mountain-peaks in our experience, and as the days and weeks roll by, we go on from mountain-top to mountain-top, till at last we shall catch the glory of it all in the hope we shall see before us, to be with Him forever. That glory will loom up before us as the gate of eternal glory through which we may enter in, and go no more out forever—forever with the Lord.

Prayer.—Our Father, humble our hearts before Thee this day, and open our hearts to Thy Spirit. Make us supremely conscious of the double blessing we have in coming to Thee; release us from the pressure of outward business, and enable us to escape from the tyranny of our own strength. Dear Lord, so keep us to come to Thee, that we may get away from the engrossing business of living, and be filled with the earnestness, joy and fullness of the renewed life. In His name we ask it. *Amen.*

CHILDHOOD'S SHINING ARMOR—HEALTH.

By Helena Lorenz Williams.

No one has ever discovered why small boys detest having their ears scrubbed or hate to wash their hands before they come to table; or why, for that matter, they never voluntarily clean their fingernails. One might think that these are only trials that descend upon mothers to try their love as well as their tempers, except that science has now found a way to lighten the burden of making children hygienic just as efficiently as she invented the vacuum cleaner and the washing-machine.

Several years ago a man named Charles M. DeForest, whose young son was as averse to performing his personal ablutions as anybody else's son, hit upon the idea of combining the pursuit of cleanliness with adventure and romance. He simply converted each "chore," as he called the boy's daily health tasks, into so many sword thrusts against the great dragon, disease. The plan worked; so well, in fact, that the National Tuberculosis Association organized a nation-wide modern health crusade movement as one of its educational departments. Since then, more than eight million boys and girls have been enrolled as warriors in the fight for perfect health. Briefly, the idea is this: each child receives a score-card against which he daily checks the chores he has performed. These consist of the following:

1. I washed my hands before each meal today.
2. I brushed my teeth thoroughly.
3. I tried hard to keep fingers and pencils out of my mouth and nose.
4. I carried a clean handkerchief.
5. I drank three glasses of water, but no tea nor coffee.
6. I tried to eat only wholesome food, including vegetables and fruit.
7. I drank slowly two glasses of milk.
8. I went to toilet at regular time.
9. I played outdoors or with windows open a half-hour.
10. I was in bed eleven or more hours last night, windows open.
11. I had a complete bath on each day of the week that is checked (x).

This great child-health movement is such a success that a number of States have incorporated the modern health crusade system in the school curricula as an adjunct to the study of hygiene. As the children progress in the work, they receive the titles of knight, knight banneret, knight banneret constant, and knight of the round-table. Bright gold and enamel insignia proclaim their ranks.

The education of the children in correct habits of health is one of the greatest factors in the control of tuberculosis. The National Tuberculosis Association and its affiliated organizations, therefore, concentrate a large part of their activities on this phase of the campaign. In order to continue the work, the seventeenth annual Christmas seal sale will be held throughout the country in December.

Put *yourself* on your Christmas list

YOU can give to yourself at Christmas time, and yet be as unselfish and as charitable as you like to be. Buy Christmas Seals.

Everywhere there are men and women whose only hope for life and health is in the Tuberculosis Associations. Christmas Seals furnish the funds to bring these men and women sufferers from tuberculosis back to health. When you buy Christmas Seals, it is *you* who are giving them the greatest gift that lies within the reach of man—the gift of life.

Every life you save from tuberculosis means additional protection for you and your family. Funds from the sale of Christmas Seals have eliminated half the deaths from tuberculosis. Help stamp out the dread disease. Buy Christmas Seals.

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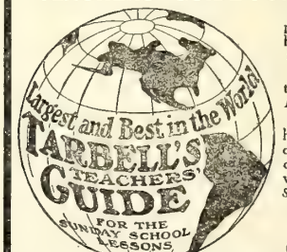

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The Labor government, under Ramsay MacDonald, has been overthrown. The overthrow occurred on October 8th, when Parliament did not support him in his treaty with Russia. The Premier appealed to the people, who failed to sustain him. The Conservatives won an overwhelming victory, and King George called upon former Premier Stanley Baldwin to form a new Cabinet. Mr. MacDonald retained his seat in Parliament, but Labor lost heavily in the elections, while the Liberal party practically went out of existence.

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THE MARCH OF MODERNITY.

Truly, the old order of things is changing in Europe. It is not alone princes and principalities that are being scrapped, but cherished institutions of quite a different description. Now it is Venetian gondolas and the famed hospice of the Great St. Bernard.

"A traveler, by the faithful hound, half-buried in the snow was found," says the poet. The "faithful hound" still remains, but things are undergoing a drastic change for the traveler. The famous hospice in the Alps is to be turned into a modern hotel.

The increased use of the automobile and the consequent greater volume of travelers has proved too much for the good monks, and the voluntary contribution box was too often overlooked or niggardly recognized by those who had partaken of the monks' hospitality. So that alongside the hospice will be erected a modern lodging where guests will register and pay their shot as in any other hotel.

The same wave of modernity has overtaken that other happy hunting-ground of tourists, Venice the peerless, and the gondola is doomed. An edict has been issued that all steamboats and all gondolas in Venice must be equipped with electric engines.

Let Ruskin not arise from his grave and smite Mussolini Caesar! No more will the gondolier warble weird melodies to the rhythmic beat of his oar, no more will the picturesque craft glide along the placid bosom of the sparkling lagoon. Electric launches on the Grand Canal! Automobiles and hotel clerks on the highest altitudes of the Alps! And more than that—a scenic railway projected for Mt. Sinai! The world is moving.—Dearborn Independent.

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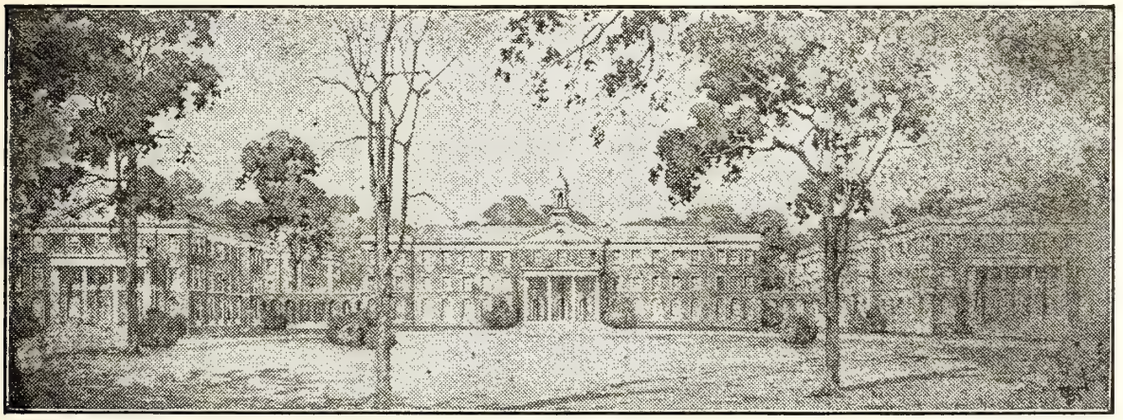

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WHEN GOD SEES THE CROSS.

Men can see Christ on the cross—and forget Him. God can never forget the sight He once saw—of His only begotten Son on the cross. It means more to God than it can mean even to those saved sinners here on earth who know and love the Lord best. Isaac Watts' great hymn, which God has blessed to uncounted multitudes of Christians, "When I Survey the Wondrous Cross," gives one side of the truth; but there is another side, even better, which has been brought out in a hymn by Anna Ross. She introduces it with Andrew Murray's words: "In prayer let us expect an answer like the value of the blood of Christ in His Father's sight." This new hymn, with its infinitely precious truths, is as follows:

"When God surveys the wondrous cross
On which His own Beloved died,
His richest stores of heavenly grace
To sinners all are opened wide.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
The inheritance of peace and power
Are mine own portion through His blood.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
God freely gave His Son to death—
What will He do that death to crown?

"The whole wide universe is His,
But that were riches far too small;
In answer to the death of Christ
God gives Himself, His love, His all."

—Sunday School Times.

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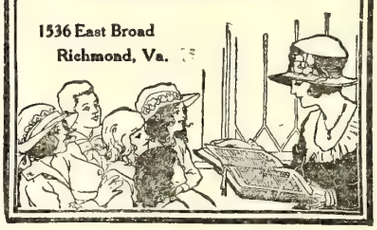

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

British Government Orders Derigible.—

The British Government has gone the United States one better. A contract has recently been placed with the Vickers Company for a derigible with a gas capacity of 5,000,000 cubic feet. This is about twice the size of the derigible recently acquired by our own country from the German Government.

Must Support Parents.—

The Supreme Court of the State of Indiana has upheld a law requiring a man to support his mother and father if they are poor and he is able to take care of them. The man in question had allowed his parents to go to the poor house, offering as an excuse the fact that he could not provide for them and at the same time make the payments on his automobile, which had been bought on the installment plan. The installments will now have to wait.

Mrs. Harding Is Dead.—

Florence Kling Harding, the wife of our late President, died at White Oaks Sanitarium, on November 21st. Mrs. Harding had been in poor health for several years, having nearly succumbed to the kidney ailment which was the cause of her death, while she was mistress of the White House. Although she took President Harding's death in a most heroic manner, she had never recovered from the shock, and shortly after the death of Dr. Chas. E. Sawyer, who had been their family physician for more than twenty years, she suffered a relapse which culminated in her death.

House of Youth.—

The Protestant Episcopal Church already has its house of bishops, and its house of delegates, and Bishop Charles P. Anderson, of the Diocese of Chicago, would create a house of youth. He told the association of young people in his diocese that it was not true that they were members of the Church of the future, but that they were members of the Church of the present. He declared that the English Church was far ahead of the Church in America, because England had long had the house of youth. He thinks that youth can contribute much that is sorely needed by the Churches. He wishes the young people of his diocese to express themselves on the vital questions.

Churches are coming to realize that youth does have thoughts and ideas, and that those thoughts and ideas are worth attending to. Youth too, is beginning to think more seriously, as the young people are realizing that they have parts which must be played in life.

Thanksgiving Proclamation

WE APPROACH that season of the year when it has been the custom for the American people to give thanks for the good fortune which the bounty of Providence, through the generosity of nature, has visited upon them. It is altogether a good custom. It has the sanction of antiquity and the approbation of our religious convictions.

In acknowledging the receipt of divine favors, in contemplating the blessings which have been bestowed upon us, we shall reveal the spiritual strength of the nation.

The year has been marked by a continuation of peace whereby our country has entered into relationship of better understanding with all the other nations of the earth. Ways have been revealed to us by which we could perform very great service through the giving of friendly counsel, through the extension of financial assistance, and through the exercise of a spirit of neighborly kindliness to less-favored peoples. We should give thanks for the power which has been given into our keeping, with which we have been able to render these services to the rest of mankind.

At home we have continually had an improving state of the public health. The production of our industries has been large, and our harvests have been bountiful. We have been remarkably free from disorder and remarkably successful in all those pursuits which flourish during a state of domestic peace. An abundant prosperity has overspread the land.

We shall do well to accept all these favors and bounties with a becoming humility and dedicate them to the service of the righteous cause of the Giver of all good and perfect gifts.

As the nation has prospered, let all the people show that they are worthy to prosper by rededicating America to the service of God and man.

Therefore, I, Calvin Coolidge, President of the United States of America, hereby proclaim and fix Thursday, the 27th day of November, as a day for national thanksgiving.

I recommend that the people gather in their places of worship, and at the family altars, and offer up their thanks for the goodness which has been shown to them in such a multitude of ways.

Especially, I urge them to supplicate the Throne of Grace, that they may gather strength from their tribulations, that they may gain humility from their victories, that they may bear without complaining the burdens that shall be placed upon them, and that they may be increasingly worthy in all ways for the blessing that shall come to them.

In witness whereof, I have hereto set my hand and caused to be affixed the great seal of the United States.

Done at the City of Washington, this sixth day of November, in the year of our Lord one thousand nine hundred and twenty-four, and of the independence of the United States, the one hundred and forty-ninth.

(Seal.)

CALVIN COOLIDGE,
By the President.
CHARLES E. HUGHES,
Secretary of State.

Real Bravery.—

When a break occurred in the gasoline line of a French passenger aeroplane recently, cutting off the supply of fuel, a gallant mechanic crawled out on one of the wings and held the ends of the feed pipe together for forty-five minutes. He was very badly frozen when released, but the plane was enabled to land safety.

Senator Lodge Succumbs.—

Henry Cabot Lodge, who for thirty-one years has represented Massachusetts in the United States Senate—perhaps the longest continuous service in the history of that body—died in a Cambridge hospital at the age of seventy-four, following a stroke. For years the Republican floor leader in the Senate and Chairman of the Committee on Foreign Relations, his influence was great, but his leadership in the fight against the League of Nations proposal is the thing for which he will probably be remembered longest.

Japanese Exclusion.—

The Methodist Woman's Foreign Missionary Society, in its recent session at East Orange, N. J., addressed President Coolidge and Secretary of State Hughes, favoring changes in the present immigration laws as they relate to the Japanese. They feel that the elimination of race prejudice and the promotion of international cooperation demand a reconstruction of the law.

A good many people feel the same way about it. There ought to be some other way, and if we search deep enough we can find that other way, and it will accord with the teachings of Jesus.

NOTES-PERSONALS

Dr. W. W. Staley spent last Monday in Richmond. He stopped at THE SUN office to say hello!

The North Carolina Conference is meeting this week with the First Christian Church at Raleigh, N. C. The session was called to order by Rev. W. C. Wicker, D. D., president.

Dr. W. T. Walters, of the Richmond Church, left Monday to attend the North Carolina Conference at Raleigh, N. C. He will speak in the interest of religious education.

The "wets" never let up in their organized effort and continuous fight to abolish prohibition and bring back drunkenness and debauchery. There are now pending fifty-nine bills before Congress, each clamoring for favorable action to repeal or modify the Volstead act.

Rev. J. G. Truitt, First Church, Norfolk, is putting on a stewardship canvass in his Church, and to that end ordered a supply of tithers' stewardship cards recently. These tithing stewardship cards are now for free distribution by pastors desiring them for their congregations. They will be sent on application to Mission Secretary, Elon College, N. C.

The superdreadnaught Washington, one of the great war vessels of the United States Navy, which was ordered "scrapped" before it was finished, cost $35,000,000. What if the Church, in handling its funds, were to act as silly and as extravagantly as governments? Just put that $35,000,000 of good money collected from the taxpayers down as a price paid to the short-sightedness, folly and extravagance of war.

The opening services of the First Christian Church at Raleigh, N. C., were held November 23, 1924. The sermon was by Dr. W. A. Harper, president of Elon College, N. C. The afternoon sermon was preached by Rev. W. C. Wicker, D. D., and at the evening services Rev. J. O. Atkinson, D. D., preached. Mrs. Roy O. Caveness presided at the organ and a chorus choir rendered a fine musical program. A full account of the exercises of this magnificent Church will appear next week.

Palm Street Church, Greensboro, Rev. H. B. Hall, pastor, has recently made quite helpful improvement upon its building by putting in new windows, painting, etc. This Church is planning for further improvement as soon as arrangements are completed. Its beloved pastor is leading the Church on to praiseworthy activity and progress. The Sunday School is now giving one offering a month to missions, and the mission talks before the school are exceedingly helpful and interesting.

The fund for general benevolences of the Methodist Church has suffered a severe shrinkage. It is forty-two per cent less than the previous year, and less by some two million dollars than the denominational leaders had been led to expect. On the other hand, the home and foreign woman's missionary societies have raised more than ever before, their receipts being approximately half that of the entire Church for general benevolences of the Church. This falling off in funds deals a severe blow at the work of the Methodist Church.

Mrs. W. H. Andrews, mission superintendent in our Suffolk Christian Sunday School, has a very unique and attractive method of presenting to the school a missionary train. This train runs in the Suffolk Sunday School two Sundays of the month, one is mission Sunday, and the other is Orphanage Sunday. When the train has run schedules either to Fancy Gap, Carroll County, Va., or to the Orphanage at Elon College, N. C., and words of explanation have been given of the trip, the opportunity and the needs of the places visited, fares are called for—that is, the offering is taken. We are presenting, as best we can, to SUN readers in next week's issue, Mrs. Andrew's idea, which she contributes to THE SUN because many requests had come to her for the plan. Other Sunday Schools may run a similar train to good effect, and if the idea is not clear, the reader could find out more fully the whole plan and schedule by addressing a request to Mrs. W. H. Andrews, Suffolk, Va.

The third Sunday of November was a most happy and wholesome day in the history and experience of Bethlehem Church, Alamance County, N. C., Rev. J. F. Apple, pastor. It was the first Sunday after Conference, and the pastor was exceedingly anxious, as every pastor should be, that his Church begin the new year with definite plans and specific objectives in view. In was called "Rally Day" at Bethlehem, and wisely, for the people of the Church and community were called upon to rally to the support of the Church in its undertakings for the coming year. Cards were passed out for the members of the congregation, on which card an opportunity was given for every member to sign up for some line of definite Church work during the year. In addition to this, the Church had a debt of something like $300 on its recent additions to the building. The most of this debt was provided for with pledges or cash on rally day. The Sunday School, as well as the Church at Bethlehem seems to be in a flourishing condition. It was a great privilege to be there last Sunday. THE SUN's editor spoke at the morning service, following the pastor, who had presented the plans of the year, and Miss Gertrude Brown, of Elon College, N. C., recently elected corresponding secretary of the Woman's Board of the Southern Convention, spoke on "Missions" in the afternoon. We bespeak for Bethlehem the coming year one of its happiest and most prosperous, under the leadership of its active and consecrated pastor, with the assistance of Bro. Carl Sutton, the devoted superintendent of the Sunday School and efficient treasurer of the Church.

As a result of the missionary arrangement in many of the Churches of Eastern Virginia on Sunday, November 16th, when different speakers presented the claims of the Christian Missionary Association, fifty-eight new memberships, totaling $455, had resulted, with many of the leading Churches of the Conference to be heard from, as reported by Rev. James H. Lightbourne on November 19th. By this co-operative effort, it would seem that the next session of the Christian Missionary Association, which is to meet at Rosemont Church on Tuesday, December 2d, in its thirty-third annual session, will be the best and will bring into the treasury of the association more funds than in any year of its history. We take off our hats and make our bow most graciously and gratefully to Rev. James H. Lightbourne, president, and to Bro. C. D. West, mission secretary, who seem to be the moving spirits in this very excellent piece of work. This association has weathered the storm of many winters, and seems now to be not only on safe seas, but also to have wise hands at the helm, with the port of a successful journey clearly in view. It would seem to be a great pity that the association in the other Conferences have not continuously and persistently pursued their course through the years. It takes time, and often requires patience, and always persistence, for seeds and plants in the vineyard of the Lord to come to growth and maturity. And many of us grow impatient and give up and are willing to disband when a little more effort and energy, consecration and devotion would carry matters to a hearty growth and steady development.

HOLLAND, VA.

On Sunday, December 9th, the Brotherhood Bible Class of Holland Christian Sunday School entertained the men of the Bible classes of the Suffolk and Holy Neck Christian schools and the Holland and South Quay Baptist schools. A program of instrumental and vocal music and addreses was effectively carried out and enjoyed.

Mr. H. Woodward, of the Suffolk school, taught the lesson for the day. One hundred and eighty-eight men constituted the visiting group, one hundred and twenty-one of them from Suffolk. The school for the day had an attendance of 421. PASTOR.

ELON NOTES.

I am sure gratitude should be expressed as well as felt. Silence is very frequently misconstrued. For three months I have enjoyed the privilege of living and laboring among my esteemed brethren of the South. I had no misgivings in my coming. I expected to like it when I accepted the invitation to the field of labor. My highest expectations have no only been realized, but they have been surpassed.

No Church has ever proven more loyal to an incoming pastor. The responsiveness of the membership to every attempt to go forward is commendable. On the second Sunday of November, more than forty members were received into the regular and associate membership of the Church. "Father and Son" Sunday, also the week-night banquet, were well attended, and many proofs of profit and pleasure were in evidence.

The privilege of attending the North Carolina Conference has been much appreciated. Wider acquaintance with the leaders of our work in this section will, I trust, be mutually helpful. It is a real joy to witness how universally appreciative the constituency is of Elon College. The faithful service of the sacrificing men and women who have been and who are associated with the work of the institution has begotten such confidence in the Church that Elon College is rightly the pride of the whole Church. No greater unsolved problem presents itself to the Church today than its problem of Christian education. The manner of support given to our Church colleges is a good index to our future life and strength as a Church.

May the Good Lord help each of us to see and perform our duty. W. S. ALEXANDER,
College Pastor.

THE C. M. A. TO MEET.

The good people of the Rosemont Christian Church are ready for 200 delegates, which they hope will attend the Christian Missionary Association, to meet with them December 9, 1924.

Take Money Point car at Union Station; get off at Rosemont Stop. There will be a welcome address and response, and a blessing asked when we eat. See THE SUN for the program. Come! We will be waiting and ready to receive you in "Southern style." B. F. BLACK,
Pastor.

HOW MISSING LINKS ARE MADE.

By William Evans, D. D.
(In Sunday School Times.)

In the hall of "The Age of Man" in the American Museum of Natural History, New York City, you may see, in a glass case, an "ape-like man," said by certain scientists to be "a missing link," connecting man with his monkey progenitors.

Teachers of the high and grammar schools of New York City are in the habit of taking their pupils to see this "exhibit" of man's ape-like ancestry. The pupils are instructed in the so-called "established facts" of the Darwinian theory of the origin of man. These young, receptive and formative minds are taught to look upon that strange apishly-human creature in the glass case as "a missing link" in evidence that the human race is descended from apes. All this takes place in New York City, in this day of such wonderful enlightenment, knowledge, and culture.

The strange creature in the glass case has a name; he is known as "The Piltdown Man." He is thus named because he came—that is, what little there was of him to begin with—from a farm near Piltdown Common, Fletching, Sussex, Eng. This is the story of the "find." Mr. Charles Dawson came across some men digging in a gravel pit near Piltdown Common. While digging, they uncovered what seemed to Mr. Dawson to be "a small piece of parietal bone, unusually thick," and apparently "human." Mr. Dawson estimated its age to be, in all probability, over 300,000 years. After some years (not days, nor weeks, nor months; but "years," mark you) another piece of bone was uncovered in the same place; this "find" was "somewhat larger," and belonged to "the frontal region of a skull, including a portion of the ridge extending over the left eyebrow." After further digging, "a piece of a jawbone, another small piece of occipital bone from the skull, and a canine tooth" were found.

Mr. Eoanthropus—"Dawn Man."

With this "find," which, as has been well said, "a juggler could well conceal in the palm of his hand," the famous "Piltdown Man" was built. In the construction of this "ape-man," Mr. Dawson was assisted by Dr. A. Smith Woodward, of the British Museum, a noted scientist. And so there came into being a new creature—Mr. Eoanthropus, the Dawn Man, the man *a la* Dawson.

The creation of this "missing link" is extremely interesting. It is but natural that it should be, for is he not to be somewhat of a half-way house or stopping-place between the crude ape and the highly developed man of today? So this strange being, this "half-way" creature, must be made in the "image" and "likeness" conceived in the mind of its creator. In the beginning, "God made man upright," but, alas, as we here behold, man "has sought out many inventions," things after "his own image and likeness."

Certain presuppositions must, naturally, govern and determine this "ape-man's" creation. The "missing link," this "connecting link," must be constructed according to some certain preconceived "theory." For the moment, at least, facts must not worry the creators of Mr. "Piltdown Man."

In the first place, this "missing link" must be half ape and half man, as near ape-like and human-like at the same time as possible. It must be neither the one thing nor the other distinctively, but a mixture of both. So, with this "assumption," "presupposition," "theory," the learned doctor set to work to build, out of this meager bit of evidence, a new and strange creature after "his own likeness"; that is his own conception as to what this strange creature, half-ape and half-man, halfway between the monkey and man, should look like. Behold, what magic! What legerdemain! What creative art and skill!

The matter of the brain capacity possessed by this strange creature is of the utmost importance, and must, at the outset, be definitely settled. Assuming, as the doctor did, that these "finds" belonged to a creature half-ape and half-man, this "missing link" must, therefore, be given a skull with a brain capacity about one-half of that of a human being today. The ape has a skull with a c. c. capacity of 600, whereas the average, normal man of today possesses a c. c. capacity of about 1,500. An average must be struck. Why not give this half-ape, half-human creature a c. c. capacity of about 1,070? Certainly, there is no reason in the world why its creator should not thus endow it. So, accordingly, a skull is formed for Mr. "Piltdown Man" with a c. c. capacity of 1,070—halfway between human and ape. The matter of a brain is now settled, and with that goes, of course, the settlement of the matter of Mr. "Piltdown's" age. He is 300,000 years old—that is to say, it has taken man that many years to bring and develop him from being like Mr. "Piltdown Man" to man as we see him today. So far, so good. The doctor is pleased.

But, alas! for the poor fellow. Other scientists will insist on examining this halfway creature. Their examination leads to an "expose," a "reconstruction." These scientists are sure that some mistakes have been made. Mr. Piltdown must be made over again. He is in sore need of changes and improvements in many respects.

Along comes Prof. Arthur Keith, curator of the Museum of the Royal College of Surgeons, London, Eng., an exceedingly clever and famous scientist, a most eminent scholar by general consensus of learned opinion. He makes a very careful examination of "Mr. Piltdown," and finds that, instead of having a brain capacity of 1,070, the poor creature ought to have a c. c. capacity of nearer 1,500. This correction is serious and demands that our "Piltdown Man" must be considered as rather "up to date," instead of being, as its creator maintained, somewhat "over 300,000 years old." This is indeed a most serious matter, for it gives the "missing link" of some 300,000 years ago a good place among the men of today. But then what do a few hundred thousand years matter to some scientists!

To corroborate Prof. Keith, Prof. Henry Fairfield Osborn appears claiming that the brain capacity of the "ape-man" is "well above the capacity of many white, normal, human skulls today, and far above that of the Australian." And, further, as though the humiliation were not complete enough for the creator of this "progenitor" of ours, the noted German anatomist G. Schwalbe says that, after careful examination, he feels compelled to abandon this "missing link," and declares that "the proper restoration of the 'Piltdown Man' fragments would make them belong not to any preceding stage of man, but to a well-developed, good-sized Homo Sapiens, the true man of today." And so, alas for the brain capacity and the age of Mr. Piltdown Man, our ape-human ancestor, the thing our forefathers looked like some 300,000 years ago!

Mr. Dawson, the creator of our "progenitor," this "missing link," was convinced that the tooth found in the gravel should have its place in this newly made being as "a canine tooth, on the right side of the lower jaw, at an angle suggestive of the ape." And so that is where the tooth found its resting-place. It would give to the lower part of our progenitor's face an ape-like appearance —just the thing desired. And so the manufacturer looked at his work with evident approval and satisfaction.

But again, alas, for the poor "missing link"! He is to receive another awful shock. That tooth must come out. It is in the wrong place. Prof. W. K. Gregory, assisted by Prof. G. S. Miller (who have written about the matter, respectively, in the Am. Mus. Journ., vol. 14, 1914, pp. 189-200, and Smithsonian Misc. Coll., vol. 65, No. 12, November, 1915), after a most careful examination of our "ape-man," declare the necessity of further "modifications of the reconstruction based on the fact that the tooth described and used as the right lower canine was no lower tooth of any kind at all, and no right tooth either, but a left tooth and an upper tooth at that." So that tooth must come out. Just exactly where to put that "canine" tooth nobody seemed to know. No proper place could be determined for it. On this, however, these scientists were decided—that it did not come from the age Mr. Dawson said it did, and, therefore, they ought to knock off several hundred thousand years from the age of Mr. "Piltdown Man."

The Dawn Man Goes to the Dentist!

To add to the utter dismay already created by these new "discoveries" in connection with our progenitor, other scientists "maintained that the tooth did not belong to that skull at all." Yea, to crown it all, and to make confusion worse confounded, Prof. Miller tells us that "neither the tooth nor jaw belong to that kind of an ape-man, but to a fossil chimpanzee." Such a statement, it can easily be seen, threw consternation into the camp, for, according to the very best scientific authorities, no chimpanzee ever lived in the British Isles where these fragments, from which our famous Mr. "Piltdown Man" was formed, were found.

The effect of such "reconstruction," "transformation," and "modifying" of our newly made creature, can easily be imagined. For before the transfer of the missing canine from the lower jaw where it had no business to be, to the upper jaw, where it belonged, the scientists had laid special emphasis on that all-important "canine tooth." They regarded it as justifying them in asserting that "the skull represented an entirely new type of man in the making," and upon this plan of wholly gratuitous invention they established their "ape-like jaw and ape-like face crowned with a human skull." Now, all their conclusions are reversed; their reckoning was altogether wrong—some 300,000 years out of the way. The brain capacity had been shown to be an error; the tooth had been found to occupy the wrong place, and now to be told that Mr. "Piltdown Man" had the jaw of a chimpanzee, and all this by proof that was "convincing and irrefutable," as declared by Prof. George Grant MacCurdy, of Yale University, who, in *Science,* February 18, 1916, pp. 228-231, spoke of the humiliating Piltdown exposure, referring to it as a creature "robbed of a muzzle that ill became him."

Such staggering and damaging blows could do naught but shake the "ape" out of the "ape-man," and so, naturally, this newly made creature now becomes a direct human ancestor of our race belonging to more recent times. He has been so thoroughly "reconstructed" as to be almost beyond recognition; surely he is not by any means the creature he was formerly supposed to be.

These experiments in man-making, while they do not inspire us with much confidence in what are called "established scientific facts," nor create within us much faith in so-called "missing links," do, nevertheless, touch the vein of humor that is within us. This "established" ape-man, you see, is not an "ape-man" at all. He has had all the "ape" there was supposed to be in him knocked out of him. He begins to appear a wee bit human now. We are progressing, you see! One wonders what Prof. Knight, of the Ameri-

(Concluded on Page 11.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GRACE OF GIVING THANKS.

"O give thanks unto the Lord, for He is good, for His mercy endureth forever.

"O give thanks unto the God of gods, for His mercy endureth forever.

"O give thanks to the Lord of lords, for His mercy endureth forever."—Psa. 136:1-3.

Thanksgiving Day is an American institution, and had a beginning. But Thanksgiving Day was not made—it grew. It was neither created, invented nor discovered—it came out of the heart of a greateful people, as a flower in spring breaks naturally and becomingly into budding. Of small beginning and without pomp or ceremony, it has swept our entire nation, and is now one of our most universally observed days and events.

When their first crops were gathered in 1621, Governor Bradford desired his New England colonists to show their gratitude and have a day of feasting, praise and prayer. To prepare for the day, he sent out hunters to shoot wild turkey and other game, that all might have sufficient meat for the feast of the day. The hunters returning well laden with rich trophies of field and forest, Governor Bradford proclaimed a day of rejoicing and thanksgiving, "especially together with praise and prayer." The custom of the Governors of our States proclaiming a day of thanksgiving in the fall has persisted till our time, though not observed annually and by all Governors of our States, since the Bradford proclamation in 1621.

In 1623, on a given date, the colonists were called together in the midst of a wiltering drought to pray for rain. During the day of fasting and prayer, the drought was broken, and petition was turned into praise, intercession was changed to thanksgiving.

During the War of the Revolution, Thanksgiving Day came to be a colonial custom, recommended by the Congress of the Colonies. In 1864, at the insistence of a good woman, Mrs. Sarah Josepha Hale, editor at the time of *Godey's Lady Book,* President Abraham Lincoln issued a proclamation calling upon the entire nation to observe the last Thursday in November as a day of thanksgiving, and since that time each succeeding President of the United States has annually observed the custom, the Governors of the several States emphasizing the proclamation and the event by themselves calling upon the peoples of the States to assemble in their Churches and places of worship and give thanks to the Giver of all good for the bounties and blessings of the year.

While this custom obtains generally in the United States, much biblical authority and prestige is found for such an event. A most beautiful and striking motto for the day can be taken from the words of Nehemiah, who in the long, long ago proclaimed a solemn and glorious Thanksgiving Day in these words, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord! neither be ye sorry, for the joy of the Lord is your strength."

The Jews had their days of feasting and thanksgiving with right glad and cheery hearts. Again and again and again the various writers of the psalms call upon the people, saying, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men."

It is a good and gracious act to sing praises and give thanks to our Lord. The past year has been rich and bountiful in benefits and in blessings, and we shall be an ungrateful people indeed if we do not render some meed of praise, gratitude and thanksgiving to Him who gave all and who is the Owner and Sovereign Lord of all.

We are stewards in charge for a season. It is a cold and hard heart indeed that will not acknowledge with gratitude the hand from which come all the blessing, bounties and benefits of life.

To cultivate the grace of gratitude is most comely and helpful, and if on this Thanksgiving Day we may, to a degree, cultivate that grace, the day will not be in vain.

And all have much to be thankful for. There is a story of a wealthy Maryland slave-owner in the old days, that of a man named Dorsey Gough. He was riding one day to one of his plantations when, by the roadside from a cabin, came the sound of a voice in praise and prayer. Listening attentively, Gough discovered that a negro from a neighboring plantation was fervently leading his (Gough's) slaves in thanksgiving for the blessings they enjoyed even in their hard lot. Gough's heart was touched, and, it is said, with emotion, exclaimed: "Alas! O Lord, I have my thousands and tens of thousands, and yet ungrateful wretch that I am; I never thank Thee, as this poor slave does, who has scarcely clothes to put on, or food to satisfy his hunger." From that hour, Dorsey Gough was a different man, and never forgot the lesson of thanksgiving taught him by a slave. "O that men would praise the Lord for His goodness and for His wonderful works to the children of man."

GREAT RELIGIOUS OPPORTUNITY.

The quadrennial meeting of the Federal Council of Churches in America, to be held in Atlanta, December 3d to 9th, will afford the South such a religious opportunity as rarely comes to any section of the country. There is not in existence another body so widely representative of Protestantism in its all-'round mission, and probably no other that could bring together so large a proportion of the world's religious leadership as will be present at this meeting. Twenty-eight of the great Protestant denominations of America, with a combined membership of twenty millions, will be officially represented, and many others will have unofficial representation. Hundreds of the ablest leaders in the various Churches will be there, and scores will be on the program for addresses and discussions.

Among the speakers will be Dr. Robert E. Speer, Governor William E. Sweet, Governor Carl E. Milliken, Bishop W. F. McDowell, Bishop F. F. Reese, Bishop E. D. Mouzon, Dr. E. Y. Mullins, Dr. Henry H. Sweets, Dr. Thornton Whaling, Dr. Ashby Jones, Dr. Peter Ainslie, Dr. Chas. E. Burton, Dr. James I. Vance, Dr. Alva Taylor, Dr. Wm. Adams, Dr. Frank Mason North, Bishop F. K. McConnell, Dr. Worth M. Tippy, Dr. R. H. Potter, Sherwood Eddy, Samuel M. Zwemer, and many others of national reputation. There will be also a number of distinguished delegates from abroad, among them Sir Willoughoy Dickinson of London, Dr. Julius Richter of Berlin, Dr. Adolph Keller of Switzerland, and Rev. A. K. Reischauer of Japan.

The general theme of the meeting will be "The Church in the World," and will cover addresses and discussions on personal evangelism, Christian education, missions, race relations, industry, international relations, war, and kindred topics—all of them among the livest issues of the times. The discussions of the various subjects will be led by the most competent authorities to be found in all the country, and cannot fail to be of the greatest interest and value. The Churches of Atlanta, on whose invitation the meeting is to be held, are anxious that the people of the South shall take full advantage of it. Pastors and others in positions of religious leadership will find it especially helpful. The public will be welcomed to all the sessions.

The Federal Council of Churches is not concerned at all with the uniting of denominations, but represents the effort of the twenty-eight constituent bodies to find a way of working together at the common tasks which are too big for any one of them. Founded in 1908, it has for several years been recognized as one of the most useful religious agencies in existence. As a means by which the various Churches may speak and act together when they so desire, it greatly increases their influence in dealing with the vast problems they are called upon to solve.

Following are the members of the Federal Council: Baptist, Northern Convention and National Convention; Seventh-Day Baptist; Free Baptist; Christian Church, General Convention; Churches of God in North America, General Eldership; Congregational Churches; Disciples of Christ; General Conference Evangelical Church; Evangelical Synod of North America; Society of Friends, Orthodox; United Lutheran Church in America; Methodist Episcopal Church; Methodist Episcopal Church, South; Methodist Protestant Church; Primitive Methodist Church, U. S. A.; African Methodist Episcopal; African M. E., Zion; Colored M. E. Church in America; Moravian, Unitas Fratrum; Presbyterian Church, U. S. A.; Presbyterian Church U. S.; United Presbyterian Church; Protestant Episcopal Church; Reformed Episcopal Church; Reformed Church in America; Reformed Church in U. S.; Christian Reformed Church, North America; United Brethren in Christ.

EASTERN NORTH CAROLINA CONFERENCE.

At the appointed time and place, the Eastern North Carolina Conference was called to order by Dr. W. C. Wicker, president of last session. Devotional service was conducted by Rev. J. D. Wicker. After the enrollment of Churches and delegates, organization was effected by electing the following officers for the coming year: Rev.

J. Lee Johnson, president; Rev. W. C. Wicker, vice-president; Rev. J. Fuller Johnson, secretary; Carl C. Whitaker, assistant secretary, and W. J. Balentine, treasurer.

The address of welcome was delivered by the pastor, Rev. J. Lee Johnson, and the response was made on behalf of the Conference by Prof. L. L. Vaughan. Then followed an address by Dr. W. D. Parry, the subject assigned being "The Christian Church." Visiting brethren present were invited to seats as deliberative members and introduced to Conference. The entertainment committee announced the program for the noon hour, and Conference was adjourned with the benediction.

After a bountiful repast, Conference convened, and devotional service was conducted by Rev. J. E. Franks. The reading of ministerial reports and Church letters were called for. These showed progress for the year.

The executive committee's report was received. Vacancies on standing committees were filled, and special committees appointed. Considerable time was given to the discussion of "Stewardship Plans for Our Conference." The discussion was inspirational and very helpful. Other delegates who had arrived were enrolled. Several miscellaneous items of business were transacted. The Conference adjourned.

Second Day.

Devotional service was conducted by Dr. W. S. Alexander. Minutes of the preceding day were read and approved. Delegates were enrolled. The president then called the order of business, and the report of the committee on social service was read by Rev. J. E. Franks, chairman. The committee on education made a partial report. Then followed an address by Mr. Chas. D. Johnston, superintendent, on "The Church's Opportunity Through its Orphanage." It was followed by an offering for the benefit of the Orphanage. In the absence of Dr. W. A. Harper, the Conference was addressed by Dr. W. S. Alexander, college pastor. Following this address, Rev. B. J. Howard read the report of the committee on religious literature, to which he spoke in detail. THE CHRISTIAN SUN was represented by the editor, Dr. J. O. Atkinson, and Managing Editor P. J. Kernodle. Several new subscribers were added to the list. Adjourned.

The afternoon devotional services were conducted. The report on superannuation was presented by Mr. K. B. Johnson, and adopted. The report on home missions was read by Rev. J. Lee Johnson, and discussed at length. Following the adoption of this report, the increased apportionment adopted by the Southern Christian Convention was approved. Rev. J. Fuller Johnson presented the report on foreign missions. Dr. J. O. Atkinson spoke on "Stewardship and Missions." The report on Sunday Schools and Christian Endeavor was presented by Mr. C. H. Stephenson, president of the Sunday School and Christian Endeavor Convention. The report was adopted and the members of Conference invited to attend the next Convention. After announcements, the Conference adjourned, with benediction.

Third Day.

The third day's session of the Conference met. Devotional service, led by Rev. R. L. Williamson. The committee on place of meeting reported, and the Conference decided to meet with the Church at Liberty, Vance County. The report on education was submitted by Rev. R. L. Williamson. Revs. H. C. Caviness and J. C. Cummings were received into the Conference, and Rev. J. C. Cummings was ordained an elder by the presbytery—Revs. R. L. Williamson, W. C. Wicker, and J. E. Franks. The annual address by Dr. W. C. Wicker was well received.

The report of the committee on resolutions was unanimously adopted, expressing the thanks of the Conference for the cordial entertainment by the Church and community. Adjourned, with benediction by Rev. J. D. Wicker.

THE FEAR OF GOD.

Since Adam ate the forbidden fruit, there has been too little of the fear of God in the world. Men have feared ghosts and demons, and to some extent the devil, but they have had little fear of the God who made them and in whose hand their breath is. When God has given then a knowledge of Himself and of His will concerning them, they have not cared to retain the knowledge, and have been at no pains to observe His will.

We hear many expressions of what the world most needs today. Of course, its supreme need is the totality of the religion of Jesus Christ. But if we are to mention only one item in this religion, we should not hesitate to mention the fear of God as the world's greatest need. The demoralized state of Christendom is due to a lack of the fear of God. The crime wave and the almost universal lawlessness are due to the lack of the fear of God. "Because sentence against an evil work is not executed speedily, the heart of the children of men is fully set in them to do evil."

"The fear of the Lord is the beginning of wisdom." The lack of this fear is the beginning of folly. It is "fools who make a mock of sin." The world is full of such fools. They use sin to season their talk and to spice their pastimes, and to popularize their amusements.

One of the most distressing features of the religious teaching of our day is that much of it is directed to destroying the fear of God. It scoffs at the idea of hell, and rails against any representation of God that makes hell a possibility. It joins Ingersoll and the ancient Gnostics in denouncing the God of the Old Testament if he is to be held responsible for the flood, and the destruction of the Canaanites and the other manifold cruelties with which His name is associated. No matter how wicked men may be, how diabolical in their treatment of each other, God must be as gentle and tender with them as a doting mother. Men may steep themselves in crime and saturate themselves with impurity till they make a hell on earth. But this will not justify God in giving them an opportunity to choose a hell for themselves hereafter. Men may wallow in sin till their flesh becomes rotten and their souls brutalized, but God's pity must provide something soft and soothing for them when they have reached the end of their earthly tether.

Surely it is as manifest as the sun in heaven, that human society cannot hold together without some place is found for justice. There must be jails and gibbets to hold in check human depravity. Society is suffering because there are not more hangings. Criminals multiply and crimes become ever more and more devilish while justice lags. Thousands of men and women lose their lives annually at the hands of murderers because the hangmen are idle. In one comparatively small State there is an average of one homicide a day, and the reason is that it is almost impossible for a man to be mean enough to get himself hung.

Everybody knows that justice is absolutely necessary in a wicked world like this to prevent anarchy, and the destruction of all that makes life worth living. Yet with this fact staring them in the face, multitudes of religious leaders are doing what in them lies to rob God of this attribute, and in the same measure to rob man of all reason to fear God. They wear the name of Christ, and they are loud in their praise of Christ, and at the same time they paint the historic Christ in false colors. They ascribe to Him as His crowning achievement the doctrine of the universal Fatherhood of God, a doctrine which, as they expound it, He not only did not teach, but expressly denied. He called the Pharisees "offsprings of vipers," and told them plainly that they were the children of the devil and that the lusts of their father they would do. There are thousands of pulpits today that are ringing with the praises of Jesus, and are repudiating His leadership. They are making a travesty of His gospel by presenting only one side of His character. They avowedly do not believe in the devil, nor in the fire prepared for the devil and his angels. Yet Jesus stated it as the sum of His mission that He came to destroy the works of the devil, and to save men from his power. They are doing what in them lies to uproot the fear that Jesus inculcated. Said Jesus: "But I will warn you whom ye shall fear—fear Him who, after He hath killed, hath power to cast into hell. Yea, I say unto you, fear Him." Of course, if there is no hell, Jesus was just bluffing, trying to frighten them with an *ignis fatuus*.

Jesus knew what men needed. He knew they needed to fear God, and He preached a God whom they did well to fear, a God who deserved to be feared, a God who hated wickedness and who had prepared a hell for it. They need to fear God today just as much as they needed to fear Him 1900 years ago. All the discoveries of science and inventions of art have not altered the situation. The heart of the children of men is still fully set in them to do evil, and there is nothing that would prove more salutary than for them to believe in a God who will "by no means clear the guilty" and who still has a hell for the incorrigibly wicked. A belief of this kind would do more to secure quiet and orderly lives, and to promote human welfare in general than all the mushy stuff that is preached as a substitute for the true, historic gospel.—*Presbyterian Standard*

GOLDEN RULE SUNDAY.

Sunday, December 7th, has been set aside and designated as "Golden Rule Sunday." On that day every family is asked to serve a frugal meal, and send the difference between that meal and the usually elaborate Sunday dinner to the Near East Relief. Sunday Schools and Christian Endeavors are also asked to take a generous offering on that day for the same purpose. There are thousands of fatherless and motherless children depending upon that offering for life; children without home, without country, except such as is provided for them by the Near East Relief. Jesus is again feeding the five thousand, and just as the little Lad and the disciples of old helped Him to feed the five thousand, so must we help Him today. The need is urgent, and we must give in order that others may live. The hands of little children bringing their gifts for the Near East, and the little children of that far-away land receiving those gifts are together forging chains of friendship which shall bind the world together in such a way as statesmen, however great, have never known. The children of the world will enter into the spirit of Him who fed the multitude long ago, and helping Him to feed the multitude again, they will in His spirit destroy hate and war. They will, in truth, "not learn war any more."

"Golden Rule Sunday should be borne in mind and observed. Suppose it were your boy, your girl who starved, and, "As ye would that men should do to you, do ye also unto them." Think on these things, and serve only a simple meal and give, that others may live. Help Jesus to feed another multitude.—S.M.L.

CONTRIBUTIONS

SUFFOLK LETTER.

Work is the easiest thing in the world. Work is the most universal thing in the world. Work is the most satisfactory thing in the world. Work is the most useful thing in the world. Work is the most productive thing in the world. Work is the most profitable thing in the world. Work is the most religious thing in the world. Jesus said: "My Father worketh hitherto, and I work." "Work out your own salvation." All nature works. Work is the normal state of man. What the Church needs is a working membership; not a membership that works simply at their week-day business, but in the "vineyard" of the Lord. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." The six days are the working days, the days when men work for themselves, for others, and for God. "If any provide not for his own, and especially for those of his own house, he both denies the faith and is worse than an infidel." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barnes be filled with plenty, and thy presses burst out with new wine." God should have His part of our work. That is service to Him, when we provide for our own, help the needy, and give to the Lord as He has prospered us.

Then comes the Sabbath for rest and worship. "Exalt ye the Lord our God, and worship at His footstool." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Work and worship are twins, and both are essential to character and prosperity. The tribes that do not work and worship God have little character and little prosperity. Christianity furnishes the motive and the conditions for work and worship. The wealth of the world has been produced by Christian nations. The big business men who do not serve and worship God, who ignore or neglect the Church, are parasites, deriving their prosperity and protection from Christianity and making no adequate return for what they enjoy. The needy poor, who receive help from Christian conditions, either through individual Christians, Church or civic institutions, are in the same class, with the exception that they are usually less competent to realize the situation. If the poor would identify themselves with the Church and be faithful in attendance, and if the prosperous would do the same thing, all questions of need for men and the cause of Christ would find happy solution in a Christian way. Christian work is the easiest thing in the Church and the most satisfactory. There is nothing so hard as doing nothing. Somebody knew what it meant when he said: "An idle brain is the devil's workshop." To sit upon a cushioned seat eight hours a day would be harder than sawing wood or shoveling coal. Nothing is more pathetic than a person without a job. It is better to work without pay than to do nothing for pay—sinecures never made men. The dissatisfied Church member is the member that does nothing for others or for God. Spiritual work is as essential as material work.

W. W. Staley.

ELON LETTER.

Youth always faces the future. The only direction that really interests youth is forward. Youth is the time of physical growth. It is also the time of mental enlargement, of spiritual expansion, of quickening idealism. Youth is always active. Work challenges youth. Something to do is a prime requisite for youth. In the absence of experience, guidance and direction from older persons is especially required in order to prevent mistakes. Youth is optimistic and hopeful. Great sacrifice for a loved cause does not deter youth from entering into a hard situation. It is the age of altruism and of self-devotion. Youth is open-minded. The settled convictions, not to say the prejudices, of age are unknown to youth. And youth will follow its leaders. It is also necessary to say that youth will have leaders, and oftentimes the would-be leaders of youth are incapable of leading them, because they do not understand or do not sympathize with youth or do not have the confidence of youth.

We hear much in this day about the excesses of youth, of flappers, bobbed-hair bandits, mashers and dudes. We are told that young people, in our day, are unconventional and radical; in fact, that they have revolted against the elders and the established order of things. Stanley High says they have a right to revolt, because they were betrayed in the World War. They went, millions of them, from every land to find against autocracy and to make future wars impossible. They asked nothing for themselves. They offered all, and an appalling number of them paid all. When the war was over, they found privilege more deeply internched than ever, with selfishness controlling the destinies of the world in every realm. They returned poor and out of a job, to find that in America the World War had produced a noxious crop of twenty-three thousand new millionaires, and that the League of Nations' pact had been defeated in advance of its publication by a partisan Senate, unwilling to consider any measure that really promised the termination of war.

This is not the place to justify the so-called revolt of youth nor to condemn it. There is a growing conviction that youth has not revolted except in spots, and that even the spots are not nearly so numerous as the noise we hear would indicate. It is my firm conviction that the youth of our day are the finest material human history has known for building a Christian social order and founding the kingdom of God on earth. I have confidence in the youth I know, and my judgment tells me that youth, in the mass, corresponds quite accurately with the youth I know. I have confidence in youth to believe they will make good, provided the rich endowments of their young lives are properly attitudinized. There is but one way to insure this, and that is to interpret life and its opportunities to them in terms of the teaching of Jesus.

Jesus has a message for the youth of our day, and nothing is more certain, in my judgment, than that youth will respond whole-heartedly to that message when they know Jesus and His program for them. Acquaintance with Jesus is the fundamental need of youth. For them, as for those who heard of Him during His earthly life, the invitation is open: "Come; come unto me." Youth need to know Jesus. They need to know Him as He is portrayed in the gospels, as the Man of service and action, of prayer and joyous pastime, of sympathy for and devotion to His brother-man, of patience and sacrifice, of conscious fellowship with God. They need to know Him in history, the marvelous transformations devotion to His has wrought in the organizations, institutions, and life ideals of men and of the social order. There is a vast difference between the condition of women and children and prisoners and the poor today and nineteen hundred years ago. Jesus is the explanation. They need to know Him as a spiritual presence and comforting friend today. Young people must learn to fellowship Jesus in prayer, in meditation, in expectant waiting. With such knowledge of Him they can confidently, hopefully face the future.

W. A. Harper.

BETHLEHEM LETTER.

We look upon the founding of Bethlehem College at Wadley, Ala., with much pride and satisfaction. Very commendable pledges were made by many in order to have the college located at Wadley, and the college was located here upon the good faith of these large subscribers to pay every dollar they subscribed on the five-year plan just as soon as due. Some have said they would pay, unless they were providentially hindered; but God does not prevent any from doing their duty—other things may. A pledge to some worthy cause is just as binding as a note, and even more so. This obligation should be one of the first things to claim our attention, and God forbid that any should have ease of conscience until they have done their utmost to meet their sacred obligation, which is so much needed at the present time.

The enterprise has been an adventure of faith in God, self and our fellows. Faith in our entire constituency to go the second mile; the sacrifice to the limit of their means, energy, time, abilities to the cause of Christian education in this very needy section of our Southland. Through our prayers and sacrifices we have completed our first building and have enrolled this year, up to this time, 108 students. The good work is just in its beginning.

We owe on our present building and equipment about $14,000 in various amounts, and some of the notes are past due, so here is the reason for our urgent solicitation upon the part of each subscriber to pay on their pledge all that is due at this time, and to do it now, for today is the day of salvation—tomorrow may be too late.

We are making a strenuous effort to collect what is due on all pledges made to Bethlehem College, in order to liquidate our debts, and then start on our new building program which is absolutely necessary to our future progress.

Now, we feel quite sure that all are deeply interested in our own Bethlehem College, and will be more than glad to have the opportunity to pay all they have subscribed to this institution, and we shall also be glad to receive payment on your pledge at a very early date.

Statements are being sent out, and should you not have received credit for all previous payments made on pledges, we will be glad to make any and all corrections upon presentation of your receipt.

If the subscribers prefer, we would be glad to have all amounts paid to this fund published in The Christian Sun. S. L. Beougher.

Wadley, Ala.

The man who deviseth himself a false weight to rob his neighbor will, at the end, find himself weighed in his own false balance.

NO TIME FOR IT.

"Did you see that queer-looking old lady hunting for a book of poetry in the historical section?" Bernice asked the question of Alma as they left the public library together. "She was the oddest figure I've seen for ages."

"Why, no, I don't believe I noticed her," confessed Alma. "I was so absorbed in my own search for this book of travel that I had no eyes for anything else."

The book she had selected so painstakingly gave her a broadening knowledge of lands and far places that she did not know any other way. It opened to her mind gates of beauty and culture and pleasure that were closed to her in a physical sense. It gave her, in return for the few minutes spent in getting it and the few hours spent in reading it, rich treasure to keep and use for a lifetime. And while she selected her book, Bernice stood by, idle of hand and mind, poking fun at a poor, near-sighted old woman's mistake.

A clever writer suggests that we might all do well to be so busy about improving ourselves that we would have no time to criticise others.

Let's try that. Maybe we'll be surprised at the amount of improving that needs immediate attention. We may be a bit discouraged at the amount of time necessary to put into the work. But, never mind; let's go into it for all it's worth while we're at it. It's a good work. It's time well spent, and think how little it will leave for us for indulging in forbidden criticism of the other fellow.

Maybe, indeed, seeing the good results of our efforts, he will follow our example—and become above criticism!—*Christian Vanguard.*

JAPAN BARS JAZZ DANCING.

Kamakura, a Japanese summer resort, with its big American-style hotel, is said to be one of the gayest spots in Japan. Reports tell us that some Japanese patriotic strong-arm societies have taken some of the gayest out of Kamakura by ordering stopped the dancing of American jazz dances at the hotel.

These societies say that they are determined to stamp out Western dancing among the Japanese. They think that the style is immoral for the Japanese and a bad thing for the people. They do not want Japanese women to dance with foreigners, nor do they want Japanese young men to acquire fondness for the tango and other modern dances.

As a matter of fact, modern dancing should make us blush. Japan will not lose anything if such dances are banned there. It is well enough that Japan should be discriminating about what she accepts from the West. We have a plenty of good to give her, and most of us do not want to introduce our evil.—*Ripple.*

A SONG OF THE THANKFUL-TIME.

This is a song of the Thankful-time:
  Hear, little child in the light,
I am the fairy of growing things,
Plenty and gladness beneath my wings,
  I sing while the fire is bright.
I'll sing you a song of the Thankful-time,
So listen, dear drowsy, and hear my rhyme!
I am the fairy of warmth and light;
  I am the fairy of rain;
I am the spirit who watches true
In fog or shadow or sun or dew,
  Till the meadows grow ripe again;
Sing forever, in every clime,
My song of hope for the Thankful-time.
The trees in the orchard were red, little child,
  The meadows were gold with the wheat;
All the long summer I watched them grow,
Bringing them gladness in ways I know
  To make them most perfectly sweet.
Now they are yours, little child, little king,
With their sunshine, their goodness, their everything.
This was my part of the Thankful-time;
  I sing it, and go my way.
Dear little drowsy, before you sleep,
Here where the shadows are warm and deep,
  Look out to your stars and say:
"I am glad for home, I am glad for love,
I am glad for the wide, kind sky above,
I am glad for the plenty in any clime,
In my heart is the spirit of Thankful-time!"

—*Miriam S. Clark,* in *Youth's Companion.*

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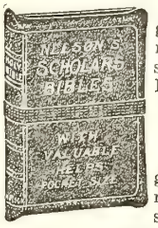

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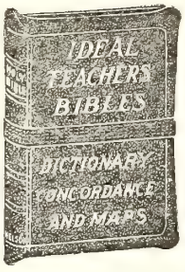

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MISSIONS

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THIRD FINANCIAL GOAL OF MEN AND MILLIONS FORWARD MOVEMENT.

This was perhaps the most important financial goal, or section, of the movement. Previous to the movement, the Southern Christian Convention was raising from all regular sources for benevolences $25,000 per annum. This goal sought to double all regular contributions, making $125,000 of new money from this source. This money is just as much new money or funds as the individual Men and Millions pledges, taken during consecration week. If the movement had done nothing else but double our permanent income for benevolences, it deserves the praise of every member of the Church and the criticism of none.

We are now on the last lap of this financial goal. If we do our duty, we will raise $50,000 for the year 1924, making our total goal of $250,000 from regular sources, including Conference apportionments, Christian Missionary Association, Woman's Board and societies, Sunday Schools and Christian Endeavor, and for the Orphanage. Every one who contributes a cent to any of these organizations is a backer of and believer in the Men and Millions Forward Movement. The Conferences have met and the books are closed as to this subsection of the goal. The Christian Missionary Association of Eastern Virginia Conference has on a big campaign to increase its funds, and will close its books on December 2d next. The Woman's Board and societies have completed their five years. Superintendent Johnston closes the Orphanage account on December 31, 1924. The Sunday Schools and Christian Endeavor Societies can all help by taking the suggested offerings. Many Sunday Schools take them, but some do not. Now is the time to come to the aid of the Church.

If I could double my annual income within five years, I would think I had made a wonderful success. The Men and Millions Movement, under this third goal, has doubled the annual income of the Southern Christian Convention from regular benevolences, and still preachers and laymen are against the movement. They don't understand it. They have no conception of the vision which inspired the great love that animated the leaders who prosecuted the Men and Millions campaign, the magnitude and far-reaching effects of such a movement, and the results already accomplished.

Read THE CHRISTIAN SUN of last week. The results will astonish you; they will almost sweep you off your feet; they make you feel ashamed of yourself that you ever said anything against the movement. Objectors, please answer this question: "What movement or drive has ever doubled the permanent income of our Convention for benevolences within five years?" There is an end to the receipts from the other four financial goals, but these receipts come annually as long as time lasts or the Convention exists.

J. E. WEST,
Chairman Mission Board.

EVIDENCE AFTER SEVEN YEARS.

A dear good sister writes THE SUN's editor the following very significant words:

"You never said a truer thing than, 'Any Church can have a missionary society if there is one woman who really wants it.' I believe they were your words. You said that to me seven years ago. I thought you were wrong. I thought I was interested and wanted a society, but I know now it was periodical interest. It takes abiding interest to have a real society. Our president, Mrs. H., has that kind. She looks ahead, prepares good programs, and never forgets anything connected with the society. We are so fortunate to have the district leader with us. She, too, is a faithful worker. Our contribution compares most favorably with any of the best when you consider the strength of the Church. And seven years ago it seemed almost impossible to have a live society. Your remark at that time put me to thinking. I got others to thinking and working. May God grant you length of days and strength of body to carry on the great work in which you are engaged." MRS. N.

MISSIONARY SOCIETIES REPORT.

Burlington Woman's Missionary Society.

The society went over the goal last year, and the coming year promises to be one of even greater success. Their goal for the year has been raised to a thousand dollars. Each circle expects to raise its proportional part. Circle No. 5 has raised $38.39 on their new year's work, and has quilted three quilts for the Orphanage.

The following is the annual report from the Woman's Missionary Society for the year 1923-'24:

Mountain work	$109.78	
Thankoffering	43.50	
Bible woman	50.00	
Self-denial offering	30.90	
Porto Rico Chapel	272.00	
Conference goal	97.00	
Life membership	30.00	
Mite-boxes	64.49	
Dues	122.15	
		$ 819.82
Cradle roll mite-boxes and dues	$ 17.00	
Incidentals	22.15	
		39.15
Value of clothing and Christmas goods to mountain work	$ 56.07	
Value of Christmas and thank-offering to Orphanage	136.98	
Contributed for local work	58.29	
		251.34
Grand total		$1,110.22

Present membership of the society is 108, and the society is divided into five circles.

The society has served supper monthly to the Martha Stacy Missionary Society in their monthly meetings, with the exception of July and August, this plan having begun in March, 1924.

Young People's Missionary Society.

Following is the report of the Young People's Missionary Society for 1923-'24, reported to the Woman's Conference at Reidsville, N. C., October 31, 1924:

Active members	36
Honorary members	8
New members for year	4
Goal for the year	$125.00
Amount raised	$202.34
Total received from mite-boxes	$ 50.20

Among the activities of this society are the holding of monthly business meetings and socials, the study of mission books, appointment of a flower committee and a visiting committee, and the circulation of mite-boxes.

CHRISTIAN MISSIONARY ASSOCIATION TO MEET.

The Christian Missionary Association of the Eastern Virginia Christian Conference will hold its Thirty-third Annual Session on Tuesday, December 9th, with the Rosemont Christian Church, Rev. B. F. Black, pastor.

Naturally, as president of the association, the writer wishes the session to be a successful one financially. and one so peculiarly consecrated to the vital work intrusted to it that God's rich blessing and Christ's impelling spirit may be experienced and recognized throughout. But these hopes arise, too, from a far deeper interest and one that is common to us all; they arise from the desire that our association do effectively and graciously the part committed to it in the great work of the Kingdom. We would, therefore call attention to the following:

1st. If you are a member, or if you are responsible for the membership of an organization, see to it that your dues reach the association during the session. If you are not going to attend them, send the dues by someone who is, or mail your dues to either Mr. C. D. West, 120 26th Street, Newport News, Va., or Mr. B. D. Jones, R. F. D., Holland, Va.

2nd. Attend the session if you can.

3rd. Try to interest others in membership.

4th. Pray for the C. M. A.

5th. We wish to thank all who participated in the observation of C. M. A. Sunday the 16th. With incomplete reports as yet, and several of our churches not yet reached, over seventy new memberships have been secured. We also wish to apologise for every misunderstanding, embarrassment and disappointment growing out of the plans for the day.

For the C. M. A.,
J. H. LIGHTBOURNE, *President.*

TWO INSTITUTES.

MY DEAR DR. ATKINSON:

Please announce in THE CHRISTIAN SUN that Dr. W. H. Denison, of Dayton, Ohio, superintendent of the Department of Christian Stewardship of the General Convention, will hold two one-day Christian stewardship institutes while in the South after attending the meeting of the Federal Council of Churches, in Atlanta, Ga.—at Wadley Christian Church, Wadley, Ala., December 10th, and at the Lanett Christian Church, Lanett, Ala., December 11, 1924.

These will be great meetings, and we solicit the attendance of all who can come, and especially do we urge the ministers of these two Southern Conferences to be present. This will be an opportunity of unsurpassing value, and one which will not be likely to come again in our short lifetime. So let us all make the most of it. Come! listen! heed! Very truly yours,

S. L. BEOUGHER.

MEN AND MILLIONS COLLECTIONS DURING OCTOBER.

The Men and Millions collections for October fell short of my expectations, but November has started off with a rush. Newport News has sent in a check and moved up to the 50 per cent column with Suffolk and others. It is wonderful how some of these missionary Churches, weak in financial means, come along with the old and established wealthy Churches when calls are made for benevolences.

How many other Churches will move up to the 50 per cent class between now and Christmas? "Move early and avoid the rush!"

J. E. WEST,
Chairman of Mission Board.

THE CHRISTIAN CHURCH AND THE NEAR EAST RELIEF.

By Charles V. Vickery *Gen'l Sec'y.*

The good people of the Christian Churches represented by The Christian Sun have been a most cheering constituency for the Near East Relief organization throughout the years when we, who are charged with this responsibility, have been seeking the aid of Christ's people for the least of His little ones—the orphans of martyred Armenia. Your General Convention, your State associations and your administrative boards, in true loyalty to your ideals of union among the followers of the Lord, have indorsed this compassionate philanthropy which so fully meets your ruling thought of joint ministry performed by the servants of Jesus without permitting minor differences in theology to divide their co-operation.

And now the indorsements and approbations of your boards renewed, we are looking to your fellowship of Churches for a new offering on Sunday, December 7th, which shall equal—or better still, outdo—the generous assistance that you have hitherto rendered for the care and upbringing of these children of affliction. Your faithful denominational committee, led by Mr. F. R. Beach, of Irvington, N. J., its resourceful and energetic chairman, has already spread through your congregations earnest reminders of what that day means to your people and to our organization. And although your denomination has chosen to emphasize that Sabbath by a plan somewhat different from the idea of Golden Rule Sunday which has been adopted for the same date in many communities, the coincidence of time will but add to the impression of this appeal when it is repeated by your pastors to their own congregations. What the community hears as a call to humanitarian sentiment, the Churches, we trust, will hear as a call to the neighbor spirit of Christianity in a missionary sense.

It is perhaps impossible to convey in this brief space how much this means to the Near East Relief enterprise. But any one who has studied from the Christian viewpoint the problems of these 40,000 children who are still dependent on us for food and shelter in Palestine, Syria, Greece and the Ararat country can easily foresee that we shall never rightly finish our obligation to them on any merely humanitarian basis; it is more and more apparent that the final stages of the work will be governed by purposes which only mission-spirited friends of Jesus Christ will understand. Already, by very reason of the care which the Near East has given to its orphan charges, they are less appealing emotionally to those whose charity rises and falls according to emotion than they were when, ragged, hungry and weak, they were gathering around our orphanage doors. But to those who regard children as potential champions for the kingdom of God in the next generation ahead, these once pitiful orphans are much more interesting today than they were then.

Now, as they develop toward and through the adolescent period, one can begin to see fascinating possibilities of individual force and social leadership shining through their personal traits. How shall that force and that leadership tell on their nation in their time? After the terrible slaughters which have reduced the Armenian race to a fragment of its former strength, these rescued orphans are self-evidently to be a dominating factor in Armenian life for the next fifty years. It is impossible then for men and women of vision to think of dismissing these wards of ours from our care until the most serious effort has been made to impress on them a character inclined to, and able for, a life career of Christ-like service in their people's behalf. Armenia will become a pagan name unless these young folks are trained to keep it Christian.

This is the reason why the recent Bronxville conference of religious leaders concerned for the future direction of Near East Relief gave such earnest attention to the educational problem which our work confronts. Education for livelihood, of course, our organization has already taken up, and with that we have made good progress. And also there has been preserved a strong religious atmosphere in all our homes—Christian patrons may be sure of that. But something more than that is now obviously needed.

A systematic plan for instruction in religious ideals and religious obligations must be laid out and diligently pursued with the object of registering in the conscience of these young people, before they join the active world outside their present institutional homes, the greatness of their responsibility for keeping Armenia Christian in name and making it more Christian in fact. Especially do we wish to give them individually a simple evangelical loyalty to the Lord Jesus which they will carry into the native Armenian Church. It is a great happiness to say that the Armenian patriarch and bishops wish the very same thing for the spiritualization of the national Church, and have already assured us of their readiness not only to approve but to aid our efforts.

But all this, as the men and women of the Christian denomination will readily appreciate, is an aim to which the interest of the general public cannot be invited, as it has been engaged for the shelter and feeding of these child-hosts. To save a child from death is everybody's concern. To prepare a child for a life of Christian usefulness is an objective for which only Church people can be relied on to co-operate. And that means that the remaining part of the Near East's program depends to a degree not paralleled in our previous experience upon the support of the Churches. May I not hope that every pastor of the Christian denomination, on the day which your Church authorities have set aside for this appeal (December 7th), will be at much pains to bring this new aspect of the Near East situation vividly to the consciousness of his parishioners. And even among the Sunday School children and young people, superintendents and teachers will certainly find it possible to make the situation concrete and actual by one simple question: "Do you want these Armenian orphans to have the same kind of training for life that you are getting here?" Undoubtedly, they do want that, and it is only right that they should have their chance to help as they are able.

IS YOUR HOUSE DILAPIDATED?

By Elizabeth Cole.

Woodrow Wilson, just before his death, said of somebody who was very ill: "He is all right, but the house he lives in is dilapidated and it looks as if he would soon have to move out." The man did move out. He died.

It is very strange how some of us will keep our lawns mowed, our hedges trimmed, our front-door knockers polished and our rooms clean and neat, yet we think we have not the time to take care of our bodies. We forget to drink water, we eat irregularly, hurriedly and the wrong food. Instead of taking physical exercise, we ride or sit, and the evenings seem so short we crowd them with amusement and fail to get sufficient sleep.

As a matter of fact, bodies are much more self-sufficient than houses. For some time they can go on functioning, outwardly appearing to be as one hundred per cent efficient, as the furnace, the electric lighting system or the vacuum cleaner that must be regularly inspected and kept in good order. Yet, how many of us get our hearts, lungs and digestive organs regularly inspected? The expert mechanic is called in to go over the gas range, clean and tone it up. Otherwise, it might go to pieces some fine day like the famous old "one-hoss shay," and where would the dinner be? We forget there is an expert physician (our own family doctor, or one at a free clinic), who is just as much an inspector of bodies as he is a curer of sicknesses when once we have gone to pieces.

Nowadays, doctors and other health workers wish to prevent sickness, and, through physical examinations periodically, do much toward decreasing not only the number of cases of such diseases as cancer, heart trouble, tuberculosis, but also the number of deaths from them.

How often we hear, "Oh, well, of course I'm dead tired, but I guess I can keep dragging around until my two weeks' vacation!" Just as if in two weeks of healthy living it were possible to catch up on the other fifty weeks of careless living! Every day should be lived as healthfully as those of the vacation. Then when finally the respite of two weeks arrives, or the month, or whatever our period of freedom from routine may be, we are prepared to enjoy this time as we rightfully should. There is not a feeling of exhaustion, and the holidays can be full of change, inspiration, fresh thoughts and new pleasures—real recreation.

To keep fit by knowing that our bodies are not being allowed to grow dilapidated is advocated by the National Tuberculosis Association. Healthy living 365 days of the year and periodic physical examinations, they believe, will help to prevent and control tuberculosis in this country. More tuberculosis clinics to care for the inspecting of bodies are needed, and the seventeenth annual Christmas Seal sale, to be held in December, will help to make them possible.

POUNDED.

On the 8th instant, we were invited to spend the night with Bro. E. P. Boroughs and family, of Shiloh Christian Church, as we thought, for the purpose of making up a box for the Christian Orphanage. About 7 o'clock the cars began to come in, and in a little while the large reception room was filled to overflowing with neighbors and friends. After all had become quiet, I thought it was time for me to make a speech, but one brother, "We will hear from you later on." So Bros. J. E. Stout and B. S. Moffitt placed a large library table in the center of the room. Then the people began to go out, and soon returned with boxes, packages and sacks and placed them on and under the table.

Bro. J. E. Stout said, "This is just a little pounding for you." We tried to thank the good people of Shiloh for their kind remembrance of us on this occasion as well as at other times and places.

The Church at Shiloh is very thoughtful of her preachers. May the Good Lord bless them in all their efforts to extend His kingdom.

G. R. Underwood,

Bennett, N. C.

Praise and thanksgiving are assigned a place of great prominence in the Word of God. The psalms abound in exclamations of praise and thanksgiving. The life that is always keyed to the note of praise is more powerful in its influence upon others and is the most loved among men.—*Christian Observer.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X—December 7, 1924.

The Man Born Blind.

Golden Text: "One thing I know, that whereas I was blind, now I see."—John 9:25.

Lesson: John 9:1-41.

Devotional Reading: Rev. 19:1-8.

Reference Material: Matt. 5:10-16.

Here was a man born blind. He had never been able to see God's Word. He had never seen the faces of his loved ones and friends—God's children. All his life had been lived in that prison of darkness which comes from blindness. And as if this were not enough, he was poor. Even now, grim poverty had driven him to beg on the streets. There he was, an object to all.

To the disciples, he was an object of theological discussion. They were steeped in the old idea that all suffering was a punishment for sin, and they wanted to know who did the sin—the man or his parents. Their concern was to fix the guilt and not to help the sufferer. They were not much different from the priest and the Levite of the last lesson, who passed by on the other side. And their species is not extinct. There are many today who are more concerned with "seeing the slums" or with placing the blame than with remedying conditions and helping the needy.

But even at that, the disciples were better than the scribes and Pharisees, for the man was not an object at all to them—that is, at first. They had probably passed him by, time and again, even when he sat before the temple, without paying him any attention. They belong to that class who in the comfort of their homes and in the luxury of their lives of ease, never see human need, even though it is at their very door.

To Jesus, however, the man was an object of compassion and a challenge to living service. He saw in the man's extremity God's opportunity. And He proceedeth forthwith to work the works of God on the man. He made clay, touched it to the man's eyes, and sent him to the pool of Siloam to wash. And when the man obeyed, a miracle took place—he came seeing. For the first time in his life he saw the sunlight and the flowers and loved ones and friends. It would seem that it would be an occasion for rejoicing by all. It should have been, to say the least.

But it was not. For the neighbors, it was a time for idle curiosity and speculation; for accusation, and even for excommunication. And, worst of all, for the parents it was an occasion for what amounted to denial of all parental responsibility. And in every case, the people involved were supposed to be religious. These people were living in a far country from that which finds its ideal in the words, "Hereby shall all men know that ye are my disciples, if ye have love one toward another."

It is significant that the Master found the man after he had been "cast out," or excommunicated. Men may mark a man's name off the Church roll, and they may refuse to fellowship with him; but only the man himself can shut himself off from Christ. He is the friend of publicans and sinners—and even outcasts.

There are a number of interesting sidelights on the lesson, but there are three very vital truths in connection with the blind man's action that deserve special mention and at the risk of using too much space in these columns I want to present them briefly. They are as follows:

First, the man followed the light that he had; he did what he was told to do. Jesus did not give the man his sight at once. He annointed his eyes with clay and told Him to go wash. The blind man wanted his sight. He wanted that above all other things. And, putting clay on one's eyes, seemed like such a trivial thing. But he did what he was told; he followed the light he had. And because he did this, he got more light—he came out into the full light and truth. There is a lesson here for us. The way to get more light is to be true to the light we already have. In the final analysis, men's problems are not intellectual—they are moral. And he who wills to do the best he knows, will know better.

In the second place, the man appealed to his own personal experience. He did not know much theologically, but he did know a great deal experimentally. And, although he could not explain how the man or "the prophet" had done the miracle, he did know that he had done it. In this day of controversy and heated discussion, we will do well to learn of this blind man. The vital thing is to have the experience of Christ. If we have that, we may differ in our interpretations of theological problems. The essential thing for us is to know this: that, whereas we were blind, now we see.

And finally, the man had no difficulty in seeing in Jesus the Son of God after he had seen His works and experienced them in his own life. God, who, in times past and in divers ways, performed His mighty works and wonders, still lives. And one has only to look at His continued activity in life—in lives right around us—to know that, in truth, this is the Son of God. Better still, one has only to experience God in His own life to know that Jesus is the Christ, the Son of the living God.

Teaching Points.

1. Undue attention to the forms of religion may blind one to the demands of religion.

2. Suffering is not always punishment for sin; it may be a refining process in character.

3. Human need constitutes a challenge to service, and not merely a subject for discussion.

4. Jesus used material things for higher purposes.

5. Jesus always emphasized the personal touch.

6. People may see with their eyes and still be blind.

7. The needs of human life transcend the details of Sabbath observance.

8. One of the best arguments for Christianity is the man who has become a Christian.

9. Spiritual eyesight depends largely upon heart health.

10. If Jesus Christ were not the Son of God, how account for His life and works?

11. The noncommittal people are often intolerable.

12. Personal experience far outweighs formal argument.

13. Outcasts have a claim upon us.

14. Physical healing is a means to an end.

15. Refusal to obey the truth blinds to the truth.

16. The Master's touch opens up a new world.

CHRISTIAN ENDEAVOR.

December 7, 1924.

Subject: "Jesus and Forgiveness." (Consecration Meeting.)

Golden Text: "If ye forgive not . . . neither will your Father forgive."—Matt. 6:15.

Daily Readings: M., Dec. 1—Luke 7:40-50, Forgiveness by grace. T., Dec. 2—Matt. 26:28, Forgiveness by blood. W., Dec. 3—Luke 24:25-48, Forgiveness through Christ. T., Dec. 4—Matt. 6:9-15, Duty to forgive. F., Dec. 5—Luke 17:1-4, Unlimited forgiveness. S., Dec. 6—John 20:19-23, Forgiveness in His name. S., Dec. 7—Matt. 6:14, What Jesus said about forgiveness.

If we are to follow in the steps of Jesus, we must learn the supreme lesson of forgiveness that He gave to the world through His message and His life. Among the first of His works and sayings He taught forgiveness, and among His last deeds were prayers for the forgiveness of His enemies who had crucified Him. On one occasion when one disciple had practiced the act of forgiveness and was boasting of the fact, thinking he had gone to the limit, Jesus rebuked him and said there was no number limit on forgiveness, and that we should forgive not seven, but seventy times seven.

In the model prayer which Jesus gave to the world we have a pure example of equality of forgiveness. "Forgive us our debts, even as we forgive our debtors—." Without the power of forgiveness on the part of those with whom we come into contact daily, ours would be an unhappy world. Without the mercy and forgiveness which our Father offers through Jesus, we would be an unhappy and miserable people.

"Teach me to hide that fault I see; that mercy I to others show, that mercy show to me."

PROGRAM OF THE CHRISTIAN MISSIONARY ASSOCIATION.

The following is the program of the Christian Missionary Association, convening with Rosemont Christian Church, December 9, 1924:

Morning Session.

Call to Order—President Rev. J. H. Lightbourne.
Devotional Exercises—Rev. V. T. Crawford.
Address of Welcome—Mr. Oscar Smith.
Response—Chaplain H. E. Rountree.
President's Address—Rev. J. H. Lightbourne.
Appointment of Special Committees—Rev. J. H. Lightbourne.
Roll Call of Churches and Response in Payment of Membership Fees.
Report of Committee on Field—Mr. C. D. West, Chairman.
Address—"An Inquiry into Paul's Missionary Plans," Rev. J. G. Truitt.
Announcements.
Adjournment.

Dinner and Social Hour.

Afternoon Session.

Devotional Exercises—Rev. F. C. Lester.
Reports of Committees:
Committee on Collections.
Committee on Nominations.
Committee on Finance.
Committee on Plans.
Committee on Resolutions.
Report of Treasurer—Mr. B. D. Jones.
Appointment of Standing Committees—President.
Address—"Home Missions in the Eastern Virginia Conference," Col. J. E. West.
Adjournment.
Benediction.

HOW MISSING LINKS ARE MADE.

(Concluded from Page 3.)

can Museum of Natural History, and "author of the tremendous illustrations served up to hundreds of thousands of children annually," would say now, in view of the "reconstruction of Mr. 'Piltdown Man' "? Would he still stand by the side of an "ape-man," and pointing to him, say, as formerly, "There he stands before us in all his primeval shagginess, grasping his heavy wooden spear in the moonlight—he thrills us. This is our ancestor; this is the creature from whom we evolved; this thing is bone of our bone, flesh of our flesh. We are stirred by his passions, urged on by his nameless instincts. Forty thousand years separate us from him. But millions of years separate him from still lower animals. He stands close to us—this cunning, fighting, hunting, ferocious, Neanderthal man." Would he, think you, in the face of all this evidence?

Is it any wonder, in view of these facts, that so eminent a scientist as Hrdlicka urges "that none of the conclusions regarding the 'Piltdown Man' should be accepted, and that all hypotheses relating to it must be regarded as more or less premature?" In like manner, Sir Ray Lancaster, the eminent English scientist, denies Dawson's and Woodward's claims regarding the "ape-man," asserting that the jaw and the skull had never belonged to the same creature. Indeed, Prof. David Waterston, of the University of London, King's College (in an article in *Nature,* November 13, 1913, p. 319), maintains that "to refer the jawbone and cranium of the 'Piltdown' remains to the same individual would be exactly equivalent to articulating a chimpanzee's foot with the bones of a human thigh and leg."

So it comes to pass that that apish human-like creature in that glass case is not the gentleman he is said to be at all. He is a hoax. He is a fraud —proved so by sound, scientific authority. No such being, "missing link," "progenitor," ever existed. This is what the consensus of scientific opinion tells us. And this is what the pupils in our educational institutions ought to be told. Why should the wool be pulled over their eyes and their trusting hearts and receptive minds be deceived? Why should teachers continue to tell pupils that that creature in the glass case is our "progenitor" "according to the latest, most fully established and unanimous testimony of science." That is a deliberate lie. If the teachers do not know about that fraud in that glass case, they ought to know about it, or they are not competent to instruct our children along such lines. If they do not know the truth, they should be forbidden to teach a lie. If they know the "latest results of scientific opinion" regarding that fellow in that glass case, why then do they not instruct the children accordingly? What purpose have they in deliberately withholding such information from their pupils? True science is never afraid of truth. It deals with facts and is not, or should not be, afraid to face them. That fraud, hoax, hypocrite in the glass case is not a "half-way" man at all. He ought to be shown the door with instructions never to show his manufactured face again. It is surely no credit to any educational system to hide truth. And, if it is true, as reported, that teachers in New York City are still instructing pupils under their charge that this hoax and fraud in the glass case is a true specimen of what we have come through to our present point of attainment, then one may well ask, What does New York expect to gain by such willful deception and by the practice of such deceit upon its growing youth?

That thing in the glass case is not "a missing link." It is a most contemptible fraud, a shameful hoax perpetrated upon an unsuspecting public—a public that has a right to expect better things from its educators. It should be announced from the housetops that it is not true "that the case of evolution has been settled for all time," or "that man's monkey origin has been accepted by all the foremost thinkers of the world," or "that crystalized public opinion has passed favorable judgment upon it." All this is not true. With the Legislature of Kentucky voting, forty against and forty-one in favor of the teaching of Darwinism in the public schools, it is certain that the question is by no means a "settled" one; nor is it one that can in any way be looked upon as "accepted" or "passed upon favorably by the public." The fight is on—and on more fiercely than ever. Darwinism is challenged—and, many would say, doomed. It must square itself with facts; it must give an account of itself or forever remain unscientific and silent. Prof. Bateson, than whom there is perhape no more eminent scientist living, declared, in his presidential address to the British Association, Sydney, in 1914, "that Darwin's theory no longer could be accepted by scientific men. To us, he (Darwin) speaks no more with philosophic authority. We read his scheme of evolution as we would those of Lucretius and Lamarck."

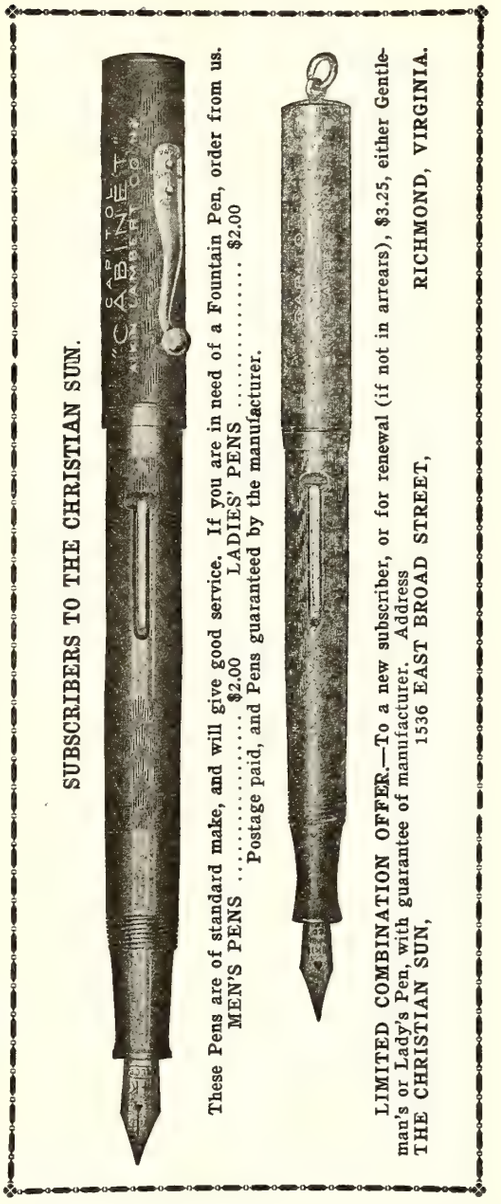
Strange as it may seem, yet one hears it on every hand, the theologians are more reluctant to let go of the Darwinian theory than are scientists. It is said that two presiding heads of leading theological institutions sent letters to the Kentucky Legislature when it was discussing the question of continuing the teaching of Darwinism in the schools and institutions of that State earnestly advising them not to forbid such teaching. Can you understand what is the matter with some theologians? Why should they be the contenders for the overthrow of what is considered the orthodox or biblical view of the creation of man as set forth in Genesis? Why should the scientist be able to say of the theologian that he does not know enough to know when a thing is worn out and discarded?

Let me close by quoting the words of Europe's most noted pathologist and anthropologist, Prof. Rudolf Virchow, delivered at the twentieth century congress of the Anthropological Association. He said: "An hypothesis may be discussed, but its significance can be established only by producing actual proofs in its favor, either by experiment or direct observation. This Darwinism has not yet succeeded in doing. In vain have its adherents sought for connecting links which should connect man with the monkey. Not a single one has been found. This so-called 'proanthropos' which is supposed to represent this connecting link has not yet appeared. No true scientist claims to have seen him. The man-ape has no existence, and the missing link remains a phantom."

Wheaton, Ill.

There ought to be a thanksgiving for hopes for the future. Things may not be just right today. We may be bearing a burden that is heavy and full of toil and we may be lonesome for those who once walked with us down the path of the years, but we have a hope that is big with immortality, we are going to meet our lost ones, we are going to enter into the fadeless glories of God's eternal land, we are going to see Him face to face.—*Methodist Protestant.*

The man who thinks it foolish to talk about faith in God will mount a train in the pitch darkness and trust his life to an engineer because he has faith in him. Mostly, he has never seen that engineer. He has faith in an unseen engineer, but counts it foolish to have faith in an invisible God.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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HYPOCRISY.

"This people honoreth me with their lips; but their heart is far from me."

You probably know that you are not all that you ought to be or what most of your friends think you are. If you should show the world the sort you are at heart, you would lose immediately the good standing which you have now.

Still, you go on making no efforts at improvement, but continue a course which you must keep concealed or lose your best friends. It ought to be a lot of comfort and satisfaction to you to be all that you pretend to be. Do you think it worth the effort?

Surely, you are not willing to say that you are too weak morally or mentally to make the effort to improve! How much more those in your home would enjoy life if you were true! How much more your friends would appreciate you if investigations came and you were found honest, loyal and pure in your inner life!

You cannot tell what slight misstep on your part may lead to something which will expose you in your present true colors, and it should make you crings to think of the fine scorn the mention of your name would make, if you were found out. (Copyright, 1924, Internatoinal Feature Service, Inc.)

Prayer.—Oh, Lord, save us from hypocrisy, and make us true, sincere and loyal to Thee, to our fellow-men and to ourselves. In His name we ask it. *Amen.*

TUESDAY.

SELF-CENTERED OR CHRIST-CENTERED.

"He must increase, I must decrease."—John 3:30-36.

John gives us the method of rising in the scale of being from a self-centered to a Christ-centered life. Increasing Jesus Christ is Christianity in all its transforming and transmuting glory. Increasing self is the philosophy of humanism in all its tragedy of selfishness and indifference to the world's need of ministry and service. We are hearing much discussion about this theory of life called "humanism." It is supposed to be a new cult, but it is not new. On the contrary, it may be regarded as the old paganism redisguised, as old sin appearing in new dress. It would teach us to be true to ourselves. The only way to be true to self, to express life in the highest and most dignified terms, is to be true to Jesus Christ, which is another way of saying that we must be true to our fellow-men and serve them with a Christ-like spirit of purpose and endeavor.

Humanism twists the doctrine of truth by saying we must follow our own inclinations. It tells us to do as we please, to follow the path of least resistance and ignore all external authority. Daily, the temptation comes to us all to "go roundabout," rather than to "go through." Even Christ pleased not Himself. He served others. He forgot self. He did good. All the best in civilization is derived from Christ-centered lives, which express themselves, not in what the world bestows upon them, but by their gifts to a needy world.—*Rev. Richard Braunstein.*

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

COMMUNION WITH GOD.

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still.—Psa. 4:4.

Man is different from all other animals. God has made him to have dominion over the other things of earth. He is a little lower than the angels, and capable of communion with his Creator. Many people say prayers, but only a few really pray. Prayer is communion with the Father of all spirits. Saying prayers may be an intellectual process or the repeating of certain sentences, communion is of the spirit and by the spirit. Communion affects the human heart. Like the radio, which must be in perfect harmony or in tune, so man's heart must be in harmony, or his spirit must be in tune with Him who has declared that "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Prayer.—O God, help my spirit to so loose itself in Thy spirit that I may be unmindful of any other presence save Thine. For Jesus' sake. *Amen.—B. J. Earp.*

THURSDAY.

THE PRAYER THAT PREVAILS.

"I besought the Lord thrice."—2 Cor. 12:8, 9.

"When prayer is not answered, continue to pray." This was the advice of a woman whose personal experience was behind what she said. For many years this servant of God continued in prayer. Her son was twenty-one when she saw him come reeling home at midnight after a carousal with other profligates. Two years later he fled from home in disgrace. She did not see him again until his reformation.

Up in New York State, this mother, by dint of long hours at her sewing machine, contrived to keep the home in which he had been born. Sixteen years after the son had left her, there came word that he was in New York, a derelict on the Bowery. She never would tell the incident (but her son did) of how she went to the metropolis and searched for three days, hoping to see her boy. She passed him on the Bowery, but did not recognize her son in the bewhiskered and broken beggar. Seeing and recognizing her, he, ashamed of his plight, let her pass, although he knew why she was there.

Back to her sewing and prayers she went. When he was forty years of age, there came a telegram: "God found me tonight." He had been converted in a mission.

"When there is no answer to our prayers, we should continue to pray," said the old woman. "Paul prayed about the thorn in his flesh until God gave some answer. If we follow the teaching of Jesus, we will continue in prayer. God has an answer for every earnest petition."—*Rev. John Harrison Allen.*

Prayer.—That we may learn to pray to our Heavenly Father in full confidence that He will hear and do what is best for us.

FRIDAY.

"For a man's life consisted not in the abundance of the things which he possesseth."—Luke 12:15.

Jesus is speaking to an innumerable multitude. He has just said, "Beware of covetousness." No doubt, He thought while He had such a vast audience He would be most effective by choosing a text that would be applicable to the largest per cent of His hearers. He illustrates His sermon by a rich fool who had coveted so long and largely until he thought his soul could feed on the materials he had gathered in. "Soul . . . eat, drink, and be merry." Paul, the "as touching the law blameless" young Pharisee, read, "Thou shalt not covet" (see Rom. 7:7), and a lane of light came upon the words showing him his own sinfulness in mere doing things, so that he cries out "O wretched man that I am!" Jesus placed man's wealth within.

Prayer.—O Lord, grant that our hearts may be big enough for the indwelling of Thy Spirit, kind enough to take in all our fellows, and pure enough to love unselfishly. Keep us from covetousness, O God. *Amen.—John G. Truitt.*

SATURDAY.

GOD'S FAVORITES.

"Of His own will He brought us forth, with the word of truth, that we should be a kind of first fruits of his creatures."—Jas. 1:16-19.

His children are His choice. It was the Jewish custom to offer the first and best fruits on the altar. This consisted of every kind of produce, natural and prepared. Seconds were condemned, and he who offered seconds was rejected. Example: note Cain's offering. Recall also the widow's mite. We are reminded of Paul's injunction, "If the 'first fruits' is holy, so is the lump. If the root is holy, so is the tree."

How good the doing of things that take first place and win commendation!

Who are the 144,000 before the Lord (Rev. 14:4-5)? They are they, . . . purchased among men to be the first fruits of God.

Prayer.—Our Father, inspire us to live so that others seeing us may know that we are soundly of sterling character for Christ. In His name we ask it. *Amen.*

SUNDAY.

THE SPIRIT FOR THE SABBATH.

"I was in the Spirit on the Lord's Day."—Rev. 1:10.

The Lord's Day is a remembrance of the risen Lord, and as such is a direct testimony of the greatest fact of the Bible—the resurrection; and to one of the chief doctrines of our faith—Christ's divinity.

If this were not so, Christianity would have no foundation, forgiveness no security, and faith would be vain, we would yet be in our sins and without God and hope.

Christ kept the Sabbath as a matter of personal loyalty to it and to His Father. The apostles kept it as loyalty to Him, and it is our way of showing love and worship to Him.

What is our attitude? Do we keep it in memory of Him who gave Himself for us? We keep our friend's birthday and send messages and gifts. We often wish for some way of showing Him that we love Him and of letting Him know we are His. Here is a way. Keep the day of His spirit.

Prayer.—Our Father, bring to our souls the calm of paradise, and forbid that we shall forget Christ, our Saviour, to live his spirit on the Sabbath Day. In His name we ask it. *Amen.*

There are two separate languages in China—the written and the spoken—and only a few of the inhabitants can read. Consequently, there are no half-educated people in China. The Chinaman is either a scholar or a coolie.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEARS:

I promised to tell you something that happened to your editor. So here it is, all ready to tell, if all the Kiddies are listening—are you? Oh, now be very, very careful not to cry at all till you get through reading it, every word; then I just know each one will feel happy, even if you do want to cry at first.

Well, one night, not so long ago, your editor drove that little Ford right up close to the Church door, locked it all up, and put it to sleep for a while till your editor could go to junior choir and prayer meeting. And—what do you think, Kiddies? Along about 9 o'clock, when we came out and started home, the little Ford was gone! Yes, all gone away! It had waked up, and some man who wasn't good—because no one could be good who would steal—that somebody had taken the little Ford and left your editor without anything 'cept the little Ford's key. Yes, without any insurance, either—just the little key, that was all. And we never have found the little Ford's new home yet, and I know it would enjoy its own, its very own garage, where Mother Winkie and Teeny live, don't you?

Now, wait though! Along came some beautiful, kind ladies, and they just walked around, and walked around; and as they walked around they met some more kind, kind people, and they gave your editor a gift—and it wasn't Christmas at all! And pretty soon, when your editor can, she is going to take this gift and get another little Ford, so she can ride all around and see the Kiddies.

If ever you see the little Ford that ran away, just turn it around and send it home as fast as it can come. We are lonesome for each other—the little Ford and I. Are you glad you know about how it all happened? I knew you would, for you are such dear, dear Kiddies.

Good-by now. Your loving editor,

MADGE FLEMING MOFFITT.

LETTER FROM A "KIDDIE."

November 14, 1924.

DEAR EDITOR:

This is my first letter. I hope you will like it well enough to publish it. My grandmother lives with us, and takes THE CHRISTIAN SUN. She reads to us out of THE SUN sometimes about the children, and I enjoy it very much. So I thought I would write a letter for the Kiddies' Corner. She read us the story about "Old Witch Neda," and I liked it fine. I am a little girl, ten years old, and I like to read stories about children. I hope there will be a good one in THE SUN next week.

I get books from our library sometimes, but they are not always what I like. I go to school, and help my mother do her housework. I have two little brothers and one little sister. My oldest brother is seven, and the other one is four, and my sister two, and I think she is mighty cute. She is just learning to talk. She wants to go to school with me and every where I go. I will be glad when she gets to be a big girl, for I think it is nice to have a sister to go to Sunday School and other places.

So, good-night.

Your little Kiddie,

Columbus, Ga. EDNA BROWN.

THANKSGIVING STORY.

Long, long ago, there lived over in Holland some good people who loved to do as they pleased about going to Church. The old king was cruel to them, and made them do lots of things they didn't like to do—and that was not right to do, either.

One day they hired a ship and told the Dutch people good-by, and away they sailed across the water to England. But, do you know, the king in England wanted these good people to go to his Church, and they didn't believe all the things were right in the king's Church. These people believed in God, and wanted to worship God in the right way.

After a long, long time, they were able to hire two big ships. They knew that away across the ocean there was a land called America, where no one lived except Indians, and to this land they sailed in their two ships. You know what the ships were named, do you not? Such pretty names, too—"The Mayflower" was one, and "The Speedwell" was the other.

The Pilgrims—for that was the name of these good people—suffered many, many hardships on their ocean voyage, and many of them died. But after a long time they came to the America they had heard so much about. They found only Indians living here, and the Indians were so good to the Pilgrims that after they had been over here a year, living in their log cabins, they invited the Indians to a party. This party was called a Thanksgiving party, and do you know it lasted three days? Yes, indeed! The Pilgrims loved the land they now called home, and God had blessed them so much that they were glad to hold a real Thanksgiving feast and thank God in this way for all their good things.

That was more than three hundred years ago. And still we have Thanksgiving the same as our Pilgrim fathers.

Now, can you tell why?

THE WHITE FUR COATS.

One winter morning, Bennie and Bunny woke up and found their nice white fur coats beside their beds.

"Oh, goody!" exclaimed Bennie; "there must be snow in the woods, else mother would not have put out our white fur coats."

Up jumped Bunny and looked out of the window, and sure enough there was snow all over the ground. It did not take them long to dress and eat their breakfast, for they could think of nothing else but the fun they would have playing in the snow.

"Now, children," said Mrs. Rabbit, "don't let me catch you throwing snowballs at any one. If you do, into the house you come and put on your gray coats again."

Of course, that meant that they could not go out-of-doors while the snow lasted, for no rabbit would think of going out while the snow was on the ground with a gray coat on, because the hunters could see them so plainly. Benny and Bunny Rabbit intended to obey their mother, and so they promised to throw snowballs only at the trees and rocks, and for a while all went well.

They made a pile of snowballs and a wall of snow, and back and forth they threw the snowballs at each other, dodging behind their white walls; and then Bennie espied Mr. Jack Rabbit and his wife, and Jackie, their son, all dressed up in their Sunday best clothes going out for a walk. Jackie Rabbit had on his white fur coat, but on his head he wore a high hat, with a feather stuck in the band on one side. Jackie felt very proud, and as he went past Bennie and Bunny he tossed his head proudly and strutted along.

This was too much for Bennie and Bunny. They rose up from behind their snow walls and threw a hard snowball right at Jackie Rabbit's high hat.

"Bang! bang!" and off went the hat on the ground. Jackie turned around, and two more snowballs struck him—this time right in the face. My! how he did scream with rage, and out came Mrs. Rabbit to see what it was all abount.

"Benny and Bunny snowballed me!" howled Jackie.

"He is a proud-cat rabbit, and he made faces at us," said Bennie and Bunny.

"You come right into this house and take off your white coats," said Mrs. Rabbit.

Mrs. Jack Rabbit and her husband went to Mrs. Rabbit's door. "I don't think your children were all to blame," said Mrs. Jack. "Jackie did toss his head, and he is altogether too proud, I am sure. What are you going to do to punish your children, Mrs. Rabbit?"

"They have got to take off their white fur coats and put on their gray ones," replied Mrs. Rabbit.

"I think that would be a good punishment for Jackie, too," said Mrs. Jack Rabbit. "He won't be so proud another year if he has to wear his old coat all winter. Come right home with me and take off your white coat and hat, Jackie."

Oh, how Jackie did cry, and how Bennie and Bunny cried, too! But their mothers were firm, and off came the white fur coats and on went the old gray ones again. 'Most all of the winter they had to stay in the house and look out at the snow. Only once in a while after sunset could they run in the woods; and if, some day, you should happen to see a little rabbit in the woods when the snow is on the ground, with a gray coat on, you may be pretty sure it is Bennie or Bunny or Jackie Rabbit. And if it should be neither of those three, you may be sure it is some little rabbit who is wearing his old coat because his mother has taken away his white one for punishment.

THE WIND.

Oh, Daddy! make me a kite; please do!
Use old newspapers, and lots of glue;
I'll get some sticks from the house next-door,
And we'll get busy right here on the floor!

Oh, say! we're going to have lots of fun,
A-flying our kites till they reach the sun;
And when they whirl round, and round, and round,
We'll put in the string till they hit the ground.

Oh! what do we care for the wind that blows,
And flips and flutters and tears our clothes;
Just let it blow, till our kites on high
Sail round, and round, in the big blue sky.

(Age 12.) MATTIE T. KOERNER.

HAMMER AND ANVIL.

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Dr. John Clifford.

Christian Orphanage

DEAR FRIENDS:

When you read this letter it will be near Thanksgiving Day. I am wondering if when you sit down at your Thanksgiving dinner if you will think of the one hundred and nine little fatherless children at the Christian Orphanage—your Orphanage—and wish for them to have a good dinner and be happy on that occasion. Then ask yourself the question, "Have I done anything to bring happiness to them or to add joy to their little lives?" They, too, will be hungry and wish for a good dinner on this another Thanksgiving Day.

The helplessness of an orphan child should appeal to every one. "Only the heart in which the Master does not dwell is untouched by this appeal." The Master was always very tender toward little children, and the orphan and fatherless are mentioned in the Bible more than thirty-two times, showing that God's love and care is round and about them, and He expects His children to serve Him by administering to His orphans. Your Orphanage needs your help at this Thanksgiving season. The cold and chilly winter months are upon us, the needs will be many. The sacrifice to supply these needs should be sweet. Will you accept a part by making your Thanksgiving offering liberal this year?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 27, 1924.

Amount brought forward		$16,364.43
Sunday School Monthly Offerings.		
North Carolina Conference:		
Lebanon	$ 1.08	
Liberty Vance	5.84	
Oak Level	2.75	
N. Highlands	1.52	
Mt. Zion	4.00	
Bethany	2.32	
Burlington	84.98	
		102.49
Eastern Virginia Conference:		
South Norfolk		6.87
Georgia and Alabama Conference:		
Rock Springs		1.35
Thanksgiving Offerings.		
Mrs. Lula F. Brickhouse	$ 30.00	
Mamie Love Kimball	5.00	
C. A. Scott, Graham	5.00	
M. L. Shipman, Treas.	5.00	
M. D. Stockton, Winston-Salem	10.00	
		55.00
Special Offerings.		
N. Lebanon Philathea Class	$ 3.00	
L. S. Holt, endowment fund	150.00	
		153.00
Grand total		$16,683.14

ALMOST IMPOSSIBLE.

How frequently the expression "almost impossible" is used in connection with religious work. It is a well-known phrase around Sunday School conventions, teachers' meetings, Church courts, and so forth. The word possible is associated with divine action. The qualification "almost" gives the human reaction. Men trap themselves by suggesting deadlocks.

There is a big difference between impossible and "almost possible." What a lot of things have looked "almost impossible" and yet have been worked out. The Alps were crossed in this way by armies; railroads have gone through some "impossible" passes. The "almost" leaves a loophole for the right kind of man or group to push through. The "almost impossible" is a challenge to faith, skill, genius, and courage. It is a term, too, of our own making. Faith, we are wont to sing, "laughs at impossibilities." The early disciples of Jesus were given the "impossible" to do. They were schooled in the doctrine that all things are possible to him that believeth, and "all things are possible with God."—*Exchange.*

One of the wonders of the Bible is that it finds a man where he lives and speaks to him there. Its universality is found in this. The black man and the white man and the brown man and the yellow man are at heart the same, and the great events of life are largely the same in each of them. They love and hate, and laugh and cry. They are fathers and lovers and seekers after gold, and seekers after God. Because through them all flow the tides of an universal life and passion, the universal Book makes its appeal to all.—*Methodist Protestant.*

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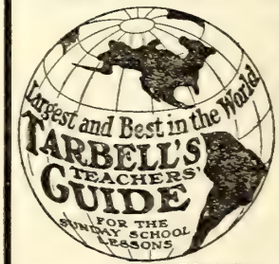

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RESOLUTIONS OF RESPECT.

The following are resolutions in memory of L. T. Rudd, who died October 20, 1924:

Whereas, God, in His all-wise providence, has seen fit to take to his eternal reward our friend and brother L. T. Rudd; be it resolved:

1. That we bow in humble submission to Him who doeth all things well.

2. That the Church has lost a faithful member, the wife a devoted husband, the children a loving father, and the mother a loyal son.

3. That we extend our deepest sympathy to the sorrowing ones, and we urge them to look to Him, who alone can comfort us in sorrow.

4. That a copy of these resolutions be sent to the family of the deceased, a copy sent The Christian Sun for publication, and a copy placed on the Church record.

W. F. MILES,
J. F. O'FERRELL,
IDA PINNIX MURRAY,
Committee.

BLANCHARD.

Elizabeth Jane Blanchard was born February 18, 1837, and died November 9, 1924, aged 87 years, 8 months and 22 days. In early life, "Aunt Jane," as she was familiarly known, united with New Providence Christian Church, Graham, N. C., but some fifty years ago transferred her membership to Union Christian Church, of which she was a member at death. One brother and two sisters survive her.

"Aunt Jane" was one of those quiet and peaceful souls who served her day and generation well without much ado. The funeral services were from Union Christian Church, conducted by the writer, and her body was laid to rest in the Church cemetery.

Sweet be her sleep till Jesus bids her arise on the resurrection morning.

P. H. FLEMING.
Burlington, N. C.

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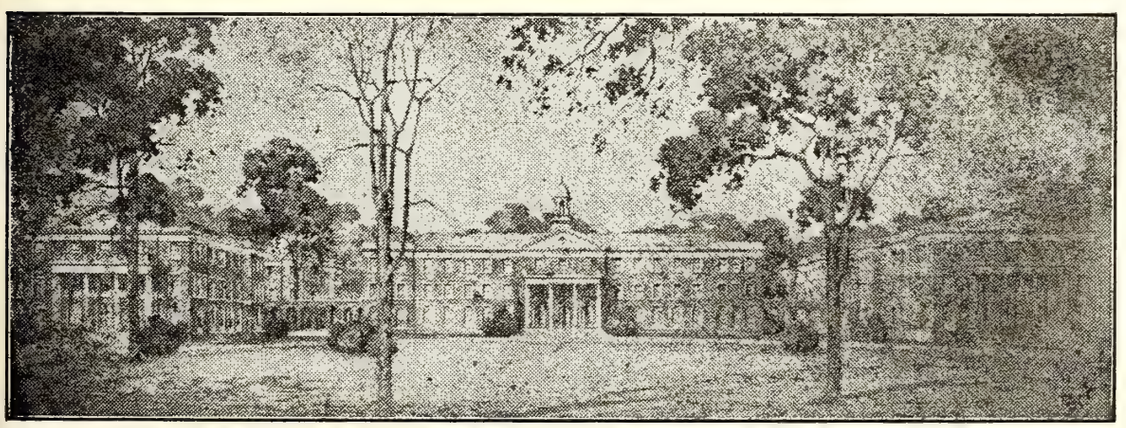

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TOMLINSON.

Mattie Christian Tomlinson, born September 20, 1919, died November 11, 1924, daughter of J. F. and Mattie Tomlinson, of Franklinton, N. C. About two years ago this beautiful little girl picked up a small quantity of lye, thinking it was candy, and at it. She lingered for two years, living on milk and liquids.

D. A. LONG.

RONEY.

Chesley Henry Roney was born January 7, 1853, and died November 8, 1924. Bro. Roney was twice married. His first wife was Miss Sallie Curtis, and to them were born five children, three of whom are living. She died May 24, 1909. His second wife was Miss Essie Blanchard, who survives him.

Bro. Roney was a charter member of Long's Chapel Christian Church and a deacon thereof at the time of his death. He served on the board of county commissioners of Alamance County at one time. In all capacities where he served, he was counted true and faithful. He will be missed in home, Church and community.

Funeral services were conducted from the home by the writer, assisted by Revs. A. F. Apple and R. L. Leonard. The interment was in Pine Hill Cemetery, Burlington, N. C.

May the blessings of God rest upon the bereaved ones.

P. H. FLEMING.

Burlington, N. C.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, DECEMBER 4, 1924. | NUMBER 49.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Power by Wireless.—

Thomas A. Edison recently made the statement that electric light and power transmission by wireless is surely coming in the future; however, he said that there was no cause to believe that it is immediately at hand.

Swords Into Plowshares.—

Mr. Mark Eben Cheney, of Jamestown, N. Y., an eighty-four-year-old veteran of the Civil War, literally beat an old Revolutionary War sword, carried by his grandfather, into a plowshare. He also turned over the blade of an old lancer's spear into a very satisfactory pruning hook.

Eastman Goes to "Christian Work."—

The *Christian Work*, a religious weekly published in New York City, is very fortunate in securing Rev. Fred Eastman as managing editor. He has had much experience in the field of journalism, and his zeal and activity will be a great addition to the strength of the paper which has already attained a high place under the editorship of Dr. Frederick Lynch.

Methodists Cut Foreign Missions.—

The Methodist Board of Foreign Missions, at its Pittsburgh meeting, cut the foreign mission work of the Church 35 per cent. The cut was made necessary by the tremendous falling off of the gifts of the Church. The bishops will inaugurate a campaign to raise three million dollars to take care of a debt now weighing down the board. The mission work cannot be increased to the standard set by the centenary movement until this debt is paid, the board declares.

A Great Program.—

The quadrennial session of the Federal Council of the Churches of Christ in America will meet December 3d to 9th in Atlanta, Ga. Its program promises to be a most interesting one.

Dr. W. P. Minton, Dr. W. H. Dennison, and Dr. W. W. Staley will be in attendance at the meeting, and will come to Wadley from Atlanta for a one-day institute on missions and stewardship. This institute will, or ought to, mean much to our Southern Conferences. It is hoped that many of our ministers and laymen will find it possible to attend this institute at Wadley, Ala., on December 10th.

Presbyterians Looking Toward Union.—

The departments of Church co-operation and union of the General Assembly of the Presbyterian Church have shown a desire to formulate various proposals for union at recent meetings. On November 22d a subcommittee was formed to continue the discussions of union with the Congregational Church which was first begun by the presbytery of Cleveland. Informal conferences have also been held with representatives of the commission on union of the Protestant Episcopal Church anticipating the world conference on faith and order which is to be held in 1927. These movements are being cautiously made, but they are steps in a direction which makes one hopeful.

Butler to Fill Vacancy.—

Mr. William M. Butler has been appointed by Governor Cox, of Massachusetts, to fill the vacancy left by the death of Henry Cabot Lodge. His appointment has been challenged by many Democrats in Massachusetts, but under the existing law, Mr. Butler will probably occupy a seat in the Senate until the general election of 1926. The advent of Mr. Butler into the political arena as chairman of the Republican National Committee and field general of Mr. Coolidge was greeted with doubt from many quarters. The overwhelming success of his management has shown that the "amateur," as some have called him, is a wise and capable leader. The seat in the Senate, however, will call for a high order of statesmanship not required by a political manager. His position in the party will give him far more importance in the Senate than newcomers to that body usually enjoy. There is little likelihood of a special session after March 4th, so the country may have to wait a year to see two most interesting figures in action in the Senate—Mr. Butler on the floor, and Mr. Dawes in the chair.

The Churchman Speaks.—

The Churchman, Episcopal weekly, when requested to define its position by another periodical of the same deonmination, states unhesitatingly that it wants to see some "unsafe" men made bishops in that Church. It explains the term "unsafe" by saying: "The Church needs unsafe men, as she has always needed them—men as unsafe as St. Paul, who planted dynamite under a "safe" Jewish-Christian conception of Christ's teaching; as unsafe as St. Francis of Assisi, who threatened the whole mechanized system of the Christian Church by his daring and unconventional ministry to those in lowly places; as unsafe as Savonarola, who flayed the politicians of his day with the merciless love of the gospel of Christ; as unsafe as Pasteur, the results of whose researches, when revealed in the laboratory, and through him to the world, set against him almost every member of his own profession; as unsafe as Copernicus, who wrought a revolution in the world's conception of the universe; as unsafe as Maurice and Kingsley and Rauschenbusch and Bishop Charles Williams, who dared to say that the world had something yet to learn from Christianity for the field of social justice—men as unsafe, in fact, as every man who has suffered a sense of dissatisfaction with the *status quo* and who has believed that God's revelation to man was not completed by sundown on any day in the past. The method of electing bishops in the American Church does not tend, unfortunately, toward the selection of the type of unsafe men of which we have been writing. Year after year diocesan conventions elect men to the episcopate who are known as compromise candidates. And compromise candidates are not usually the type of men who have stirred the imagination of the world or have disturbed the smug and destructive satisfaction with things as they are."

The Country Church Discussed.—

Three hundred representatives of various kinds of rural organizations gathered at Columbus, Ohio, in the seventh annual meeting of the American Country Life Association. There was no set program, and the discussion centered itself on the country Church problem. Some held that the Church was a divisive factor in rural life, and declared that the preachers were sowers of hate instead of love; but a large majority agreed that the Church was absolutely essential to the proper development of country life. Competition was bitterly attacked, and the Methodists attending the conference drafted resolutions requesting the bishops and superintendents of that Church to co-operate in eliminating this competition. It was pointed out that there were in America 101,000 country Churches, and that on no given Sunday in the year would more than fifty thousand of them be open for service; that only one person out of every five living in rural districts attended any Church; that seven out of every ten rural Churches must content themselves with a fraction of a minister; that one-third of the rural ministers, in part or in whole, supported themselves by some other occupation other than the ministry, and that one-seventh of all our country and town places have no Church at all. The Methodists suggested that only one Protestant Church be retained for every one thousand people, and that all denominations co-operate in bringing this about. Dr. Edmund D. S. Brunner declared that it could be brought about in one year if the leaders were not afraid of their yearbooks. One of the delegates declared that it could be brought about but that it might mean crucifixion for those who brought it about, and suggested that crucifixion had served with great efficacy in ushering in a new era.

However we may think of it, the country Church problem is a problem, and one which we, as a Church 90 per cent rural, must face, and must face thoughtfully.

NOTES-PERSONALS

Why not order one of the self-filling fountain pens for your own use or for a present to a friend?

THE CHRISTIAN SUN would make an excellent present for a Christmas gift. Fifty-two times a year would your friend be reminded of you.

Would you not like to have one of the American Standard Bibles advertised in THE SUN? A teacher's Bible or a scholar's Bible would make a good present to your friend.

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Order your copy of "Peloubet's Select Notes" through THE CHRISTIAN SUN. There is no book so well suited to help one in the study of the International Uniform Sunday School Lessons. Price, by mail, $2.00.

The North Carolina Christian Conference can be made one of the best organizations of the State. The three local Conferences should embrace the opportunity of making it the missionary supervisor of their efforts in establishing Churches. The purpose is to make it also inspirational and educational, as well as missionary.

Are there any Christian Churches in the Southern Convention now without pastors? If so, will the secretary or some member of the Church kindly write, that we may give names and references, so that vacancies may be supplied. With our present supply of pastors, no Church, it would seem, needs to be pastorless during 1925.

Rev. H. W. Brewer, of Lanett, Ala., one of our worthy young ministers, is working for some weeks now in behalf of Men and Millions among the Churches of our Eastern Virginia Conference. Whatever SUN readers can do to assist him as he calls will be greatly appreciated. Bro. Brewer is working persistently and worthily for a great, good cause, and thus far has been most gladly received and has met with fine success. He will be in the Eastern Virginia Conference for three or four weeks, and the friends there who have subscribed to Men and Millions will certainly confer a great favor upon a most worthy cause by taking this opportunity to pay something on their pledges.

The Woman's Board of the Southern Christian Convention, at a recent meeting, elected Miss Gertrude Brown, of Elon College, to be field secretary for the woman's and young people's work during 1925, and Miss Brown is to begin in this work January 1st. Till that date, she is assisting in collecting for Men and Millions and is meeting a happy response upon the part of the people in our North Carolina Conference, where she is working. Miss Brown is one of our consecrated young women, a graduate of Elon College, president of the Philathea Class in the college, and a Christian worker whose services will be worth much to the Church. Her work is proving very helpful. Any CHRISTIAN SUN readers who have subscribed to Men and Millions, and upon whom Miss Brown may chance to call, will do well to take this advantage of paying something or all on their pledges.

The Eastern North Carolina Conference received a most worthy and capable brother-minister from the Methodist Episcopal Church, South, and the North Carolina Conference received a most worthy and capable brother from the Methodist Episcopal Church, North, both of whom are ready for work in Christian Churches. If any of our Churches are without pastor, we shall be most happy to communicate with them, and by correspondence give such facts and recommendations as may be requested. THE SUN's editor is personally acquainted with both men and can speak in highest praise and commendation of both.

One good brother sends a remittance for himself and two members of his family of $560, with these gracious and generous words: "I am ashamed that I have not paid our subscriptions before now, but money has been hard to get hold of. I sold some property, and am sending you check for $560 to pay our pledges now. Hope it can be used to good advantage." This is a loyalty and a devotion worthy of consideration and emulation by SUN readers. It is such willing hearts and ready hands as these that carry forward the kingdom of our Lord and help build up the enterprises which our Heavenly Father has committed to our crae.

CHRISTIAN SUN readers will learn with deep concern and regret that our venerable Rev. J. W. Wellons had a fall in his room Friday night, November 28th, which has entailed much suffering, and from the effects of which he has not yet recovered. After disrobing to retire at about 9 P. M., he fell on the floor and was unable to give any alarm or to attract the attention of any one until about 6 o'clock next morning, thus remaining on the floor through the whole night. He suffered greatly from cold, and his limbs and body are very sore. At this writing (December 1st), he is resting more comfortably, and no serious results or symptoms have developed. Every possible attention by physicians and friends at the college is being given.

SUN readers who may chance to pass through Raleigh, the capital of the good State of North Carolina, will do well to take a look at the Christian Church on Hillsboro Street, the First Christian Church of Raleigh. It is a magnificent piece of work, and one in which the entire denomination can take pride and from which take hope, heart and courage. The opening exercises on Sunday, November 23d, were very largely attended, and great surprises were expressed on every hand at the magnificent plant, the artistic finishing and design, and the elaborate and complete equipment for Church and Sunday School purposes. We hope to present in an early issue of THE SUN a proper account of the opening exercises and a description of this beautiful and magnificent building.

Our workers in the field during November collected from individual subscribers something over $2,600. The faithful, the loyal and the true who are in a position to do so are meeting these pledges. The great pity is that the movement was not kept before the people more constantly and the needs and merits of the movement had not been brought home to the subscribers with more emphasis and force. However this may be, and however difficult it may be for us now to pay these pledges, it is certainly the Christian duty of those who made the pledges to pay them, even at great sacrifice, if they are able to do so. Some things in life are worth more than dollars; among these, loyalty to our Church, devotion to the kingdom of God, and an abiding sense of duty that will not let us fail of our obligations.

The following from Bro. R. L. Fine, secretary of Palm Street Sunday School, Greensboro, shows the fine spirit prevailing in this school and indicates the effect of mission Sunday in the Sunday School when properly observed:

"Dear Bro. Atkinson:

"Please find inclosed check from Palm Street Church for $16.69. We are very proud of this offering, and are putting forth every effort to increase it each mission Sunday. We had an attendance of 169 last Sunday, including little folks (about one-half), which shows an average of about 10 cents per member.

"We find in giving unto others as God has prospered us, that we not only help send the gospel to others, but that it builds up our Sunday School as well, and the people are taking more interest in Sunday School work.

"I have been asked to send you an invitation to visit our Sunday School and would be glad for you to let me know just when you can come, so we can arrange a program."

PROTRACTED MEETING.

A series of revival meetings began at the Elm Avenue Christian Church, Portsmouth, Va., on Sunday, November 23d, and will continue through a period of two weeks. Rev. V. T. Crawford, the pastor of the Church, is doing the preaching, and it is expected that much good will be accomplished by these services.

The Sunday School work at Elm Avenue is going forward. Two weeks ago a campaign was started for one hundred more new members within thirty days, and it is encouraging to note that already there has been a decided increase in the number of members recorded.

The men's Bible class is growing quite rapidly and is doing splendid work, and the Sunday School, in all departments, is making splendid progress.

WEEK OF PRAYER IN THE CHURCHES.

To the Churches of Christ in America:

Our one Lord calls us at the beginning of another year to join our hearts and minds in united thanksgiving, confession, and petition.

Never was the measure of our blessings so full and overflowing. Even in our affliction the Lord our God is merciful and gracious. Let us give thanks, "For whoso offereth the sacrifice of Thanksgiving glorifieth me and prepareth a way that I may show him the salvation of God."

Never was there deeper need for penitence. As individuals, as nations, as a Church, we have failed in our duty. We have done what we ought not to have done, and we have left undone the things we ought to have done.

Never was there deeper need for petition. Confronted by our own personal necessities and by the needs of the world we have to transcend the failures of the past and yet the past is the only ground on which we can build. We must seek in the light of Christ to see light upon the problem of winning out of the imperfect past itself a future in accord with the mind and will of God.

We cannot doubt that the spirit of God is abroad in the world. This is the assurance of our Lord Himself. It is the Divine Spirit who is making men discontented with conflict and division and quickening their hope and purpose toward a better order on the earth. It is He who is leading men, according to Christ's promise, into the Truth, and where He is, there men are aware of liberty.

Let us open our lives in sincerity and love to the fullest realization of the presence of God. Laying aside all pride and prejudice, all self-satisfaction and judgment of others, all malice and cunning, all party strife and ill will, may we ever let Christ dwell in us richly.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

"In nothing be anxious; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Yours in the faith and fellowship of our Lord Jesus Christ,

FEDERAL COUNCIL OF CHURCHES.

WORLD LEAGUE AGAINST ALCOHOLISM.

The United States is becoming not more lawless, but less so. This statement is based on reports from police departments of 300 leading cities and the District of Columbia, covering all States except North Carolina and Oklahoma. The survey, the most extensive ever made, was compiled by Robert E. Corradini, of the World League Against Alcoholism, in connection with police departments throughout the country. It is submitted to the press by Dr. Ernest H. Cherrington, general secretary of the league.

The survey covers the total number of arrests in the last four years prior to prohibition and the first four years under prohibition. It is true that the number of arrests of the dry period is greater than the number for the wet period, but when analyzed in connection with the increase of population, which is 5,000,000, the findings are contrary to the much too prevalent belief that America is growing more criminal.

There has actually been a decrease in arrests for drunkenness since the Volsted act went into effect, and that decrease is 42.3 per cent for the 300 cities, or a million fewer cases of drunkenness than there were in the wet period, for the whole nation. Where formerly drunkenness cases made up 32.5 per cent of the total arrests in the country, they have now been cut to 18.8 per cent.

From 1913 to 1916 there was a yearly average of 58,946 persons arrested for all causes out of each million population. The total for 300 cities was 1,756,078. During the first four years of prohibition, arrests for all causes were 2,040,700. The population of these cities had increased 5,000,000 during the period. Applying this ratio of increase to the entire population, there is a yearly total of nearly 10,000 fewer arrests during the dry period than during the wet. Failure to take into consideration all the surrounding circumstances is largely responsible for much talk about increase of crime throughout the country.

Police records show that the greatest single factor in arrests today is the automobile. The largest number of arrests is generally for violation of traffic laws and ordinances.

The yearly number of arrests in the 300 cities for intoxication only, during the wet period was 572,106, or 19,193 out of every million of population. This was reduced in the four prohibition years to 383,711, or 11,067 per million population. Again, taking this as a ratio for the entire country, there would be a decrease of 1,021,416 arrests for drunkenness, or 42.3 per cent.

The saving to the States that can be pointed to directly in connection with the crime situation is bigger today than before prohibition. The million fewer drunks, the arresting of each of which costs the police department alone $94.00, has resulted in saving from ninety-five million to a hundred million dollars yearly. Adding to this the cost of trial and detention, which sometimes goes over a period of months, this amount could be doubled and yet be a conservative estimate.

FIRST CHRISTIAN CHURCH, RALEIGH.

The opening exercises of the First Christian Church, of Raleigh, N. C., took place at 11 A. M. Sunday, November 23, 1924. After the introductory services, directed by the pastor, Dr. Wm. Davidson Parry, and prayer by Dr. J. O. Atkinson, the sermon was delivered by Dr. W. A. Harper, president of Elon College. The congregation was large and highly pleased with the discourse of the speaker. The musical program was well rendered, Mrs. Fred Wheeler being soloist for the occasion.

The afternoon services were held at 3 o'clock. The pastor directed the exercises. The outstanding number on the program was a violin solo by Miss Mary Brockwell, accompanied by Mrs. Roy O. Caveness, who presided at the organ. Anthem, "Great and Marvelous are Thy Works," especially impressed this writer. The sermon by Dr. W. C. Wicker gave attention to the outstanding principles of the Christian Church, and it was favorably received by a large and appreciative audience.

Before the sermon, the pastor had the pleasure of receiving into the communion of the Church five members, and administered the rite of baptism to the infant of the family. At the close of the services an opportunity was given the congregation to contribute to the building fund of the Church.

At 7:30 o'clock a large audience had assembled. The introductory services were concluded by a solo by Mr. Joseph Price, and the pastor introduced Dr. J. O. Atkinson, secretary of missions of the Southern Christian Convention, who held the attention of his hearers for an hour to their own delight. Thus were concluded the exercises of a most auspicious occasion.

As a matter of record, the trustees are C. H. Stephenson, J. T. Holt, W. C. Adkins, L. L. Vaughan, and F. T. Ricks. The officers of the Church are H. M. Rhodes, secretary; R. F. Harward, treasurer; C. H. Stephenson, assistant treasurer, and J. T. Holt, auditor. The building committee, on whom was the burden of directing the building program of the Church, was composed of the following: L. L. Vaughan (chairman), C. H. Stephenson, R. F. Harward, W. C. Adkins, Mrs. L. L. Vaughan, Wm. Davidson Parry. This committee is to be complimented for its good judgment in the selection of plans and choice of architect and builder or contractor. The whole so harmonizes that defects, if any, are not discernable.

This Church was organized in 1881 by Rev. W. G. Clements, and a brick house of worship was erected in 1882, which was used until 1922, when, after a heavy snow, it was condemned as unsafe. The old building was taken down in 1923 to give place to the present structure.

The new building was designed along lines termed English Romanesque, and it shows the influence of what might be called "Norman Gothic." The exterior is of native stone, carefully selected to produce a soft blending of varied-color tones; the trim and carved work is of limestone. And a roof of heavy, rustic, graduating slate of natural color produces a pleasing contrast with the stone, both as to shade and texture.

FIRST CHRISTIAN CHURCH, RALEIGH, N. C.

The main auditorium, furnished with circular pews, has a seating capacity of 350, with gallery around either side accommodating 200 more. In addition to this, the plan is so arranged that the Sunday School auditorium may be thrown in with this by means of rolling partitions, thus adding 300 to the capacity, or making it possible to address 850 people from the pulpit.

On the second floor over the Sunday School auditorium, Sunday School class-rooms are provided, and the recreation room in the basement accommodates the junior Sunday School and also permits being used for class-room purposes as well as various entertainments, suppers, club gatherings, etc. Connected with this large recreation room is a completely equipped kitchen and pantry. This was cordially tested out during the North Carolina Conference, which was held the three days following.

All pews, lighting fixtures, organ grills, etc., were made from special designs, harmonizing with the general architectural treatment. The whole is a "thing of beauty" and a monument to the loyal devotion of an earnest people.

The man who ran the elevator of the skyscraper was talking to a passenger. "The judge certainly did soak him," he said. "He sentenced him to three years and ten days. Now, I understand the three years all right; but what the ten days were for I'd like to know."

"That was the war-tax," said a quiet citizen who got aboard at the tenth floor.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PERILS OF PROGRESS.

All progress is purchased through peril. This seems to be a rule of life. There is a Scripture which says, "Without shedding of blood is no remission." With almost equal verity it may be said, "Without peril there is no progress, even in our Lord's work." It is to be noted that the Mission Boards everywhere are in debt—some 40, some 60, and some 100-fold. One is disposed to criticise immediately any enterprise or institution, the debit side of whose account grows more rapidly than the credit side. And it is deplorable, particularly in doing the Lord's work and the work of the Church, that such is the case. It may be said, however, not in palliation of this deplorable condition, but to a degree, in explanation of it, that this is one of the many perils of progress. No advance in life is made without paying the price. One sometimes thinks that both man and God have to be disturbed in order to bring tranquility and peace. On a certain lake on whose bosom once sailed a vessel that carried our Lord, a tremendous storm arose and a beastly wind was bearing down upon all the vessels that sailed that lake. Our Lord was in one of these ships and was asleep on a pillow. While that storm raged and the billows beat and danger threatened, our Lord did not interpose nor manifest His power until He was importuned by His followers, who had become much agitated over their perilous situation. Our Lord arose and rebuked the storm only when appealed to by those in distress. One does not find it otherwise in the history of the Church and of the dealings of God with man. Perils of the sea are the perils of progress, and only through the perils of His followers have the disciples been willing to cry out, "Master, carest Thou not that we perish?"

First. The first peril of progress is a lack of any overwhelming sense of need, any apprehensive and agitated state of mind. Every invention of man, every discovery that has made for progress, every forward step in the material and the mechanical universe, has been made by a mind that was apprehensive or a soul that was agitated or an individual that agonized until the achievement was realized.

Fulton and Stephenson and Whitney and the rest spent ceaseless hours of disturbed rest until their agitated bodies were weary with their work in trying to give the world the benefit of an idea that stirred their souls. Most discoverers have spent a life that, as we look at them now, seemed hardly worth their living because of the ceaseless anxiety, worry and agitation, to find that which their souls told them they *must* find. Leaving these aside, read in Holy Writ of the agitation, the disturbed mind, the anxious hours that filled months, not to say years, of the life of Moses and of David, of Elijah and Jeremiah, and Isaiah. The forerunner of our Lord was a voice crying in the wilderness, agitated, disturbed by an overwhelming sense of need. Our Lord was a man of sorrows and acquainted with grief, and the great souls of Peter and James and John were agitated with tumultuous desires, ambitions and undertakings. From the day Paul was converted until he departed, his life was spent in one continuous, incessant fight, warfare, struggle and effort. He was agitated over the wrongs of his day, the injustice of His time, and evils on every hand. If we are not making the progress as a Church today that we ought to make, one is disposed to inquire, "Where is there amongst us this overwhelming sense of need, this agitation?"

Second. A second peril of progress is the unwillingness on the part of the individual to disturb God Himself that tranquility may come and peace be brought to the earth. One would not intimate that God sleeps or slumbers, but one may declare with emphasis that God's power to save, to lift up, to redeem, is only released when an individual somewhere, when a mortal man somewhere becomes stirred over a situation and has the courage, the daring, the faith to scale the battlements of glory and invade the precincts of God with the weight and import of his message. "From the days of John the Baptist till now," declares Matthew, "the kingdom of heaven suffereth violence and the violent take it by force." God had the power to save China long before Robert Morrison was born. He was sufficient to redeem Africa long before Livingston's day. He had salvation for India long before William Carey ever cobbled shoes or began to preach. But we well know that He did not release that power until these men became disturbed, agitated over conditions of which they made themselves a part, and out of the depths of which they cried, "Master, carest Thou not that we perish?" God had the power to start a revival in England long before Wesley went to Oxford, but only when Charles and John Wesley laid their troubled souls and anxious hearts on the altar of God and cried out from the depths of their anguish and agony did God begin a revival that swept over all England and brought us our note of modern evangelism. A willingness on the part of the individual, a dauntless daring to disturb God Himself is a part of the price that God requires of individuals in order to make progress. Unless we are willing to risk ourselves, our strength, our energy, in the effort to secure divine help, the storms will rage with fury and the winds will beat, but the Lord's hand will be withheld from helping. "Those who have done most have dared most." But it is perilous to dare. Christ found it so. Paul found it so. All daring ones have found it so.

Third. A third peril to progress is the unwillingness to pay the price in actual service and sacrifice. We are living in an easy and an indifferent time. We are self-centered; the world is thinking today in terms of how it may get. It thinks very little in terms of what it may do or what it may give. Some people give from their abundance, but rare indeed it is to find one of whom it may be said, "He or she hath given her living." We of the Christian Church are unwilling to pay the price, seemingly, of progress. We began a few years ago our wonderful and praiseworthy Men and Millions Movement. More than one-half of our ministers today are wholly indifferent to the movement, or they are unwilling to mention it under any condition in their pulpits or to their people. One is induced to say that the largest per cent of our Christian ministers have not dared mention Men and Millions in their pulpits or in their congregation in twelve months or more. What is said of the ministers may be said also of our outstanding laymen. In very few Churches will you find any one who is willing to pay the price of seeming to be disagreeable and unpopular and advocate a movement that spells progress. One need not resort to Men and Millions, but to any program that we may unitedly put on. I challenge the Church to put on a program of any kind that means a forward step, that means a larger task, that means an upward movement, that will enlist the united and co-operative effort and sympathy of the ministry and layety of the Church. We fear perils, we fear adventure, we fear daring; yet peril is the price one must pay for progress. Have we not fallen into easy channels from year to year, contented that our membership be about the same, our contributions about the same, our progress about the same. Are we willing to hazard the perils of progress and pay the price required? Those who do most, dare most.

Fourth. Another peril of progress is an impatience of results. Our Saviour dared to do, and Paul braved the jibes, insults, injuries of his fellows, but they were patient. No sort of criticism disturbed the tranquil spirit of our Lord. He knew He was right, and no sort of criticism could deflect him from his course. We must face the peril of impatience in our endeavor to go forward —to make progress.

Take our own work in missions. There is no part of it that cannot and does not easily provoke criticism. But the peril of progress must be faced. And those who work, those who dare must pay the price.

THE NEXT STEP.

The next vital step for results and achievement in Church work for 1925 is the every-member canvass. The wise pastor who is trying to put into his Church more than he gets out of it will not begin the new Conference year without some definite plans and purposes. What would one of our pastors say of a farmer who begins the crop year without planning what to plant, how to cultivate, and when to reap? The purposeless and planless pastor is a hindrance and a burden, rather than a help and a blessing to his Church.

While the Conference year is new and fresh, and before the harvest time comes for casting in the cycle for soul-saving, why not now get the Church in a happy and wholesome working frame of mind? The every-member canvass can do this very thing. Every Church member has the right to expect that he or she will be given the privilege of making systematic and definite contributions through the year to the life and work of the Church and benevolences.

All our Southern Conferences have voted to have stewardship month, or months. Some voted for December and January, some for January and February. This means that our pastors have no time to lose if they are to carry out what their Conference requested and urged them to do. And

there is no better way to carry out this wise and wholesome decision of Conference than for the pastors to enlighten their members on the plain biblical plan and method of Christian giving, and then put on the every-member canvass.

No pastor has done his duty by his people if he waits till the last of the Conference year to begin to get the Lord's money for the Lord's work. We should not make the Church a pauper by begging for it, nor have we the right to pauperize the kingdom of God by giving it a "hand-out" at the end of the year. The Church and the kingdom should have our first consideration.

Again we say, the most vital step to take now for our Church work in 1925 is to put on the every-member canvass at the earliest possible date.

NORTH CAROLINA CONFERENCE CONTINUES.

The North Carolina Conference cannot be dissolved till all mortgages on local Churches have been fully discharged. This is the ruling of the Attorney-General, and there is no escape from the situation. Wisdom would dictate that we make the most of the opportunity thus presented, and this is exactly what the Conference, in session at Raleigh, last week resolved to do. Who knows but that this united Conference has come to the kingdom for such a time as this?

By vote, unanimous vote, the North Carolina Conference from now on will meet annually till all obligations are discharged in a two days' session. The first item of business will be the ratification of the proceedings of the three Conferences in the State. These Conferences are to exercise all the functions of Conferences, subject to ratification by the North Carolina Conference.

When the ratification is over, the North Carolina Conference will then give itself to the consideration of missions, stewardship, Christian education and Christian union. The addresses and discussions under these themes will be inspirational, educational, and statesman-like in their constructive planning and outlook. The General Conference will, therefore, not be a duplication of the local Conferences, but something far different, something our general work sorely needs.

One item in particular we should call special attention to, and that is the reorganization of the Christian Missionary Association of the Conference. The Home Mission Board is an incorporated body, and it is commissioned during the year to reorganize the C. M. A. and to have it meet in connection with the Conference annually. Here is a splendid field for service to Church and kingdom. This board, too, is given the further commission of undertaking to found a centennial Church in the bounds of the Conference this next year.

There is need for the detail work of the local Conference, and there is the larger need of a great inspirational gathering for the challenging issues of the kingdom. The present arrangement gives us opportunity for both types of work. The Christian Sun calls upon our leadership in pulpit and pew to give themselves whole-heartedly and earnestly to strengthening our work in both types of Conference.

The next session of the North Carolina Conference will celebrate the centennial of our organized work in North Carolina. We should have a thousand persons from all parts of the State and from our Virginia Churches present on that day. Already great plans are being laid to make it a memorable event in the history of our denomination. Let us plan for it and let us attend.

Let us, beloved, make use of the local Conference for our detail work, and of the North Carolina Conference for inspiration and forward-looking educational planning for our general enterprises through united effort. Thus there is a place and a need for the North Carolina Conference. Christian statesmanship dictates that we should enter this open door of service and seize this opportunity to promote the interests of Christ's cause through our denomination.

C. M. A. TO BE REORGANIZED.

One of the main reasons for continuing the North Carolina Christian Conference was that jointly with it there might be given a new lease of life to the North Carolina Christian Missionary Association, or rather that such an association might be created anew. Before the merger of the Conferences in North Carolina there were three small associations. After the merger there was for a time one association, for which little time or room was found or given. Within the past year or two, even the remnants of this were rather negligible. This deplorable fact was one of the regrettable features of the merger, and later of the dissolution. It is now believed that, with a State Conference meeting annually to discuss missions, Christian education, the Orphanage, and other interests of the Church, the Christian Missionary Association can be formed, which will mean something worth while in this State and to the Church. If the North Carolina Christian Conference can devote its energies in a large measure to doing State-wide work for missions in North Carolina, it will achieve something in the coming years well worthy of the consecrated efforts and sacrifices of the Christian Church membership in the State.

The following was adopted in the State Convention at Raleigh last week:

"We recommend that we undertake, through our Mission Board, the reorganization of a Christian Missionary Association in the bounds of the Conference, that the constituent Conferences be urged to co-operate in this association, and that it meet annually in connection with this Conference."

"We further recommend the following persons as members of the Mission Board: W. C. Wicker (chairman ex officio), W. P. Lawrence, J. O. Atkinson, W. K. Holt, and K. B. Johnson; and that this board begin at once to plan for the erection of a centennial Church, at some point in the bounds of this Conference."

In keeping with this resolution, the president, Dr. W. C. Wicker, has already called a meeting of the Mission Board, at which meeting all the details of the Christian Missionary Association are to be worked out. The Eastern Virginia Christian Missionary Association has grown and prospered through the years, and has hurt no good work in that State. On the other hand, it has helped very materially in building up the Churches of the Conference to which it is attached. There seems to be no reason why the North Carolina Association should not now be developed on a scale worthy of the large constituency back of it, and also worthy of the great opportunity that seems to be afforded such an enterprise. There are many places in North Carolina where Churches are very much needed and where, if built invaluable aid could be rendered to the entire denomination.

SHALL WE COMMIT SUICIDE?

By Rt. Hon. Winston S. Churchill,
Formerly First Lord of the British Admiralty.

The story of the human race is war. Except for brief and precarious interludes, there has never been peace in the world. But, up to the present time, the means of destruction at the disposal of man have not kept pace with his ferocity. Reciprocal extermination was impossible in the stone age. One cannot do much with a clumsy club. With the best will in the world to destroy his species, each man was restricted to a very limited area of activity. So on the balance, the life-forces kept a steady lead over the forces of death, and gradually tribes, villages and governments were evolved.

The effort at destruction then entered upon a new phase. War became a collective enterprise. Roads were made which facilitated the movement of large numbers of men. Armies were organized. Many improvements in the apparatus of slaughter were devised. But here again another set of checks began to operate. The governments were not sufficiently secure. The armies were liable to violent internal disagreements. It was extremely difficult to feed large numbers of men once they were concentrated, and consequently the efficiency of the efforts at destruction became fitful and was tremendously hampered by defective organization. Thus again there was a balance on the credit side of life.

It was not until the dawn of the twentieth century of the Christian era that war really began to enter into its kingdom as the potential destroyer of the human race. The organization of mankind into great States and empires, and the rise of nations to full collective consciousness enabled enterprises of slaughter to be planned and executed upon a scale and with a perseverance never before imagined. Good finances, the resources of world-wide credit and trade, the accumulation of large capital reserves, made it possible to divert for considerable periods the energies of whole peoples to the task of devastation. Education not only brought the course of the conflict within the comprehension of every one, but rendered each person serviceable in a high degree for the purpose in hand. The press afforded a means of unification and of mutual encouragement; religion, having discreetly avoided conflict on the fundamental issues, offered its encouragements and consolations, through all its forms, impartially to all combatants. Lastly, science unfolded her treasures and her secrets to the desperate demands of men and placed in their hands agencies and apparatus almost decisive in their character.

In consequence, many novel features presented themselves. Instead of merely starving fortified towns, whose nations were methodically subjected, or sought to be subjected, to the process of reduction by famine. The entire population in one capacity or another took part in the war; all were equally the object of attack. The air opened paths along which death and terror could be carried far behind the lines of the actual armies, to women, children, the aged, the sick, who in earlier struggles would perforce have been left untouched. Marvelous organization of railroads, steamships and motor vehicles placed and maintained tens of millions of men continually in action. Healing and surgery in their exquisite developments returned them again and again to the shambles.

War in Nineteen-Nineteen.

But all that happened in the four years of the great war was only a prelude to what was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simul-

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

Complainers are of two sorts. Those who never do anything, and those who promise, but never do. There are two other classes—those who promise and fulfill, and those who do without a promise. The woman who brought the "alabaster box of very precious ointment and poured it on His head as He sat at meat at Simon's house" had made no promise; it was the spontaneous act of what her heart desired to do; but "his disciples had indignation, saying, to what purpose is this waste?" They had done nothing, and they were the first to complain; and, remember, they were His disciples. It is always members of the Church that complain about what the Church does with money that they never gave. People who give without making promises and those who keep their promises are not the complainers in the Church. This leads up to Men and Millions pledges again. People say: "I am so tired of hearing about Men and Millions"; but they are not the members who have paid their pledges in full, or have paid the pledges as they came due. But they say, again, "There are too many overhead expenses; it costs too much to send men and women out to collect these pledges." And again they say: "I do not believe in spending so much money helping other Churches, and they never help our Church."

Now, as to overhead expenses, or the cost of collections. If those who have made pledges to Men and Millions would pay their pledges there would be no more overhead expense. The nonpayment of pledges makes the overhead expense a necessity. As to helping some Churches and not others, that is simply wise because the money is spent where it will make a permanent return of money to the Church. Facts prove this to be true. All movements follow this same law or rule, as the building of public roads. It is impossible to concrete or sand-gravel all the roads in the State; but the main roads can be built and small roads lead into the great highways, and thus all the people are benefitted. So help is given to important points, that will do most for the kingdom and the Christian Church. The way to stop expense in Men and Millions collections is for those who have pledged to pay their pledges in good faith and with a good will. The complaints come from those who have not paid their pledges.

There is another class of members who have paid their pledges and complain because others have not paid their pledges. On the surface, this seems like a just criticism; but finding fault does not correct faults, unless there is power to compel delinquents to meet their obligations; but it is fair and Christian to reason with men and women on all subjects of failure to perform duty. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That is, change can take in the worst of men, and certainly in Christian men and women who have thoughtlessly or misunderstandingly failed to do what they should have done. Many of those who made pledges to Men and Millions have not considered the value of that campaign and the great results that have flowed from it—new Churches built, the quickened missionary pace, the educational progress, the increase in Church membership—all indicate substantial progress in Church activities. Those who do not help the Church in her forward movements should be mum. That is one case in which silence is good, if not golden. According to Colonel J. E. West's calculations, the Southern Convention started out five years ago to raise, within five years, five hundred thousand dollars for Church buildings and equipment; and, as a matter of fact, seven hundred and fifty thousand dollars have been raised for those two purposes, or two hundred and fifty thousand dollars more than the goal set five years ago. That is only a part of the results of the great effort to raise money and improve men. Churches, like men, make progress by hard work. We will not complain. We will rather thank God and take courage. What the Church needs is silence in the field of complaint, activity in the field of paying M. and M. pledges, an increase of faith, and a new determination to pay our pledges. W. W. Staley.

ELON LETTER.

We have made many a joke at the expense of philosophers and psychologists and other scholarly experts. Some of them were deserved, too; but these patient investigators have in their study of adolescence exploded some of the theories and adages that men had from time immemorial accepted as basic in life and conduct. They have also indicated the way which we must take in order to solve the problems of boyhood and youth. And so these musty fellows of much learning and more patience have laid us under lasting obligation to them.

They have taught us, for example, that the sowing of wild oats is not only not necessary, but that when they are sown it is traceable to the failure of parents to function properly in guiding the life of youth. Why, these musty fellows asked, do boys sow wild oats when our girls do not? The answer they found not in an essential difference in nature, but in the marked difference in the care and supervision and guidance provided for the two sexes in their formative days. Flappers of the modern variety and bobbed-hair bandits show that girls too can, and will, and do, sow wild oats when they are neglected.

They have also taught us the splendid value of Christian nurture as the means of producing in youth the desirable fruits of Christian character. The home is once more become to be recognized as the basic Christian institution. The mother is again enthroned in the popular judgment as God's best teacher of religion, and the father as His most efficacious priest, while children are rated as citizens of the kingdom of heaven, and not as aliens from God's mercy. The chief business of home, of school, of Church, is ever to keep them so conscious of this birthright relationship of their spiritual nature that they will never stray from the paths of right and duty, meeting every crisis of life with ready response and passing through it into yet larger conceptions of the Christian way. Religious education is become a passion in our day, and religious education is but a phase of Christian nurture.

These musty scholars have taught us that children are not a class, but an endless series of individual personalities, each differing essentially from every other and having to be specifically prescribed for in the varied relations of life. They have watched life unfold and develop and have discovered certain things that are necessary if results worthy the issues at stake are to be achieved. Christian parents and workers with children and youth owe it to their great responsibilities to get acquainted with the literature touching these matters. Such study will pay a handsome dividend. W. A. Harper.

BETHLEHEM LETTER.

Meeting Our Obligations.

If the state of Christianity was to be judged by the lightness in which some people hold their sacred obligations to pastor, Men and Millions and colleges, I fear we would be compelled to conclude that the religious temperature was very low; however, I feel that this is not the real index to the effectiveness or noneffectiveness of our religion.

With some, the question of stewardship has never entered into their life's program, neither has the principle taken hold of their life. Some folks never pledge money to any cause, while others pledge, never intending that they shall ever be called upon to pay what they have pledged. If they are not called upon when the first payment is due, they think the whole pledge becomes null and void. Others say I have bought a farm and pray to be excused, but they made the pledge before they bought the farm. Another man built a fine house and furnished it well since he made his pledge to Bethlehem College, who owes two payments on his subscription, and when asked for it the other day said he could not pay a cent on it now and did not know when he could, as he was completely tied up with his own finances. A woman, replying to a statement sent her regarding her pledge, said: "I am going to ask you to cancel my pledge, as I won't be able to pay it, for I must look after my own Church and people first; we are just a lot of poor people, and it is hard to make both ends meet. Anyhow, one of the Convention officials who was here last year made it plain that I did not need to pay it." Still another said: "I will be obliged if you will cancel my name from the list."

Is it any wonder that some people do not prosper and that they always remain poor, when they are so self-centered, religiously inconsistent, evaders of religious debts, robbers of God? If all would pay their vows, pledges and debts to God and their fellow-men as far as it is in their power to do so, God would prosper them, their lives would be happier and more worth-while, and the Church and its institutions would never need to go begging for support.

But, thank God, there is a brighter side—behind the clouds is the sun still shining. A young lady who is back some on her pledge to the college because her health failed, and she was compelled to go back to a less salary, said: "I intend to pay it all as quickly as possible, as I hold a pledge as something very sacred." Another who has paid up to date on his pledge stated in a letter: "It is a pleasure to me to know that you have such a fine enrollment of students at Bethlehem College this year, and I trust you will be able to care for the present indebtedness, and so be able to go forward in the erection of an administration building and have same ready for next year. My heart is with you in the fine work you are doing, and I wish it were possible for me to come to the rescue in a larger financial way." We certainly appreciate the spirit of these characters and all of their kind. If all who have made pledges to Bethlehem College were as noble in their purpose and as Christ-like in their attitude toward the college, we could pay off our indebtedness soon.

Here is how three classes of people divide their incomes: the tightwad—for living expenses, 37 per cent; education, 1 per cent, giving 1 per cent; recreation, 1 per cent, saving 60 per cent. The

spendthrift—for living expenses, 58 per cent; for education, 1 per cent, giving 1 per cent; recreation, 40 per cent, saving none. The thrifty Christian man—for living expenses, 50 per cent; education, 10 per cent, giving 10 per cent; recreation, 10 per cent, saving 20 per cent.

Amid the tramping feet of the many who throng the earth, there is always plenty of honest people; as a proof of this, a man who had gone off without thinking of paying for his meal at the dining-table in Union Depot, Montgomery, Ala., three years ago, paid for it yesterday. Honest people will treat God, men and the Church and its institutions as well.

Wadley, Ala. S. L. BEOUGHER.

A GREAT REVIVAL.

One of the greatest revivals in the history of the city has just come to a close under the leadership of Mrs. Coretta Johnson Mason, of Lynchburg, Va. She is known as the "girl evangelist," is nineteen years of age. In spite of her youth and other handicaps, she has proved her ability to attract great crowds night after night for more than two weeks by her marvelous spiritual personality, deep consecration and the simple message of the gospel.

Every part of the commodious Church building has been taxed, and hundreds turned away. Nearly one hundred and fifty conversions and hundreds of reconsecrations are the direct results of her visit, whilst indirectly the influence of the services have been manifested in surrounding cities and towns.

Visiting pastors and Church officials are unanimous in expressing the opinion that, in general interest, sustained spiritual power and individual enthusiasm, these meetings have been the most fruitful held in Portsmouth in many years.

Rev. H. E. Rountree, D. D., had charge of the music, and led the great congregations in song every night. His solos and the services of prominent singers he secured contributed largely to the success of the campaign and were publically acknowledged at the closing meeting.

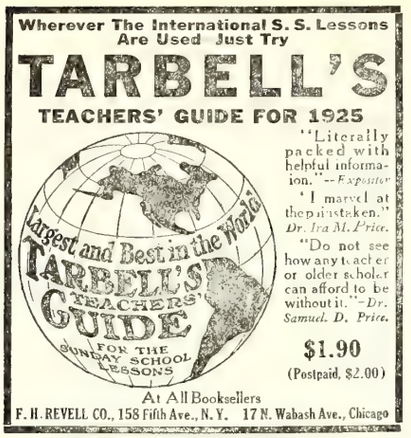
HENRY WALLACE DOWDING,
Pastor.

WHY GO TO CHURCH?

The Christian Church is the most salutary influence and the most valuable institution in America. Any man who loves his country ought to support the Church by his presence. This is a valid reason for Church attendance, though a very subordinate one.

The far deeper consideration is that men ought to go to Church for the public and social worship of God, and for the corporate experience which comes to those who meet together to proclaim their faith in Christ. If men lack this faith they ought to go to Church in order to find it. If they say they have no taste for the service of worship in the Church, then if the fault is in that service and worship, men ought to change it; or if it is in their own hearts, they ought to change themselves.

If it is said that the sermons are tiresome, men will find that they are not more so than the other addresses to which they listen or their own conversation, or most of the reading in which they indulge. All preaching could be lifted to a higher plane if all men supported the Church and put their strength into it. Even as it is, however, the Church is good, the best and most helpful thing we have, and every American home ought to pour its best life into the Church and draw its best life out of it.—*Robert E. Speer.*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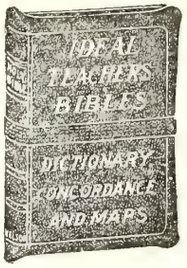

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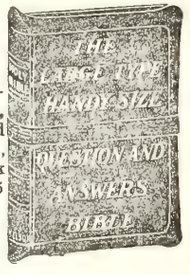

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1536 East Broad Street, - - - Richmond, Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

FOURTH FINANCIAL GOAL.

In four years we have more than reached this goal, having spent in Church extension locally $541,795.39. This is wonderful! The year 1924, in my opinion, will increase this amount beyond $600,000. During what other five years have we done so much in the South for the extension of local Church plants? In what period of ten years have we done so much? Yet, we are told that the Men and Millions Movement is a failure; that some preachers and laymen are against it; that it was not started right; and has not been handled right. Suppose everything had been run right, and suppose these men who oppose Men and Millions had been placed in charge to manage it. We might have raised one million dollars, but I would sooner think not over one million cents. I congratulate the Church on going beyond this goal. We are still feeling the swing of the movement. South Norfolk and Cypress Chapel, in Eastern Virginia, and other Churches in the other Conferences are starting on building plans, and I believe 1926 will keep up the building average of the past five years. Let us praise God for what he has done, and take fresh courage.

J. E. West,
Chairman of Mission Board.

OBJECTIVES OF THE BUREAU OF CHRISTIAN STEWARDSHIP AND PROMOTION.

1. Help our brotherhood to realize the importance of stewardship in their personal spiritual lives, recognizing that the whole matter of giving and of the use of money is a vital function of the soul and of the spiritual life. The spiritual emphasis must be made clear to both individuals and Churches.

2. Study the Scriptures to find what they teach about Christian stewardship. Few people realize how much the Bible has to say on this subject. It is a veritable treatise on the principles of stewardship. It gives clear instruction on both personal and Church finance. We must study anew what the Scriptures teach about it.

3. See that this neglected and important subject gets its proper recognition in the thought, prayer, plans and program of life, giving it the same consideration that we do the other basic themes, such as missions, evangelism, Christian education, service, etc.

4. That each Church observes a stewardship-finance period each year, putting on a real stewardship program in all departments of the Church apart from the raising of money; a real study of the whole subject. November and December are the special stewardship months in our denominational Church-year program.

5. An annual every-member canvass in every Church, with a budget, weekly offering and duplex envelopes.

6. A stewardship-finance department in each regional Convention, each Conference, each local Church, with an active stewardship-finance secretary in charge.

7. The Churches of a Conference putting on the annual every-member canvass simultaneously.

8. Enlisting tithers. Tithing is entirely different from generous giving. Every Christian should tithe, and every tither should bear testimony by enrolling.

9. Induce giving in a right spirit, and in right proportion, and as an act of worship so that the grace of giving may be developed.

10. Improve the financial plans and methods in Conferences and local Churches, making them more scriptural.

11. Make clear the definitely accepted principles of Christian stewardship.

12. Help the Churches to feel their full responsibility for the training of their entire constituency in stewardship of life and possessions.

13. Urge that this subject be regularly presented in Convention, Conference, and institute programs, and that special stewardship institutes be held.

MISSIONARY TRAIN.

In last week's issue of The Sun we promised to give the plan of operating the "missionary train" so successfully used by Mrs. W. H. Andrews, the mission superintendent of our Suffolk Church. The plan is given below. If there is anything you do not understand about it, Mrs. Andrews has promised to explain fully if you will write to her at Suffolk, Va.

SUFFOLK CHRISTIAN SUNDAY SCHOOL MISSIONARY RAILROAD.

TRAIN NO. 1.

Runs to the Mountains of Virginia, in Carroll County. All Aboard—Let's Go!

	Offerings. (Fares.)
1st trip, third Sunday in October, 1924	
2d trip, third Sunday in November, 1924	
3d trip, third Sunday in December, 1924	
4th trip, third Sunday in January, 1925	
5th trip, third Sunday in February, 1925	
6th trip, third Sunday in March, 1925	
7th trip, third Sunday in April, 1925	
8th trip, third Sunday in May, 1925	
9th trip, third Sunday in June, 1925	
10th trip, third Sunday in July, 1925	
11th trip, third Sunday in August, 1925	
12th trip, third Sunday in September, 1925	
Total fares	

TRAIN NO. 2.

Runs to the Christian Orphanage, Elon College, N. C. All Aboard—Let's Go!

	(Fares.)
1st trip, last Sunday in October, 1924	
2d trip, last Sunday in November, 1924	
3d trip, last Sunday in December, 1924	
4th trip, last Sunday in January, 1925	
5th trip, last Sunday in February, 1925	
6th trip, last Sunday in March, 1925	
7th trip, last Sunday in April, 1925	
8th trip, last Sunday in May, 1925	
9th trip, last Sunday in June, 1925	
10th trip, last Sunday in July, 1925	
11th trip, last Sunday in August, 1925	
12th trip, last Sunday in September, 1925	
Total fares	

No sleeping accommodations on these trains. Fares, please!

O. S. SMITH, JR., Conductor.

METROPOLITAN CHRISTIAN CONVENTION.

Delegates and visitors from seven of the ten Conferences composing the Metropolitan Christian Convention met at the Hotel Navarre Thursday evening, November 13th, at 8 o'clock. Dr. Martyn Summerbell presided in his usual admirable manner.

The Conferences represented were Ontario, New York Western, New York Central, New York Eastern, Tioga River, Rays Hill and Southern Pennsylvania, and New Jersey.

As near as could be learned from the latest reports available, this Convention shows a numerical strength of just about 10,000. The major part of this strength is to be found in three of the Conferences—the three showing an aggregate membership of 6,972 out of a probable 10,000, and eighty Churches out of 121. In spite of the weakness of seven of the ten Conferences suggested by these figures, there was a spirit of hope prevailing which gives promise of larger things to be expected from a program of co-operation and mutual help.

The officers elected are as follows: president, Rev. W. M. Jay, Everett, Pa.; vice-president, Rev. John M. Williams, Machias, N. Y.; secretary, Rev. W. E. Baker, Ravena, N. Y.; treasurer, Mr. Harry Brate, Lakemont, N. Y.; secretary of devotions, Rev. Martyn Summerbell, D. D., LL. D., Lakemont, N. Y.; secretary of Christian education, Miss Bessie Kniffin, Middleburg, N. Y.; secretary of evangelism, Rev. L. F. Johnson, D. D., Carversville, Pa.; secretary of missions, Rev. P. S. Sailer, Brooklyn, N. Y.; secretary of stewardship, Rev. A. W. Sparks, Everett, Pa.; secretary of publishing, Dr. J. N. Dales, Toronto, Ont.; secretary of relief, Rev. G. A. Conibear, D. D., Lakemont, N. Y.

The matter of locating the next session of the Convention was committed to the hands of the Executive Board, with the suggestion that some central point be secured, if possible.

There seemed to be a general spirit of determination manifest on the part of those present to make this Convention mean something much more than a gathering to hear fine addresses and then go home and forget all about them. A committee on survey was appointed, whose duty it shall be to study the field, our resources, our possibilities, and our obligations. This committee is to report its findings to the Executive Board, that it may shape its program for the next meeting in the light of what they shall discover.

It was voted to raise a fund of $200 with which to carry on the correspondence, pay for printing, and such other expense as might be incurred in preparing for a gathering of much larger proportions next year. This fund of $200 is to be raised by each Conference being asked to contribute its pro rata share.

When it comes to assuming an equitable share of responsibility for the success of any enterprise, the Convention shall undertake as such, we feel sure that the Ontario Conference, though one of the smaller Conferences numerically, will be found carrying its full load. They seem so appreciative for the opportunity of closer fellowship with a nearby larger body. They are catching the vision of larger things for their own Conference in a splendid fashion too. Their recent development of the work in Toronto indicates an appreciation of the value of group work for our great urban centers. No more worthy work could be undertaken by the Convention than to encourage our Ontario brethren to undertake in the next few years the launching of a third Church in that rapidly growing city of Toronto. Dayton and Norfolk illustrate the value of grouping in large cities, while Cincinnati, Chicago, Boston, Baltimore, Philadelphia and our successive failures in New York show conclusively the disaster which follows any attempt to establish our work in a great center with a single Church.

If the Metropolitan Christian Convention succeeds in establishing groups of Churches in many of the numerous urban communities to be found within its bounds, it will have justified its coming into being. No less than 234 communities are to be found in this territory, having a population of 7,000 or more in each. Sixteen such places are in the Ontario Conference; New York Western, 10; New York Central, 12; New York Eastern, 19; Tioga River, 10; Rays Hill and Southern Pennsylvania, 13; Western Pennsylvania, 3; New Jersey, 110; West Virginia, 9, and Southwestern West Virginia, 4.

Probably not all of these places afford opportunities for us, but certainly many of them do. It is hoped, therefore, that the entire brotherhood may engage in earnest prayer, that every member of this great section may get the vision of what our God would have us see, that we may go in and possess the land.

Letters were authorized to be written Bros. Gove and Kerr in this their hour of trial.

P. S. Sailer,
Secretary Pro Tem.

THE UPPER-ROOM EXPERIENCE.

"John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5.

However well-trained a man may be, he cannot succeed as an evangelist, a preacher, a teacher, or a layman unless he knows what it means to be filled with the Holy Spirit. After the ascension of our Lord, the disciples returned from the Mount of Olives and went into an upper room, where they tarried until they were endued with that power which was promised by our Master, and which has made Pentecost so memorable in the history of the Church. When John the Baptist came preaching "Behold, the Lamb of God," they forsook their nets and followed Jesus. For three years they lived with Him in the most intimate way. They were followers of the Master, and yet they were defective in character and weak in faith. And on the last journey to Jerusalem we find them quarreling as to who should have the best places in His kingdom. And when the great crisis of our Master's life came, Peter denied Him, Thomas doubted Him, and they all forsook Him and fled.

Now, let us turn from the gospels to the acts, and note the difference in these same men after they had been filled with the Holy Ghost. Peter, who was a coward in Pilate's judgment hall, is now bold as a lion, standing up in front of the angry multitude and accusing them of His murder. And what a sweet spirit they manifest, having all things in common, and no longer accounting anything their own. And what power of testimony—three thousand converted in one day, and great multitudes believed. If we compare the life and work of the apostles before and after Pentecost, we can see the difference between being born of the Spirit and being filled with the Spirit. The Bible teaches, and the history of our Church confirms the teaching, that a believer, in addition to the indwelling of the Spirit at conversion may expect another blessing corresponding in its effects to that received by the disciples at Pentecost, and which is known as "the enduement with power" or "the filling with the Holy Spirit."

What is the Filling with the Holy Spirit?

In answering this question, let us remember that the Holy Spirit is a person. "When he is come He will convict the world of sin and of righteousness and of judgment." Every Christian has the Holy Spirit dwelling in him from the moment of his conversion. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In another Scripture it says, "If any man have not the Spirit of Christ he is none of his." The filling of the Holy Spirit occurs when the believer is willing to surrender every room in his heart and yield control of all his life to Him. For whom is this blessing? The answer is, to all who are willing to pay the price. In Acts 10:44 we read that "The Holy Spirit fell on all them which heard the word." Many do not receive the fullness of the Spirit, when they are born of the Spirit, but the friends of Cornelius did, and so did the three thousand at Pentecost. Indeed, to preach the forgiveness of sins, without the indwelling and fullness of the Spirit, is to preach only a part of the gospel. And this is being done quite a bit in this day and generation. The effects following the infilling of the Spirit are many, and I shall only name a few of them. First, a deep, abiding assurance. Many people live in perpetual doubt. They hope they are saved, but are not sure. One day they climb to the mountain-peaks; the next day they are down in the valley of humiliation. A spirit-filled Christian begins to use Paul's positive affirmations, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day; second, "The Word of God is wonderfully illumined. Familiar passages disclose new meanings. Hidden truths spring up at every point. Whichever way we turn we meet God." When He, the Spirit of truth, is come, He will guide you unto all truth." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you" (1 John 2:27). Third, the believer is conscious of being led by the Spirit, "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Many strange experiences may come, and do come, to teach which they cannot understand at the time; but later they will find them to have been necessary preparations for duties which were to follow. Fourth, the spirit-filled Christian no longer attempts to "make a prayer." Prayer takes on a new meaning. They realize that they are only a mouthpiece through which the Holy Spirit maketh intercession according to the will of God. A spirit-filled Christian is a soul-winner. "Out of them will flow rivers of living water." As soon as a person is filled with the Holy Spirit, he begins at once to have power with God and man.

We have been speaking about some of the effects of being filled with the Holy Spirit, and now let us turn and see what are the conditions upon which we can be filled with the Holy Spirit, or in other words what is our part in being filled with the Holy Spirit. First, repentance. If there is anything wrong in our lives or even questionable, we must renounce it. Peter said to the inquiring multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Doubtless, the days between Ascension and Pentecost were days of heart-searching for the apostles. I imagine, as the days wore on and the Comforter did not come, James and John standing up one day and saying, "Brethren, there is a little matter about which we wish to speak. You know how we tried to get the Master to promise us the two best places in his kingdom; we realize now it was a mean thing of us to do, and we wish to confess it. Brethren, will you forgive us?" Then we imagine Peter saying, "Beloved, you all know my sin. Now, I denied the Lord, and even swore that I never knew Him, though I had been with Him for three years. Can you, and will you, forgive me, for I fear that it is my sin that is keeping back the Comforter; and I can hear them, in my imagination, saying, Yes, brethren, we will forgive you." And this confession of some secret sin went on until finally they were all broken down in tears, and some one said, "Oh, let us pray!" And while they were all on their knees with one accord, "And suddenly there came a sound from heaven as of a rushing mighty wind, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." I tell you, beloved, when we are filled with that old-time pentecostal power, we will begin to tell it in such a way and manner that the people of the world will take knowledge of us—that we have been with Jesus.

What are the Conditions of Being Filled with the Holy Spirit?

First, repentance; second, obedience. "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts 5:32). In order to be filled with the Holy Spirit, the believer must render to God absolute obedience, without questioning. Here is where many fall short of receiving the fullness of the Spirit. They say, "I would not dare give myself to God without reserve. He might send me to China as a missionary." True, but if He does, He will go with them and supply all needed grace. Here is where many falter and lose the blessing, because they cannot trust God to order their lives. And I wish to say I was no exception. Here is where I halted for a time. But, thanks be to God, I met the condition and promised God I would do what He wanted me to do; and it wasn't long until I was shown how I was to glorify God with my life, and when I said "Yes, I'll do what you want me to," that old gospel hymn had a different meaning to me that says, "Not for ease or worldly pleasure, nor for fame my prayer shall be; gladly will I toil and suffer, only let me walk with Thee."

Whenever we get to the place where we can utter the words of that song from our heart, then God can and will use us to glorify and magnify Him among the children of men. When Moses obeyed the Lord's command as to the construction of the tabernacle, then there came a cloud over and covered the tent, and the glory of the Lord filled the tabernacle. So it is with us, when the temples of our bodies are dedicated wholly and forever to His service, the glory of the Lord will fill the temple and take full possession. What are the conditions of being filled with the Spirit? First, repentance; second, obedience; third, faith. The Word tells us, "But without faith it is impossible to please Him." If we will read Luke 11:13 and Ephesians 5:18, these Scriptures will teach us that God will hold us accountable if we are not filled with the Spirit, and for all the good we might have done if we had been so filled. In Ephesians 5:18 it says, "And be not drunk with wine where is excess; but be filled with the Spirit." Oh! you will hear people say, I do not drink wine. Maybe not, but do you drink Coca-Cola? Do you use tobacco? Do you go to the theater? Do you engage in these worldly games? Oh! some will say there is no harm in those things. Oh, no! I will not agree with them on that point. Just let them alone or stay away from them, and no harm will come to you on account of any of these questionable things. If any one's influence is hurt, he is hurt spiritually. If God had been pleased for His children to engage in such practices He would not have had this Scripture recorded. "Abstain from all appearance of evil." Or this Scripture, "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Many are traveling the broad way today on account of these little no-harm sins. But I declare unto you, dear readers, from the teachings of God's holy word, when one is truly converted and has had the upper-room experience, and as light dawns and is thrown across one's pathway, one will be like Paul, "I die daily," to these things that are detrimental to the spiritual growth. "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence" (Acts 1:5). May God add His blessing to this message.

H. V. Cox.

Ramseur, N. C.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE HIGH TYPE OF FAITH.

Read Dan. 3:16-28.

This is one of those stories of the Scripture which have kindled the imagination and awakened the admiration of the world for centuries. The world loves heroes. Here is courage at its best—courage both physical, and moral, not less moral because also physical.

These men, for conscience sake, risked their lives, their standing with the court, their reputation with their fellow-men. The finest feature of the whole heroic episode is not the defiance of a despot's will, in which we see the prophecy of a day when men's consciences shall be free; rather it is that attitude of the three witnesses which reveals the fact that their faith was not dependent upon the intervention of miracle. They believed in a present God—present and powerful. That is greatly to their credit. There is, however, a higher type of faith. They believed in right, regardless of their own safety.

How does our faith compare with theirs? Does it rest on answered prayer? Theirs did not. Thus they reasoned with themselves: "Our God may let us perish. That is as He wills. We may be reduced to cinders; even so, we will not sell our souls for mere circumstantial safety." There is courage, there is freedom, there is faith in its ultimate reaches!

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

THE PERILS OF AFFECTION.

"Behold, thy mother and brethren stand without, desiring to speak with thee."—Matt. 12:47-50.

Sometimes temptation comes to us through the beautiful and tender relations of life. Many a man has been deterred from duty by the enchantments of sentiment. Jesus was getting into a dangerous position with the Pharisees, and it so alarmed His family that they came to plead with Him.

Affection, that was blind to His true spiritual mission, the mother's solicitude and the fraternal concern of His brothers, all of these called to Him. Jesus turned aside with deeply stirred feelings. It was one of the hardest moments of His life. After all, all men and women were His brothers and sisters.

One of the most difficult things in the Christian life is to turn away from those who really love us, that we may continue our spiritual service even at the risk of being misunderstood by our own. Here is a Christian wife called to choose between Christ and the world; here is the youth who turns a deaf ear to the pleadings of ambitious parents for his career, that his missionary ideals may be accomplished. Sometimes a man's foes are truly those of his own household.

It is not always so, however. Many are sent and not detained by love. Bishop Simpson used to tell how he slept at the feet of his mother, waiting for the stage coach which was to take him away from her; how the mother struggled with her own heart to decide whether she should wake him or let him sleep and thus keep him longer. When the coach came over the hill, she touched him and let him go. God, give us grace to overcome the temptations of affection!

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

THE PRIVILEGE OF PRAYER.

"And when He had sent them away, He departed into a mountain to pray."—Mark 6:46-51.

So impressed were His followers with His ability to commune with the Heavenly Father that the one request recorded is not that He might teach them how to work miracles, or to form the Church, or to organize the kingdom, or how to preach; but rather the request, "Lord, teach us to pray." As we come closer to Him and catch more of His spirit, there will ever be that request springing from our lips.

Prayer is a high privilege accorded to us. God does not demand that we prostrate ourselves before Him, or come to Him with certain words, before He will bless us. No such interpretation is worthy of the God and Father revealed in Jesus Christ.

"Must I pray?" You may deprive yourself of this great blessing, fail to use the powers placed at your hands, live a life barren and meaningless. But you may pray. The way is open for you to come into contact with the unseen, to gather strength and see the meaning of life. Prayer is a high privilege, and you are inestimably the loser if you avail not yourself of this privilege.

Prayer.—O loving Father, we lift up our petition for all who work at honest toil to keep others happy and safe. For all the multitude of humble but stanch folk around the world, we pray Thy blessing and the reward for nobility that the world does not crown. *Amen.*

THURSDAY.

THE LIFE OF FAITH.

"The just shall live by faith."—Gal. 3:11-13.

The life of faith is sustained by the things that are hoped for, rather than by the things already attained; for we are told that faith is "the substance of things hoped for." Abram went out seeking a city whose maker and builder is God. He had not already found it, so he looked for it by faith. And his life was sustained by the confident anticipation that he would one day find it.

This life of faith is sustained also by the things that are but of sight, rather than by those that can be verified in the world of sight and sense. Faith is "the evidence of things not seen." Jesus said to the disciples on one occasion, "I have meat to eat that ye know not of." He stated a fact which is always true of the life of faith. It feeds upon things that are hidden from the earth-bound sight of men.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

WHEN WE TRUST AND OBEY.

"Launch out into the deep, and let down your nets for a draught."—Luke 5:4-11.

If the Christian Church depended on human strength alone, her career in this world would be short-lived indeed. A peculiar thing about the Church has ever been that when her members have tried to serve God in sincerity and truth, they have always been gifted with a power from on high enabling them to suffer and to endure beyond any strength of their own. How did Paul preach the gospel in a thousand cities? How did timid Peter become a hero? How did the martyrs defy death for the safe of the faith they loved? These people did all this with the power that God gives those who trust and obey. When they do what they can, He helps them to do better than they can.

Duty today may seem hard. The Master's commands may appear to be impossible of fulfillment. And yet, the situation is never as bad as it seems. Christ's goodness is unfailing. God's power is all-sufficient. If we do what we can, trusting Him, He will bless our efforts and enable us to perform that which now seems the impossible.

SATURDAY.

GOD'S OUT-OF-DOORS.

"He causeth the grass to grow."—Psa. 104:10-14.

There was one corner of the garden where nothing would grow, save a few varieties of noxious weeds and even they did not thrive. The soil was a heavy clay, containing little plant food, and under a hot sun it baked and dried quickly. This year we were surprised to find one spot of ground, almost three feet in diameter, on which good blue grass had taken root and prospered. There it was, a perfect circle of verdure, while all around it the earth was sterile. Digging down into the soil, we found the remnant of a galvanized iron tub. After some inquiries, the mystery was solved. Some few years before, a boy had dug a hole in the poor earth and it it he had sunk the tub. An eager fisherman, the lad one day gathered a great quantity of common earth worms from a field where men were plowing. These he had placed in the tub. The worms (who have been called God's humble plowmen) had aerated and transformed the earth.

Paul, in his letter to the Romans, says of the ancient world that it was without excuse, for God is manifest in His works. Even the worms are not without profit. They are God's workers in soil preparation; they help feed the cattle.

Prayer.—Our Heavenly Father, as we have known Thy truth and have come to see Thy ways, teach us to walk with Thee day by day, that we may not be lonesome when the shadows of age or the fear of death overpower us. May all fear be banished by perfect love. *Amen.*

SUNDAY.

HUMILITY HONORED.

"God resisteth the proud, but giveth grace unto the humble."—James 4:6.

The loveliest, sweetest flower that blooms among the Christian virtues is the flower of humility. And humility is as becoming to the soul of man as the fragrance of that beautiful little flower. It is a grace so sweet that it tinges every other human virtue with its lustre, even as God's sweet dews cover the grasses of the field.

To the humble man, the very bowing of the head becomes a benediction. It brings relaxation and ease, it opens the floodgates of prayer and communion, it bestows the precious feeling of atonement and peace with God! But the proud man is tense, stiff; he becomes rebellious and arrogant; he strains his soul to carry his head so high, never content. Never submissive, the proud life is never in tune; it is full of jars and disharmonies!

Humanity opens a door toward God; pride closes it! Humility, like the lowly valleys, is laden with rich fruits; the high mountains are barren, God's grace falls like showers into the humble hearts; but the proud ones are as dry as dust. The humble enjoy perpetual peace; but in the heart of the proud is ever envy and frequent indignation. "He that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Teacher of Hygiene: "Why must we always be careful to keep our houses clean and neat?"

Little Girl: "Because company may walk in at any moment."

Christian Orphanage

DEAR FRIEND:

The children at the Christian Orphanage had a very happy Thanksgiving. We always try to plan a good dinner for them on Thanksgiving Day. We had a number of kind friends who came to our rescue and contributed to help make the occasion happy and pleasant for them. Circle No. 4 of the Missionary Society of Burlington Christian Church sent us ten big fat hens. Circle No. 5 sent us eight large cakes. The Burlington Kiwanis Club sent us one barrel of nice apples and a crate of oranges. F. J. Strader Co., of Burlington, N. C., sent a nice bag of Irish potatoes. Durham Ice Cream Company sent us ten gallons of ice cream, and after adding such other things as the matron saw fit, we had a most excellent dinner and all the little tots were happy and delighted. A good chicken dinner, with apples, oranges and with ice cream to finish up with, always appeals to the children. We are grateful indeed for the kindnesses shown us to give the children a good dinner and a happy day. We only had one disappointment. One of our boys went out in the country rabbit hunting, and a wild turkey flew up just in front of him and he took a good aim with his old, trusty single-barrel gun that never fails to bring down, and as usual down came the turkey in a patch of tall weeds, and with a smile on his face and a happy heart with visions of baked turkey with all kinds of nice dressings piled around it, and with a nice bowl of nice pastry at his right hand, and all his chums around his table, he rushed forth to grab his prize, but to his utter disappointment the turkey was not there and could not be found. Frank has finally come to the conclusion that he was either dreaming or that the turkey can run when its wing is broken and it cannot fly.

Our Thanksgiving offering has passed the first thousand dollars. Let everybody get in line with faces to the front and push us up to the goal of ten thousand dollars. Just nine thousand to raise now. Let's raise it right quick.

The following have been sent in since our last report: Mrs. E. H. Davis, Harrisonburg, Va., 2 dresses; Rosemont Christian Church, Berkley, Va., 1 coat, 1 hat; North Lebanon Philathea Class, Summerfield, N. C., 5 dresses, 1 pair socks, 2 slips; First Christian Church, Goshen, Ind., 1 box clothing, 3 quilts; Mrs. J. T. Jones, Holland, Va., 1 box clothing; Mrs. M. W. McPherson, Burlington Church, 1 coat, 3 vests; Mrs. W. M. Berry, president Missionary Society, Goshen, Ind., 3 comforts, clothing; Mrs. S. S. Nelson, Coffershill, N. Y., 1 box clothing; Mrs. C. W. Parker, Portsmouth, Va., 1 box clothing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 3, 1924.

Amount brought forward	$16,683.14

Sunday School Monthly Offerings.

North Carolina Conference:		
Reidsville	$ 7.35	
Smithwood	3.00	
Zion	1.50	
Damascus	3.36	
Wake Chapel	8.13	
High Point	4.45	
Mt. Bethel	5.45	
Needham's Grove	.80	
Bethel	8.00	
Shiloh	3.36	
Bethlehem	5.03	
Christian Light	5.87	
Salem Chapel	1.09	
		57.39
Eastern Virginia Conference:		
Holland	$ 12.00	
Union, Va.	12.00	
First Church, Portsmouth, Va.	8.40	
		32.40
Valley of Virginia Conference:		
Winchester		7.56
Georgia and Alabama Conference:		
Roanoke	$ 12.50	
Pisgah	5.00	
New Harmony	2.35	
Wadley	2.50	
		22.35

Thanksgiving Offerings.

W. F. Corwith, New York	$250.00	
W. N. Reynolds, Winston-Salem	100.00	
T. E. Brickhouse, Norfolk, Va.	100.00	
Mrs. H. W. Phillips, Hardesville, S. C.	75.00	
H. W. Phillips, Hardesville, S. C.	25.00	
J. N. Williamson, Jr., DeLand, Fla.	50.00	
Mrs. Cameron Morrison, Raleigh	25.00	
L. E. Carlton, Kinson	50.00	
Mrs. L. E. Carlton, Kinson	25.00	
Mr. and Mrs. B. F. Gwaltney, Va.	10.00	
F. M. Carlton, Durham	10.00	
W. E. Lindsay, Mt. Airy	10.00	
Mother & Daughter	11.00	
Mrs. T. S. Parrot, Newman, Ga.	10.00	
Mr. & Mrs. J. W. Knight, Stokesdale, N. C.	10.00	
Mrs. A. M. Johnson, Norfolk, Va.	10.00	
Mrs. L. I. Cox, City	5.00	
V. L. Johnson	5.00	
A Friend, Norlina, N. C.	3.00	
Mrs. D. H. Welch, Broadway, Va.	5.00	
W. H. Etheridge, Selma, N. C.	5.00	
Riverside Hosiery Mills	5.00	
M. C. Garvin, Gore, Va.	1.00	
Mrs. T. W. Butt, Norfolk, Va.	5.00	
Mrs. A. S. Thomas, Jonesboro, N. C.	1.00	
Elm Avenue, Portsmouth, Va.	7.60	
Ladies' Aid Society, Timber Ridge	5.00	
Antioch (C)	4.67	
Haw River, N. C.	15.00	
Graces Chapel S. S. & Church	9.00	
Pleasant Ridge, N. C.	18.54	
Turner's Chapel	15.00	
Caver's Grove S. S.	3.10	
		883.91

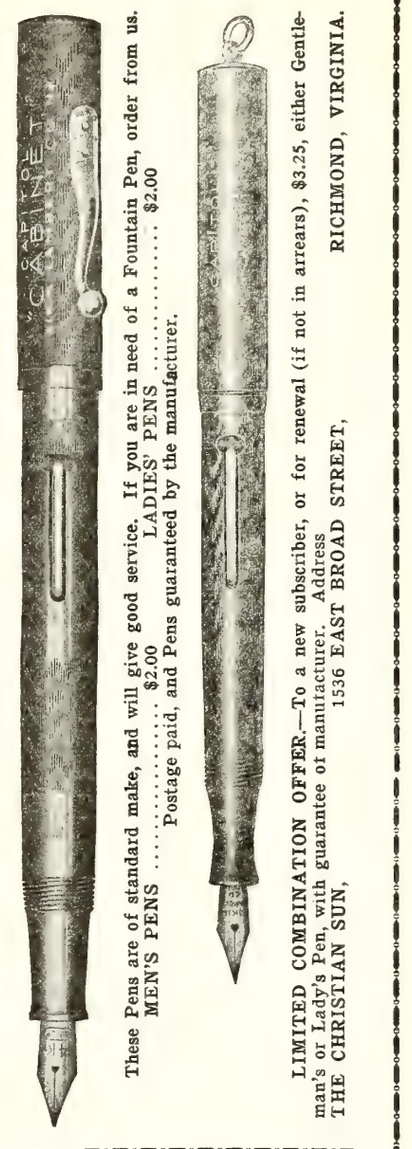
Special Offerings.

Eastern N. C. Conference, Pleasant Union Church	$ 30.64	
Young People's Bible Class, Ivor.	20.00	
Garland Horner	25.00	
Pervis Tilley	30.00	
W. S. Briggs, for baby home	5.00	
Citizen's Bible Class, City	1.36	
Boone Bible Class, Sanford, N. C.	15.00	
Jr. Philathea Class, City	.51	
N. C. Conference, Raleigh, N. C.	20.06	
		147.57
Grand total		$17,834.32

"With all due deference, my boy, I really think our English custom at the telephone is better than saying, 'Hello!' as you do."

"What do you say in England?"

"We say: 'Are you there?' Then, of course, if you are not there, there is no use in going on with the conversation."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For Foreign Mission Classes:
"Ming Kwong—the City of Morning Light," by Mary Ninde Gamewell. Paper, 50c; cloth .75
"In China," by H. F. Williams, D. D. ..... .25

FOR YOUNG PEOPLE.

For Intermediate Home Mission Classes:
"The Land of All Nations," by Margaret F. Seelbach. Paper, 50c; cloth ..... .75

For Intermediate Foreign Mission Classes:
"China's Real Revolution," by Paul Hutchinson. Paper, 50c; cloth ..... .75

For Junior Foreign Mission Classes:
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Leaders' Helps for "Ming Kwong" ..... .15
Leaders' Helps for "China's Real Revolution" .. .15
Leaders' Helps for "Chinese Lanterns" ..... .15

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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XI—December 14, 1924.

Subject: "The Raising of Lazarus."

Golden Text: "I am the resurrection and the life."

Lesson: John 11:1-44.

Devotional Reading: Psa. 91:1-7.

The Master was a friendly fellow. And because He was friendly He had friends. There were those who rejoiced in His friendship, and there were those in whose friendship He rejoiced. And there were homes that were open to Him because of the rich, human fellowship of this man who is known as the Great Friend. The home at Bethany was such a home. The gospel records would indicate that Jesus often visited in this home, and they distinctly state that there was a fine friendship between the inmates of that home—Mary, Martha, and Lazarus—and Jesus. This friendship was mutual in a very human and a very real sense, but it was sanctified by the spirit of the divine friendship incarnate in Jesus Christ. Human friendship never reaches its highest levels until it is tinged and transformed by the divine friend.

Death had come into this home, as it comes into every home. One of the number (the brother) had been stricken down with a serious illness, and in a short time he died. The sisters, even while he was yet sick, sent for the Master, the great Physician. Somehow or other, humanity instinctively turns to Jesus in the hour of trouble, and especially in the hour of bereavement. Thrice happy is the man who has already learned to turn to Jesus before trouble comes, for he comes with a more vital faith and with a more valid claim.

The Master was seemingly indifferent. He made no effort to go immediately; He tarried yet two days in the place where He was. And two days is a long time when a loved one is critically ill. The sisters might well have wondered if their Lord was concerned. Here is a parable of life. When sorrow and bereavement come, we wonder whether He cares. We see no evidence that He does care. But the Father sees and knows and cares. And if we have faith and patience, He will work out His purposes and glorify His name. What mattered it even if Lazarus had died in the meantime! The Master of Life had his case in mind. He who keepeth Israel, neither slumbers nor sleeps.

The story embodies an interesting character-sketch. It shows the Master's courage. The Jews had sought to stone Him, and He was inviting violence to His person by appearing in Judea. But human need called Him, and to Him the call of human need was the call of God. He knew that no harm could come to Him who did the will of God. And even if physical harm did come, it could not be compared with the harm which comes from disobedience to the divine voice. Here was courage of the finest kind, and heroism that stands in a class by itself.

And there was Thomas—despondent, doubting Thomas. But when he saw that the Master was determined to go, he cast his lot with Him. "Let us go also, that we may die with Him," says this much-misunderstood disciple, and thus shows the stuff that manhood is made of. We can well afford to have more of Thomas' honest doubt if we could have more of his genuine courage.

Then there was Martha, still the same active Martha, feeling keenly the sorrow and pain, but going forth eagerly to meet Jesus. But Mary sat still in the house. Perhaps she had still chosen the better part. And her sincerity was shown by the fact that when the Master did come and call for her, she arose quickly and came unto Jesus.

The words of Jesus as he talked with Martha are immortal. Here was announced in an informal way and in simple language the message that has captured the imagination of millions and done more to dispel the spectre of death than any other words that have ever been spoken. Here is announced the great principle that life is ever master of death, and that love can never lose its own. Here is emphasized the fact that there are certain values in life that are preserved, and he who has a vital faith in Jesus Christ as the Son of God has that which makes him a child of eternity.

The words about Jesus as He stood before the tomb are just as immortal. They constitute the shortest verse in the Bible, but they are among the most cherished of that great Book. "Jesus wept." Here we feel the heart-throbs of the divine and see His attitude toward His children in their hours of grief and need. It is significant that the book of John which was written to exalt the divinity of Jesus, should include this touch which most effectively attests to His humanity. He who suffers and grieves may be assured that he is an object of love and sympathy in the mind and heart of the Father.

There are few more dramatic scenes in the Bible than the one where Jesus stands before the grave of Lazarus. Within the tomb, dark, cold and silent, lay the body of a man already four days dead. Within stood a man, embodying in His character the more abundant life. The issue was plain. The battle was joined. It was, in a sense, a moment when the great test was to be made. The Master's reputation and His right to the moral and spiritual leadership of the race were at stake. If He failed here, He could not hope to win elsewhere. And He knew that. Accordingly, He besought the Father, as was His usual custom, and then cried in a loud voice, "Lazarus, come forth!" And, behold! he that was dead came forth; came forth alive. Thanks be unto God which giveth us the victory through our Lord Jesus Christ.

Some Teaching Points.

1. Jesus Christ adds dignity to human friendships.
2. God's love is personal.
3. Misfortunes may be a means of glorifying God.
4. Nothing really matters except to love in Him.
5. God is concerned over human sorrow.
6. Humanity instinctively turns to God in the hour of calamity and need.
7. The Father responds to the call of His children, but the response may be delayed.
8. Duty takes precedence over danger.
9. Some sorrow cannot be expressed; it is simply felt.
10. Eternal life comes through Jesus Christ.
11. A living faith in Christ is the most vital thing in life.
12. He who lives in Christ never dies.
13. The Master's call is a personal call.
14. A true test of discipleship is the way in which we respond to the Master's call.
15. He who wept at the tomb of Lazarus enters into our sorrows.
16. Faith makes possible miracles.
17. The secret of Jesus' power was His absolute trust in and obedience to the Father.
18. He who will do the will of God will have the power of God.
19. It takes the divine power to save from death; but the human factor is needed.
20. Jesus Christ saves because He frees.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

December 14, 1924.

Topic: "Count and Share Your Blessings."

Scripture Lesson: "Freely ye have received, freely give."—Psa. 107:1-9.

Daily Readings: M., Dec. 8—Psa. 103:1-13, Remembered blessings. T., Dec. 9—Deut. 29:1-9, The past reviewed. W., Dec. 10—Psa. 65:9-13, Blessings of Harvest. T., Dec. 11—Deut. 15:7-11, Open heart and hand. F., Dec. 12—Matt. 6:19-21, Treasure in heaven. S., Dec. 13—1 Tim. 6:17-19, Real riches. S., Dec. 14—Psa. 107:1-9, Count and share your blessings.

A retrospective view of our received blessings is a mighty good habit for one to get into. When everything seems to go wrong, if we would just think for a moment of the times when things were bright and happy we could soon clear the clouds, replacing them with sunshine. If there were no pains, we could not appreciate happy moments. "Without the refreshing showers, there could be no May flowers."

We should not only review our past blessings, but we should remember them each day as we go about doing our bit in this big world.

There cannot be simply a selfish enjoyment of blessings. Blessings bring smiles, and smiles speak a universal language. Blessings that are not counted are lost; also blessings that are not shared cease to be blessings that go to increase life's happiness. We do not live alone, and we cannot keep our blessings selfishly for ourselves and be happy.

There would be more devout followers of our Father and Creator if we, in these busy days, would stop to review His blessings bestowed upon us unworthy creatures. And of the promise of more blessings should serve as an incentive to do and be more for Him who is the giver of all good and perfect gifts.

We may be a means of blessings for some one who is less fortunate than we in earthly possessions, or even enough to give comfort. Our lives should always serve as a channel of God's blessings.

THE C. M. A. TO MEET.

The good people of the Rosemont Christian Church are ready for 200 delegates, which they hope will attend the Christian Missionary Association, to meet with them December 9, 1924.

Take Money Point car at Union Station; get off at Rosemont Stop. There will be a welcome address and response, and a blessing asked when we eat. See The Sun for the program. Come! We will be waiting and ready to receive you in "Southern style."

B. F. Black,
Pastor.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

LISTEN, DEARS:

You remember that I once told you about a dear little orphan at the Elon Orphanage who had been adopted by a whole Sunday School class in the Burlington Christian Church? You remember? Goody! Well, I have something else to tell you about that lucky little girl. One day last week the class sent her a whole box full of nice warm, warm clothes to wear, and a beautiful coat, all made with a pretty collar and a shiney inside. Oh-ee! (It was made out of a beautiful grown-up coat, and so now it is as new as can be, since it is a little girl's coat.) And there was a green dress for little Lillie Mae. Yes, that's her name. You have'nt forgotten it either, have you? The green dress had red braid all over it, until really your editor wished she was little 'nuff to wear it herself, or one just like it, for we wanted Lillie Mae to wear this one her own dear little self.

Then after a few days Mr. Johnston wrote all the ladies in the Sunday School class a letter, and what do you 'spose he said? Why, you see the dress and coat got to Lillie Mae on Saturday, and the next day she dressed up in all her new clothes and went to Sunday School. My! how happy she was.

I didn't tell you about all the other things in that box, but it was full of nice warm, clean clothes. So Lillie Mae is the little orphan girl that will keep warm this winter. Jack Frost can't get her, can he? Your editor,

MADGE FLEMING MOFFITT.

A YOUNG HERO.

One afternoon, almost a century and a half ago, three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one.

"Oh, yes," chimed in the second, tossing his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow, with a shock of brown hair that covered his high forehead, hesitated briefly before he answered.

"No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and should keep our word."

"Oh, come on, don't be a ninny, Arthur. As if you, an earl's son, would hoe a poor man's garden."

"But we promised," replied Arthur, "and besides, he is an old soldier, and I mean to be a soldier, too, and a soldier must always do his duty."

"Oh, pshaw! as if it was your duty to care for an old man's garden. I am going to the river."

"And I am going to keep my word. I can have my swim afterwards."

"Well, I wish you joy in your task," shouted the others as they kept on their course to the swimming hole, where the boys of Dublin School were used to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier. Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his legs at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say, "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant. "But I want to be a great soldier like Marlborough."

"Well, if you are a soldier you will be great, too. Determination, hard work and faithfulness to duty will help any one to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore. But he worked on with a brave spirit till the task was done.

* * * * *

That very afternoon that same student, Arthur, as he was returning from his belated swim in the river, showed himself a hero of another kind.

A carriage, driven by a coachman in livery, was dashing along one of the streets of Dublin. Suddenly the leading horse took fright. In the driver's attempt to hold in the frantic steeds, one of the reins snapped, and the coachman sat dazed and helpless in his seat.

A glimpse of a young girl's face, pale with terror, and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses, and the heavy coach lurching dangerously from side to side, was enough to set Arthur's feet aflying.

Darting swiftly across the street, the lad rushed out in front of the galloping horses. A leap like that of a blood-hound and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking their mad pace.

In a few minutes more they came to a halt, and as the coachman and outriders sprang to the ground, the coach door opened and the gray-eyed gentleman and the girl alighted. The gentleman said in surprise:

"Why, if this is not my friend Lord Morington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham.

"Young man, I predict great things for you. England will not hold your fame," and as he marked the lad's flushing eyes he placed his hand upon the boy's head as if pronouncing a benediction, "and dying you will sleep with England's great men."

These words all came true, for young Arthur became the Duke of Wellington, field marshal, conqueror of Napoleon and peer of the realms, who was accorded honors beyond those given to any other of England's heroes.

Great victories were to be his, great honors and moments of supreme exaltation, but never in a life that was destined to touch the summit of earthly glory did he show greater manhood than in keeping his word with Master Goodhue, nor did he ever perform a braver deed than when he saved the life of his future wife at the risk of his own.—*Ex.*

SANTA CLAUS' RECORD.

Santa Claus has been working hard all day, and now he sat dozing by the fire. His pipe had dropped from his mouth, and he was almost asleep when a voice said: "Wake up, Santa. Didn't you know Thanksgiving has passed, and it will soon be Christmas? The letters have begun to come already, and we have not been over your list."

Santa picked up his pipe and looked at the little creature standing on his knee. It was the fairy who seeks out the very good children and tells Santa about them, and I am very sorry to write, also the naughty girls and boys. Santa Claus took a book from a closet and dusted it, and when he had laid it on the table before him he opened it and began to read:

"A—Abbott, Allen, Ashley—" "Oh, the A's are all good this year," interrupted the fairy. "I am sorry, though, that the Benson children have quarreled terribly."

"But they have a month in which to improve," said Santa. "I'll put a faint mark beside their names."

"C, D and E are all good," said the fairy; "but the Fuller boy ran away from school."

"Bad, very bad," said Santa, shaking his head. "I shall have to put one black mark there. G's," he asked; "how are they?"

"All good," said the fairy, "but in the H line the Hill girl—the oldest one—did not help her mother willingly last Saturday."

"But she may do better next Saturday," said Santa; "I will wait before I mark her name."

"The next three letters are all good," the fairy told him; "but the Lawton girl did not practice at all last Saturday; she went out to play and did not come in until dinner-time."

"Oh, dear, I am sorry for that," said Santa, tapping on the table with his pencil. "How about the M's?" "I am going to give the naughty ones a chance," said the fairy; "they were not very bad, and there are no more marks until you get to the T's. The Taylor boy, the oldest one, would not let his little brother play with him last week, and this summer the Thompson boy took bird's eggs."

"They will have to have a black mark, both of them; but I will make them very light, for, as I said before, there is a month for improvement. U, V," said Santa.

The fairy held up her hand. "The W's," she said, "have so many marks that I dread to tell you. The Wheeler boy told a fib this summer about swimming, and the youngest Wilson girl plagued her big sister when she had company, and the Walton boys took apples from a tree that did not belong to them, and the Wright—"

"Oh, dear, do not tell me any more," said Santa, closing his book; "I think I'll rub out all marks and begin from now. You come next week and we will go through the list again, and from then the marks will count. I really think it must be very hard to be good every minute a whole year. I'll give the kiddies a chance."

The fairy looked at him slyly and laughed.

"Why do you laugh?" asked Santa.

"I was thinking," said the fairy, "that you probably remembered how it was when you were a boy."

"No," replied Santa; "I have always been an old man, but I have known many boys and girls, too," he added.

"Good-night," called the fairy as she disappeared up the chimney.

"Good-night," answered Santa Claus; "see you next week."

PUZZLE.

1 tin of rnco—1 tin of corn.
1 jar of dustmra—1 jar of mustard.
1 peck of toesotap—1 peck of potatoes.
1 box of ddeehrs eatwh—1 box shredded wheat.
1 agecabb—1 cabbage.
2 lbs. of stametoo—2 lbs. of tomatoes.
3 lbs. of lfruo—3 lbs. of flour.
4 lbs. of terbut—4 lbs. of butter.
5 lbs. of rugas—5 lbs. of sugar.
2 lbs. of snonoi—2 lbs. of onions.

(Age 13.) ALICE RUTH SCHOLZ.
Macon, N. C.

SHALL WE COMMIT SUICIDE?

(Continued from Page 5.)

taneously a quarter of a million men, together with all their requirements, conitnuously forward across country in mechanical vehicles moving ten or fifteen miles each day. Poison gases of incredible malignity, against which only a secret mask (which the Germans could not obtain in time) was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack. No doubt, the Germans, too, had their plans. But the hour of wrath had passed. The signal of relief was given, and the horrors of 1919 remained buried in the archives of the great antagonists.

Their projects were put aside unfinished, unexecuted; but their knowledge was preserved; their data, calculations and discoveries were hastily bundled together and docketed "for future reference" by the war offices in every country. The campaign of 1919 was never fought; but its ideas go marching along. In every army they are being explored, elaborated, refined under the surface of peace, and should war come again to the world it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable and fatal.

Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize without hope of repair, what is left of civilization.

The New Crisis.

Let it not be thought for a moment that the danger of another explosion in Europe is passed. The causes of war have been in no way removed; indeed, they are in some respects aggravated by the so-called peace treaty and the reactions following thereupon. A vista opens out of electrical rays which could paralyze the engines of a motor car, could claw down aeroplanes from the sky, and conceivably be made destructive of human life or human vision. Then there are explosives. Has science turned its last page on them? May there not be methods of using explosive energy incomparably more intense than anything heretofore discovered? Might not a bomb no bigger than an orange be found to possess a secret power to destroy a whole block of buildings—nay, to concentrate the force of a thousand tons of cordite and blast a township at a stroke? Could not explosives even of the existing type be guided automatically in flying machines by wireless or other rays, without a human pilot, in ceaseless procession upon a hostile city, arsenal, camp or dockyard?

As for poison gas and chemical warfare in all of a terrible book. Certainly every one of these its forms, only the first chapter has been written new avenues to destruction is being studied on both sides of the Rhine, with all the science and patience of which man is capable. And why should it be supposed that these resources will be limited to inorganic chemistry? A study of disease—of pestilences methodically prepared and deliberately launched upon man and beast—is certainly being pursued in the laboratories of more than one great country. Blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only, but whole districts—such are the lines along which military science is remorselessly advancing.

In barbarous times, superior martial virtue—physical strength, courage, skill, discipline—were required to secure a supremacy; and in the hard evolution of mankind the best and fittest stocks came to the fore. But no such saving guarantee exists today. There is no reason why a base, degenerate, immoral race should not make an enemy far above them in quality the prostrate subject of their caprice or tyranny, simply because they happened to be possessed at a given moment of some new death-dealing or terror-working process and were ruthless in its employment.

The Peril of the Future.

Such, then, is the peril with which mankind menaces itself. Means of destruction incalculable in their effects, wholesale and frightful in their character, and unrelated to any form of human merit; the march of science unfolding ever more appalling possibilities; and the fires of hatred burning deep in the hearts of some of the greatest peoples of the world, fanned by continual provocation and unceasing fear and fired by the deepest sense of national wrong or national danger! On the other hand, there is the blessed respite of exhaustion, offering to the nations a final chance to control their destinies and avert what may well be a general doom.

Against the gathering, but still distant, tempest the League of Nations, deserted by the United States, scorned by Soviet Russia, flouted by Italy, distrusted equally by France and Germany, raises feebly but faithfully its standards of sanity and hope. Its structure, airy and unsubstantial, framed of shining but too often visionary idealism, is in its present form incapable of guarding the world from its dangers and of protecting mankind from itself. Yet it is through the League of Nations alone that the path of safety and salvation can be found. To sustain and aid the League of Nations is the duty of all. To reenforce it and bring it into vital and practical relation with actual world-politics by sincere agreements and understanding between the great powers, between the leading races, should be the first aim of all who wish to spare their children torments and disasters compared to which those we have suffered will be but a pale preliminary. —*Federal Council Bulletin.*

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RIGSBEE.

Mrs. Martha Rigsbee was born September, 1845; died, October 22, 1924. Many years ago she united with Turner's Chapel Church, and ever after lived a consistent Christian life, loyal to her Church and faithful to her Master. Kind-hearted and considerate of the happiness and comfort of others, she had many friends, who are saddened by her departure, but rejoice in the hope of meeting her again.

She is survived by two sons, Hal and Elwood Rigsbee; three daughters, Mrs. Alton Wicker, Mrs. Lottie Cooper, and Mrs. Winfred Wicker, besides several grandchildren.

May the Lord comfort the bereaved.

R. L. WILLIAMSON.

VERY FAIR AND AMERICAN TO BE SURE.

The "Christian Century," an alleged religious weekly of no particular connections, whose mission seems to be the handling of those idea-seeking, thought-shirking clergymen whom the "Nation" and the "New Republic" shock too much, voices this patriotic sentiment:

"No man who values freedom of opinion and speech has any business in an army officer's uniform, just as no Christian minister whose first allegiance is to Jesus Christ, has any business in an army officer's uniform. An army, whether in time of peace or in time of war, is just the sort of thing that can exist only by the partial unmanning of the manhood of those who participate in it."

There seems to be a great deal of freedom of opinion and speech in that paragraph, which the records of our nation show was won and is protected by men in uniform. Why this bitter anti-Americanism of lily-fingered, but rough-speaking clerics? Are they bent on succeeding the "parlor anarchist" with a pulpit anarchist?

In any case, it is instructive to watch the steady alienizing of a section of the American pulpit, and the adroitness with which the Church's base is moved about in agreement with the exigencies of alien propaganda.

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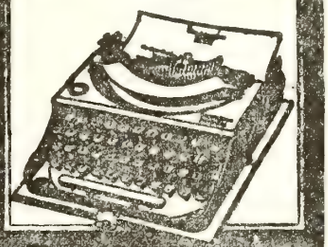

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BUHRER—PETTY.

A home wedding of unusual interest was solemnized when Mr. Paul Buhrer, of Freemont, Ohio, and Miss Lois Petty, the only daughter of Mr. and Mrs. R. S. Petty, were united in marriage. The vows were taken in the living-room, which had been most effectively decorated in green and white, and were heard by Dr. James H. Buhrer, pastor of the First Reformed Church of Washington, D. C., and father of the groom, assisted by Dr. C. H. Rowland, pastor of the bride.

The bridemaids—Misses Clara Gant and Edna Buhrer—the dame of honor, Mrs. Reynolds Blackwell, and the maid of honor preceded the bride, who was given in marriage by her father. She was met at the altar by the groom, accompanied by his best man, Mr. Jos. McNeill.

Following the ceremony, a reception was held in honor of the bridal party. Mrs. Buhrer is most popularly known in Greensboro, is a graduate of Goucher College, and for the past year has been connected with the city's welfare work. Mr. Buhrer is a graduate of John Hopkins University and is connected with the National Carbon Company, of Fremont, Ohio, where the young couple will make their home. May the blessings of heaven attend their lives.

C. H. ROWLAND.

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Little Girl (to painter copying a masterpiece): "Would you please tell me what they will do with the old one when yours is finished?"—Life.

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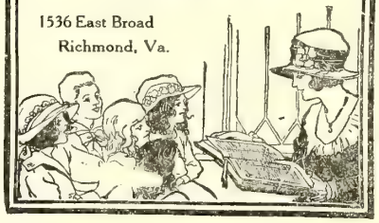

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Presbyterians Support Outsiders.—

The session of the Presbyterian Church at Buffalo, N. Y., is the custodian of a rather strange bequest. Some years ago a member of the Buffalo Presbyterian Church died, leaving a fund for the support of ministers receiving inadequate salaries within the jurisdiction of the Buffalo Presbytery without regard to denomination. As things have come about, the session is spending most of the income from the trust fund to supplement the salaries of ministers other than those in the Presbyterian Church.

Dealing with Overchurching.—

The officers of the various denominations are hard at work on the problem of overchurched districts. The Methodists of North Dakota have agreed to withdraw their work from several fields, leaving them to Presbyterians, while the Presbyterian Church reciprocates in several others. North Dakota is leading, it seems, in coping with this genuine problem.

The problem of the overchurched district is a very real one, while one-seventh of the town and country places in America have no Church facilities at all. There is much work which needs to be done, and the denominations are coming to see that competitive work does not pay, and are turning, we hope, their efforts into the many needy fields, for there is much work to do.

A Strange Amendment.—

In these days of income and inheritance taxes it is a strange amendment which Florida has just added to its constitution, making such taxes in that State forever impossible. In prohibiting the imposition of income and inheritance taxes, Florida is making a bid for population and, what one of its papers is pleased to call, "cheap money." A Cleveland paper is of the opinion that Florida has sold its birthright for a mess of pottage, just as Nevada did in its establishment of the Reno divorce court. Florida and Alabama are the only two States which have never imposed an inheritance tax. It will be interesting to note the results of the Florida constitutional amendment. The State seems to be in no need for money. Its entire State debt is only six hundred thousand, which it owes to the educational fund, and it has a large balance in the treasury.

An Idea in Religious Education.—

The Hammond Avenue Presbyterian Church, Superior, Wis., is succeeding with a week-day school of religion. Without waiting for the public school authorities to grant time off, the Church organized a week-day school of religion. On Thursday afternoons, at 3:45 o'clock, the children come to the Church for a light luncheon of cocoa and sandwiches, and at 4 the school begins. After a forty-five-minute period, the entire school is assembled, with the exception of the kindergarten, and at 5 the school is dismissed. The school is a carefully graded one from the kindergarten to the eighth grade; ten teachers are employed from the upper class of the State Normal School and are paid one dollar a week. The money is provided by a young ladies' auxiliary of the Church. The young women are enthusiastic over the success of the school; and well they might be, for on just an average Thursday recently there were 120 present and 16 absent. The school is two years' old. Last year, volunteer teachers were used, but better results can, of course, be obtained with paid teachers and those trained for the work of teaching.

It is a fine idea this of the Hammond Avenue Church, and one which many a Church could adopt where there is a school available from which to draw students.

Negro Elected Judge.—

Albert Bailey George, a negro, has been elected municipal judge of Chicago on the Republican ticket. George has an excellent record, and his election is greeted by white and colored voters alike in Chicago as a victory for tolerance and an application of the true spirit of democracy. There are but about sixty thousand negro voters in Chicago, and George's plurality over his nearest opponent was more than seventy-eight thousand, which marks it as distinctly not a negro victory, but declares plainly that the voters of Chicago based their judgment of the man not on the color of his skin, but on his fitness for the place. George was born in Washington, D. C., in 1873 of parents about 50 per cent white blood on both sides. He graduated from the public and high school there, and from Northwestern University law school in 1897. Since that time he has applied himself assiduously to the practice of law in his small, book-littered office. His record is in every respect irreproachable, and he is not aligned with the politicians, but stood on his merit. His candidacy was endorsed by the bar association of the city of Chicago. George is not the first Negro to occupy the bench, but the instances are rare. He will probably sit in a court where most of those appearing before him will be of his own color.

For Closer Co-Operation.—

Dr. Charles Chalmers MacLean, pastor of the Presbyterian Church, Batavia, N. Y., used Armistice Day to plead for a closer co-operation between Catholics and Protestants. Dr. MacLean said in part: "The hour has struck for Protestants and Catholics to do a great deal of thinking. It is in co-operation as friends rather than in hostility as enemies that we can succeed in making our nation what it ought to be. We differ in some of our religious convictions, but in the great majority of things we are very much alike. Then, why not submerge our lesser differences in the vaster loyalties and convictions of which we are capable?"

Dr. MacLean also said: "It is possible for the Christian Churches of the world to outlaw war if they become united in this great endeavor. The Church knows that war is essentially and inherently wrong. If she gives her allegiance to the things which make for international peace, she will be instrumental in ushering in the golden day when the sword shall be beaten into plowshares."

Whether or not we agree with Dr. MacLaren, there is in his words food for thought—thought which might fruit in a better application of the principles of Jesus to life; thought which might contribute ultimately to spiritual grace to walk with Him along the road of service to mankind.

Egyptian Situation Perilous.—

During the last week of November, a party of natives attacked General Sir Lee Stack, the head of the British forces in Egypt, and General Stack has succumbed to his wounds. The murder is thought to have been committed by some of the Nationalistic party, who have been demanding a larger portion of self-government for Egypt, the withdrawal of British troops, a control of the Sudan, and what amounts to a virtual control of the Suez Canal. The murder may result in a more rigorous policy toward Egypt, and a revocation of the act which withdrew the British protectorate in Egypt in 1922 and made Egypt an independent power, with King Fuad as ruler. The Egyptian Premier is just back in Cairo, where the murder of General Stack occurred, from an unsuccessful interview with former Premier Ramsay MacDonald.

General Allenby has laid an ultimatum before the Egyptian government, demanding an adequate apology, an indemnity of five hundred thousand pounds, and a withdrawal of Egyptian troops from the Sudan. All these have been granted by Premier Zagloul, and King Fuad has issued a proclamation deploring the incident. The murderers will, of course, be severely punished. In the meantime, General Allenby has given orders for the expulsion of the Egyptian forces from the Sudan which have not been withdrawn. The French and Italian governments have been sounded on the matter, and they apparently offer no opposition to the proposed British policy. The British garrison at Malta has been ordered to Egypt, and the British fleet stationed at Alexandria has been materially strengthened.

NOTES-PERSONALS

French government agents expel sixty more foreign agitators, including forty-three organizers at communist school at Bobigny.

The Christian Sun would make an excellent present for a Christmas gift. Fifty-two times a year would your friend be reminded of you.

The Sun's editor last week attended the Federal Council of Churches, Atlanta, Ga., as a delegate and member of the Executive Committee of the Christian Church.

Bishop Brent, of Protestant Episcopal Church, an American representative at the international opium conference, on leaving Geneva expresses disgust at proceedings.

Would you not like to have one of the American Standard Bibles advertised in The Sun? A teacher's Bible or a scholar's Bible would make a good present to your friend.

"Tarbell's Teachers' Guide" gives a full discussion of the International Uniform Sunday School Lessons by departments. It is well adapted to the several grades. Send your order to The Christian Sun. Price, by mail, $2.00.

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Our Orphanage has cared for 246 children in all. Of these, 137 have gone out into the various walks and works of life with the training of the Orphanage to aid them, and 109 are now being cared for and trained for life.

Have you individually, then your Church, your Sunday School, you collectively, sent in your Thanksgiving offering to the Orphanage? Superintendent Johnston set the goal at $10,000, and he ought not to be disappointed, as every dollar of the amount is needed to carry on effectually this noble work of charity.

A revival is in progress at Elm Avenue Church, Portsmouth, Rev. V. T. Crawford, pastor. The Sunday School in this Church has recently put on a campaign to add a hundred new members in thirty days, and it seems as if the school will achieve its goal. Read the plan followed, as given by the pastor in another column.

Has your Church taken the Thanksgiving offering for the Orphanage? And was every member in the Church given an opportunity to contribute something? The Orphanage should have every penny of the $10,000 Superintendent Johnston is asking of this offering. It takes money to feed, clothes, care for and educate 109 children. Let's all of us give something now to the Christian Orphanage.

Baptists in North Carolina Church work spent $3,365,416.82 during the fiscal year ended December 3d, it was announced by Dr. Charles W. Maddry, secretary of the State Baptist Board of Missions. Commenting upon the results of this year's work and contributions, the secretary said that this year has been the greatest period of achievement in all the ninety-four years of the history of the North Carolina organization.

GREENSBORO LIONS ENTERTAIN.

Twenty-seven of the best-known ministers of Greensboro, N. C., followed the example of Daniel Thursday evening last, when they entered the Lions' den and took part in a very interesting and amusing program. The ministers were guests of the Lions' Club, and while they were assigned more or less ridiculous subjects, they handled them ably and convinced the Lions that Greensboro ministers are just folks who, like ordinary humans, possess a sense of humor.

One minister from each denomination spoke, and each entered into the spirit of the occasion. Dr. C. H. Rowland represented First Christian Church, and spoke on "The Drumstick as a Community Asset from the Preacher's Standpoint."

POUNDED.

Just after a splendid Thanksgiving service at New Lebanon Christian Church, in which many took part, giving expression of thanks for the many blessings of God, both temporal and spiritual, the pastor was asked to remain in for a few minutes. I was wondering what was going to take place, with as much patience as possible. I was then invited out and escorted to my Ford by Bro. Will Tom Moore, and as I looked in at the supplies the good people of the Church had loaded on my car, others came up and handed me money.

That was not all, for about 7 P. M. other members of the Church came to my home, bringing other good things for the pantry. For this kind remembrance of these good people I cannot find words to express my gratitude for this good thanksgiving surprise. May our rich Heavenly Father continue His blessing unto them.

J. W. Knight.

AN APPRECIATION.

Will you please allow me space in the columns of The Christian Sun to offer appreciation and thanks to the good people of Arab, Ala., and surrounding community for the pounding given us on the 12th of November, beginning at about 6 o'clock and lasting until 7 o'clock?

We wish to thank our many friends for their kindness in co-operating in the pounding, and words cannot express our appreciation for so many nice things to eat and wear, and also the nice purse extended to me by fraternal orders; and beside these there was some money given us by those who did not belong to any.

I believe I will say, and I think it safe to do so, that the amount of supplies and money given us would amount to $60.00 to $75.00. The people have been wonderfully good to us during the past year.

May the blessings of God go with these good people all along the journey of life, even unto the end. There were one hundred and three names handed to me, which I expect to keep; but I will not ask for space to print them; they are members from the Methodist, Baptist and Primitive Baptist and Christian Churches.

I pray that God may ever keep us humble, and that we may ever be thoughtful of others more than ourselves. W. T. Meacham.

WINCHESTER, VA.

Our special series of evangelistic meetings at the First Christian Church were held November 16 to 30, 1924. The Church was assisted in these meetings by Mr. and Mrs. Sam Leonard Davis, of Norfolk, Va., who reached us on Sunday afternoon, November 16th, and took charge of the musical part of the services that night. There was a splendid interest and a good attendance in this first service, and the interest and attendance increased with each succeeding service.

Mr. Davis, as all who have heard him know, is simply wonderful at the piano, and of course captivated his audience with the very first selection and held the interest as long as he was in our city. Mrs. Davis, though young in the work of directing music in such campaigns, made a very fine impression on our people, and did a mighty fine piece of work, and I bespeak for her a most successful career in this most essential work of directing evangelistic singing. Her solos, too, were very much enjoyed, and tactfully selected, and the accompaniment for these by Mr. Davis was all that could be desired. I hope that these efficient workers will be kept busy in their chosen field, as they are most certainly a great asset to any evangelistic campaign.

The preaching during the campaign was done by the pastor, Mr. Morgan, who delivered some great messages, all of which met with a splendid response. As a result, there have been received into Church to date twenty new members, with several others who will join later.

The meeting was the best ever held in our Church here, and the Church feels much encouraged. For all these blessings we most humbly thank God and give to Him the glory.

Mrs. J. F. Morgan.

FEDERAL COUNCIL OF CHURCHES.

With the adoption of messages of fellowship to Churches of America and foreign countries, the Federal Council of Churches, on Tuesday, brought to a close its fifth quadrennial meeting.

A section of President Coolidge's recent message to Congress, asserting that "America has definitely relinquished the old standard of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding," was approved by the council.

In its message to the Churches of America, the council declared all denominations are for the "pacific settlement" of all international disputes. "Outlawry of war" through the development of "international agencies for bringing aggressor agencies under the collective moral condemnation of the world" also was urged.

A greater degree of fellowship in industrial and economic life and among races was called for in the prohibition law by the State and Federal governments was asked.

The message to foreign Churches expressed sympathy and a desire to be of help to them in their work. All matters in the report of the committee on army and navy chaplains requiring immediate attention were approved by the council, while special details were referred to a committee of twelve to report to the executive committee next year.

Charges that chaplains, approved by their denominational committees, have been dismissed from the service because they claimed liberty of speech and action as citizens were denied in the report of the committee on army and navy chaplains submitted to the Federal Council of Churches. Allegations that several chaplains had been discharged because of expressed opposition to "defense day" were received by the committee, one official said, and the report denied their truth. The report added that the committee understood that a chaplain in no way renounced his freedom as a citizen or as a preacher when he entered the service, but asked that the Secretary of War give a ruling.

A copy of Sir Walter Raleigh's "History of the World," printed in London in 1634, has been presented to the State Hall of History by Eric Norden, Wilmington, it was learned today. The copy was from the first edition of the book. The book was written by Sir Walter Raleigh during his long years in the tower of London as a State prisoner. It is in a remarkable state of preservation.

THE CENTRAL ACT OF RELIGION.

Religion is too rich and complex to be reduced to any one act or attitude or aspect of life. In so far as our religion is real and genuine, it will touch, heighten, and transform every feature of our lives, and, if that is so, we must not expect that we can pick out one feature and say here or nowhere the consummate blossom of religion is to be seen. But there is one act of life which does bring us in a special and peculiar way into the holy of holies of religion—a central act, without which any person's religion will always remain dwarfed and unfulfilled. This central act is worship. By worship we mean the act of rising to a personal, experimental consciousness of the real presence of God which floods the soul with joy and bathes the whole inward spirit with refreshing streams of life. Never to have felt that, never to have opened the life to these incoming divine tides, never to have experienced the joy of personal fellowship with God, is surely to have missed the richest privilege and the highest beatitude of religion. Almost all of our modern forms of Christianity make too little of this central act, and, with some truth, it has been called "the lost art of worship." The main reason for the decline of worship is the excessive desire, so common today, to have something always happening, or, as we often say, to have something "doing." Hush, waiting, meditation, concentration of spirit, are just the reverse of our busy, driving, modern temper. The person who meditates, we are apt to think, will lose an opportunity to do something; while he muses, the procession will go on and leave him behind. We hear all the time of the vast human tasks that are to be done; we are crowded with practical problems, and some of us are ready to identify religion with service; we would like to turn the Church into a soup-house, or at least into an institution for ministering to the wants of the neighborhood.

Another tendency into which we easily fall is that of making religion consist of words, words, words. Talking about God, expounding the experiences of them of old time, saying apt and lovely things about religion, occupy us much when we come together, and quite rightly so. But to what purpose do we "talk about God" if none of us can pause in our inward rush and find Him, actually meet with Him and enter into the joy of the Lord? What have we gained by recounting the "experiences" of past ages if nobody now is to have similar experiences? It is melancholy to hear of Bethels in the dim, far past if we are to conclude that that ladder between the soul and God has been pulled up, or pulled down, and that direct divine intercourse has ceased. The apt and lovely words about religion have place and meaning only if they create in us the passion and the positive intention to go ourselves on the spiritual pilgrimage, the goal of which is this holy of holies, where words about God fall away, since we have entered into the joy of his real presence.

In the right place and in the proper degree we may well consider what are the great truths of our religion, what are the structural ideas of our faith, and it is essential that we should work out, and work out intelligently, the ways and means, the plans and methods, of social service—the practical application of our spiritual insight to the society of our time—but in all these matters do not let us make the fatal mistake of supposing that religion is primarily either words or service. Religion is primarily, and at heart, the personal meeting of the soul with God. If that experience ceases in the world, religion, in its first intention, is doomed. We may still have ideas about the God whom men once knew intimately, and we may still continue to work for human betterment, but there can be living religion only so long as the soul of man is capable of experiencing the fresh bubbling of the living water within and can know for himself that a heart of eternal love beats in the central deeps of the universe within his reach.

To give up the cultivation of worship, then, means, in the long run, the loss of the central thing in religion; it involves the surrender of the priceless jewel of the soul. In its stead, we may perfect many other things; we may make our form of divine service, as we call it, very artistic and very popular; we may speak with the tongues of men and sing with the tongues almost of angels, but if we lose the power to discover and appreciate the real presence of God and if we miss the supreme joy of feeling ourselves environed by the Spirit of the living and present God, we have made a bad exchange and have dropped from a higher to a lower type of religion.

There is no doubt that, as with all the supremely great things, the act of worship calls for intense devotion, for unusual concentration, for long-continued spiritual preparation. If it is, as we believe, the very goal and pinnacle of religion—the flowering of the tree of life—then we must not expect that it will cost us nothing or that it will be reached along lines of least resistance. Religion has always demanded, for its best things, the absolute price. There is no finding without losing; there is no getting without giving; there is no living without dying. For a few dollars we can get a book on religion; for a few more dollars we can get some one to talk to us about the things of religion; but what we cannot get for dollars, however high we heap them, is this experience which is the heart of religion, this experience of God, this practice of the divine presence, this joy of being ourselves in the holy of holies.—*R. M. J.*, in *Christian Work.*

LARGE OUTLAY FOR NEGRO SCHOOLS.

North Carolina is now appropriating for negro education nearly four million dollars a year, a sum greater than the State expended for its entire educational program, white and colored, in any year prior to 1910. This was the startling statement made by Prof. N. C. Newbold, of the State department of education at the annual conference on negro education held in Raleigh a few days ago.

During the past four years the State has expended $15,000,000 for the education of its colored citizens, and is preparing to appropriate as much more for this purpose in the four years just ahead, according to Prof. Newbold, who heads the department of negro education. Eleven years ago the total appropriated for this purpose was $225,000 a year. The increase, therefore, has been about 1,500 per cent. Of the four-year budget, $2,200,000 went for higher education. Colored high schools have increased in number from thirteen in 1921 to thirty-four in 1924, and high school students from 1,347 to 5,341. The number of colored teachers has increased in four years from 3,779 to 5,037. The salaries paid these teachers during the four years aggregate about seven million dollars.

The greatest need for the immediate future, Mr. Newbold declared, is a standard four-year teacher's college, which he thought would be provided by the next Legislature. After that must come a four-year standard college of liberal arts.

Both races, said Mr. Newbold, are coming to realize the need for colored doctors, lawyers, nurses, and other professionally trained leaders. "North Carolina has faith in its negro people," he continued; "it has spent millions for their education, and it believes that there should be one standard for teachers and not two. There is still much left to be done if we live up to the doctrine of equity of educational opportunity for all the children of the State as provided for in the Constitution." Prof. Newbold called attention to the fact that less than one-half of 1 per cent of the country's criminals come from the ranks of educated negroes.

The conference was attended by the State superintendent of education and by many other prominent educators of both races from North Carolina and other States. It was widely and favorably commented on by the press of the State. The Salisbury *Post* thus expressed the general feeling: "All right-thinking people will be not only willing, but anxious, that the State undertake a bigger and a better program of help for the negroes. . . . It must not allow this good work to lag."—*Press Service Com.*

AMAZING DIVORCE RATES.

Divorces in the United States in 1923 numbered 165,139, against 42,000 in 1890. The number of wrecked homes has been quadrupled in a third of a century. American families are dissolving at the rate of 450 a day the whole year through. One out of every eight marriages in the United States winds up in a divorce court.

In twenty-five States of the Union the ratios of divorce to marriage are still more amazing.

In Nevada, in 1923, there were more divorces than marriages, due probably to the divorce mill at Reno, and in Nebraska there were 3,200 fewer marriages than the year before. In Oregon there was more than one divorce for every three marriages; in Wyoming and Oklahoma, one divorce for every four marriages; in Arizona, Ohio, Texas, Missouri, Nebraska, and Montana, more than one divorce for every five marriages, and in Idaho and Washington, every fifth marriage ended in a decree of the court. But this is not the worst of it. The divorce rate in the country at large steadily increases. In 1890, it was 58 per 100,000 inhabitants; in 1916, it was 112, and in 1923 it was 149.

In 1916 the divorces granted in North Carolina numbered 668, not including eleven counties not reported on by the county court clerk. In 1923 they numbered 1,497, not counting Surry, whose county court clerk failed to report. In eight years, divorces in the State have moved up from nearly two a day to not quite four a day the year through, counting Sundays.—*News Letter.*

SOBRIETY PAYS ABUNDANTLY.

Statistics as presented by Hon. Wayne B. Wheeler show that a million lives have been saved by the drop in the death rate since prohibition. We spend $74,000,000 less per year to relieve drink-made poverty. Over 500,000 fewer are drunk on the streets per year. Alcoholic insanity has dropped two-thirds. Diverting our former drink bill of billions of dollars to legitimate business has made possible the auto boom, which put 15,552,077 autos on our roads, giving employment to seven million people; writes monthly a billion dollars worth of new insurance, and adds eighty million daily to our savings. This is a marvelous showing of facts, and prohibition is not to be broken down by the falsehoods of its enemies.—*Herald and Presbyter.*

Prize of $25,000 for best plan for world peace through education, offered by Raphael Herman, of Washington, D. C., is awarded Dr. David Starr Jordan, chancellor emeritus of Leland Stanford, Jr., University.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RALEIGH CHURCH OPENING.

Sunday, November 23, 1924, was a memorable day in the history of our Raleigh, N. C., Church and an epochal day for the denomination. On that day a beautiful house of worship, an adequate and impressive temple of praise and prayer, was formally opened with proper and significant exercises.

Three services were held, each largely attended—morning, afternoon and evening. President W. A. Harper was the speaker at the 11 o'clock hour, using as his theme "The Uplifting Power of Jesus." "And I, if I be lifted up, will draw all men unto me," was the scriptural basis of the address. Dr. Harper never spoke to better effect, showing as he did that Jesus, and He alone, was the only solution of our personal, industrial, social and Church problems.

Dr. W. C. Wicker was the speaker at the 3 o'clock service, and delivered a very practical and illuminating sermon on "The Principles and Polity of the Christian Church." Dr. Wicker's exposition of our position as a Church made it appear imperative that our Church carry on in the world, as it has a mission, distinct and emphatic, in the thinking and activities of the times. His discussion of our principles made it clear that we, as a Church, have made a distinct contribution to Church history, and yet have a large and vital place in the world.

At the evening hour, the mission secretary preached on "Some of the Values Growing out of a Vision of God." At all three of the services there was special and inspiring music, with Mrs. Roy O. Caveness as organist and choir director.

The Church edifice is a very impressive one, builded of stone, quaried of native Wake County stone, and costing something over $100,000. The following facts were presented in the beautifully printed twelve-page program of the day:

"This Church was organized in 1881 by Rev. W. G. Clements, and a brick house of worship was erected in 1882, which was used until 1922, when, after a heavy snow, it was condemned as unsafe. The old building was taken down in 1923 to give place to the present structure.

"The new building was designed along lines termed English romanesque, and it shows the influence of what might be called 'Norman Gothic.'

"The exterior is of native stone, carefully selected to produce a soft blending of varied-color tones; the trim and carved work being of limestone. A roof of heavy, rustic, graduating slate of natural color produces a pleasing contrast with the stone, both as to shade and texture.

"The main auditorium has a seating capacity of 350, with gallery accommodating 200 more. In addition to this, the plan is so arranged that the Sunday School auditorium may be thrown in with this by means of rolling partitions, thus adding 300 to the capacity, or making it possible to address 850 from the pulpit.

"Sunday School class-rooms are provided on the second floor over the Sunday School auditorium, and the recreation room in the basement also permits being used for class-room purposes as well as various entertainments, suppers, club gatherings, etc. Connected with this large recreation room is a completely equipped kitchen and pantry.

"All pews, lighting fixtures, organ, grills, etc., were made from special designs, harmonizing with the general architectural treatment."

A cut of the building is herewith presented, which cut, however, but poorly portrays any idea of the magnificence, impressiveness and artistic finish and effect of the building. In none of our Christian Churches visited by the writer has there been a happier and more harmonizing effect of architects' skill, builders' art and designers' taste than one is impressed with as one waits and worships in this Church. If one cannot worship God with all the assent of one's mind, the reverence of one's heart, and the adoration of one's soul in this temple of prayer, then one is dull and stupid and hard-hearted indeed.

Coming, as this congregation has, into the blessed fruition of this present building, program and prospect, there must be a keen sense of gratitude and appreciation on their part not only to the memory of the sainted Rev. W. G. Clements, but to the faithful labors of many yet living who have remained true, loyal and steadfast to the Raleigh Church when the days were dark and prospects were gloomy. Surely a bright and happy day has dawned for our Raleigh Christian Church.

We congratulate the pastor, Dr. William Davidson Parry; the building committee, Prof. L. L. Vaughan, chairman; C. H. Stephenson, R. F. Harward, W. C. Adkins, Mrs. L. L. Vaughan, and William Davidson Parry; the officers of the Church, H. W. Rhodes secretary, R. F. Harward treasurer, C. H. Stephenson assistant treasurer, J. T. Holt auditor; the business board, and all who have wrought so favorably and so well in bringing to pass the opening day and the great temple of worship in which the whole Christian denomination may indulge a deep and pardonable pride.

FIRST CHRISTIAN CHURCH, RALEIGH, N. C.

COURTESY.

[Following is the leading editorial, written by a prisoner, of course, in *Good Words*, a paper issued by the inmates of the Federal prison, Atlanta, Ga.]

Courtesy is a quality of mankind that pays the highest rate of interest on the investment made. It is an attribute combining good sense and good judgment, which help to form the most desirable habit of good nature. It is a most valuable characteristic for men in any walk of life, but there is no place where it pays better returns than in an institution of this kind.

Humanity is weak, and perfection is never reached, but by the exercise of a little tact, with proper deference for the rights of others, and through the use of civility and courtesy, many rough places can be smoothed out, and thus add to the contentment and happiness of all.

We must all bear in mind that our presence here is not due to the officials over us. The absolute need of rules and regulations to govern this heterogeneous population must be admitted by every one who has given the matter any thought or consideration. The regulatory orders concerning the conduct of the men have been carefully worked out by experienced and reasonable men, and should be complied with.

The guards are expected to see that the rules are obeyed, and are perfectly within their rights and are but discharging their duty when they seek to enforce them. There are also regulations

respecting the duties and conduct of the guards which should be lived up to with equal fidelity. It is a mark of inferiority and cowardice for any man to unwarrantably exercise his authority merely for the sake of showing his power.

Unless more drastic measures are proven to be necessary to secure the enforcement of the rules and regulations than a dignified but firm request, there should never be any conflict between the wards and officials. A harsh word, or a sharp command spoken in an insulting tone, will often be met by resistance and obstinacy, when a courteous yet determined order would bring prompt and complacent acquiescence.

On the other hand, an uncivil reply, a sullen and disrespectful attitude, a defiant or indifferent disposition toward authorized rules will not, and should not, be tolerated. We should all remember at all times that each person is entitled to the respect of the other until the right of such personal consideration has been forfeited.

It would be fine indeed if each person here would use this enforced absence from society to cultivate and develop traits of character that would be helpful to them when they are again permitted to mingle with the critical outside world.

There is no single characteristic that will mean more to each one, or that will attract unsolicited assistance more quickly than the uniform use of the pleasing trait of politeness. "A soft answer turneth away wrath" were the words of a wise philosopher spoken hundreds of years ago, but they are just as true and as much in place today as they were the day they were uttered, and just as influential in producing harmony and good will among all classes of men here as they are elsewhere.

True, genuine politeness, however, must not be confused with the ceremonious fawning or cringing kind, but must be of the quality that recognizes the rights of others and the kind that is an outward manifestation of good breeding and proper training, which finds an outlet in subconscious acts of kindness and courteous consideration of all with whom we come in contact.

After all, the basic principle effecting individual relationships can be traced to the Golden Rule, which furnishes a standard for the proper conduct of men here and everywhere.

Remember this and profit by it.

HAVE WE CHRISTIANS LOST FAITH?

When ever any body of believers lost faith in their own selves, or in the distinctive mission and purpose which distinguishes them from other bodies of believers and gives them the right to live a separate denominational existence, that moment it begins to disintegrate and take into itself the processes of death.

And this, far more than anything else, has been the trouble with the Christian denomination. For two generations it has not had any clear conception of its own peculiar mission or any well-grounded conviction of its own worth to the world. It has had no outstanding and distinguishing message. Its voice, where it has not been identical with that of the other denominations about it, has been a confused and halting voice. Some of our leaders of the passing generation actually contended by speech and printed word that the Christian denomination had no mission different from that of the other denominations; that it was its business to help them evangelize the world and nothing more, and that it should get busy building up its own Churches and quit talking about unity among the followers of Jesus Christ. We have some among us yet today who are repeating those same arguments. The consequence is that a large part of the membership of the Christian Church in the past two generations have felt that there was no particular reason why they should prefer one of our own Churches to that of any other denomination. Again and again and again the writer has heard laymen express themselves on this point, declaring that "It does not matter which Church one belongs to, for we are all working for the same place in the end, anyhow." This has been a distressingly general sentiment among our people. And it has been so only because they have never been given any clear and deep-bedded conviction that denominationalism is inherently wrong and that the Christian Church has a contribution of outstanding and exceptional worth to make towards the solution of this deplorable state of division in the Church. Hence they have had no loyalty to our Church, and literally thousands of them have gone into other Churches without making any effort or any sacrifice to establish or promote a Christian Church in the city to which they have gone. A like sentiment found large footing in our ministry. Literally, scores of our men, born and reared in Christian Churches, and many of them educated in our own colleges, have gone to other denominations simply because they felt that it "does not make any difference with which Church we work anyhow!" Both ministers and laymen have thus passed freely out of our denomination with the feeling that they were thereby demonstrating their breadth and bigness and have even rested under the fallacy that they were thus actually promoting the spirit of Christian unity. All this has been possible only because our denominational leaders, our colleges, our periodicals, and our ministers, have failed to make our membership feel the great and challenging task of the Christian Church and its peculiar responsibility to stand as a protest against denominationalism and as a voice for Christian union. Our people, ministers and laymen alike, have not had it made plain to them that there is a most vital difference between the individual liberty now granted by almost all denominations and the basic principles of union for which our denomination stands practically solitary and alone. Neither have they had made plain to them the crucial importance of our message, and how infinitely worthy it is of one's loyalty and sacrifice and service. Nor have our people, ministers and laymen alike, been made to feel that they can give to the kingdom a distinctive contribution of unity and oneness which they cannot give so effectively in any other denomination; and the opportunity of which they surrender the moment they pass from our own to some other Church.

The result of all this has been disastrous indeed. For two generations, our denomination was largely barren of the spirit of self-propagation. It founded almost no Churches, it did little or nothing in a substantial way to extend its borders or to consolidate the territory which already it held. It is almost unbelievable how many of our Conferences have not organized and established any new Churches in twenty years, in forty years—or only two or three struggling ones. The majority of Christian Churches now in existence —we feel confident, though the actual statistics are not before us—are more than fifty years old. What our former leaders were doing all those years that they permitted such a state to continue, it is hard to understand. But we do know that they were not entering the growing cities and building Churches, even within the bounds of their own Conferences; and they were not even enlisting and training any great number of men for the ministry. Almost the whole generation just prior to today passed away in some of our Conferences without any young men being enlisted and trained for pastoral service—or if they were enlisted and trained, they were let go to some other denomination. And the inevitable consequence of all this lack of propagation, this dearth of enthusiastic co-operation in promoting new Churches and building up new fields, was the friction and factionalism which played such havoc in our Church during the past forty or fifty years. Such is always the result to any organization that has lost its vision and its spirit and power of self-propagation and expansion.

It would be worse than useless to recall these humiliating facts about our own past if it were not to forge a truth thereby. And that truth is this: the Christian denomination has not had the spirit of propagation, has not had the purpose and sacrifice that would send it into new fields to build up new Churches, only because it has not a compelling sense of its own distinctive mission and obligation to the world. For two generations its leaders, its periodicals, its colleges, were failing to instill into our ministers and our laymen any proper appreciation of our own denominational position and its worth to the world. For two generations our ministers, in most part, were giving no distinctive message different from that of the ministers of other denominations—or, if they were, it too often was a narrow and bigoted message that belied the principles which they preached and misinterpreted the Church which they loved and wanted to promote. And all this time from our pulpits, in our colleges, and in our periodicals, was being preached a vast deal that minimized the harm of denominationalism and was almost an encouragement to our own ministers and laymen to quit us for some other denomination when ever it came handy. Under such a regime, it is no wonder that our denomination did not grow and that our Conferences did not build new Churches.—Editorial in *Herald of Gospel Liberty.*

CHURCH PLANNING FOR THE CITY.

All over this country, civic leaders are asking themselves: What is the place of the Church in a great city?

How to plan most wisely, how to frame the most effective strategy from the viewpoint not only of the individual Church, but of the city and its environs as a whole—this is the constant pre-occupation of city pastors and enlightened laymen, whether in Church federations, councils or social agencies or more informal groups.

But in devising such city-wide policies, they often find themselves hampered by inadequate knowledge of the situation as a whole. Diagnosis comes first; prescription follows.

For the first time, the problem of diagnosis has now been solved for one great American city. The whole Protestant Church situation, duly related to its social and economic background, has been scientifically studied in St. Louis, and already far-reaching results have been achieved in that city.

The published report constitutes in effect a Church-planning guide for the American city. The questions here raised and answered are questions with which every large city has to deal. No city library can afford to be without this volume. Every Church leader, every urban sociologist, every city administrator, every official of a community chest will have need to consult it.

Written by H. Paul Douglass, the director of the survey, the report is just published in a handsome octavo volume of 330 pages fully illustrated with pictures and charts. The list price is $4.00 net, but to libraries and to a selected list of individuals it is offered at 16 per cent discount, bringing the price to $3.36. Address Institute of Social and Religious Research, 370 Seventh Avenue, New York City.

CONTRIBUTIONS

SUFFOLK LETTER.

Slavery was, no doubt, a providential movement for the freedom of a race. The slave-dealers and slave-owners did not intend freedom nor good for the slaves, but God sometimes makes the "wrath of man to praise Him." Joseph's brethren did not intend good for Joseph or future generations, yet Joseph told them when they went to Egypt for bread that "God meant it for good." The service that counts most is unconscious service; and God makes such service result in more than man intends. Columbus was not conscious of discovering a continent, but it resulted in a great nation. The slavery of Israel in Egypt resulted, finally, in an emancipated race and the establishment of a free people.

The negro slave in America was freer and better cared for than he was in Africa by his parents under the reign of despotic chiefs. His fellow-countrymen, under savage chiefs, never enjoyed as much freedom and as good opportunity as he did as a slave in the home of his owner. Slavery was freedom for the negro compared with his original state in his native country. Slavery was the first step to negro freedom. In all great movements, the beginning and the end must both be seen before a sound judgment can be reached. Of Jesus Christ, it is said that "He shall see of the travail of His soul and shall be satisfied." Looked at from Calvary alone, His life was a failure; but looked at in the light of the unnumbered throng "who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb," Calvary is a star in the night of His suffering. The slaveship was the ship of freedom, and the slave-owner was the guardian of liberty and did not know it. Had he known the sequel, he could not have ministered to the race as he did of his interest, his influence, and his affection. Unconscious, as a mother who rocks the cradle of a future President, the slave-owner and his family were training a race for freedom. That great school of freedom made out of the negro true Americans. They would not now, if they could, return to Africa; they would not speak the African language if they could; they would not adapt the customs or religion of their forefathers; they would not be any other than true Americans.

There are no better men and women in this country than the old slaves who imbibed the spirit, the manners, the social sympathies, and the religious emotions of the old-time slave. The negro ought to thank God that he was a slave, and the white man ought to join him in his freedom. There is no race question. It is a religious question. There is no international question. It is a religious question. All questions could be solved at the altar where men worship God if they would worship Him in spirit and in truth.

W. W. Staley.

HOLY NECK.

Holy Neck Christian Church is one of the old, historic Churches of Nansemond County, Va. It dates back to the early part of last century, and the congregation now occupies its fourth building. Within the last forty-two years it has had only five pastors, two of whom served twenty-five years of this period. The congregation has always been large and has made constant progress, despite the many changes in the citizenship of the community. The Church employs a pastor for his whole time, pays a good salary and furnishes a nice nine-room parsonage. The people are characterized by a high moral tone, neighborly kindness, and hospitality. They are loyal to their local Church and the general enterprises, and are especially kind and gracious to their pastor.

Church Plant.

The present building, erected under the labors of Rev. B. F. Black, is a modern structure, with large auditorium, Sunday School rooms, cathedral windows, and heating and lighting plants, and was paid for when it was built.

The Sunday School, under the direction of Bro. R. C. Norfleet, is the best since the writer has known the Church. It is well organized, well attended, and the interest good. The large number of interested young people is an inspiration. The school spent the third quarter of the present year in the study of missions.

Woman's Missionary.

The Woman's Missionary Society, under the leadership of Mrs. B. D. Jones, is a prominent factor in the Church life. It keeps up a course of mission study, raises its apportionments, contributes to specials, and cultivates the mission spirit in the congregation, through the Sunday School and special programs. The opening exercises of the Sunday School once a month are under the direction of the president, who makes them thoroughly missionary.

Under this head should be mentioned the Willing Workers, under the care of Miss Lil Holland. This is an interesting group of fine young people, doing a good work.

On the fifth Sunday night in November, the Woman's Missionary Society gave the "Magic Thankoffering Box." Notwithstanding the severe weather, a large audience was present. The participants rendered their parts well. The pageant was more than entertaining. It was inspiring, and the delighted audience responded with an offering of more than $22.

N. G. Newman.

ELM AVENUE, PORTSMOUTH.

Sunday, November 23d, there was a record attendance at Elm Avenue, Portsmouth, Va., Sunday School, more being present than at any other time in the Church's history.

The officers, teachers, and pastor held a meeting November 10th, and planned a campaign for new members. It was decided that the officers, teachers and all interested members should go out and canvass homes from which the people were not attending Sunday School, soliciting attendance.

The members of the Sunday School seemed to feel their obligation and to take kindly to the new campaign, whose objective was one hundred new scholars. Bro. J. W. Felton conceived the idea of having a nice, large poster printed in colors and hung in the auditorium, which would serve as an incentive to larger effort and would indicate by the inserted figures just the amount of progress each Sunday in securing new scholars. The poster reads as follows: "Our goal is 100 new members in thirty days! How many did you bring? If every other member was just like me, how big would our S. S. be? New scholars today—Sunday, November 16, 10; Sunday, November 23, 30; Sunday, November 30, —; Sunday, December 7, —."

We have already obtained forty new scholars, and it is expected that we will reach our goal of 100 by December 7th. There is an effort to make the Sunday School work more attractive, interesting and helpful, and to make every member not only a drawing power, but a holding power. It is hoped that this may be of value to other Sunday Schools.

Our Sunday School is certainly making splendid progress. A revival is now in progress at the Elm Avenue Church which will continue through December 7th. Efforts are being made to foster the spirit of evangelism throughout the Sunday School.

V. T. Crawford,
Pastor.

"SHOWER."

We had a "shower" in College Court last Tuesday night—at least, the members of the Ladies' Benevolent Social Union said it was a "shower." But when my wife and I looked at the dining-room after they had gone, it looked to us as if it had been a real storm, for the table was loaded with good things, and, for the lack of room, some more good things had to be put on the floor. The list of things which the shower left in its wake would read about as follows: 51 cans of fruit and pickle, 31 pounds of sugar, 8 cans of vegetables, coffee, a fruit cake, condensed milk, apples, bananas, oranges, grape-fruit, raisins, chocolate, dried fruit, pepper (perhaps that was to "pep" me up), cocoa, mince-meat, catsup, a chicken (the adies know what prealchers like), canned meats and fish, 4 partridges, soap, silver polish, furniture polish, witch hazel and playthings for Jane.

The shower left sunshine in its wake, for we knew that the gifts which the ladies brought were an expression of love and thoughtfulness. It happened that Rev. S. J. Venable, the pastor of the Presbyterian Church, and his wife were in our home when the ladies came, and inasmuch as they had been showered just a few weeks before, they knew how to share our joy on this occasion. Mr. Venable led in a prayer of thanksgiving for the relationship between pastor and people and for the joy of co-operation in the work of the kingdom. It was such an experience as makes one feel a sense of unworthiness and also inspires to deeper consecration. May God help us to be worthy of the love and confidence of this good and great people.

I might add that this "shower" is but an instance of the fine spirit and the generosity of members of the Suffolk Christian Church which has characterized them ever since we came into their midst. They have been most gracious to us, not only in their material gifts, but in their spirit of co-operation as touching the things of the kingdom. And not the least of the blessings in connection with the work here is the fine Christian fellowship and the gracious spirit of co-operation on the part of that prince of men and saint of God, Dr. Staley.

To paraphrase the words of Job, "We had heard of it by the hearing of the ear; but now our eyes seeth it"—the breadth of his mind, the warmth of his fellowship, the sincerity of his affection. Happy indeed is the young man who has such an one for his counselor, and friend, and co-worker.

H. S. Hardcastle.

FRANKLIN, VA.

The Franklin (Va.) Christian Church has planned to hold "Church Night" the first Wednesday in each month, observing the first one on Wednesday, December 2d. The members assembled at 6 P. M. in the Sunday School auditorium for supper, which was served in a most

efficient manner by Circle No. 1 of the Ladies' Aid Society. The 130 members present were served a delicious supper, consisting of barbecue, potato salad, hot biscuits, coffee and black cake in forty-five minutes.

The recreation period followed from 6:45 to 7:15 o'clock. Each department of the Sunday School, in the various assembly rooms, were entertained by appointed leaders. The beginners' and primary departments enjoyed games and story-telling; the intermediate department contests and races, and the adults an old-fashioned spelling match and peanut race.

Promptly at 7:15 o'clock every one assembled in the main auditorium for the devotional and prayer service, which was conducted by the pastor, Rev. F. C. Lester. Immediately after this prayer service, the three missionary societies held their program meeting. The Willing Workers, under the direction of Miss Maria Holland, the superintendent, had a most interesting meeting, and at this time planned to send each child at the Orphanage a Christmas gift. The young people and the woman's societies united for their meeting, with Mrs. J. B. Gay as leader, using the Christmas program as given in the *Christian Missionary,* which was most impressive.

During the missionary period, the Norfleet Bible class held a business meeting, and at the same time the deacons of the Church met in their regular monthly business meeting. From 9:15 to 9:45 the teachers and officers of the Sunday School assembled in the pastor's study for their regular monthly meeting to plan for the coming month.

Seven of the regular monthly meetings were combined with the weekly prayer service, and in every way this first "Church Night" was a success. Every one enjoyed the fellowship, and at 10 o'clock went away happy and looking forward to the first Wednesday evening in January.

CORRESPONDENT.

A SURPRISE PARTY.

On the night of November 25th, the congregation of United Christians of Lynchburg, Va., gave the pastor and his family a surprise party. A large truckload of groceries, and a small cash offering were presented to the family. We feel very grateful both for the offering and for the good wishes that accompanied the offering.

On Thanksgiving morning, the congregation gathered in the auditorium of the new Church, which is nearing completion, and held a brief service. At this service, a free-will offering for the Christian Orphanage was received. The check for $10.00 is being mailed to Mr. Johnston.

Lynchburg, Va. M. F. ALLEN.

A FEW GOOD BOOKS.

"THE LIFE OF JAMES O'KELLY"
By W. E. MacClenny.

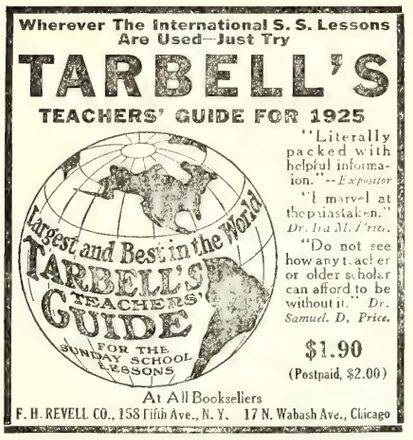
The author traces the life of James O'Kelly through many years of exciting labors. Beginning with his ancestors as far back as 960 A. D., the author gives many points to excite the interest of the reader. He gives specimens of many of O'Kelly's writings. Price, $1.50; pp. 253. Order through The Christian Sun.

"THE MINISTER"
(A series of five addresses)
By Rev. W. W. Staley, D. D.

It treats of the minister in his study, personal life, pulpit, parish and community. This is a good book for the layman as well as the minister. Price, 50c; pp. 78. Order through The Christian Sun.

"LIVES OF CHRISTIAN MINISTERS"
(Over 200 memoirs)
By P. J. Kernodle.

While it is a book of memoirs, it is more—it shows the progress of the Church and its ministers. The design in compiling was to get together material for a history of the Church. Price, $2.00; pp. 408. Order through The Christian Sun.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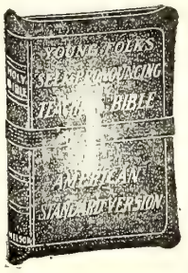

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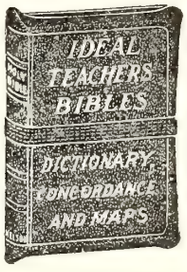

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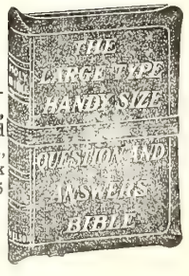

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP SUGGESTIONS FOR LOCAL CHURCH PROBLEMS.

Our stewardship department, Dr. W. H. Denison, secretary, Dayton, Ohio, presents the following fine suggestions:

1. Decide definitely to have a stewardship program.

2. Plan for it early. Decide on the textbooks to be used, the date of your stewardship school, and select the instructors for the classes early.

3. Encourage the instructors to prepare themselves thoroughly.

4. Much prayer and Bible study of stewardship should enter into the program.

5. A series of carefully prepared stewardship sermons is important.

6. The midweek service may be wisely used. The pastor's Sunday stewardship sermon may well be the theme of discussion, and he, with his people, may enlarge upon phases of it.

7. Literature carefully chosen, wisely and regularly delivered by person in the homes with comments from the pulpit, and with a check-up on its results is very desirable.

8. One or more special stewardship speakers may be secured for an occasion.

9. Reading contests with definitely assigned matter are helpful. Be sure to enlist the entire congregation.

10. Use charts and mottoes. Splendid stewardship mottoes, eight in a set, 15x22 inches, prepared by the United Stewardship Council, used by all denominations, may be secured from the C. P. A. for 25 cents a set.

11. Make a careful study of your own methods of Church finance and see how they may be made more scriptural, how improved.

12. Try to place at least one good stewardship book in each family.

13. Enlist and enroll tithers. This is exceedingly important. Tithing testimony is valuable. This bureau has a beautiful Tithers' League wall chart, free for each Church. Send list of tithers and addresses to this office and we will mail them a neat membership certificate free.

14. Write to the secretary of Christian stewardship for further suggestions.

J. O. ATKINSON,
Stewardship Secy. Southern Convention.

FIFTH FINANCIAL GOAL OF MEN AND MILLIONS FORWARD MOVEMENT.

This is the last financial goal. Many of the critics of the movement have never studied the movement enough to know that it had any other goal but this one. This goal was to obtain subscriptions for $750,000. There was subscribed $533,911, of which subscription $123,472 had been paid on October 1, 1924—just 23 per cent of the total subscription. The time for final payment on this goal has been extended to December 31, 1925. I have been often asked what total amount will be collected. After making a careful survey and taking into consideration every factor, I think we should raise at least 50 per cent of the total subscription, or $267,000. Many Churches will pay their quota; many less, and a good many nothing.

Let us all pray and work for a 50 per cent total. Every enterprise of the Church will share in the additional $144,000. The Mission Board especially needs your help. We had great faith in you. Don't disappoint us. J. E. WEST,
Chairman of Mission Board.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR NOVEMBER.

New Elam, New Hill, N. C., $3.80; Wadley, Ala., $2.24; Bethlehem, Timberville, Va., $1.76; Timber Ridge, High View, W. Va., $5.75; Zion, Moncure, N. C., $1.25; Third Avenue, Danville, Va., $8.40; Graham, N. C., $5.00; Turner's Chapel, Colon, N. C., $5.00; Liberty (Vance), Henderson, N. C., $5.18; Reidsville, N. C., $6.72; Mt. Auburn, Manson, N. C., $3.80; Elon College S. S., Elon College, N. C., $5.00; Antioch, Harrisonburg, Va., $3.55; Needham's Grove, Steeds, N. C., 60c; Salem Chapel, Walnut Cove, N. C., $1.80; Franklin, Va., $5.00; People's S. S., Dover, Del., $13.04; Holland, Va., $23.25; Fuller's Chapel, Henderson, N. C., $2.40; Raleigh, N. C., $12.50; Damascus, Sunbury, N. C., $2.18; Sanford, N. C., $4.28; Shallow Ford, Elon College, N. C., $11.54; Oakland S. S., Suffolk, Va., $10.70; Linville, Harrisonburg, Va., $7.87; Durham, N. C., $26.95; Richland, Ga., $1.30; Wake Chapel, Fuquay Springs, N. C., $5.00; High Point, N. C., $1.70; Mt. Bethel, Summerfield, N. C., $1.00; Leaksville, Luray, Va., $1.57; South Norfolk, Va., $6.87; Richmond, Va., $7.87; Berea (Nansemond), Driver, Va., $6.00; Elm Avenue, Portsmouth, Va., $5.50; Elon Bible Class, Elon College, N. C., $3.06; North Highland, Columbus, Ga., $1.71; Pleasant Hill (A), Liberty, N. C., $3.08; Wentworth, McCullers, N. C., $2.63; Palm Street, Greensboro, N. C., $16.69; Berea (Norfolk), Hickory, Va., $3.50; Waverly, Va., $22; Dry Run, Seven Fountains, Va., $2.12; Wakefield, Va., $3.44; Beulah, Wadley, Ala., $1.40; Ramseur, N. C., $4.00; Auburn, Garner, N. C., $3.03; Rosemont S. S., Berkley, Va., $7.08; Class No. 3, Rosemont S. S. (special for foreign missions), $10.00. Total S. S. collections for month of November, $300.11.

We are very grateful to these good schools for their liberal offerings to our mission cause. We trust that this number shall greatly increase, as funds are so much needed now to carry forward our missionary work at home in Carroll County, Va., and abroad in Japan. We are happy at what these wide-awake schools are now doing.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

FIRST CHURCH, WINCHESTER.

One of the most successful evangelistic campaigns ever held in the First Christian Church, Winchester, Va., came to a close last night. For two weeks, this meeting has been in progress, with increasing interest and attendance at every succeeding service.

Yesterday morning at 11 o'clock, a good audience was present and enjoyed immensely the singing of the old gospel hymns, led by Mrs. Davis and the wonderful piano playing of Mr. Sam Davis. At the close of the song service the pastor announced his subject, "What are You Waiting For?" and the text from Psalms 39:7, "Lord, what wait I for? My hope is in Thee." In this sermon, Mr. Morgan answered in a most practical way the many excuses given by people as to why they are not Christians and enthusiastic followers of the Christ. At the close of the message, ten were received into the Church.

Promptly at 3 o'clock in the afternoon, Mrs. Davis announced the opening hymn, and a fine afternoon service was on. The audience was great, and every moment of the service was enjoyed. At the close of a most enthusiastic song service, the pastor, Rev. J. F. Morgan, announced his subject, "Escape for Thy Life," taking as a text the seventeenth verse of the nineteenth chapter of Genesis.

After a graphic description of the context, Mr. Morgan declared that "When the text is rightly understood, the meaning was—escape from thy sin. Poverty may worry me," proclaimed the pastor, "and grief may bereave me, and disappointment may sadden me; but the only thing in the universe of God that can debauch, paralyze, doom and damn my soul is sin."

"In order to live," emphasized the preacher, "men must escape from the sin of indifference, from the sin of profanity, from the sin of Sabbath desecration, the sin of gambling, the sin of licentiousness, and from the sin of intemperance."

In closing, Mr. Morgan pointed out the Christ most tenderly as the only refuge from any sin, and urged all who were not Christians to accept Him.

Long before 7:30, the hour for the evening service, the Church was largely filled, and the service was begun. For nearly an hour the great audience was thrilled by the inspiring music, led by Mr. and Mrs. Davis. The last selection rendered by Mr. Davis was "God Be With You Till We Meet Again." This was very impressive, and brought the audience into a fine frame of mind for the evening sermon on the subject, "The Fivefold Invitation."

This closing sermon was one of the best of the series, and was enjoyed very much by the audience present. Mr. Morgan stressed in this sermon the invitation of the Holy Spirit, the Church, the Christian, and emphasized the fact that those who were thirsty, and all who will, are invited to come to Christ and live. At the close of the message, ten came forward and united with the Church, making a total of twenty members received during the campaign, with others to join later.

Just preceding the message, Mr. Morgan took the opportunity to express his appreciation and that of the Church for the news items carried in this paper about the meeting, and to Mr. and Mrs. Davis for their splendid work, and to the merchants for displaying placards announcing the meeting, and to all who had in any way helped to make this revival the success it was.

The members of the First Christian Church are very grateful to their pastor for the splendid work he has done in leading them in such a great revival. This is the fourth revival Mr. Morgan has conducted since becoming pastor of this Church, and all have been good; but the one just closed has been a greater success than any of the others, showing that his influence among his membership and the community is increasing.—*Independent* (Winchester, Va.).

COMPLETENESS OF DOVER CHURCH.

DEAR DR. ATKINSON:

It was with some surprise, and not a little disappointment that we read in last week's (November 20th) issue of THE SUN two or three lines in the report of Bro. W. P. Fletcher, of some of his experiences while on a visit to the Churches of our denomination, that at People's Christian Church, Dover, after inspecting the entire plant, expresses delight at such a building, stating that "the writer was led to thank God and take courage, that a building so beautiful, so worshipful and supremely so useful in carrying on God's work has been dedicated to God's glory and the upbuilding of His people," and then criticises or makes unfavorable comment of two things which, to the mind of any one who has seen the building in its entirety, could not be more contradic-

tory, unreasonable and unwarranted. I refer to the following lines of his article: "The Dover social and dining-room, and the kitchen, both very fine in themselves, are not conveniently related, and the provision for intermediates seems to be weak."

You, Mr. Editor, who visited us on our dedication day, as well as Dr. L. E. Smith, of Norfolk, and Dr. Denison, of Dayton, Ohio, know full well that no more convenient place could have been selected for the social room, or community hall, away from the main Church auditorium, so that there could never be any conflict in services, and that the kitchen and dining-room could not be more convenient if all the architects or builders in the country had studied over such a plan. By every one who has visited the builidng—and we have had them since dedication day from nearly every quarter of the country—the kitchen and dining-room, as to location, are pronounced perfect, with all conveniences known.

As to the room for intermediates, again we say there could not possibly be a better arrangement. They meet in the social, or community, hall for the opening exercises on Sunday, after which they go to the several rooms designated for them in the rear—three on the same floor as the community hall, enclosed with folding-doors, and three in the balcony over the hall. In all these rooms the teachers, or instructors, are doing good work, and happy in their work, with conveniences all that could be required.

As proof of the completeness and perfect satisfaction as to the Dover Church plant and its equipment, only yesterday (Sunday, November 23d) Mr. Eldridge R. Johnson, president of the Victor Talking Machine Company, of Camden, N. J., whose contributions made possible the Dover plant, while on a visit here at the dedication of the chimes in the tower, which he gave as a memorial to his father, Asa Johnson, publicly expressed to the large audience present at the afternoon dedication service his great appreciation of the work done, and said that he knew of no building anywhere to compete with People's Christian Church and community center, both as to quality and convenience in all respects, and the wonder to him was how the work was done with the amount of money available, and that from the commercial standpoint we had twice the value for the amount invested.

Dealing in big things with vast sums of money, as Mr. Johnson does, this expression of complete satisfaction with the Dover Church plant, in which he had no mean part, we feel that the comment of Bro. Fletcher is a little out of order and that he should not have made such a statement concerning our plant when he saw but little of it in his short stay here, which was between trains.

I hope, Mr. Editor, that you will give this expression of our disapproval wide publicity. We invite all, everybody from every where, to "come and see" the Dover People's Christian Church plant, and be satisfied as to what we really have in Delaware's State capital—the greatest Church and social center building any where to be found; a monument to the denomination, to a public-spirited citizen of New Jersey, a former Dover boy, and to a devoted and loyal pastor of People's Christian Church.

Very truly yours,

Dover, Del. HERMAN C. TAYLOR.

"GOOD WORDS."

[This caption, "Good Words," is the name of a journal of eight pages, published monthly at the United States Penitentiary, Atlanta, Ga.—"A paper dedicated to the welfare of the men in prison." It is prefaced and printed by the inmates of the prison, and the copy we have carries wholesome and suggestive articles. The following is an editorial written by the editor, W. T. McCray, who was the Governor of Indiana till taken from that high office and sent to the prison for a term.]

DISOBEDIENCE.

The history of the human race began with disobedience. The penalty following this first breach of trust was banishment from the beautiful Garden of Eden, and the introduction of sin into the world, and since that day disobedience has ever been followed by punishment of some character.

The law of obedience should be taught in the home, beginning in the early stages of childhood. The training should be of the wholesome kind that teaches respect for law and follows strictly the rules of rectitude and proper living. This prepares the way for good citizenship and happy homes. Any departure from the established rules of conduct, or any acts of disobedience of the laws of God or man is likely to inflict penalties on the mind and body that destroys happiness and peace of mind, if it does not bring on more severe punishment.

The laws of nature are never disobeyed. They are as immutable as the hills. Through all the ages they have remained inflexible and unchangeable. Since the dawn of civilization, the planets have moved in their fixed orbs, without the variation of a fraction of a second. Astronomers can calculate with mathematical precision just when definite astronomical phenomena will take place.

Such exact obedience cannot be expected to the laws of State and nation, as they are not divinely inspired. Without disobedience at first, all might have been different.

SAVING THE WORLD FOR HUMANITY.

Sir Willoughby Dickinson, British privy councilor and former member of the English Parliament, delivered an address before the Federal Council of Churches at Atlanta, Ga., last week, in which a powerful plea was made to outlaw war and save the world for humanity. Below is given a part of what the English statesman said:

"People talk a great deal about America holding herself aloof from Europe; but the fact is quite the contrary. Every day one sees America financing European countries, either in purely business affairs or in financial speculations, or in great charitable enterprises. Then we find her citizens helping to solve problems of international concern, such as that of reparations, or the sale of opium. It is time that she should dispense also some of that moral force which is the foundation of that widespread religious conviction of the American nations.

"Permanent peace can only be attained through a change in human nature. Man is a combatant animal, and until men can be induced to regard war as a crime, little progress can be made in the direction of abolishing war. A League of Nations or a Court of International Justice are useful institutions and are probably the best things that politicians can create; but they will not suffice to secure peace until the conscience of mankind is awakened. This is the duty of the Churches, and they alone can perform it."

DESTRUCTION DESPITE WARNING.

Last evening, with a congregation that filled the Church to capacity, the Rev. J. F. Morgan, pastor of First Christian Church, where special evangelistic services are in progress, brought a soul-stirring message to that vast audience on the subject, "He that Taketh Warning." The text was from the latter part of the fifth verse of the thirty-third chapter of Ezekiel, "He that taketh warning shall deliver his soul."

"God has erected and is using," said the speaker, "multitudes of warnings along the pathway of life to warn people of the danger of sin. Some of these warnings are the Bible, the Church, mother's prayers, the cross, and the holy spirit. The Church calls to every child, man and woman, to go no further in sin. But despite these warnings, many people are failing to heed them and rushing on to eternal destruction."

In closing, the pastor used striking illustrations, showing the joy and happiness of a delivered soul, and made a strong appeal for every one to heed these warnings before it is too late.

At 3 o'clock yesterday afternoon a large audience gathered at the Church to hear Sam Davis, famous blind pianist, give his experience in life. Mr. Davis made a heart-to-heart talk that was given the closest attention by every one present. It was a great opportunity to hear this consecrated young man tell of the many difficulties he had to overcome to make a decision for Christ and give his time and talents to religious work.

At the 11 o'clock service the pastor spoke on the value of Church membership, stressing the importance and value of membership in the Church. It was a strong appeal for Church people to consider the way they are treating their soul and the Church, the only institution that has as its supreme task the saving of souls. "Thousands of members are lost to the Church every year," affirmed the pastor, "because when people move from one part of the country to another they fail to value their Church membership enough by moving it along with them to the local Church which they can attend and support." The need of more regular and better Church attendance was one of the strong points emphasized.

Service tonight will begin promptly at 7:30. Mr. and Mrs. Davis have charge of the preliminary services, and the half-hour they use for songs and special selections by Mr. Davis on the piano is being thoroughly enjoyed by every one.—*Winchester (Va.) Evening Star.*

MONTICELLO C. E. SOCIETY.

The Monticello Christian Endeavor Society was organized about two years ago with twelve charter members. Since that time the membership has grown to sixty members. This society is composed of members from the various denominations of the community. However, the greater number comes from the Methodist Protestant and Christian denominations.

During the past twelve months the society presented a missionary pageant and gave the proceeds to the home mission mountain work in Carroll County, Va. Another play was also presented by the society during the summer, and by this means many hours have been made more pleasant for the sick. For this work, the sum of about seventy dollars has been raised.

A class in expert Christian Endeavor was conducted for a short time under the leadership of Rev. C. E. Gerringer. Due to illness of the leader, this work was discontinued. A prayer service is held each Sunday night, in which much interest is shown, and has proved to be of much help in developing the spirit of leadership among the young people. Another feature that has been of some interest is the monthly business and social meetings.

These are some of the results coming from a little band of members inspired by the leadership of Miss Ophelia Barker and Rev. C. E. Gerringer, who did so much to encourage the work in the beginning.

RUSSELL MCKINNEY,
LELIA WAGONER,

Brown Summit, N. C. *Reporters.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

FEEDING THE LAMBS.

"Feed my lambs."—John 21:15.

It is interesting to observe that in that remarkable conversation of our Lord on the shore of Tiberias, His first command to Peter was to feed the lambs. Jesus discovered the worth of children, called attention to them, took them in His arms and blessed them, and before He went away ordered that they should first have consideration. This is as it should be. The shepherd that ignores the lambs will soon find he has no flock. The hope of civilization and the Church is in the children. The State seems to understand this, and spares no pains in building adequate school buildings and employing well-paid and trained teachers to prepare them for citizenship. But children need a food that the State does not claim to give. This must be provided in our homes and Churches. And no loyal citizen of God's kingdom ought to complain at the cost of amply providing for them. Happy is the home and the Church where children abound! And, happier still if they are so trained and fed that the number in our homes and Churches will be no less in heaven.

Prayer.—Our Father, bless the children in our homes and Churches. Help us to rightly appreciate them and to properly feed and train them. We ask it in Jesus' name. *Amen.—T. E. White.*

TUESDAY.

TRUE BEAUTY.

*"And his face did shine as the sun."*Matt. 17:2.

True beauty does not come from without, but from within. It is not temoprary, but permanent. It is not something put on from the outside, but something which grows on from something planted within. It is not of the face, but of the heart. Yet the face reveals it, as when the enemies of Stephen beheld his face as it had been the face of an angel. The wise man said, "Wisdom maketh his face to shine," and "the fear of the Lord is the beginning of wisdom." Also, it is written that "the wise shall shine as the brightness of the firmament." That person who communes long hours with God in prayer will find upon his face the answer to the psalmist's prayer: "Let the beauty of the Lord our God be upon us." It was thus with Jesus on the mount. It was a mount of prayer before it was a mount of transfiguration. It was so with Moses, who, after forty days and night, had communed with God that the skin of his face did shine. The Bible tells of one woman who painted her face (see 2 Kings 9:30), but it did not save her. True beauty is always from within—a heart-condition where God's truth abides and where there is constant communion with the Creator.

Prayer.—Our Father, we thank Thee for Thy truth, for the wisdom that comes from above and which makes our faces to shine. *Amen.—T. E. White.*

WEDNESDAY.

SPIRITUAL BLINDNESS.

"I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."—Jno. 8:12.

Our Saviour cured several cases of blindness, but this is the only one, so far as we know, that was blind from birth. The disciples wonder and are concerned as to the reason for this man's blindness.

Many people today are bothered with causes and reasons for, and balk because they do not understand. They refuse to accept facts which they cannot reason out. They are spiritually blind, and in faith dead. This blind man accepted the fact. After Christ touched him, he didn't need a philosopher to tell him that he could see.

When Christ touches us spiritually and the sunlight of His love breaks forth in our souls, we don't need a doctor or a birth certificate to tell us we are born. We can say, "I know."

Let the light of joy into the life. Let the light of love get into thy heart. Let the light of grace get into thy speech. Let the light of peace get into thy soul. Then thou shalt see the way to eternity. It will be illumined, and thou thyself will shine on through eternity.

Prayer.—Heavenly Father, may the spirit of Him who is the light of the world so illuminate our lives that we may prove to the world that we have been with Jesus. *Amen.—B. J. Earp.*

THURSDAY.

THE WORD OF GOD.

"I have written to him the great things of my law, but they were counted as strange things."—Hos. 8:12

Ephraim has failed to acquaint himself with the law of God, and hence he has not kept it. God rebukes him for this neglect. This is a picture of ourselves sometimes. We fail in our obedience to God's Word because of our ignorance of it. We read a lot about the Bible, but it is easy to neglect the Book itself.

The Bible is God's Word for us. When we fail to acquaint ourselves with it, like as with Ephriam, being ignorant of it does not relieve nor excuse our responsibility. He has given it to us, and in it He wants to tell us the way of life; and thanks be that it is a lamp unto our feet and a light unto that way. He who reads it and knows it today finds the same loving spirit that prompted its authors and also that divine power that helps one to understand for himself.

Prayer.—Dear Father, help us to count not the Word of the Lord as strange to us, but as we search for Thy truth in it may Thy spirit teach us what Thou wouldst have us to do. *Amen. —B. J. Earp.*

FRIDAY.

THE VINE OF LOVE.

"Abide in me, and I in you."—Jno. 15:4.

This portion of the fifteenth chapter possesses perennial freshness. It is the symbol of the vine and the branches. Can the mind of man imagine a more fitting imagery to employ in setting forth the fact of an intimate fellowship for a great service? "I am the true vine," He said, "and my Father is the Husbandman." In that simple sentence is concentrated the very fullness of Jesus' mission. We see God as the planter and cultivator of that perfect Vine. We understand that the Vine is set out in the world to bring forth a great harvest of character and life for God, who is the Husbandman. "I am the Vine," said Jesus; "ye are the branches." The branches are parts of the vine; they have their life in it; they derive all strength from it; they are wholly dependent upon it. The vine must depend upon its branches for the fruit. If the branches bear not, the Husbandman cuts them away and casts them into the fire. Thus we see the disciples and Jesus in this picture completely fused in the common vine of love for the great purpose of bringing forth rich harvests for God.

Christian disciples today are His branches. If we are false, we shall wither and be worthy of elimination as part of the Vine and the plan of God, the Husbandman. But if He abides in us and we abide in His love, then shall we bear much fruit and glorify our Father who is in heaven. This Vine of love and service ramifies throughout human society. The branch is preserved wherever, by high deovtion and noble loyalty, men show that Christ abides in them and they in Him.—*Rev. Vincent G. Burns.*

Prayer.—O Heavenly Father, inspire and constrain us daily to preserve high devotion and noble loyalty to Thee, that as the branch of Thy life we may bear fruit unto Thee now and hereafter. *Amen.*

SATURDAY.

BORROWING AND PAYING.

Lessons: Ps. 37:21; Prov. 22:7; Matt. 5:42.

Are you slow and negligent in returning money borrowed from friends?

Isn't it true that when you borrow money without security from some one friendly enough to lend it to you, you put off repaying that friend until you can do so with the least possible inconvenience to yourself?

Did you ever consider that your friend may be in need of the money you have borrowed, but hesitates to embarrass you?

And so he does not ask you for what belongs to him.

No matter how strong your friendship, remember that you weaken it if you borrow and your friend gets the idea that you do not return the money as soon as you might.

There is no agency that will strain and sever a friendship more completely than an unpaid debt between friends.

The friend who feels he is being neglected while you may be favoring others cannot be blamed for allowing his friendly feelings to cool.

Borrowing and loaning among friends, unless carried on business principles, is a friendship-wrecker, sooner or later. (Copyright, 1924, International Feature Service, Inc.)

Prayer.—In Thy light, oh Lord, we shall walk and be free; in Thy providence we shall not want; in Thy guidance we shall have plenty; in Thy strength we shall be restored. Grant unto us a deep consecration of our lives and never to depart from the path of right and rectitude. *Amen.*

SUNDAY.

OUR PRAYING.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matt. 6:6.

Prayer is communion with God. It is a deep and intimate experience. Public praying is often helpful and stimulating to our spiritual life; but our best praying is done in private, when we have entered our closet and shut the door. There we can open our hearts to God. Blackest stains are washed away, and highest inspirations come there—alone!

Often, one can pray in the crowded subways of the city or on the busy corners of the world. But Jesus, whose prayer-life was perfect and beautiful, tells us to leave the corners and go to a quiet place, if our praying is to be really fruitful.

It is possible for us to pray without moving our lips or uttering a sound. As some one has said: "Prayer is the soul's sincere desire, uttered or unexpressed." But the best prayers are prayed aloud. The love and devotion, the hope and aspiration, the intercession and plea of the inmost heart, are made more real and powerful when put into words. Often our prayer shrivels and dies when we only think it. But let it be spoken, and it becomes meaningful, helpful, beautiful!

Christian Orphanage

DEAR FRIEND:

Our Thanksgiving offering is coming in nicely, and we hope during the month of December to reach our goal of ten thousand dollars for the Thanksgiving offering, and also reach our goal of twenty-seven thousand for the entire year. It will be great, won't it?

Let us all do our best to reach the two goals. If you see toward the close of the month that I am too far from the goal to be comfortable, send me your personal check to push a little. It will cheer me up some.

List of things sent in since our last report: Woman's Missionary Society, Lineville Church, Valley of Virginia, canned goods, sack dried apples; Andrew Sewing Circle, Old Zion Church, Norfolk, Va., 44 dresses, 11 gowns, 3 blouses, 3 underwear, 3 aprons; Belleview Cotton Mills, 100 yds. gingham; Minneola Mfg. Co., 100 yds. outing; Columbia Mfg. Co., Ramseur, N. C., 50 yds. sheeting; Proximity Mfg. Co., 473 yds. blue denim; Va. Cotton Mills, 87 yds. dress goods; Revolution Cotton Mills, Greensboro, N. C., 300 yds. white cotton flannel; Missionary Society, Wadley Christian Church, 1 box clothing; Shiloh Church, 1 box clothing, 1 1-2 bbls. flour; Graham Christian Church, 35 cans fruit, 4 towels; Burlington Church, Circle No. 5, 18 dresses, 7 coats, overcoat, waists, quilts, cakes, jelly; Farmers' Cotton Oil Co., Wilson, 10 bags cattle feed; Woman's Missionary Society, Burlington Church, Circle No. 4, 10 big, fat hens; Durham Ice Cream Co., 8 gals. ice cream; F. J. Strader Co., Burlington, N. C., 1 bag Irish potatoes; Kiwanis Club, Burlington, N. C., 1 bbl. apples, 1 crate oranges; Mrs. Edith Sawyer, Randleman, N. C., 3 yds. gingham, 5 dresses; Graham Providence Memorial Church, Graham, N. C., 36 cans fruit, 4 glasses jelly, 4 packages grits, 1 package of prunes; Concord Church, 1 donation of corn, wheat, potatoes, nuts, apples, beans, sugar, 3 yds. gingham; Mrs. J. T. Hawles, Holland, Va., 1 nice box of clothing; Consolidated Textile Corporation, Burlington, N. C., 250 yds. outing; Holt, Gant & Holt Mfg. Co., 100 yds. denim; Maye Hosiery Mills, Burlington, N. C., 30 doz. hose; Mrs. I. A. Hogan and W. A. Stout, 1 box mdse.; Dixie Milling Co., 1 bbl. flour.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 11, 1924.

Amount brought forward	$17,834.32

Sunday School Monthly Offerings.

North Carolina Conference:		
Mt. Pleasant	$ 1.16	
Mt. Carmel	11.51	
Elon College	2.00	
Morrisville	2.00	
		16.67
Eastern Virginia Conference:		
Waverly	$ 25.00	
Liberty	8.00	
		33.00
Valley of Virginia Conference:		
Antioch		1.74
Georgia and Alabama Conference:		
Enigma	$ 5.00	
Kite	3.82	
		8.82

Thanksgiving Offerings.

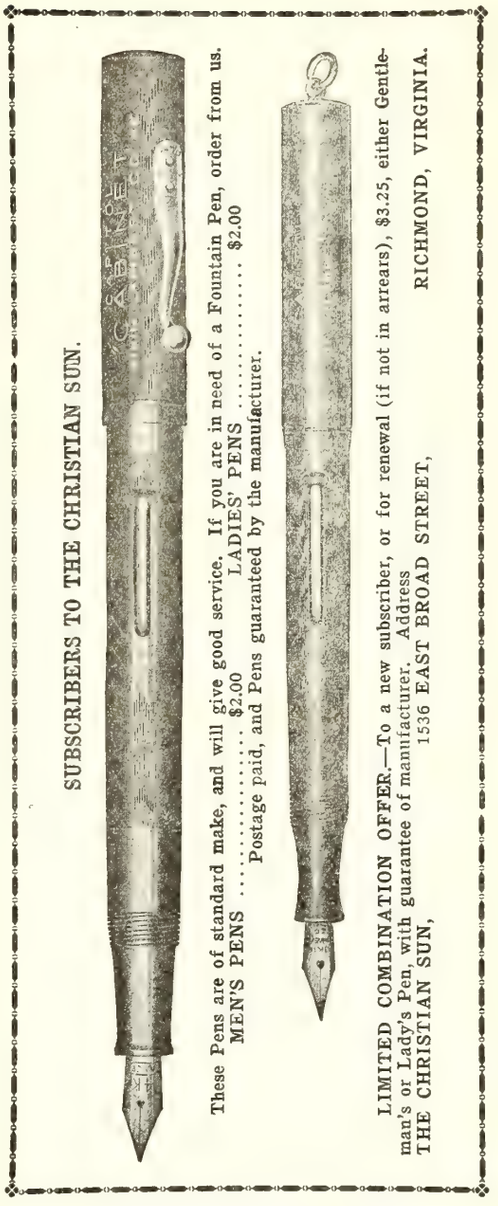
Thos. Andrews, one of our boys	$ 20.00
Pearl Goodwin, one of our girls	10.00
W. A. Erwin, Jr., Durham	100.00
Fuller's Chapel, N. C.	25.00
Naomi Boyce, Washington, D. C.	10.00
W. G. Lewallen	1.50
Alfred Apple	1.50
Mr. & Mrs. H. B. Parson, Brushart, Ky.	10.00
E. A. Portlock, Norfolk, Va.	5.00
J. J. Douglas, Urbana, Ill.	10.00
Mrs. J. C. Goodwin, Dunn, N. C.	3.00
Mrs. B. T. Holden, Louisburg, N. C.	10.00
J. P. Foister, Chapel Hill, N. C.	2.00
Mrs. S. V. Holt	5.00
W. C. Martin, N. C.	3.00
A. Goodas, Burlington, N. C.	3.00
W. A. Bilbro, Greenville, N. C.	10.00
J. B. Brown, Greenville, N. C.	15.00
Mr. and Mrs. R. E. Apple	2.00
Little Josie Johnson	.25
Oakland, Eastern Virginia	15.25
Holy Neck, Eastern Virginia	154.51
Graham School Children	2.34
New Center, N. C.	8.63
Ether, N. C.	38.50
Patterson Grove, N. C.	9.00
Eure, N. C.	12.00
Third Avenue, Danville	15.18
Franklinton, N. C.	25.00
Busy Bee Class, Nebraska	3.00
Big Oak	7.20
Pleasant Grove, N. C.	2.30
Wissler's Chapel	4.70
Concord, Valley of Virginia	16.80
Elon College	41.38
Mr. & Mrs. C. M. Cannon	1.00
Union, N. C.	3.13
Concord	18.25
Shady Grove	5.00
Reidsville, N. C.	35.50
First Church, LaGrange, Ga.	24.33
Randleman	8.00
Belew Creek, N. C.	7.00
Ever Ready Class, Bethlehem	1.50
Beulah, N. C.	10.00
Antioch, N. C.	7.00
Mebane	20.00
Mayland, Val. Va. Church	10.50
Mayland, Val. Va. S. S.	2.27
Brown's Chapel, N. C.	11.26
Mt. Bethel	9.38
Pleasant Hill (A)	14.90
Liberty, N. C.	10.00
Gospel Tabernacle, Dunn, N. C.	25.00
Wakefield, Va.	15.00
Union, Southampton, Va.	23.00
Roanoke, Ala.	11.76
United Christian Cong., Va.	10.00
New Hope, N. C.	25.00
Vanceville, Ga.	5.00
Morrisville, N. C.	10.75
Rock Hill, N. C.	2.50
Mt. Auburn (additional)	7.00
	936.07

Special Offerings.

Baptist Philathea Class	$ 14.00	
A Friend, Durham	15.00	
		29.00
Grand total		$18,859.62

Ah! what a precious privilege—the privilege of bringing everything to God in prayer! Alone, in a quiet place, kneeling, hands clasped, head bowed, eyes closed, the world shut out, and speaking aloud to Him who heareth even the humblest prayer of the little child—what peace and power and joy are there! How true the poet's lines:

"Lord, what a change within us, one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, how weak! We rise, how full of power!"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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

December 21, 1924.

Topic: "The World's Need of Christ."

Lesson Text: John 1:14-18, 3:16-21.

Golden Text: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

Devotional Reading: John 1:1-9.

Home Readings: M., Dec. 15—The word made flesh, John 1:10-18. T., Dec. 16—God's gift to the world, John 3:16-21. W., Dec. 17—The Babe of Bethlehem, Luke 2:1-7. T., Dec. 18—The vision of the shepherds, Luke 2:8-20. F., Dec. 19—The worshiping wise men, Matt. 2:1-10. S., Dec. 20—The Prince of peace, Isa. 9:1-7. S., Dec. 21—The living Word, John 1:1-9.

The birth of Jesus Christ has two aspects, as Dean Farrar writes: The nativity itself, the most stupendous fact in history (with which we began our series of lessons on July 6th) and the incarnation, a revelation of eternity, the great doctrine of our religion, which John declares in the first chapter of his great gospel. 'The birth of that little Babe in the stable of the humble inn at Bethlehem—there is the event. 'The Word became flesh'—there is the doctrine, and the mystery. God became Man. The mystery itself we cannot fathom; of that we say, 'I seek rather to believe than to reason.' "

Two friends were one day walking in the fields, talking as they walked of the inscrutable mystery of God's doings. One of them, a man of some intellectual force, whose heart however had never yet been opened to the divine light, said petulantly, "How can a man of finite mind know God? How can he discern what God is doing? How can he understand God's will?" And, pointing contemptuously to an ant-hill where thousands of insects were busy at their toil, he asked, "How can those ants understand what is in my mind?" Like a flash, the answer came: "There is only one way—by you becoming an ant and declaring it to them!" And in that answer lies everything that we need for the enlightenment of our minds, and the establishment of our hearts. For God became Man in the person of His Son, that we might have a calm, unshaken confidence in him. —*Dr. J. Stuart Holden,* in the *Confidence of Faith.*

If the symbolism of Christmas is explained to children, and they are made to see how the story of the birth of Jesus is really the source of all their happiness, Christmas will be not merely a day of enjoyment, but an influence in shaping and strengthening character. To the grown-up who instructs the child, quite as much as to the child who is instructed, the retelling of the Christmas story and the endeavor to make its appeal vivid and personal will probably bring some addition of grace if not of strength for facing life's immediate problems.

Because Christianity is the religion of friendliness, of cheerfulness, of happiness, and not a religion of gloom and asceticism, we should make the day dedicated to the founding of Christianity one of good cheer.—*Youth's Companion.*

CHRISTIAN ENDEAVOR.

December 21, 1924.

Topic: "Christmas in Poetry and Song."

Scripture Text: "Glory to God in the highest; peace on earth, good will to men."—Luke 2:14.

Daily Reading: M., Dec. 15—Matt. 2:1-12, Matthew's music. T., Dec. 16—John 1:1-14, The eternal note. W., Dec. 17—Phil. 2:1-11, Harmony of good will. T., Dec. 18—Isa. 9:6-7, Discord no more. F., Dec. 19—1 Tim. 3:16, Paul's stanza. S., Dec. 20—Rev. 5:6-14, The king's song. S., Dec. 21—Luke 2:8-16, The Christmas story in poetry and song.

There was rejoicing in the world when Jesus came. The angels announced the coming to the shepherds, and the heavenly hosts joined in a chorus of song.

Music Opens Closed Doors.

Among the boys in the army camps, you often found groups which did not want to "be preached to," and if you wanted to give them a message of the gospel, which they so much needed, it was a problem. But the solution of the problem and one that opened the door to teaching and preaching and serving them was music and song. When they wouldn't listen to be "preached at," they would sit in rapture and listen to the gospel message in a song, and it opened their hearts to remember again the things which were eternal and of which they had so great need.

One of the beauties of real poetry and song is that it never grows old and you never tire of it. You repent it ten thousand times ten thousand times, and it gets but the sweeter and dearer to our listening ears and our understanding hearts. "Glory to God in the highest" as tested on that basis is surely born of heaven and is great indeed, for of it we never have and never will tire, and when we get to heaven and ten million years have rolled beyond the rolling of the suns, and "we've as many days to sing God's praise as when we first begun," yet, even then, I am sure that we will not tire of the angel's song on Bethlehem's plains, but the saints and the cherubim will unite in its chorus around the throne and the redeemed will join in the everlasting song of "Glory to God in the highest." Real song is from the heart, and heaven's singing may surprise us in being led by those who had no physical voice here, but whose hearts have been attuned to the music of the spheres. To be sure, they have lost much here by not expressing themselves in musical cadence, but if there is real music in the heart it will out in heaven.

"Alas for those who never sing,
But die with all their music in them."

Intermediate Topic: "What is my idea of a happy Christmas?"—Acts 20:35; Isa. 41:6.

Junior Topic: "The birth of Jesus."—Matt. 2:1-11.

EVANGELISM OF YOUTH.

Rev. Henry Sweets, D. D., of Louisville, Ky., delivered a powerful address before the Federal Council of Churches at Atlanta, Ga., last week on "Winning the Youth to Christ." Dr. Sweets said, in part:

"Evangelism without education leads to superstition and fanaticism. Education without the warmth of evangelism passes into cold formalism and skepticism. The two are united in the thought of God. They must be kept together in the work of men. To neglect either is to limit the usefulness and imperil the life of the Church.

"Because of the sad neglect of the religious element in education we have in our land conditions that have awakened the serious concern of all thoughtful men and women. Our people have become educated, but there is an awful breakdown in character.

"We have given myriads of courses and innumerable facts about material things, but have failed to teach the things of the spirit. We have taught the facts of life and how to make a living, but have not put the youth in touch with the source of life nor helped them discover the real meaning of living.

"A call for action became imperative. It cannot neglect the heart, the conscience, the will, and produce the best results. Only religion can reach and successfully control the deep well-springs of man's being. The Church must be called again to her task as the teacher of religion. In every way it must endeavor to supply this great leak in the education of today.

"There are many causes for concern in the schools. The situation is serious, and the call for action is loud and clear. A true comprehension of the condition of the educational situation today gives added cause for concern and for intelligent, united action.

Education Is Safe.

"The schools are now literally crowded with their enriched curricula. The change in the social and economic condition of the home, new knowledge in the field of science, of industry and commerce, and the demands upon the physical, intellectual, practical and social life of the day have caused the educators to feel that none of the interests of life are beyond their responsibility. They argue wisely that education is not preparation for life, but life itself.

"The field of their endeavors covers all areas of human life. All except the deepest and most fundamental of all the interests of the soul. In such a crowded schedule, the Church has little opportunity to impart, and the child has little capacity to receive the needed religious training.

"When every other interest receives such careful attention, the student is apt to conclude that religion is of minor importance. The neglect of its place and sphere, sometimes unconsciously on the part of educators, produces this impression. On the other hand, many teachers believe that the central facts of religion are unknowable and are producing upon the minds of their pupils the impression that religion is in the realm of superstition, that it dwells in the dark recesses that can never be fathomed and that the intellect has no need to concern itself about such mysteries.

"Another fact that should arouse the Church and the home to clearer sense of their neglect and of coming danger lies in the fact that in reality some teachers are manufacturing a new religion, or are seeking to erect a scientific scheme to do the work that religion has done and alone can do. The end of this religion is 'socialized democracy.'

"Its law is an 'ethical code' which will lead to 'scientific morale.' Its deity is reason. Its end is character achieved by self-reliance, self-culture, self-respect and self-expression. It gives no place to a personal God, and no recognition to the moral law."

Immigration into United States has more than doubled in past two fiscal years, due to increased influx from Europe, says report of bureau of immigration.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR DIDDIES:

December is here at last! What does that mean? Oh—ee! cold days, and Jackey Frost coming every night. Did you ever see how he paints the meadows and the fields? He just takes out his little silver brush and paints our window-panes, and the meadows and the green grass. Then sometimes he pinches our noses—oh, my! and our toes—whew!—and we are so happy over it all because Santa Claus comes too the same time of year that Jackey Frost comes, 'cept—my! my! wouldn't it be great if Santa came as often as Jackey Frost?

Have you written your letter to Santa yet? Then, hurry up, little folks, do! He is very, very busy this year anyway. His work-shop is full of toys, and his workmen are busy as bees. He is getting ready. Oh—ee, I can hear, almost hear their hammers tapping away now—tick-a-tack-a-too, "we're making this for you—"

I'm going to hang up my stocking as well as you, and I am all grown up. I love Santa—do you?

Love to all Santa's little friends.

Your editor,

MADGE FLEMING MOFFITT.

THE WINDMILL.

Busily, busily
Turn the sails,
Never they linger
Unless the wind fails;
Small must the breeze be
They cannot use—
Who ever saw them
Their labor refuse?

While they are turning,
Their work to fulfill,
Many a lesson
I learn from the mill—
Learn to use gladly
All means in my way,
Thankful to labor
While it is day.

HOW ELSIE EARNED CHRISTMAS MONEY.

Little Elsie Blake ran into the room where her mother was sitting, and almost out of breath said: "Oh, mother, the girls in my Sunday School class are to help make a poor family comfortable for the winter. Please give me some money."

"But if I gave you the money," said her mother, "you will not be helping them. I shall be the one."

"But where shall I get it if you or father do not give it to me? I have spent all of my allowance, and I want it before my next is due."

"You must earn it," said her mother; "that is the only way you can truly give anything. Tomorrow you can work half an hour before school in the morning and half an hour at noon. I have a large bag of pieces which you can look over and sort the woolen from the cotton and silk and tie them in neat bundles. Then we will see what you can do after that."

The next morning Elsie was up bright and early and began her work, and at night she said to her mother: "I have finished the work you gave me and have thought of something else. Mrs. Brown's nurse is sick, and she has no one to wheel the baby. Perhaps she would let me do that in the morning, and at noon I could hurry from school, and I will be very careful with the baby."

And sure enough, Mrs. Brown was very glad to have her. At the end of the week Elsie had all her own earnings to give towards helping the poor family.

After she returned from giving the money she said to her mother: "I had a very pleasant feeling about giving that money, because I worked to get it. Could you find something to do that would help you and give me a few pennies for each week? Then the next time I am asked to give I shall have something saved."

Her mother was very much pleased, because Elsie spent her pennies very freely and never thought about any one having to earn them. The next day her mother told her how she could look over the clothes when they came from the laundry and put away those that did not need mending, and all that needed buttons she could attend to; then she would teach her to darn and then she could men the stockings.

Elsie was pleased, and before long she was a good helper for her mother, who was proud of her daughter's thriftiness. And the next Christmas Elsie had earned all the money for her presents for the family. Wasn't that nice?

THE SNOW BOY.

By Nancy Byrd Turner.

The Harlow children lived in the days when there were no automobiles. In summer they rode on the hay wagon, and in winter, whenever there was enough snow on the ground, they got black Sam, the hired man, to take them out in his home-made sleigh.

Sam was very proud of the sleigh and of Nelly, his old gray horse. He sat up very stiff when he drove, and looked straight ahead of him. Madge and Hal and little Christopher sat behind and sang.

When they heard that their Florida cousins were coming to see them they were much excited. Laura and little Phoebe, the two cousins, had never seen any snow. If only it would snow for Thanksgiving!

"We hope to take you on a sleigh-ride," Madge and Hal wrote to Laura.

"I'm going to show you a snow man," Christopher wrote to little Phoebe; at least he thought he wrote that, but he was merely making scratches that Madge turned into words for him.

So all the way up from Florida Laura was thinking about the sleigh-ride, and little Phoebe was bouncing up and down on the red plush seat and saying, "Christopher will make me a snow boy. I know he will."

For two days the sky was as clear as crystal; then, to the children's joy, it began to cloud over. When they went to bed the night before Thanksgiving not a star was to be seen, and early the next morning Laura waked every one with cries of joy, for the ground was covered deep with snow and the air was full of falling flakes. It had snowed all night long. Phoebe came flying to the window in her little night gown. "Where is my snow boy?" she cried.

Christopher strutted up and down. "I will make you a snow boy after breakfast," he promised.

"Maybe we can go sleigh-riding after breakfast," said Laura.

Sam was at the door almost before they got up from the table. "Anybody want to take a ride?" he asked; "I've got a mighty fine sleigh out here."

Five minutes later the children were snugly packed away in the sleigh. Sam was going to take them for a ride and then bring them back to the Church to join the rest of the family.

"Christopher, will you keep still?" his mother asked, for she knew that her little boy was not in the habit of keeping still.

"Yes, ma'am," said Christopher; "as still as I can."

Everybody laughed at that, and away went the sleigh, with bells jingling and old Nelly stepping high, and Sam holding the reins very tight.

Laura sat up straight with her hands in her new white muff. "Oh, this is just splendid!" she said.

Little Phoebe rested her chin on the edge of the sleigh, and her eyes were big with wonder.

"Get up, Nelly!" called Sam in a loud voice, and on they went, jingle, jangle, jingle. Oh, such fun!

Christopher wiggled with joy. He thought he was keeping still, but Madge had to hold him a good part of the time. Once he dropped his cap overboard and Sam had to stop and pick it up.

"Now, I'm going to keep as still as a mouse," Christopher said after that.

But he was a very lively mouse. As they went round a curve in the road on the way back they met a gay red sleigh drawn by prancing black horses. There were children in the red sleigh, and they leaned out and laughed and waved their hands.

The children in the home-made sleigh laughed and waved their hands too.

"I like ours just as well," said Laura.

"Three cheers for our sleigh!" cried Hal.

So they wave three loud cheers for Sam's sleigh. Just as they finished, little Phoebe cried shrilly, "And three cheers for my snow boy!"

She was pointing back at a white object on a bank at the side of the road.

"Sure enough, there's a snow man," Hal said; "I didn't see it before."

The next instant there was a cry from Madge. "Oh, where is Christopher?"

Where was Christopher indeed? Certainly not in the sleigh. Sam brought Nelly up with a jerk and leaped to the ground.

"He was here half a minute ago," Madge wailed. "Just before we passed that sleigh."

"Ho, my snow boy is moving!" Phoebe cried; "do snow boys walk?"

"It's Christopher! it's Christopher! He tumbled out of the sleigh!" cried Madge and Hal together.

Sam was already racing back down the road. In another moment Madge, Hal and Laura had scrambled out of the sleigh and were at his heels.

They found Christopher covered with snow from head to foot and crying lustily.

"O Christopher, are you hurt?" Madge cried.

He was not hurt at all, but he was badly scared and much ashamed.

Phoebe had not been able to get out of the sleigh by herself. She watched the others with big eyes as they came filing back.

When Sam had set the red-faced Christopher down and began to brush him off, her lip trembled. "I thought he was my snow boy," she said.

Christopher stopped crying and looked at her. "Phoebe," he said kindly, "just as soon as we get home I'm going to make a snow boy for you. So be a good girl."

Sam put the other children out at the Church, but he carried Christopher home to be warmed and dried off.

When service was over and the children came scampering home, Phoebe was the first to reach the gate. "My snow boy!" she called joyfully; "he's here, he's here!"

And so he was, for with Sam's help, Christopher had made a wonderful tall snow man with a hat on his head and a cane in his hand.

And so every one was satisfied.

APPORTIONMENTS OF WOMAN'S MISSION BOARD OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Following are the apportionments for the year. Wherever the assessment was raised, that society will be communicated with and explanation made.

Women's Societies.

Antioch	$ 50.00	
Berea (Nansemond)	125.00	
Bethlehem	50.00	
Christian Temple	150.00	
Cypress Chapel	60.00	
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Dendron	75.00	
Dover, Del.	100.00	
Elm Avenue, Portsmouth	25.00	
Eures	10.00	
First, Norfolk	85.00	
Franklin	125.00	
Holland	125.00	
Holy Neck	125.00	
Isle of Wight	25.00	
Ivor	25.00	
Liberty Springs	115.00	
Mt. Carmel	30.00	
Newport News	50.00	
Oakland	65.00	
Portsmouth	50.00	
Rosemont	115.00	
Richmond	25.00	
Suffolk	600.00	
Waverly	100.00	
Wakefield	50.00	
Windsor	50.00	
		$2,465.00

Young People's Societies.

Antioch	$ 30.00	
Berea (Nansemond)	100.00	
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Bethlehem	80.00	
Christian Temple	85.00	
Cypress Chapel	40.00	
Dendron	65.00	
Dover	75.00	
First, Norfolk	55.00	
Franklin	55.00	
Holland	110.00	
Liberty Springs	105.00	
New Lebanon	150.00	
Portsmouth	35.00	
Richmond	30.00	
Suffolk	300.00	
Spring Hill	10.00	
Union (Surry)	25.00	
Waverly	105.00	
		1,475.00

Willing Workers.

Berea (Nansemond)	$ 55.00	
Christian Temple	50.00	
Damascus	25.00	
Franklin	55.00	
First, Norfolk	55.00	
Holland	60.00	
Holy Neck	55.00	
Mt. Carmel	20.00	
Rosemont	30.00	
Spring Hill	10.00	
Suffolk	60.00	
Windsor	35.00	
Waverly	30.00	
		540.00
Total		$4,480.00

After a vote of appreciation was extended Mrs. Cartwright for the splendid entertainment of the day, adjournment was made, to meet in November, 1925.

MRS. M. L. BRYANT, President.
MRS. L. W. STAGG, Secretary.

Put *yourself* on your Christmas list

YOU can give to yourself at Christmas time, and yet be as unselfish and as charitable as you like to be. Buy Christmas Seals.

Everywhere there are men and women whose only hope for life and health is in the Tuberculosis Associations. Christmas Seals furnish the funds to bring these men and women sufferers from tuberculosis back to health. When you buy Christmas Seals, it is *you* who are giving them the greatest gift that lies within the reach of man—the gift of life.

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The National, State, and Local Tuberculosis Associations of the United States

AVOID ACCIDENTS WHILE HUNTING.

Some time ago I read that over 300 persons were killed and 1,500 hurt in this country last year by shooting accidents. You may be surprised to know that 70 out of every 100 of the persons killed or hurt were boys below twenty-one years of age. Most of these accidents were due to carelessness, and not knowing how to handle the gun. Therefore, I am going to give you some rules about hunting and handling a gun which all experienced hunters follow.

1. Do not load your gun until you get to your hunting-place, and be sure to unload it when you have finished hunting. By all means do not carry a loaded gun in the house. Do not think that the gun is unloaded, but *know* it.

2. Put your gun in your automobile, buggy, wagon, or boat so that it can be pulled out by the butt with the muzzle away from you. A large number of accidents are caused by the hunter drawing the muzzle of the gun toward him. Remember that the only time a muzzle is safe is when it is pointing away from you.

3. Never climb a fence, cross a stream on a log, or climb a tree with your gun loaded. When reaching a fence the gun should be placed on the ground with the butt nearest the lowest rail or strand of wire. After climbing over the fence you can pull the gun through with the butt end first.

4. Many accidents are caused by the hunter stumbling, thereby causing the gun to fire. The first thing to remember, if you should stumble, is to swing the point of the gun in the direction it will do least harm.

5. If you should have occasion to stop when you are hunting, do not rest the gun against a tree or clump of bushes. Put it flat on the ground.—*Uncle P. F.*, in the *Progressive Farmer*.

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Select Notes

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GOLDEN RULE SUNDAY OBSERVED.

Golden Rule Sunday was observed throughout the United States Sunday and marked the closing day of the 1924 campaign for funds for relief of 100,000 homeless and destitute children in the Bible lands of the Near East.

Many in this country ate the same food that is served the Near East orphans throughout the year. Addresses appealing for financial aid were broadcast by radio. Contributions from Virginia to the cause should be sent to Waller Holladay, Near East Relief, American National Bank, Richmond, Va.

WASHINGTON SOUVENIR.

A section of the elm tree under which George Washington stood on July 31, 1775, when he took the oath as commander-in-chief of the armies of the United Colonies, has been presented to the Hall of History by the city of Cambridge, Mass.

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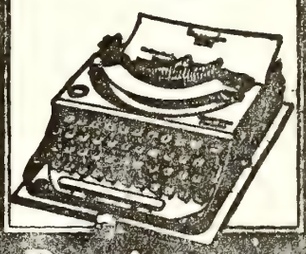

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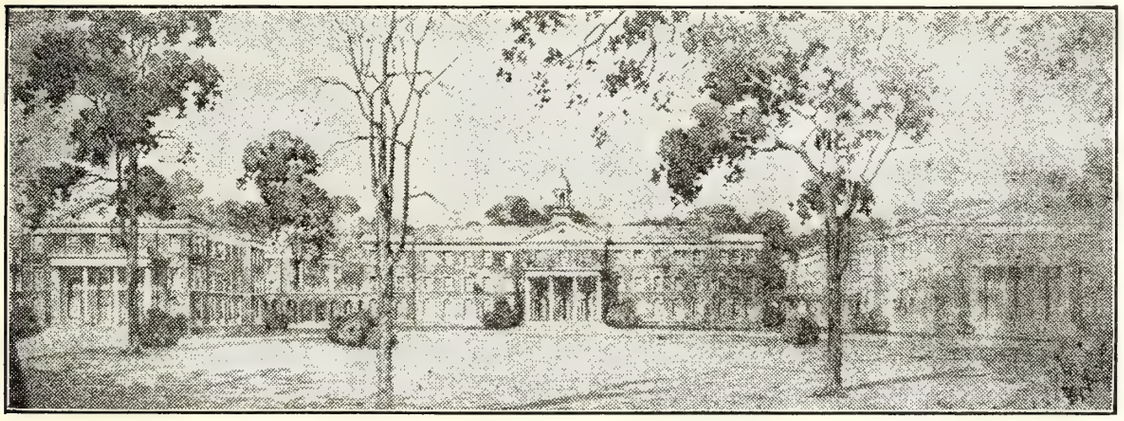

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SCIENTIFIC WORKER'S FIELD IS SUBMERGED.

The opening of the big Wilson Dam at Muscle Shoals during 1925 will blot out a laboratory of science. Under the direction of Dr. J. Walter Fewkes, chief of the bureau of American ethnonogy of the Smithsonian Institution, Gerrard Fowke, a trained scientific worker, has been exploring Indian mounds at Muscle Shoals that will be covered with water when the big Wilson Dam is put into commission. The relics which Mr. Fowke found are being packed up to be sent to the institution for study. Just what Indian tribe they belonged to remains to be determined.

The Tennessee Valley Historical Society invited Dr. Fewkes to have the mounds explored, and he sent Mr. Fowke to excavate them at the mouth of Town Creek, Colbert County, Ala., some two months ago. Dr. Fewkes also made a trip to the point recently and brought back with him to Washington some of the scientific finds. They include copper ornaments, beads and a species of breastplate, showing, Dr. Fewkes said, that the Indians to whom they belonged prized that metal highly.

Mr. Fowke took two representative mounds and found that one was a large mound of mussel shells and the other a burial mound. The countless shells of mussels, which the Indians apparently took from the Tennessee River, are remains of their feasts. With a variation in the spelling, Dr. Fewkes explained, the fresh-water mussels in that river gave their name to Muscle Shoals. The debris usually found in an Indian village was encountered in the mussel mound, interspersed with flint heads, knives, fragments of pottery and stones used in cooking.

Mr. Fowke, in a report recently submitted to Dr. Fewkes, said many skeletons were unearthed often with big stones weighing twenty to thirty-five pounds placed upon them. On account of the cotton cultivation, he was unable to give the exact height of the mound, but estimated it at nine feet. Traces of a village and of fire used to cook the mussels were found in the vicinity.

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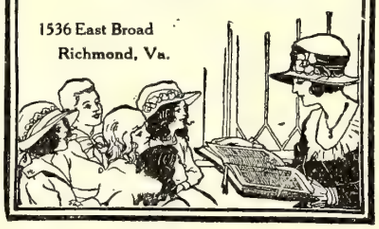

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, DECEMBER 18, 1924. | NUMBER 51.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Unemployment.—

The average unemployment in the United States, year in and year out, is 10 to 12 per cent. In numbers, American unemployment affects from one to six million persons.

Italy Subjugates Tripoli.—

According to reports from Rome, Syrte, the city where the rebel chiefs of Tripoli have made their headquarters, has been invested, which marks the completion of the subjugation of the Tripolitan coast. Syrte has been long the center of arms' smuggling, and its capture will greatly aid in the maintenance of order in Tripoli. When Italy entered the war in 1916 it became necessary for her to give up the conquest of Tripoli, but it has recently been resumed with gratifying results, in spite of the fact that much of the wrok which had been done had to be done over again because of the interruption.

Canton Devastated.—

Reports from China declare that the city of Canton, China, is a dead city, so far as commerce is concerned, for many years to come. Its practical destruction is a result of the war between Sun Yat Sen and the local merchants. While Canton lies in ruins, there is still threats of more fighting on both sides, and many refugees are seeking safer localities. During the pillaging and burning, more than five hundred people were murdered, and more than three thousand houses and shops were burned. These are more fruits of war, and greater proof that the Spirit of Jesus is needed in the world. Could we but hear His voice, the turbulent world must needs be silenced. We are His speakers. What do we say? Do we keep silence?

A First Step Made.—

As the first step of a plan of co-operation that is to extend throughout the city, thirteen Churches of St. Paul, Minn., united in a thanksgiving service. Besides the evangelical denominations, the Unitarians, the Universalists, the Swedenborgians and the liberal Hebrews took in the service, which was held in the People's Church, with its pastor, Rev. Howard Y. Williams, presiding. Rabbi L. J. Rothstein offered the prayer, and Dr. J. W. Holland, pastor of the First Methodist Church, was the preacher of the hour. How great a thing it is for brethren to dwell together in peace, and how such thanksgiving services are causes for rejoicing, as they point the way to harmony among the people of God. The Christian Church stands for that unity for which Christ prayed; that unity that existed between Him and the Father.

The Fascisti Struggle for Life.—

The Fascist party in Italy are putting up a desperate struggle for existence. This has been necessitated by the disclosure of a letter from General Balbo, commander of the militia, in which he urged the use of force in the suppression of the Communist forces. Italian newspapers are strong in their denunciations of the government, and Premier Mussolini is put in an embarrassing position. General Balbo has been dismissed, but this does not seem to have palliated the opposition, which is steadily growing stronger, and his dismissal has been received by his personal following with thinly veiled threats of discontent. The Fascisti are facing a critical situation in Italian affairs.

Mexico Inducts a New President.—

On December 1st, Mexico experienced an event which is said to be epoch-making in its character. General Alvaro Obregon retired from the presidency of the Southern republic, and President-Elect Galles was inaugurated. General Obregon closed his four years as Mexico's executive, and allowed his successor to take over the reins of government in peace—a thing which has occurred in that turbulent country only once in the past century of its history. He succeeeded in completing his term of office, which is a feat accomplished by only five of his predecessors, of which there have been some twoscore.

Ex-President Obregon has done much for his country. During his administrations he has resumed diplomatic relations with the United States and with Russia. He has suppressed the De la Huerta rebellion, and has disbanded the undisciplined agrarian and labor units which he used in the suppression of the rebellion. General Obregon will retire to private life, but will stand ready to serve his country at all times.

A Campaign for Better Feeling.—

With the addition of Dr. John W. Herring, former pastor of the First Congregational Church, Terre Haute, Ind., the Federal Council of the Churches of Christ in America is undertaking a definite and positive campaign for the establishment of good will and better understanding between Jews and Christians in this country. Their aims are summarized as follows: to study the causes of ill will; to establish contacts between Jews and Christians in experimental centers; to discover projects in community betterment in which Jews and Christians can co-operate; to watch the press to correct false and irritating statements, and to create a literature for the shaping of a better public opinion on the matter. It is to be the business of the commission headed by Dr. Herring to cope with the anti-semitic movement so prominent in some quarters.

The Temple Emanuel, Duluth, Minn., has been without a rabbi for some time, and during the interim Christian ministers have been asked to preach at the regular Friday evening services. There has been a kindly response, and a kindly reception. This is one of the very hopeful signs pointing the way to a better understanding between the Jews and Christians. Centuries of prejudice are to be broken down, and the task as great. We should give the effort our sympathy, our help, and our prayers.

The Spirit of Helen Keller.—

Having heard of the accident which recently befell Fannie Loptman, Brooklyn, N. Y., who is thirteen years old, crippling her for life, and knowing the bitter days ahead, Hellen Keller, the deaf and blind pioneer woman, so widely known, wrote her: "I have just read in the newspaper about your accident, and I feel I simply must write to you. I am very, very sorry. My heart is full of sympathy and love for the dear, brave little girl who is bearing everything with such sweetness and courage. All my life I have had unusual obstacles to overcome, and in spite of them I have found life beautiful. I have been able to do something for myself and others. You, too, dear Fannie, will learn to find beauty and happiness in the world. Grief and pain are but the soil from which springs the lovely plant, unselfishness. Be gentle and learn how to suffer. When one suffers patiently, one suffers less. I am very much older than you, and many of the secrets of life which you will only learn little by little have been revealed to me. Believe me, dear, the future is shaped out of the past. Whatever you can do to live bravely without impatience, and without complaining, will help you to live some future day in joyful contentment. When trouble first comes, we do not know what to do with it. We are bewildered. But after a little while we learn our new part—the thing we can do best—and we take up the task God puts into our hands with a smile in our hearts. I am sending you the story of my life because I hope it may encourage you. You will see that even deafness and blindness are obstacles that can be overcome." When we read such a letter, we wonder no longer why or how Helen Keller is great. She is great because her spirit is great, because her courage is great. We have quoted her letter here because we feel that so many of us need it at times graven upon the tables of our hearts. Her message will stand us in good stead as we face seemingly unsurmountable difficulties, as all of us must sometimes. This courage, this faith is based in an unquestioning reliance upon the power of God to achieve through her.

NOTES-PERSONALS

Rev. Elisha Bradshaw has fourth Sunday open for service. Please write him if your Church needs a pastor. His address is Walters, Va.

At the First Christian Church, the pageant, "Following the Star," by Mrs. W. T. Walters, will be given next Sunday evening, December 21.

Would you not like to have one of the American Standard Bibles advertised in THE SUN? A teacher's Bible or a scholar's Bible would make a good present to your friend.

The fifth anniversary of the organization of the Sunday School of the First Christian Church of Richmond, Va., will be held January 4, 1925, Dr. W. C. Wicker being principal speaker.

The children's Christmas exercises of the Sunday School of the First Christian Church will be held on Tuesday evening, December 23d, under the direction of the S. S. entertainment committee.

Order your copy of "Peloubet's Select Notes" through THE CHRISTIAN SUN. There is no book so well suited to help one in the study of the International Uniform Sunday School Lessons. Price, by mail, $2.00.

"Tarbell's Teachers' Guide" gives a full discussion of the International Uniform Sunday School Lessons by departments. It is well adapted to the several grades. Send your order to THE CHRISTIAN SUN. Price, by mail, $2.00.

Rev. V. T. Crawford seems to be beginning his work well with the Elm Avenue, Portsmouth, Church. Thirty-three names have been added to the membership of the Church since he began the work, and a very successful and happy revival has recently been conducted. The Sunday School is also rapidly developing into one of large and enthusiastic proportions.

Prof. J. N. Dales and wife, of Drayton, Onterio, Canada, have been constrained by the Board of Management of the Ministers' Home, of Lakemont, N. Y., to take charge of the Ministers' Home and undertake the duties of superintendent and matron, respectively. One who knows these good people will have no hesitency in declaring the choice a wise one. It will mean much to the Ministers' Home to have Bro. and Sister Dales in charge of that institution.

Our South Norfolk congregation, under the able and enthusiastic leadership of Rev. O. D. Poythress, is making progress in erecting the new and ample Church building. Even with this program on, which means enormous sacrifices on the part of this congregation, the Sunday School of the Church has voted to double its monthly offering to missions during the coming year. This is the kind of faith that carries a devoted people through a trying ordeal. It is the kind of faith that helps all Sunday Schools that undertake in this way.

In 1823 Noah Webster, compiler of the dictionary, was so hard up for cash to carry on his great work that he asked friends and acquaintances to buy a small volume he wrote called "Letters to a Young Gentleman Concerning his Education." Its retail price was $1.25. In one begging letter, he said: "My dictionary has cost me twenty-six years of labor and about $30,000. If I succeed I shall reimburse myself and be able to compensate all my friends for their advances. If I should not, I shall be left in my old age wit hsmall means for subsistence."

Rev. Herman C. Caviness, who was ordained to the Christian ministry in our State Conference at Raleigh, is a busy evangelist, and the Lord seems to be using him in great power. He began a series of meetings under the auspices of the Christian Church at Clayton, N. C., December 14th, with the expectation of extending the meeting until January, the Lord willing. Here's hoping and praying that great good shall be accomplished and many souls won to a saving knowledge of our Lord through these meetings.
edge of our Lord through these meetings.

The pulpit of the First Christian Church of Richmond, Va., was filled by Dr. W. A. Harper, president of Elon College, last Sunday morning. The audience was much pleased with his highly instructive sermon. At the evening hour the audience enjoyed an illustrated lecture. The pictures shown included THE CHRISTIAN SUN, the Christian Orphanage, the burning of Elon College, the new Elon, the mountain work in Carroll County, Va., mission fields in Japan and Porto Rico, and home mission Churches aided by the Southern Christian Convention, including the First Church of Richmond.

St. Luke's Christian Church, Dover, Del., Rev. R. S. Stephens, pastor, has recently held a series of revival services in which there were eight professions of faith in Christ and eight accessions to the Church. The Sunday School of this Church voted in October to give one Sunday's offering per month to missions, thus joining the list of our loyal and wide-awake schools who are making great things possible in our missionary endeavor and program. The Church has also recently organized a Ladies' Aid Society with twenty members. Dr. Stephen's hearth is much improved, and the effects of his good work are being shown in the upward look in all departments of the Church.

The Christian Church was well represented at the Federal Council, in Atlanta, December 3-9. Those attending were Dr. Frank G. Coffin, president of the General Convention; Dr. J. F. Burnett, secretary; Dr. W. H. Denison, secretary of stewardship; Dr. Omer S. Thomas, secretary of home missions; Dr. W. P. Minton, secretary of foreign missions; Dr. Martin Summerbell, president of Starkey Seminary; Dr. L. E. Smith, president of Southern Convention; Dr. W. W. Staley, associate editor of THE CHRISTIAN SUN; Dr. S. L. Beougher, president of Bethlehem College, and J. O. Atkinson, editor of THE CHRISTIAN SUN. From the great meetings held at the council and marvelous sermins and addresses, these brethren should carry many good ideas and much inspiration into the work of our own communion.

ANNOUNCEMENT.

Dr. Atkinson will preach at Mt. Auburn the second Sunday in January, 1925, at 11 A. M. If any of the Churches of my charge desire to have preaching while I am away this winter, they can, of course, make their own arrangements. Rev. Jas. L. Foster, Elon College, has kindly offered to aid, as he has no appointments for the first, third and fourth Sundays.

D. A. LONG.

EVERY MEMBER A SANTA CLAUS.

December 18, 1924.

Dear Santa Claus:
Please, Santa Claus, don't forget **The Christian Sun,** 1536 East Broad Street, Richmond, Va. M. EDITOR.

In the Southern Christian Convention there are 10,000 families represented in the Christian Church; less than one-third receive THE CHRISTIAN SUN, the other two-thirds do not—that is to say, only one member in ten reads his Church paper. What is to be done about it?

A few "ifs" and "becauses"—

If the pastor's salary is unpaid, it is because too few families take the Church paper. Who is the logical person to look after these non-subscribers?

If the Conference apportionments are not paid, it is because too few members take the Church paper. Again, who can best broach the subject of becoming a subscriber?

If the missionary and educational interests of your Church are at a low ebb, it is because too many families fail to take their Church paper. Who, now, is responsible?

If your Sunday School is lifeless and unsuccessful, it is because your officers and teachers do not take and read their Church paper. Who elects or appoints these officers, and why are they chosen?

If your Church is cold and indifferent, it is because more members need the warning influence of THE CHRISTIAN SUN. Should a personal appeal be made, in addition to a public appeal, for subscriptions?

Again—

If your Church means anything to you, ask yourself what it is; and if you mean anything to your Church, ask yourself what it is. Repeat the question over and over, "What is it?" till you find the answer.

Now— put THE CHRISTIAN SUN on the list of home necessities, and read it. Seek to build up your Church interests.

GUESTS MOST WELCOME.

Long distinguished though Atlanta has been as a gathering place for great Conventions, it was never before her privilege to entertain a company at once so broadly and so highly representative as the delegates and visitors now assembled for the quadrennial meeting of the Federal Council of Churches of Christ in America. They stand not only for impressive numbers, but also for potent and creative ideas.

It means much that they represent forty-five million Christians of America and constitute the world's largest group of evangelical Churches. It means more that, with thoughtful and generous purpose, they are devoted to the bringing in of that better hope of humankind, for which men of good will, the earth around, now labor, and of which the wisest spirits have ever prophesied.

The city's warmest welcome goes forth to each guest within her gates, and particularly to those from far lands across the seas, who have come bearing witness to a brotherhood broader than nations and deeper than creed.—*Atlanta Journal.*

QUESTIONS ON CHURCH-GOING.

"Why do people refuse to go to Church?" is the question asked in a letter sent to all members of the Episcopal Church of St. Luke, in Philadelphia. Dr. David M. Steele, rector, said nine-tenths of Church members stay away because they do not want to attend. He wants them to say why they do not want to attend. He declared he could not understand people who want the credit of being Christians "but whose habits and customs of life are such that the Church might as well not exist."

TWELVE INTERNATIONAL MOVEMENTS.

By Rev. R. F. Brown, M. A.

I. UNIVERSAL QUEST OF FREEDOM.

Freedom is not a dream, a theory, nor a fallacy. Liberty is not license, neither can it be made up of negotiations. Freedom from the bondage of law is not release from the obligation of duty. There are worst indictments against slavery than the fact that it imposes restrictive measures and irksome tasks. Slavery makes men servile; and servility is a base travesty against the very nature of man.

This movement toward freedom first finds expression in the individual. The desire for freedom is inherent in the human heart, universal in its appeal, and powerful in its grasp upon humanity. It is because of this fact that the movement has traveled so rapidly and will finally become a universal reality. Its boundaries are destined to be marked only by the limits of the world. To the appeal and challenge of such a movement, the heart of man responds without hesitation. It could not be otherwise. To all students of history and life, it is perfectly clear that the social instincts and impulses of man crave and demand the joy of personal freedom to the same degree and in the same uncompromising manner that his physical nature craves and demands food. And without the fulfillment of this desire, man is incomplete. Freedom is an essential element in human life. But a person may enjoy physical freedom and yet be a captive. His intellect may be keen, grasping, and far-reaching, and still a person may be a prisoner. Knowledge may point the accusing finger at the man who possesses it. Ignorance may become the mother of spiritual slaves. He who would not become the victim of slavery must look well to the use he makes of his liberty and possessions. Knowing, being, and doing may enslave man's soul; and no man is free whose soul is under bondage.

Not until man was able to enlarge on the conceptions of the primitive man touching freedom was he successful in initiating a constructive movement which had an ethical, moral, spiritual and social bearing on life. To mention a few of these movements will fulfill the purpose of this article.

One of the social experiments, the influence of which has been felt from the days of the early Roman empire, ancient Egypt and Russian czarism to the present day, is the gradual rising resentment and successful warfare against the enslavement of humanity. Wherever and whenever in the history of the world there has been a growing conviction that one man has no right to own another or direct the career and fortunes and destiny of another, a movement started then and there—although it may have found lodgment in a single heart—to bring liberty to the man whose freedom was invaded and whose rights were disregarded by others. The feeling of responsibility for others gave rise to this prohibitive social experiment. It is such a fellow-feeling of kindred relationship and the assurance that man is responsible in more ways than one for the freedom and happiness of other men that made possible the outlawry of slavery. Man has entered into this and many other heritages without reckoning the cost that some one paid to make them possible.

From a purely social standpoint, to say nothing of the other aspects of it, slavery has always been wrong; and that which is wrong always meets defeat. Under the harsh rules of the Roman empire, slavery flourished and human life was cheap. There was no social life or social equality for woman. She had no choice in marriage, no authority over her children; but, like a beast of burden, she was regarded as common property, held in contempt by her husband, and was unable to extricate herself from his tutelage and domineering power. And what was true of the Roman empire was also true of other empires.

The ruthless enslavement and heartless destruction of child-life which characterized the Roman empire in the primitive days of the Christian era is a fact very difficult to accept were it not in perfect harmony with the trend of that ruthless, heartless, and bloody age. And we look back upon the awful deeds of these people with a feeling of disgust; and while a lump rises in our throats and our blood runs cold as we think of the total disregard for child-life in the long-ago, we sit still and allow human slavery to flourish today in this fair land. In the days before the Christian era, men were allowed to remain in bondage and suffer at the hands of the overlords. Behold the galley slaves working in the ships of Rome and Egypt. They were chained to the oars by the wrist and compelled to work at their irksome task, keeping time to the beating of a hammer in the hand of the chief slave-driver. Under the dread of the whip wielded by other slave-drivers, these men were kept straining at the oars; but in times of battle they were driven by the instinct of self-preservation. They had no freedom until the friendly hand of death snatched them from their tasks, or from overexertion they became unconscious. Then the slave-driver cut off the hand and threw the slave overboard, dead or alive, and chained another slave in the place of the one cut loose. We rejoice that an awakened conscience has made such awful deeds by such intrepid people impossible. But is all of humanity set free?

A heart-sickening picture is given of the Russian slaves who worked in the mines opened by Peter the Great. In his book, "Pagan and Christian Creeds," Carpenter says there were many slaves in the Russian mines, some of them criminals, many of them condemned, and many were innocent. They were chained to their wheelbarrows day and night. They, too, never knew freedom until they died beside their wheelbarrow, or until sickness made it impossible for them to stagger at their terrible task. Such was the life of the common man under the czars of Russia. Our souls rebel at such a life. But, again I ask, do the people of the world have freedom today? Is America guiltless?

In the middle ages we find that certain classes had no more liberty, and life was held no more sacred than under the harsh rules of the Roman empire and the reckless sway of the Russian czars. But the enslavement of one man by another man was not sanctioned by the Creator; and in spite of the non-Christian philosophic system which developed an order of life void of a conscience and which could not see the wrong wrought by the enslavement of humanity, the leavening force of a social impulse surged for expression and began to purge the polluted social order, driving out the spirit of inequality, and making it impossible for the black-hearted profiteers and clamorers for gain to barter in human flesh, or relegate to the low level of an animal the beautiful handiwork of God as expressed in the childhood, womanhood and manhood of the world. Again we rejoice because of the hopeful changes brought about. While conditions in the Roman galley, the Russian mines, and the Egyptian lands have been changed by the awakened conscience of such rulers as Constantine and Justinian, and others; and while human slavery, oppression and the ruthless destruction of human life are matters of history; while the ancient scenes of inhumanity have been changed to scenes of equality of social life and, in some places, equality of opportunity; while the peerless and untiring spirit of Washington led to a successful consummation the terrible conflict between the will of a king and the wish of stalwart souls for religious freedom; and while Lincoln, whose soul was oppressed by the enslavement of humanity in America, led other stout hearts in an awful war between the States which ended in the emancipation of a million souls; and while in America and in other parts of the world there is a praiseworthy emergence of womanhood and a complacent ecstacy over the opportunities afforded the childhood and youth of the world, there are yet exposed to human gaze many sad scenes. Behold the China's time-worn custom of binding the children's feet, and the ruthless and heartless exposure of babyhood; the polygamy, concubinage, the laxity of marriage relations, not only by the Mohammedans, but by the citizens of civilized and so-called Christianized nations; the unwillingness of the Hindus to grant women the right to obtain an education; the Hindus' sanction and encouragement of child-marriage; their low social standard which places woman far below the place she occupied in the Aryan race of long ago, degrading her more and more in spite of that system of philosophy and literature which rebels at the suggestion that these people be classified among the barbarous nations.

The advance of civilization and the climb out of the dark ages and middle ages have not eliminated the greatest crime of the world. Who is it with a heart softer than stone can live in this so-called enlightened twentieth century and not think daily of the two million little slaves in the United States? The greatest social tragedy in the world, to say nothing of its economic aspects and its civic phases, is the fact that two million little hearts are engaged in hard labor in America! It is the greatest crime any country has ever perpetrated against the social impulse of humanity and against the hope of civilization. These children were born with free spirits, but these spirits have been curbed by the profiteers whose purses are fat with unholy gain, and whose fingers are dripping with the red blood of innocent life. The tired, unskilled, untutored, overworked, used-up childhood of America is a shame on our civilization. If the vitality and social impulses of these children are ground up into dividends for the captains of industry, they can never make a contribution to our social order, but will become a liability to the world. One of the greatest contributions we can make to the world is the moderate, purposeful direction of the social instincts of our children. This cannot be done so long as they are allowed to work in conditions that are disgraceful, where their lungs are filled with dust and dirt, lights poor, ventilation poor, and the social conditions degrading. Surely the emergence of childhood should be the watchword of our time. A national interest has been stimulated in hogs, corn, cotton, and wheat and trees. Why should not the United States place a man in the President's Cabinet who would stimulate a national interest in the childhood of America, so that when an amendment to the Constitution is offered for the protection of our children, it would be supported by the people and the lawmakers?

The interest of the people of America and the world is less positive and less intense than that of our forefathers, or even the ancients, in the freedom of humanity. In other days, men of courage and influence protested with all their souls against the enslavement of humanity; but today there is an apathy that is nothing less than apalling. What is the effect of this apathy upon the social organism?

I want to speak very plainly, but positively, regarding the present-day indifference to the en-

(Continued on Page 6.)

E-D-I-T-O-R-I-A-L

EDITOR.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE FEDERAL COUNCIL.

CHRISTIAN SUN readers have picked up from the press already many fragmentary reports of the Federal Council of the Churches of Christ in America, which held its fifth quadrennial meeting in Atlanta, Ga., December 3-9. No single article, however long, can adequately portray to the reader either the spirit, the message, or the full meaning of this meeting. The general theme of the Council was the Church in the world, and from the moment that that great Christian statesman, Robert E. Speer, president, called the meeting to order at 2:30 P. M., December 3d, till the gavel fell for the closing, at 1 P. M., Tuesday, December 9th, the supreme thought in the mind of those who were in the meeting seemed to be, "What can be done through the Churches to win the whole world to Christ and to make Christ operative in all the thought, life and activity of the world?" The personnel of the council was impressive. Not only were the most distinguished and outstanding lights of the pulpit there to speak, but men and women from various and sundry walks of life, whose names are more than nation-wide and who have won renown in their respective occupations, not only through their scholarship and eloquence, but through their allegiance to Christ and their advocacy of the Christ-life. It is to be doubted if America has a clearer thinker on the truly great problems of our religious life and of our international relationships than Robert E. Speer, writer of many books and an orator who grips and holds his audience by the sheer force of his clear thinking and his great conceptions of each theme he treats. Rev. S. Parks Cadman, D. D., of Brooklyn, N. Y., was elected to succeed Dr. Speer as president of the council, since one is only eligible to one term. In the person of Dr. Cadman, the council not only has a brilliant scholar, but one whose heart is burdened with the needs and problems of men, and whose voice gives utterance to its needs in a manner at once inspiring and enlightening. The Rt. Hon. Sir Willoughby Dickinson, of London, a former member of Parliament and a great thinker in world terms, was there and delivered a great address, using as his topic "The Church Universal, the Hope for World Peace."

Rev. K. Tsunashima, of Tokyo, Japan, was there to tell the council of the critical hour now striking in Japan. And Dr. Samuel M. Zwemerr, of Cairo, Egypt, was there with a marvelous message portraying the fact that, with a united front, we may win a new Moslem world. Hon. Wm. Jennings Bryan was there with a stirring message on "The Church and World Peace." Prof. Jas. T. Shotwell, of Columbia University, director of the Carnegie endowment for international peace, was there with a message of light and inspiration on "How to Outlaw War." Governor William E. Sweet, of Colorado, was there with a thrilling message on "Christianizing Our International Relations." Supreme Court Judge Florence E. Allen, the only woman on the Supreme Court bench in the United States, was there with a judicial and legal discussion of how war may be and must be stopped. And scores of others with messages equally gripping were there. Bishops, archbishops, prelates and preachers of righteousness of national and international reputation.

The council is held, as SUN readers know, through reports, platform utterances, sermons, orations and discussions were evangelism, Christian education, prohibition, race relationships, war, international justice and good will, and kindred themes.

It is safe to say that because of the wisdom of these utterances and discussions, and because they are fundamental in all our Church life and thinking, their impact and influence will be felt, not only in the Christian Churches in America, but in the world, for years to come. In the great light of the Conference, many were made to see light as they never had seen it before, and from the published bulletins and reports and books growing out of the congregation, the Church will have an asset that cannot be computed. No word of hesitancy, of doubt, of agnosticism, of so-called modernism, was uttered during the whole council; but messages that rang clear, triumphant and victorious from the Book of God setting forth and holding up to the world as its only hope, to use Dr. Cadman's phrase in his marvelous council message, "Jesus, the Christ, the fruit of the virgin's womb." The council emphasized and sent out to the world a clear message of redemption and of that light which came, and which we have with us, "that lighteth every man that cometh into the world."

MEMOIRS AND CONFERENCES.

The writer has been attending our Conferences and Conventions for many a day, and enjoying them. Almost every session attended has witnessed the appointment of a special committee on memoirs, once or twice on necrology (forget it, please), who are expected to formulate laudatory phrases respecting deceased leaders, ministerial for the most part, but also occasionally lay, introduce the same as resolutions, and then as many as will are granted the floor to pronounce eulogies on the deceased.

The eulogies, equally with the resolutions of respect, portray their lack of preparation and of serious effort at evaluation of the departed friend. Usually the eulogies take the form of how long the deceased was known and how intimate the speaker's association has been with him, and other such trivialities of reminiscence. We submit we ought to find a better way to give public recognition and place to our deceased leaders. We should also be willing to eulogize women as well as men in these assemblies.

Here is the plan we suggest. Let the committee on memoirs be a regular, standing committee, whose duty it shall be to prepare in advance a well-conceived statement of the essential facts and life-service of the deceased. They should then select some one qualified by knowledge and association and willing to do so to pronounce the eulogy, having in mind to evaluate the contribution of the deceased to the cause of Christ and His kingdom. The program committee should be notified of the selection and the speaker listed on the regular program. The eulogy should in every case be written and then printed in THE CHRISTIAN SUN, and in the case of great leaders, like Dr. Barrett and Dr. Long, and Rev. W. G. Clements, preserved in "The Christian Annual."

We hope our Conferences and our Conventions will ponder these suggestions well, and that they will result in a more appropriate service of commemoration for our fallen leaders in pulpit and pew, not forgetting the women of our Church who really bear more of the burden of our work and prayers in many cases than do our men.

AN INSANE AGE.

Modern efficiency and speeding-up are driving this generation mad, cry the alarmists. Our asylums are overcrowded, our jails are full, we can't build hospitals fast enough to care for the mental and physical wrecks of this speed-mad civilization.

We pay too heavily for our scientific improvements and high-pressure methods. Civilization is like a runaway engine, making fast time but bound for destruction.

Jazz mania, sex abnormalities, mob hysterias, and the flouting of all the conventions are the inevitable consequence, we are told. The only hope for the race is to go back to the simplicity, yes, even the crudeness and discomfort, of the life of our fathers.

But, wait a minute, let us examine the actual conditions a little more closely. Travel at sixty miles an hour never put any man in an asylum, and there is no more immorality in flying through the air than in running along the surface of the earth. Exposed plumbing is not vicious, electric lights are not demoralizing, and a sermon heard over the radio may be just as uplifting as though heard in a Church. The automobile, in itself, is not a contrivance of the devil, and the traveling crane and pneumatic hammer are not tools of diabolism.

It is rather interesting to note that every advance in human power and comfort has been met with this kind of a complaint. In 1832 a group of men in Lancaster, Ohio, asked the school board for the use of the school-house in which to hold a meeting to promote a railroad in the vicinity. The board answered by letter as follows:

"You are at liberty to use the school-house to hold meetings for all proper purposes. But railroad and telegraphs are impossible and rank infidelity. If God had intended His intelligent creatures should travel at the frightful speed of sixteen miles an hour, He would clearly have foretold it in the holy prophets. It is a device of Satan to lead immortal souls down to hell."

What are the facts concerning modern life?

A fair day's work never hurt any normal man. The fact that a man, by the use of machinery, can move a hundred tons of pig-iron where in times past he could only move ten, does not produce a deleterious effect upon his mind or morals. The fact that a business manager, by use of tele-

phones, telegraphs, pneumatic tubes, dictaphones, typewriters and calculating machines, can accomplish more in one day than his father could in a week, does not wear his nerves to a frazzle.

The truth is that the creeping mental and moral paralysis that is threatening our civilization is due more to bootleg whiskey, all-night bridge, midnight jazz, overindulgence in rich and highly spiced foods, unventilated rooms, sheer avarice and cupidity, uncontrolled passion and lust, inordinate ambition, and an overweening desire to outshine our neighbors, than to all the speed and efficiency the world has known.

Here is where our schools have a significant work to do, by teaching our children that the prizes of life are not money and power and place, nor are its satisfactions found in excitement, nervous stimulus and hysteria; that things purchased at the cost of health or honor are too dear; and that true satisfaction consists in health of body, peace of heart, serenity of spirit, a mind well stored with lofty sentiments and unselfish thoughts, a soul made strong by faith and love, whereby a man is beloved of children, honored by the aged, is master of himself in any company, is at home in the woods or by the sea, finds companionship in a good book and is happy alone under the stars, counts his wealth not in dollars but in the affection of his employees and associates and the consciousness of a clean life well lived, whose heart beats true, whose nerves vibrate with life, whose sleep is as deep and wholesome as a little child's, and who looks levelly into the eyes of every man. A simple, wholesome, normal, natural existence. So to live, is life.—*New Age Magazine.*

GOD'S GIFT TO THE WORLD.

The Christmas season is upon us. It manifests itself in a number of ways. The shop windows have taken on a holiday aspect with their attractive window displays, featuring Christmas-gift suggestions. The mail-carriers are laden down with extra mail and packages, many of them bearing Christmas seals and Christmas colors. There are "secrets" among the members of the household as they plan surprises for other members of the household. There are places that are "tabu" because of hidden gifts which have been bought in keeping with the slogan, "Do Your Christmas Shopping Early." The boys and girls show that there is more truth than fiction in the poem, "Just Before Christmas," for they are "as good as they can be." There is even a different atmosphere in the community. There is no mistaking the fact that Christmas is coming. And, of course, this is a good thing.

But we must take care lest, in all the stress and strain of the pre-Christmas season, and in all the activities of the Christmas season, we do not miss the significance of Christmas itself. We need to keep in mind the significance of the day by reminding ourselves of what it stands for. We need to re-emphasize the fact that had it not been for the first Christmas gift, there would not have been any other "Christmases" worth while. Christmas today gets its significance from the fact that there was a Christmas that had significance nineteen hundred years ago. Any giving which is worthy of the name is simply the human expression of Him who was the first Christmas gift, and who was known as the Great Giver.

The Great Giver! What a paradox! He was born of an humble and poor ancestry which sprang from a generally hated race. He was reared in obscurity and in comparative poverty. He never went beyond the borders of a little province that had been the "football" for many years for great empires. He never led an army, painted a picture, captured a city, wrote a book. So far as we have any record, He never gave a dollar to charity. And yet He was and is known as the Great Giver. With Nicodemus of old, we say, "How can these things be?"

Reflection will show that this humble man deserves the honor that we have bestowed upon Him in calling Him the Great Giver. For He has given us that which is far more than material things; He has given us spiritual ideals and life. In three particulars at least His gift has significance.

1. He gave us our highest conception or revelation of God. God had revealed Himself in nature, in history, even in part in man. But in Jesus Christ He revealed Himself in His fullness. One of man's most pressing questions has been as to the nature of God. And in Jesus Christ once and for all that question finds an answer. "He that hath seen me," said Jesus, "hath seen the Father." He who wants to know anything about God, needs only to study the gospels to learn what He most needs to know. Or, better still, he needs only to have Jesus Christ in His fullness to know God. And there is significance in this fact. When God wanted to reveal Himself in His fullness, He did it through a man. God comes to His fullest revelation when the word is made flesh.

2. He gave us our highest conception of man. Men were not thought much of in Jesus' time. Little value was placed upon their lives. Their personality was not sacred. But Jesus Christ gave the world a new conception of man and a new value of human personality. Here is one of the most helpful gifts which Jesus made, for not only did He show us what God was like; He also showed us what man ought to be. He revealed something of the possibilities of manhood. He affirmed and embodied His spiritual nature, and He bore testimony to His spiritual destiny. The revelation of man's worth has been one of the most transforming ideals in the history of the world. And the end is not yet, for every modern humanitarian movement is the outgrowth of this idea and ideal.

3. And finally He gave us a new conception of life. He showed us that it is not a cup to be drained, but a measure to be filled. It has more than one dimension—length; it has breadth and heighth and depth. It does not consist in the abundance of things a man possesses; but in these finer qualities of mind and heart, in character values that are eternal. Life has never been the same, it never can be the same, since Jesus came with His great gift.

This Christmas, therefore, ought to call us back to the meaning of Christmas. It ought to remind us again of the first Christmas Gift. And that ought to remind us of the Giver and the spirit in which the gift was made. And that ought to prompt us, like the wise men of old, to worship the Gift and the Giver, and to give that most precious of all gifts, the gift of ourselves, to the Father who loved the whole world so much that He gave His only begotten Son, and the Son who loved so much that He gave Himself, that we might have life and have it more abundantly.

H. S. Hardcastle.

HEARTY RECOGNITION.

During my visit at Burlington, in 1922, I was wonderfully impressed with the delightful home atmosphere of our Southern brethren. Their chivalrous spirit has found wonderful expression in their Elon College and the Orphanage. They have suffered little children to come unto them. They have provided a home for those who have none, and that is well.

Brethren of the South, there are those around whom the shadows are deepening. They have wrought well while it was yet day, but the night has come, and they cannot do more. They have God and—us. In prayer, effectual and fervent, they are carrying forward our beloved Zion, and our denominational life will be the richer because of their intercession.

May the light that never failed on sea or land show us the vision of this great day of our opportunity to crown our friends at Lakemont with the riches of our warmest sympathy.

It is by the soul only that nations are great. We feel that the spirit of the South will only be satisfied when it has taken to its heart this haven on the hill at Lakemont. And how wonderful that our brotherhood, North and South, has this bond of common interest and sympathy! And this great comradeship may be bigger and broader yet, for surely the home will not be the poorer if, above the fireplace in our friends' rest-room, the folds of the cross of St. George mingle with the Stars and Stripes of Old Glory. We are workers together with Him. J. N. Dalls.

OCEAN'S INFLUENCE ON WEATHER.

The influence which the ocean has upon the weather is very great. "The study of the waters of the oceans," declares Lieutenant-Commander George E. Brandt, of the U. S. Navy, "will yield results worth millions of dollars to the agriculture and industry of the nation, because from this study we can get a better understanding of the weather, and will probably be able to predict the weather a year in advance, especially the periods of rainfall and drouth and their duration." Commander Brandt says that the waters of the ocean are a great reservoir for storing and distributing the heat which comes from solar radiation. During each hour of sunshine more heat is being added to this great reservoir. This heat in turn is given off again by the ocean, influencing very materially the weather over land and sea. Observations made by the Smithsonian Institution show that the radiation of the sun varies considerably from time to time. It is this variation, says Commander Brandt, which makes the study of weather so complicated. "Since the waters of the ocean act as an intermediate reservoir," he says, "the full effect of a change in solar radiation is not felt until some years after the change takes place. The weather for the years 1925-27 has already been largely determined by the heat stored in the waters from solar radiation during the years 1921-24."

THE CALL OF THE STARS.

By Rev. V. T. Crawford.

On a night when the sky is full of stars—
Great stars, small stars, dim and bright,
I love to watch their glimmering light.
As each twinkling star-ray falls,
To my heart there's something that calls—
'Tis the majestic call of the silent night.

Then my full heart answers the call
That comes from the heavens afar,
And 'tis sweet, because 'tis the call of the star
That has come to help show me the way—
To inspire the night, as greater things, the day;
To soothe, and to lure me from care.

It speaks to my lonely heart of the One
Who, through the star-light's glimmering call,
Bids me never despair, nor faint, nor fall;
But like the star patiently, ceaselessly burn,
Calling other bewildered travelers to return—
And find with me, and the stars, the source of all.

If a man were to put into his religion the same enthusiasm he puts into his sports, what a world this would be!

CONTRIBUTIONS

BETHLEHEM LETTER.

The Needs of the College.

There is a feeling abroad in our Church that, since Bethlehem College is an established institution, it can take care of itself, or that Alabama, and Georgia and Alabama Conferences can take care of it.

Bethlehem College is a child in our family of colleges of the whole Christian Church. Do we bring children into this world and let them, in their infancy, take care of themselves? If we did, it would be better for them if they had never been born, and so would it be with Bethlehem College. It is not a child of Randolph County, of Alabama, and Georgia and Alabama Conferences, nor alone of the Southern Christian Convention; but the whole Church, and the General Christian Convention has admitted it into the Convention as such. It is not, as some suppose, a liability on the Church; but a great asset to our extreme Southern work and the Church at large. These Southern Conferences alone are not financially able to support Bethlehem College.

The comparative report of the Conferences of the Southern Christian Convention shows that Alabama, and Georgia and Alabama Conferences have forty-two Churches, valued at $129,700, with a membership of 3,444, and that they paid to the Conference fund $1,070.53; that they have 26 preachers, whose salaries amounted to $7,-457.09, and that they paid for all purposes $22,-773.30, as compared with Eastern Virginia Conference, Eastern North Carolina Conference, Virginia Valley Central Conference, Western North Carolina Conference, North Carolina and Virginia Conference, which have 177 Churches, valued at $1,553,022, with a membership of 23,-915, which paid last year to Conference fund $16,575.83, have 80 preachers, whose salaries aggregate $83,657.11; total for all purposes, $407,-348.82. The total amount paid in by the Alabama, and Georgia and Alabama Conferences is 5 per cent of the total paid for all purposes of all the other Conferences, their property valuation is less than 1 per cent of all the other properties, 14 per cent of the membership, 8 per cent of pastor's salary, and 6 per cent of what is paid as Conference fund by the Conferences.

We have 107 students in Bethlehem College, and 329 in Elon, which is 30 per cent of the number in Elon. It will be impossible for us to meet our running expenses on what we take in from the students and our 12 per cent appropriation from the Men and Millions, and the few dollars we get from our make-believe endowment of $12,500, and from what little we get from the Alabama, and Georgia and Alabama Conferences. We will take in, all told, this year through the student body $5,100, and our actual running expenses this year will be not less than $10,000. Our student body will be increased next year to not less than 250, so we will need at least $12,000 from stable sources to run the school.

Our people here are nearly all rural folk. Many of them own no property, while others have property valued at from one to five thousand dollars, which brings them a very small remuneration. We must have a larger endowment, and one that pays the interest due, and not one to show up to meet State requirements, and does not produce the interest money which it seems to on the face. We need the showing, but we need the cash much more.

The Southern Christian Convention is making a strenuous effort to erect much-needed Churches in our larger cities, contributing many thousands of dollars to this enterprise, which is very commendable indeed, but here is a more needy field for missionary educational work, and which will be just as fruitful in lasting results as any work done in any city in the United States. We have a population as large as many of our so-called large cities, in our nearby counties, and very few high schools, possibly none, measuring up to the advantages to be gotten out of Bethlehem Academy. We have in Randolph, Chambers, Clay, Tallapoosa, and Coosa Counties, a population of 135,428.

My plea is for the Southern Christian Convention and entire Church to get behind this proposition, which fulfills a long-felt need of the Christian Church, with gifts aggregating at least $50,-000 for the immediate use of Bethlehem College at Wadley, Ala., and if the Church does, she will be able to look back a few years hence with pride upon the work she has been willing to sacrifice to bring to pass; but if not, she will look back in the years to come with everlasting regret.

Wadley, Ala. S. L. BEOUGHER.

TWELVE INTERNATIONAL MOVEMENTS.

(Continued from Page 3.)

slavement of humanity and the effects of this indifference upon life. In the first place, the present-day attitude toward the social crime of human enslavement is phycologically disastrious. The darkest hour of any child's life is the time when he realizes that his liberty has been sold to another, his waking hours tormented by the humdrum of the wheels of industry, and his whole life jeopardized by the chilling thought of daily toil. It is certain to squelch that virtuous, inborn instinct to engage in wholesome, invigorating play, burries forever those phycological powers which lead to self-control, self-direction, ability to lead, and willingness to follow. That which would contribute to his social training, develop an amiable approach, and give zest to the whole life has been curbed by the ambitions of unrighteous men. I am not saying that the child should not be taught to work. Lack of training for some vocation will prove as disastrous to the child as overwork in the industrial centers. The play-life of the child is inborn; the industrial life of the child must be cultivated. And the laxity of parents in teaching their children to work is just as harmful to civilization as the ambitions of the captains of industry to grind the child's liberty into dividends. My great problem right now, as a father, is that of teaching my boy that it is just as important for him to work as it is for him to play. With great delight, he builds on my desk his little garage of blocks, he erects in one corner of my study a tent and builds an imaginary camp-fire in another part of the room. He clips from the papers and magazines pictures of automobiles and other machinery, and scatters these bits of paper over the room. In doing this he is following the instincts of an inborn impulse. It is not only a joy to him to engage in this play, but it is a delight to his father to watch him. But when I desire the use of the desk, and request him to gather up the pieces of paper, the boards, and the blocks, he thinks of the procedure as work. To him it is a far cry from his previous actions, but to me it is the proper linking of his play-life with his work-life. And from this he will learn the lesson of other useful engagements. It has a great psycological effect on him. Contrast this with the employment of childhood under eighteen years of age under the direction of men who are unable to think of the rights of childhood. This type of employment deprives the child of the proper measure of schooling, recreation and healthy development. Indifference and child labor are twins—whether found in the cotton mills of the south, in the industrial centers of the Middle West, or in the New England States.

What is the psycological effect upon the womanhood of America when we learn that last year fifty thousand girls dropped out of society and out of virtuous life never to reappear on the stage of self-respect and virtuous action? What is the trouble with our social organism? It is this: We have trusted some of our children to the unholy direction of the industrial centers, and the rest of them we have trusted to the unsound public school system, the theater, the moving picture, and the dance hall. No wonder there is an unsurpassable chasm between the parents and their children! No wonder our boys and girls are not making a commendable contribution to our civilization! Our present methods of child-employment, child-training, and child-entertainment have resulted in a mob psychology. This thing has undermined our social organism, and, if not checked, will undermine our civilization.

The modern attitude toward the enslavement of humanity is economically impracticable. I am thinking now of the thousands of little children in the great State of Massachusetts who are engaged in gainful occupation, of the one hundred and eighty-five thousand in all New England who are now watching the shuttle, packing the goods, and doing whatever their unskilled, innocent hands can do. I am thinking of the fifty-seven per cent of the children from thirteen to sixteen years of age in the Shenadoah district who are working in the breakers. According to the report of the Children's Bureau, the condition there is a disgrace to our civilization. The report says: "These boys work in the constant roar which the coal makes as it rushes down the chute. . . . Black coal-dust is everywhere, covering the windows, and filling the lungs of the workers. The slate is sharp, so the slate-pickers often cut or bruise their hands; the coal is carried down the chute in water, and this means sore and swollen hands for the little workers. The first few weeks after the boy begins work, his fingers bleed almost continually." There are many other sections of our country that duplicate this terrible condition. This sort of thing would kindle less wrath in the hearts and minds of the people were it confined to countries of less civilization and refinement than that of which we boast in America; and were it not for the further fact of its effect upon our economic life. The State that sits idly by and watches these young lives ground out will some day be called upon to take care of some of these children. People will be called on to pay taxes to support the courts for trying some of these boys for crimes which had their incipiency in these uncouth, unrefined, non-moral factories and other industrial centers. America is permitting a practice which is gradually but surely placing an economic burden on our civilization. This is an age of juvenile dependence and juvenile crime. It would be much cheaper to take our boys and girls out of these criminal-making places and make good citizens of them. Economically it is practicable.

The modern attitude toward the enslavement of humanity is spiritually unsafe. In spiritual as well as economical matters, prevention is better than cure. There is no greater waste to civilization than the appalling and deplorable waste of misspent manhood and womanhood. Every

social, moral, and economic value pales into insignificance when compared to the spiritual aspect of the question. That the spiritual natures of the children of the world are soiled, and in some cases completely thwarted, by the present trend of this materialistic age is beyond question. And being soiled, they are, like the soiled garment, greatly reduced in value. The moral and ethical delinquency of one child does not and cannot contribute to the spiritual development of another. When we have moral and ethical delinquency in our child-life, we may expect to find a corresponding delinquency in our civic life; and civic delinquency weakens the chain of spirituality in the community. When one child out of every three will tell a lie on the slightest pretense, and the same proportion will steal without a reasonable provocation, there is something wrong with our views of life and our methods of training. There is just cause for alarm. This materialistic age has made the child and the parent its subjects. Under the dominion of our unjust and wholly impracticable customs, spirituality has been reduced to a minimum. And what is worse, the present trend of things witnesses no resentment, nor do men hear a clarion call to reform the present status of society.

We are profuse in our criticism of the ancients for their blind stupidity and their unwillingness to modify their methods of dealing with women and children. But we allow the spirit of human slavery to thrive in our nation. Are we willing to permit these conditions to continue, culminating in a psychological disaster, economic waste, and spiritual impoverishment? The big task of the Church is to effect a change in our social organism, so that we shall see the fruits of a well-ordered life, culminating in equality and human freedom.

Pleasant Hill, Ohio.

Our French War Debts.

France has been reluctant to pay her debt of some three and one-half billion dollars to the United States. Secretary of the Treasury Mellon feels confident that a French commission will be over to arrange with this country for the settlement of the war debt in the next few months. It seems that Premier Herriot will hold to the policy of former Premier Poincaire in this matter. The German reparations also bear vitally on the matter. According to French figures, the German reparations have been cut 66 per cent, and the French will probably ask a similar reduction in the funding of their debt.

Lynchburg, Va. M. F. Allen.

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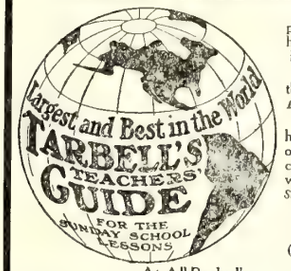

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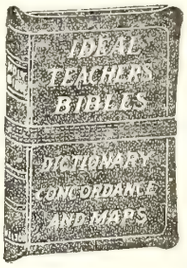

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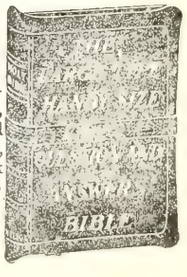

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CHRISTIAN MISSIONARY ASSOCIATION MEETS.

The Christian Missionary Association of the Eastern Virginia Christian Conference met with Rosemont Church, Norfolk, Va., December 9th, with Rev. J. H. Lightbourne presiding and Rev. H. E. Rountree secretary pro tem. Devotional services were conducted by Rev. V. T. Crawford. The pastor, Rev. B. F. Black, welcomed the association, and Rev. H. E. Rountree responded. The roll of the Churches was called and the response was $2,060.00, which was $610.00 more than was paid in at the 1923 session. There were about one hundred in attendance. Seventy-two new members were added.

The afternoon devotionals were conducted by Rev. F. C. Lester. An address, "An Inquiry Into Paul's Missionary Plans," was delivered by Rev. John G. Truitt. Colonel J. E. West spoke on "Men and Millions."

The usual appropriations were made, that to Newport News being increased. Oakland, Nansemond County, was chosen for holding the next session. Officers for the ensuing year were elected as follows: J. H. Lightbourne, president; H. S. Hardcastle, vice-president; C. H. West, mission secretary; N. G. Newman, recording secretary, and B. D. Jones, treasurer.

The pastor and good people of Rosemont graciously received the association and furnished a dinner excellent in quality and abundant in quantity. It was a great and inspiring session.

N. G. NEWMAN,
Recording Secretary.

"THE NEXT STEP."

DEAR DR. ATKINSON:

I have just read, with pleasure, your most important and timely editorial in THE SUN of December 4th, on "The Next Step—The Every-Member Canvass." This is one of the most important matters now before our Christian Church folks. I am glad that the Conferences of our Southern Convention are taking up the matter of Christian stewardship by choosing a Conference stewardship secretary or committee in each Conference, by deciding to conduct a real stewardship program in each Church some time during the year, and by putting on an annual every-member canvass. The Churches that have never used this plan, and done it in a right way, cannot realize what a blessing it will be to them. It will bring some of the greatest spiritual and financial blessings that can come to a Church if faithfully carried out. It will be a blessing to men, women and children. It is a Scriptural plan, and God honors His own plan.

It is the official plan recommended by our Christian Church. It applies business sense to the work of the kingdom. It has been thoroughly tested by all Churches. No Church is known which has faithfully followed the well-approved plans of the every-member canvass that has not increased its contributions, simplified its financial problems, and come to rejoice in its larger work, and developed its spirituality. It is just as good for one Church as another as to size and situation. It dignifies the Church cause. It emphasizes the chief business of the Church. It provides weekly support for the benevolences and local current expenses. It is used by progressive Churches in all denominations. It always brings increased contributions and more contributors. It greatly helps the work of the pastor. It greatly strengthens the Church. The canvassers have a fine time. Many spiritual forces will be set in motion. The two budgets should be carefully prepared by the pastor and finance committee working together. They should not be prepared by either alone. Plenty of time should be given to the preparation of the canvass. At least six weeks should be allowed to plan for it.

So important is the every-member canvass, and so important is it that the best results should be secured in every way, that my department has prepared a manual that any Church may easily follow. I shall be glad to furnish one or two copies to any of our Churches free.

WARREN H. DENISON,
Secy. Bureau of Christian Stewardship.

MEN AND MILLIONS MOVEMENT.

Collections sent in on Men and Millions during month of November, 1924.

North Carolina Conference.

Liberty	$115.95	
Wake Chapel	150.00	
Union, Va.	165.00	
Elon	119.40	
Mt. Auburn	5.00	
Burlington	25.00	
Mebane	30.00	
Happy Home	51.00	
Six Forks	6.00	
Parks Cross Roads	52.80	
Ramseur	8.65	
Asheboro	15.00	
Long's Chapel	10.00	
Mt. Zion	36.00	
Haw River	9.40	
High Point	17.00	
Monticello	42.00	
Salem Chapel	10.40	
Danville, Third Avenue	7.00	
Zion	572.00	
Hines Chapel	2.40	
Pleasant Hill (A)	.25	
Chapel Hill	10.00	
Smithwood	20.00	
Shallow Well	70.00	
Catawba Springs	120.00	
Pleasant Union	55.00	
Youngsville	5.00	
Lebanon	198.00	
Ingram, Va.	127.00	
Pleasant Grove	61.00	
Liberty, Va.	14.00	
N. Lebanon	20.00	
Hebron, Va.	32.00	
Mt. Bethel	45.00	
Henderson	47.45	
New Elam	50.00	
New Harmony	60.00	
Damascus	5.00	
Belew Creek	16.00	
Liberty, Vance	30.00	
		$2,320.70

Eastern Virginia Conference.

Berea, Norfolk	$ 6.00	
Liberty Spring	115.00	
Bethlehem	135.00	
Newport News, East End	400.00	
Berea, Nansemond	10.00	
St. Luke, Dover, Del.	3.00	
		669.00

Valley of Virginia Conference.

Antioch	$ 34.75	
Antioch	130.50	
Leaksville	6.20	
Mayland	1.20	
		172.65

Georgia and Alabama Conference.

New Hope	$ 50.50	
N. Highlands	7.50	
Beulah	53.00	
Richland	46.60	
Liberty Grove	1.00	
Cragford	20.00	
Pisgah	5.00	
McGuire's Chapel	13.75	
Shady Grove	16.50	
Wadley	10.00	
Rock Stand	30.00	
Spring Hill	6.00	
Antioch	49.00	
Mt. Zion	31.50	
Providence Chapel	3.00	
		343.35

Total for month $3,505.65

The above amounts have been transmitted to C. D. Johnston, executive secretary, and proper receipts have been given. Thanks to all Conferences and Churches and individuals who are helping now and are sacrificing to meet their pledges.

J. O. ATKINSON,
Secretary.

STATESMAN AND CHRISTIAN.

China, with her present-day problems set against the background of her ancient civilization and her age-old philosophy, is the subject of one of a series of articles which P. Whitwell Wilson, British pournalist and author, well-known in America, is writing for *Association Men* on the work of the Y. M. C. A. in foreign lands. The present article, in the January number of the Y. M. C. A. publication, takes the form of an interview with Dr. Z. T. Yui, general secretary of the Y. M. C. A. in China, who discusses the political situation, the problem of illiteracy, and the progress of Christianity in his country.

Dr. Yui is "100 per cent Chinese." Educated at St. John's University, a mission college at Shanghai, and with an M. A. degree from Harvard, he has not become Europeanized or Americanized. "No man living has been animated by a more genuine patriotism than he," according to Mr. Wilson. "He is a statesman as well as a Christian. He belongs to that class of *literate* or learned men who have been, for thousands of years, the real rulers of China. But in his case the limits of Chinese erudition have broken down and his outlook is as wide as the world."

Christianity is being tried in China. "The Chinese are a practical people," says Dr. Yui, "and what they ask about a religion is: "Does it work?" Christianity has indeed come to us—but how? To begin with, there are 130 missions, all separate and all trying to convert the Chinese. Why is that? Then we look at your wares and we ask, "Is that Christianity?" Christian nations come to Peking and interfere with our government—and again we ask: why?" Mr. Wilson adds:

"China, at various periods of her existence, has shown how intensely she cares about religion. She has built innumerable temples to Buddha, and, in a fury of disillusionment, has swept them away again. In her long annals, the coming of the Christians is as yet no more than an incident. She must test Christianity. She must make it her own."

To the basic principles of the Christian ideal, China is hospitable, as is shown by her welcome of the Y. M. C. A., which now has 80,000 members. "China is impressed by the fact that in a Y. M. C. A. an attempt is made to educate and

to train the whole man—his body, and his mind, and his spiritual faculties. The Chinese philosophy is full of this idea—seeing life whole. The Chinese thus appreciate an all-round application of the Christian faith."

The Y. M. C. A. in China has many institutions which meet the needs of soldiers, sailors, special industries, foreigners in China, and of students. It is to this latter class, according to Mr. Wilson, that the association devotes most of its attention, because in it are to be found the probable future leaders of the republic.

Regarding politics, both Dr. Yui and the Chinese Y maintain, in Mr. Wilson's phrase, "what President Wilson called 'the neutral mind.' " The Y. M. C. A. has, therefore, become an "ameliorating and unifying influence, and there are no leaders or authorities who refuse contact with it. The aim of the Y. M. C. A. in China is to set forth the ideals of Christ."

Dr. Yui believes one of the greatest necessities of his country is education, but he is in favor of an education that will preserve the traditions of the country.

"The Chinese characters," says Mr. Wilson, "are to Dr. Yui the symbols of Chinese culture. And, as a Christian, he values that culture. He believes that in the books of China there lies concealed a storehouse of wisdom which the Western world needs. To him Christianity does not involve the surrender of these stores of profound sagacity. On the contrary, it is in Christ the he would have them conserved."

ONE HUNDRED YEARS AHEAD.

A friend, a minister, in conversing with a layman about the Christian Church, said his Church (the Methodist) was now exactly what James O'Kelly asked for; and so your Church (the Christian) can and should come back home—that is, it should now unite with the Methodist Church. But this layman told the good minister, "No, the Christian Church could not do that."

The minister asked, "Why?" Says this layman: "The Christian Church has had a hundred years' growth ahead of that time; that while the Methodist Church has taken one hundred years to get where the Christian Church started, the Christian Church has advanced one hundred years." The good Methodist minister courteously yielded the point.

Other denominations as well as the Methodist have grown in liberality and vision, but they are all on a level, and while all have made advancement toward the principles of the Christian Church, still the Christian Church is far in the lead. The principles of the Christian Church are too deep, too broad, too high, for organic union—the Christian Church is that to which others are approaching. The unity of the Church as preached by the Christians is right; it is the goal for all others—we cannot leave it to go to others, but others can come up to it. It is proper to invite others to come up higher; but for the Christian Church to propose to join with a denomination, large or small, is to propose to take a step backward. For the Christian Church to step down to the level of the denominational platform to unite with another denomination would be to turn the hands of time backward one hundred years.

Some of our leaders say, "If we can't unite with other denominations, then we should stop preaching unity and union." The preachers who thus think or talk have not yet gotten a vision of what the Christian Church means and stands for. They have a misconception of the tenets of the Christian Church to bring about that for which the Master prayed "that all may be one." They fail to propagate the principles of the Christian Church. They are down in the valley. They have never had a glimpse of the glory of the Christian Church. They have never ascended to the mountain heights, nor been permitted to look the landscape over.

The business of the Christian Church is to draw other Churches or denominations up from their present level to higher ground. Some preachers, in the effort, give up; they confess they are not equal to the occasion. I have in mind a large, handsome Church which could not now be duplicated for $100,000. This Church is located in a Western city. Four successive pastors, strong apparently, who had gained wide reputation as big preachers, because they could not hold down the job, or rather sustain the high-born principles they had thought to espouse, in turn, leaped from the high pinnacle to the denominational plains below. Instead of pressing onward and upward, they seek the path of least resistance—it is easier to travel down-grade than to climb the ladder of fame. K.

FIRST CHURCH, NORFOLK, VA.

A good word may be safely said for the children of the First Christian Church of Norfolk. Their response to the Church's effort to train them is inspiring. Fourteen classes of them file into every corner and crevice of our Church every Sunday morning (this does not include the five classes for adults). A junior choir of twenty voices assist greatly in the beautiful worship service conducted in the auditorium of the Church for the upper classes every Sunday morning, while the beginners and primaries are having their special programs in other parts of the building.

At 11 o'clock, an average of more than thirty of our children attend junior Church and remain throughout the entire morning Church program. For the children, special pews are reserved. Just after the general opening of the regular morning worship, which consists of a call to worship, response by the congregation, doxology, invocation, and the "Gloria Patri," the junior Church program is executed. With some innovation, their service is a short sermon, a prayer either by one of their own number or any one else, and their especially prepared song led by the junior choir. Their presence is an added attraction to the regular hour of worship, for every one of them place a duplex envelope in the offering plate, and on Communion days nearly all of them partake of the Lord's Supper.

At 2 o'clock they report about forty strong for Junior Christian Endeavor.. Here their enthusiasm is in full flower, which is evidenced by the fact that they have repeatedly returned from the quarterly meetings of the Portsmouth-Norfolk Interdenominational Junior Christian Endeavor rallies with the banner. But many of them, especially the boys, return for the evening Church service. Besides all this, they maintain a fine Willing Workers' Missionary Society, a regular and well-attended choir practice, and for them a daily vacation Bible school is conducted annually.

In them, our Church most frequently feels the thrill of successful achievement. For instance, five persons joined our Church Sunday and three of them were from their number. A soul-stirring quietness filled the Church as they so innocently and confidently affirmed their belief in Jesus as the Saviour of the world, as their personal Saviour, and their purpose to live a godly life. The children of the First Christian Church are servants of the King! JOHN G. TRUITT,
Pastor.

DANVILLE.

We moved into our new home November 20th. The people have been very clever and kind to us. When we arrived on the ground, Mrs. P. H. Harper met us immediately and escorted us to her home, where she served a good dinner. At night we were invited to eat supper at Mrs. Ruben Rickets. We enjoyed their hospitality greatly and gratefully. To these kind ladies we are very grateful.

As we were busy unpacking and arranging our furniture, we discovered packages in the pantry, and upon investigation learned it was other things to eat. This was a pleasant surprise. Among the things found were sugar, tea, canned corn, tomatoes, peaches, berries, cherries, preserves, Irish and sweet potatoes, salmon, Postum, salt and pickle. Many thanks to all who had a part.

There was a good congregation at the first Church service. In getting acquainted, we discovered that Bro. Klapp is held in very high esteem and appreciation of his devotion and service as pastor. We feel quite incapable of following our brother in the ministry, for he is well versed in the Bible and very deeply consecrated to the Lord's work. Therefore, we ask an interest in the prayers of the brotherhood that we may be able to serve our Lord acceptably in this part of His vineyard. L. L. WYRICK.

ELM AVENUE, PORTSMOUTH.

A two-weeks' series of revival services came to a close with the evening service Sunday, December 7th. That day will long be remembered by the members and friends of the Elm Avenue Christian Church as a day of great blessing and rejoicing. At the close of the Sunday morning service, nine persons came forward and united with the Church. There were five adults and one boy who joined from one home at that service. At the evening service fourteen others united with the Church. Thirty-three were added to the Church in all, and it is expected that others will join in the near future.

Most of the persons uniting with the Church were adults, several being of middle age. It was indeed a glorious sight when, upon the invitation of the pastor,, who conducted the services, the large class of new members took their places on the platform before the large audience present at the service.

We are praying that the Lord will continue to bless the word at the Elm Avenue Church, and that the forward movement in the Church and Sunday School may continue until this Church shall become a great power for God in the community. V. T. CRAWFORD,
Pastor.

HOLY NECK.

The Holy Neck people, true to their reputation for good works, turned Santa Claus and came to the parsonage on the 13th instant in full force, took charge of the kitchen, and deposited a large and generous supply of good things for the pantry, with a Christmas turkey thrown in for good measure.

Mrs. Newman and myself are deeply and sincerely grateful for this kindly expression of good will, and wish for each and every one the richest blessings in the future.

"Golden Rule Sunday" was observed by Holy Neck the 14th, and an offering of $25.50 for the Near East Relief was made. The givers came, one by one, and laid their gifts upon the altar, while the congregation sang, "I am Coming to the Cross" and "Must Jesus Bear the Cross Alone?" N. G. NEWMAN,
Holland, Va. *Pastor.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

THE BELIEVER'S DUTY.

"Whosoever shall confess me before men."—Luke 12:8-9.

Thousands of Churches are holding special evangelistic meetings. Many will stand at the cross-roads; some will make the good step; others will cast away what may be a last opportunity. Said an irresolute man to the evangelist at such a meeting: "I dread the public confession; I am timid in public; I cannot face the ordeal!"

By way of admonition to such, let us consider an evangelistic meeting held in the year 64 A. D., as revealed by the records. This meeting of more than eighteen hundred years ago was held on the outskirts of ancient Rome. Nero reigned. Christians were under persecution; many had been burned at the stake, others thrown to the lions, some crucified. So this meeting was held in a grove and at night, with only the light of a fitful moon.

In the background stood a young Roman. He heard and believed. Always he had been perplexed by the multiplicity of pagan gods. This preaching about Christ was reasonable. The Spirit whispered to his heart. But the enemy!

On the next night, however, he faced the group of believers and the shadows, and made his confession of Christ. That was the year 64—a period marked by a carnival of death. What shall be said in defense of one who, in this peaceful era, lacks courage to publicly proclaim Jesus?

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

THE PATH FROM THE TEMPLE.

"When they were come out of the synagogue, they entered into the house."—Mark 1:28-31.

Those who look upon this picture can see the people as they go up to the synagogue. Peter goes from the home of a sick mother. Poor and rich, the sad and the happy came up to the temple of God that day. What people have not been able to see so clearly is the path *from* the temple. We have looked on the place where we met God as the shrine to which we came, bringing our sorrows and our troubles, and receiving comfort and peace and calm of heart; but there is a path which leads out from the temple, on the other side, down into the house where daily life is lived; where people are sick, where problems are to be solved and hard work to be done.

The miracle that happens in the temple we all expect. We feel sure that there God will meet us, and that the whole place will be full of His glory; but it is the miracle in the house that we may have forgotten to look for, and that miracle life needs.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

FOOLS AND THEIR FOLLY.

"The fool hath said in his heart, There is no God."—Prov. 14:9.

Here we have three different kinds of fools! Let us look at each in turn. "The fool hath said in his heart, There is no God." It is very suggestive here to notice the meaning of the Hebrew original of the word "fool." It means "the empty man," and the full force of the text is seen when it is read, "The empty man hath said in his heart, There is no God."

The second kind of fool is the man who mocks at sin. Such men will not recognize a difference between right and wrong, but call good evil and evil good. The word "fool" here means "the corrupt."

The third kind of fool is in a different category. Here we have "God's fool," the man who is willing to be counted a fool in the world's sight for the sake of Christ. The word here means "a rebel," so the meaning conveyed is that the follower of our Lord is willing to be outlawed from the world, refusing to share its spirit and walk in its ways.

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

THE OMNIPOTENT PRESENCE.

"In the beginning God created the heaven and the earth."—Gen. 1:1-4.

This is the sublimest sentence in human speech, and the most comprehensive. What unnumbered ages it covers! What processes it implies—whirling vortices of atoms, measureless nebulae, stars and suns in motion toward an appointed end! But the great fact is, it implies more than processes. It affirms a presence that is never withdrawn. God is still creating.

A man in a laboratory cut his finger. He used flexible collodion to cover the abrasion. The film of collodion came off. He looked at it and saw lines made by his fingerprint. He had unintentionally made a record of himself. He made other records, and found that a noise disturbs an electric needle and the needle writes its record on wax. In little lines is the potency of sound. This thought occurred to one experimenter: if there is anywhere in the universe a sensitive omniscient mind, it receives every impression. Our words are written on it. Our thoughts are engraved there, even our faintest imaginings. Well, such a mind is God. So believed the psalmist, "Thou knowest me altogether."

Prayer.—By one of the parents, asking that the Divine Creator who made all things may rule our hearts and lives to serve Him.

FRIDAY.

THE LIFE FURTHER ON.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1:17-19.

The hand of Thorwaldsen lost its cunning when he had once made a masterpiece that satisfied him. If life were finished here, what an insignificant thing it would be! Time is only the infinitesimal arc of an infinite circle.

Once there lived One who did His best, who used every atom of His energy for the highest ends; and dying in shame and anguish, He cried with a loud voice. "It is finished!" What did He mean? That His life was ended? No; for He sits in heaven, "expecting, until His enemies shall be made His foolstool." That His projected temple of truth and righteousness was complete! Nay, only that its foundations were now laid and cemented with His blood.

Nothing was ended but the beginning.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE BENEFICENT MINISTRY OF SORROW.

"For day and night thy hand was heavy upon me."—Psa. 32:1-6.

When Naomi returned from Moab to the fatherland and old acquaintance peered into her grief-furrowed face and asked, "Is this not Naomi?" there is a terrible bitterness in her reply: "Call me not Naomi, but Mara; for the Almighty hath dealt bitterly with me." She had emptied her cup of bitterness without tasting the sweet nectar of God. This was the greatest tragedy of her tragic life.

This singer in Israel had learned that the heavy hand of God may be weighty with benediction. We have in the psalm a burst of rapture from a heart that has tasted the sweets of forgiveness. We have the chart of the mountain path from the depths to the summit. It was the heavy hand of the Guide that had led him to glowing heights. The heavy hand in this instance seems to have been physical suffering, the sense and shame of sin, and the thirst of a droughty soul.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE SOUL THAT GIVES.

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8:35.

The penalty for selfish living is a shriveled life. The soul that insists upon getting everything and giving nothing is on the steep downgrade to spiritual suicide. The end of a selfish life is spiritual death. If a man will not let the inflow of his life pass to service in an outflow, he will become like a pool with no outlet, stagnant and foul.

The strong man who does not use his strength becomes a weakling. The scholar who does not use his knowledge becomes mentally inefficient. The rich man who does not use his money for worthy service becomes a greedy miser. This law of life should be inscribed everywhere: Lose your life and your substance in some noble cause, or you take the risk of losing it forever!

While other women of her age were losing their better selves in the luxuries of society, Florence Nightingale went out to the Crimea and spent her life in service among soldiers, and as she lost herself there, she found herself in a richer, diviner character. Livingstone lost his life in the heart of Africa for Christ's sake and the gospel's, but he saved it to a glorious immortality.

The essence of Christianity is nothing else but the living of our lives according to the sacrificial example of Him who told us to lose ourselves in order to find ourselves. If we so live, we shall not only save our own souls, but the souls of every one we know. Indeed, it is thus that the world shall be saved:

"For the soul that gives is the soul that lives,
And, bearing another's load,
Doth lighten our own, and shorten the way,
And brighten the homeward road."

The "Hand Book," containing the minutes of the S. S. & C. E. Conventions, is being mailed out this week. This book is published under the direction of the Board of Religious Education, of which Dr. W. T. Walters is chairman.

Columbus was seventy days coming to America in a ship weighing 100 tons and carrying a crew of fifty-two. Dr. Hugo Eckener, in eighty hours, came to America in an airship weighing ninety tons and capable of carrying a crew of eighty-three.

Ancient Egyptians had incubators for hatching chickens. The eggs were placed in temperate ovens and turned much as are those hatched in the modern incubator.

It has been discovered by an archeologist that gloves were worn by both the ancient Egyptians and the ancient Hebrews.

There are 30,000 different kinds of fishes in the Amazon Rivers, among them many species found nowhere else.

Christian Orphanage

DEAR FRIENDS:

I am wondering what old Santa will do for us. We always feel very anxious for the children's Christmas. Of course, all of them, from the largest to the smallest, expect old Santa to come. That is perfectly natural. The writer well remembers how anxious he was when he was a little boy for Santa to come, and how much happiness it was to find our stockings full of candy, nuts, etc. The writer still enjoys old Santa's visits, and really we feel a little disappointed if he does not come. We hope some of our Churches will send us candy, oranges, apples and other things, so all of our children may be remembered.

If a Church, Sunday School, or society of any kind wants to give a present to each child, it will be mighty nice to wrap the present and put the child's name on it. We will be glad to furnish you with a list of names.

Our Thanksgiving offering is coming in nicely, and this week's report carries us above three thousand dollars; but that is a long way from ten thousand. Our grand total for the year is a little more than $20,000; that leaves us $7,000 to raise during the rest of this month to reach our goal for the year. Will we reach either goal? It is left for you to decide.

The following have been sent in since our last report: E. M. Holt Plaid Mills, Burlington, N. C., 150 yds. gingham; Sidney Cotton Mills, 169 yds. cloth; Pomona Mills, Inc., Pamona, N. C., 151 yds. cloth; Ladies' Aid Society, Pleasant Grove Church, Va., 32 1-2 gals. fruit and preserves; New Hope Missionary Society, 1 box of clothing; Glenco Mills, 234 yds. outing; Lakeside mills, 96 yds. goods.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 18, 1924.

Amount brought forward		$18,859.62
Sunday School Monthly Offerings.		
North Carolina Conference:		
Mebane	$ 1.00	
Seagrove	1.17	
Pleasant Hill, N. C.	2.85	
Lillington	8.75	
First Church, Raleigh	6.71	
		20.48
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Franklin	5.00	
Mt. Zion	4.06	
		34.06
Valley of Virginia Conference:		
Dry Run	$ 3.91	
Timber Ridge	1.86	
Lineville	4.22	
		9.99
Georgia and Alabama Conference:		
Rose Hill		2.30
Thanksgiving Offerings.		
Old Zion, Eastern Va.	$ 20.00	
Leaksville, Va. Val.	19.20	
Lineville, Val. Va.	18.85	
Sanford, N. C.	41.69	
Pleasant Grove, N. C.	1.93	
Youngsville, N. C.	6.50	
Newport, Val. Va.	14.66	
Liberty, Va.	6.85	
Ambrose, Ga.	2.25	
Holland, Ea. Va.	135.00	
Liberty Springs, Ea. Va.	43.10	
Ramseur	8.35	
Bethel, Va.	5.30	
Plymouth, N. C.	10.15	
Mrs. J. W. Page, DeLand, Fla.	10.00	
Henderson, N. C.	50.00	
Timber Ridge, Va. Val.	18.31	
Ladies' Aid Society, Hambsted, Ind.	5.00	
Beera, Norfolk, Ea. Va.	40.00	
Wakefield, Ea. Va.	11.51	
Hanks' Chapel, N. C.	1.55	
Hobson, Val. Va.	7.00	
S. T. Barham, N. C.	5.00	
Edna Smith, Seven Springs, N. C.	5.00	
Rose Hill, Ga.	5.83	
Ivor, Ea. Va.	13.00	
First Church, Richmond, Va.	68.66	
First Church, Greensboro, N. C.	167.90	
Palm Street, Greensboro, N. C.	32.49	
Christian Temple, Ea. Va.	62.30	
Franklin, Ea. Va.	80.00	
Cragford, Ala.	8.75	
Isle of Wight, Va.	11.00	
Hines' Chapel	15.00	
Lanett, Ala.	17.68	
Mrs. J. E. Vincent, Suffolk	10.00	
Durham, N. C.	72.24	
Catawba Springs, N. C.	63.60	
Woman's Miss. Soc., Damascus:		
Mrs. L. M. Pearce	2.00	
Mrs. E. Hinton	1.00	
Mrs. L. Seawell	1.00	
Mrs. B. Pierce	1.00	
Mrs. J. H. Carter	1.00	
Mrs. C. H. Pierce	1.00	
Mrs. E. S. Pierce	1.00	
Mrs. P. Corbitt	.50	
Mrs. J. E. Corbitt	.50	
Mrs. L. C. Rountree	1.00	
		1,125.65
Special Offerings.		
Ninth M. & M. distribution	$130.15	
Mr. Parrish, support children	30.00	
W. W. Brown	15.00	
Philathea Class, Suffolk	25.00	
Cash item	3.00	
		203.15
Grand total		$20,255.25

A PLATFORM FOR FARMERS.

The farmer is entitled to just as good wages for his labor as others get.

He is entitled to just as good returns on his capital as others receive.

He is entitled to just as good living conditions for himself and his family as others enjoy.

His children are entitled to just as good educational advantages as other children enjoy.

He is entitled to just as much liberty of action in organizing for selling his products and for regulating production to meet market demands as other classes exercise.

He is entitled to just as efficient and adaptable service from the country's banking and financial institutions as other classes get.

He is entitled to taxation, tariff, and transportation policies which will deal just as fairly with agriculture as with any other business or occupation.

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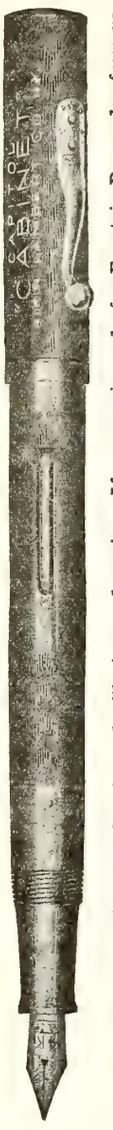

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Topic: "Central Period of Christ's Ministry." —Mark 6:7-16.

Golden Text: "He that hath seen me hath seen the Father."—John 14:9.

Home Readings: Mon., Dec. 22, The choice of the twelve—Matt. 10:1-8. Tues., The feeding of the five thousand—John 6:1-15. Wed., Peter's confession—Matt. 16:13-20. Thurs., The first Christmas—Luke 2:18-20. Fri., The transfiguration—Luke 9:28-36. Sat., The raising of Lazarus—John 11:31-44. Sun., The judgment day—Matt. 25:31-46.

From the choosing of the twelve, on to the close of this quarter, there is gradual unfolding and leading up to the acknowledgment by His disciples of Christ's divinity. To the questions, "Who do men say I am?" and "Who say you I am?" Further acknowledgment was made by Martha at the resurrection of Lazarus.

Perhaps no period in the history of Christ's ministry is more interesting than the one covered by the past quarter. This period covers the major portion of Jesus' Galilean ministry and a part of His ministry in Perea. The lessons glimpse in outline Jesus' activities at a time when interest was high and opposition strong. Many of His mighty works and sublime utterances occurred during this period. It is plain from His teachings that Jesus saw the gathering storm and sought to prepare His disciples for it.

CHRISTIAN ENDEAVOR.

By Wm. T. Scott.

Topic: "The Old Year and the New."

Scripture Reading: Ps. 37:1-5; Phil. 3:12-14.

Memory Verse: "Old things have passed away; behold! they have become new."

Daily Readings: M., Dec. 22—Jas. 4:14, Fleeting years. T., Dec. 23—Jas. 3:1-6, Old-year mistakes. W., Dec. 24—Zech. 2:5; Luke 21:18, 19, Old-year protection. T., Dec. 25—Psa. 31:1-5, 23, 24, New-year faith. F., Dec. 26—Psa. 23:1-5, New-year guidance. S., Dec. 27—2 Cor. 12:1-15, New-year service. F., Dec. 28—Psa. 23:1-5, New-year guidóshrdle Dec. 28—Psa. 23:1-5, The old year and the new.

Teaching: To profit by experience and to press on toward perfection.

Object of Meeting: To review 1924 and to preview 1925. To profit by our mistakes and to pray for forgiveness for our sins and to make 1925 the best year of our lives in service to God and our fellows.

Many people take the passing of the old year and the coming of the new year as a time for "turning over a new leaf." This is fine, and it suggests new opportunities; but too many people "turn over a new leaf simply because the old one is full." Let us, as Christian Endeavorers, take this occasion for a look back over the past and really hope for a vision of the future. There is so much to be done. The society has a wonderful opportunity to carry the glad message of life to those who are in sin. Let our societies really practice efforts of evangelism. There are many who have no hope, there are those who are eagerly wishing for a chance to begin again. There are thousands who are saying:

"I wish that there were some wonderful place
Called the Lang of Beginning again,
Where all our mistakes and all our heartaches,
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never be put on again."

They may never be able to wish for it or tell you their wishes in the language of a poet, but their wish is coming to you on every hand. Let us Endeavorers be true to our Master, telling those who know Him not that "if any man be in Christ Jesus, he is a new creature. Old things pass away, behold all things become new. Let us really make the new year a time when many shall start the right way.

JUNIOR ENDEAVOR.

In just a few words I want to tell about our Junior Christian Endeavor Society. One year ago last August we organized our society with nine members. We have now on roll sixty-seven. We also have seventeen honorary members. Last Sunday night we had sixty-four present.

I am so glad to see the interest that each child is taking; and also the honorary members are very much interested. Our desire is that we may keep them interested in the work, and that we may teach them in the right way, because we realize that our future Church depends on the juniors of today. The Lord is blessing us by giving us new members every service. Our goal for next year is one hundred juniors and twenty-five honorary members. Please help us pray that we may reach it.

Lettie Scott,
Greensboro, N. C. *Junior Supt.*

ALLOWED TO SURRENDER.

"Why should I have to surrender?" is the question that springs to the lips of many who are asked to yield their lives wholly to the Lord. The question is a mistaken one. They do not have to surrender. But perhaps they can learn a lesson from a young Japanese wife. Higuchi San, the Japanese pastor of a small Methodist Church in Kyoto, has blessedly held up the Lord Jesus Christ as Saviour, and in the first two years of his ministry there the membership more than doubled. He asked James Cuthbertson, of the Japan evangelistic band, to lead meetings in his Church. Many came; and one day, while the evangelist was speaking on "Full Surrender," a young Japanese married woman received Christ as her Saviour. After the address was finished, she came up to the speaker to thank him for his share in the great blessing that had come to her. And she said: "I'm crying, but these are tears of joy that God has allowed me to present my body to Him." She was overwhelmed by the unspeakable privilege that God had actually given her; that, after Christ had presented His own body as her substitute sin-bearer, and had died for her sins, now she, having received Him as Saviour, was actually permitted to present her body a living sacrifice, holy (by the blood of Jesus), acceptable unto God, which is (her) your reasonable service." No, she did not have to surrender, but she was allowed to do so. When we see as clearly as this young Japanese wife, we shall praise God with her, for time and eternity, that we were allowed to surrender—*S. S. Times.*

THE BETTER WAY.

A young woman who had met with a serious accident found that she would be a cripple for life, and compelled to spend a great part of her time in bed or in her chair. Upon hearing the doctor's verdict, she bravely wrote to a friend: "Do you know I am becoming quite expert with the needle, making little garments for orphan children? At first I thought I would just make the best of my misfortune, but now I am planning how to make the most of it."

There is a distinction here deserving of careful consideration. Often we say we are making the best of misfortune when we really mean we are just trying to live with it perhaps, from day to day, to smile and bear up grimly. Making the most of misfortune implies something more than this. It means that we will make that misfortune itself so turn our thoughts and energies into new directions that our whole life shall take on new character and purpose. We never really make the best of misfortune until we make the most of it.—*Selected.*

MOTION-PICTURE CONFERENCE.

Shall motion pictures be regulated by law? This question and related ones will be discussed at the Raleigh Hotel, Washington, D. C., January 14th to 16th, when representatives of twenty-five religious organizations will gather for free discussion of all motion-picture problems. Delegates will be self-appointed. The conference is open to any reader of this paper. Copies of the full program may be obtained from Dr. Chas. Scanlon, Columbia Bank Building, Pittsburgh, Pa.

Among the speakers on the program are Dr. Henry A. Atkinson, Raymond Fosdick, Dr. Geo. W. Wright, of the Philippines; Miss Minnie E. Kennedy, Dr. Thos. E. Finegan, Mrs. Chas. E. Merriam, Miss Maude M. Aldrich, Dr. S. Z. Batten, and Dr. Clarence True Wilson.

IN THE WEATHER FACTORY.

By Nancy Byrd Turner.

Just as soon as summer's done,
Such a flit and flutter!
In the weather factory
Such a clip-and-clutter!
Nuts are begging, "Send us frost!"
In a month or so
Children will be saying, "Ah,
If 'twould only snow!"

So the little weather folk
Dash around and scurry;
Everybody with a job,
Working in a flurry.
"Winkle, Twinkle, mix the frost;
Hoppy, grind the hail;
Make icicles, Nip and Tuck—
Thousands, without fail!

Tippy, start the flake machine
Quickly, and remember—
Twenty million tons of snow
Needed by November.
Whipper, Snapper, hurry up!"
Soon as autumn's come,
In the weather factory
Things begin to hum.

The Christian Sun would make an excellent present for a Christmas gift. Fifty-two times a year would your friend be reminded of you.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear me, Kiddies, I have just heard the most exciting story! It's not a very happy story all the way through, though, for, dear me! oh! oh! oh! the name of it is "The Grouch Family." You know what it means to be grouchy, now don't you? That's when you had pie for supper and you passed your plate for a second piece—and then all night long you saw things standing in a row and looking at you cross-eyed. Oh, my! then next day—whew! you had a grouch all day, 'cause you felt so bad—and the pie was the cause of it, every tiny, weeny-wee bit. Now, isn't that so? Well, this Grouch Family were so cross all the year long! they quarreled and frowned, and even Sunny, the wee baby girl, cried and cried till Mother Grouch was most distracted, and Father Grouch wouldn't give a single cent towards feeding the poor and needy at Christmas time—and, gee whiz! Big Sister wasn't a really, truly big sister at all. She quarreled at the maid 'cause she forgot to dust the parlor, and she wouldn't tell Baby Sunny a story to keep her from crying; and she made Bobby Boy leave the room 'cause he bounced a ball. Oh, terrible! terrible! wasn't it, dear Sunshine Kiddies?

Then one day, just before Christmas, in walked a Fairy Sprite. She came in on a Sunbeam and hid in the corner—and, gee! while she was there she wouldn't let a single Grouch frown a single bit! No, sir-ee! And, listen, she stayed a whole week. Then when she had gone, the whole family were feeling so much better that they decided to act better, and just 'tend like the Sunshine Sprite was there all the time. And what do you s'pose? They even changed their name, too, and now it is the Happy Family—and Mother is happy, and Bobby Boy tried to be thoughtful and bounce the pretty red-and-blue ball outdoors; and Big Sister was kind to Mother and wee Baby Sunny, which made Mother happy and Baby Sunny stop crying. And listen to this. Father—yes, he did, really—gave a whole family of poor people a huge, big box full of apples and nuts and warm clothes, and toys; and, oh dear, I couldn't name all the things he did buy.

Then Santy came the night 'fore Christmas, and he was so happy to fill all the Happy Family's stockings—oh, he was indeed!

Hey, Kiddies! open the window and let in a little Sunshine Sprite—just before Christmas any way; it will make you happy, and make some one else happy, too.

Oh-eee! I am glad that you are all in the Happy family. Not a one of the Kiddie Korner Kiddies are in the Grouch Family. How do I know? Oh, I know a lot and a lot of things about Kiddies. I'll tell you some day how I found out.

Happy days are coming soon. I'll want to hear all about them in some little New Year's letters that you write to me yourselves.

Good-by, little Fairy Sprites. Are you not the Fairy Sprites at your house?

Lovingly, your editor.

MADGE FLEMING MOFFITT.

There came a little Child to earth
  Long ago,
And the angels of God proclaimed His birth,
  High and low.
Out in the night, so calm and still,
  Their song was heard,
For they knew that the Child on Bethlehem's hill
  Was Christ the Lord.

—*Emily E. S. Elliott.*

HE KNOCKED THE TIGER FLAT.

Little Tom and his father were calling on a big-game hunter, and Tom had been put on the floor to play with a tiger-skin rug. He interrupted his elders' conversation with so many questions that finally the hunter took him on his lap and told about the tiger hunt. Tom returned to the rug, examined it with renewed interest, and then inquired: "How did you shoot it so flat?"

BESSIE'S CHRISTMAS PRESENT.

Willie Cook's mother was very poor. She was a widow, and Willie's sister, Bessie, was sick, so they did not expect a merry Christmas at their house. Christmas morning Willie's mother gave him some money and told him to get some meat for a soup at the corner store, and they must be thankful for a dinner of any kind, money was so scarce.

Bessie was to sit up for the first time, and that made them very happy. Still, Willie did want to get a present for her, but he had been obliged to take care of her while her mother was working and had not been able to earn any money. Willie bought the meat and was on his way home when he heard a very faint me-ow and a very loud bow-wow, and he saw on a fence a tiny black kitten. The little creature looked half starved, and the dog had frightened her terribly. "Go away," said Willie to the dog. Then he took the kitten from the fence and put her inside his coat.

"I'll take her home to Bessie," he said, and then his face brightened. "I'll fix her up with a ribbon and tell sister it is a Christmas present." He hurried home and told his mother his plan.

"We must feed her first," she said. "She looks starved, poor little thing." They gave the kitten some warm milk, and after she drank two saucerfuls she seemed to grow plump. "We will keep her in the kitchen until Bessie is in the sitting-room," said Willie's mother, and then I will find a red ribbon and you can tie it around the kitten's neck and let her run in where sister is."

Bessie was so glad to sit up that she was quite happy without a present, but when the little black kitten ran into the room with a card tied on her neck by a red ribbon, Bessie was delighted. The kitten ran to her and climbed into her lap, and on the card Bessie read in printed letters, "Merry Christmas—from Brother."

"Oh, you dear little thing," Bessie said; and then Willie and his mother came in and Bessie told them that she would rather have a kitten for a Christmas present than anything.

But Santa did not forget them, for some kind man saw, in the opportunity column of a paper, that there was a chance to make some one happy, and while Willie played with the kitten there came a knock at the door, and when it was opened there was a basket with a turkey and all sorts of good things for a Christmas dinner. And there was a book for Bessie, a game for Willie, and a pair of warm mittens for their mother, and they had the merriest of Christmas days. Willie began the day right. He was kind to the poor, starved kitten, and the whole day was bright and happy for him.

SANTA CLAUS' NARROW ESCAPE.

Thomas and William were about seven years old. They were twins, and no one could think of more mischief than they could. The day before Christmas, William said: "I hope Santa Claus brings that gun this year. I wrote him a letter asking for it, and a knife with two blades, and he didn't pay any attention to the letter."

"He did not bring my pistol or sword, either," said Thomas. "Perhaps he thinks we are too young."

"He is not supposed to bother about that," said William; "he ought to just take care of the asking part."

"I wish we could see him," said Thomas. "If we asked him instead of writing to him, he might give them to us."

"But how can we see him?" asked William; "he comes in late at night so softly you cannot hear him, and mother never would let us sit up and wait."

"We could set a trap and catch him," suggested Thomas. "There is the bear-trap."

"Oh, that would hurt him," replied William; "I should not like to do that, for he has been very good to us, even if he did not leave the things we asked for last year. I'll tell you," he continued; "we can leave the cellar window open. He very likely will be glad to get in so easily."

"What good will that do?" asked Thomas; "we will be asleep."

"Come on in the cellar and I will show you," said William.

All the afternoon they worked, and when night came they had completed the trap to catch Santa Claus. The window was left open, and in front of it was a long board. One end rested on the window-sill, with the other on the cellar floor. This they covered well with soap, and at the end of the board was a stick to which was fastened a piece of strong twine, which would close the window when Santa slid down the board and hit the stick.

"I guess he'll be some surprised when he slides down that board," said Thomas.

"He'll be very angry when he finds he cannot get out," said William; "but that will keep him there until we run downstairs and ask him for my gun and knife and your pistol and sword."

"Do you suppose we can keep awake until he comes?" asked Thomas. "You know, they say he does not get around sometimes until 'most mornin'."

"Of course we can," replied William.

They sat up as long as their mother would let them, and then hung up their stockings and went to bed. It was hard work keeping awake, but at last they heard their father and mother go to bed and the house was quiet. Then they listened, and after a long time they heard some one walking around in the yard.

"There he is," said William; "let's go to the top of the stairs and wait."

Just as they reached the stairs they heard a terrible noise, and the window closed with a bang. Their father heard it also, and ran to the stairs, but the boys were at the cellar door.

"You go back," called Thomas to his father; "we have caught Santa Claus, and we want to see him alone. Hold on, Santa," they called, opening the cellar door and turning on the light, "we'll be down and let you out again."

But instead of Santa Claus, there was just an ordinary man lying on the cellar floor groaning.

"Who are you?" called Thomas. "You are not Santa Claus, I know."

His father pulled both boys away from the door and closed it. Then he telephoned the police, and in a short time the officers came and went into the cellar. They found that the burglar had broken his leg, and that was the reason he had not escaped.

"We soaped the board, so it would be easy for him to slide down to the bottom," said William. "I bet Santa would have slid all right"

"You boys go to bed," said their father when the officers had gone; "and if you do not go to sleep you will not get any Christmas presents."

"We had fun, anyway, didn't we?" said William.

"Yes," replied Thomas; "next to catching Santa, I think catching a burglar is best."

LOVE YOUR FARM.

Love your farm. Every farmer should not only love his work as the artist loves his work, but in the same spirit, too, every farmer should love his farm itself as he would love a favorite horse or dog. He should know every rod of the ground, should know just what each acre is best adapted to, should feel a joy and pride in having every hill and valley look its best, and he should be as much ashamed to have a field scarred with gullies as he would be to have a beautiful colt marked with lashes; as much ashamed to have a piece of ground worn out from ill treatment as to have a horse gaunt and bony from neglect; as much hurt by seeing his acres sick from wretched management as he would be to see his cows half-starving from the same cause.

Love your ground—that piece of God's creation which you hold in fee simple. Fatten its poorer parts as carefully as you would an ailing collie. Heal the washed, torn places in the hillsides as you would the barb-scars on your pony. Feed with legumes and soiling crops and fertilizers the barren and gullied patch that needs especial attention; nurse it back to life and beauty and fruitfulness. Make a meadow of the bottom that is inclined to wash; watch it and care for it until the kindly root-masses heal every gaping wound, and in one unbroken surface the "tides of grass break into foam of flowers" upon the outer edges. Don't forget even the forest lands. See that every acre of woodland has enough trees on it to make it profitable—"a good stand" of the timber crop as well as every other crop. Have an eye to the beautiful in laying off the cleared fields—a tree here and there, but no wretched beggar's coat mixture of little patches and little rents; rather broad fields fully tended, and of as nearly uniform fertility as possible, making of your growing crops as it were, a beautiful garment, whole and unbroken, to clothe the fruitful acres God has given you to keep and tend even as He gave the first garden into the keeping of our first parents.

And so again we say—love your farm. Make it a place of beauty, a place of joyous fruitfulness, an example for your neighbors, a heritage for your children! Make improvements on it that will last beyond your day. Make an ample yard about it with all the old-fashioned flowers that your grandmother knew; set a great orchard near it, bearing many manner of fruits; lay off roads and walks leading to it and keep them up; plant hedges along the approaches and flowering bulbs and shrubs—crape myrtles and spires and privet and roses—so that your grandchildren will some day speak of their grandsire, who cared enough for the beautiful and loved the farm well enough to leave for them this abiding glory of tree and shrub flower.

Name the farm, too; treasure up its history; preserve the traditions of all the romance and adventure and humor and pathos that are in any way connected with it; and if some of the young folks must leave it, let them look back to it with happy memories of beauty and worthy ideals and well-ordered industry.

We have not developed in this country, as we should, the intense pride that the Englishman feels in being a landowner. It gives a man a distinction that the homeless man has not. He is a better citizen, a freeholder, a guardian holding in trust a piece of creation direct from the hands of the Almighty. And yet how many—alas! how many—who have such talents in their keeping are indeed unprofitable servants—not so much as keeping their treasure unhurt (as the one-talent man in the Bible did), but wearing out and destroying in one brief lifetime the heritage that the Creator intended to remain fertile and fruitful, to feed and nurture our human race, as long as the earth shall last.

Love your farm. If you cannot be proud of it now, begin today to make it a thing you can be proud of. Much dignity has come to you in that you are owner and caretaker for a part of God's footstool; show yourself worthy of that dignity. Watch earnestly over every acre. Let no day go by that you do not add something of comeliness and potential fertility to its fields. And finally, leave some spot beneath the shade of some giant tree where at last, "like as a shock of corn cometh in his season," you can lay down your weary body, leaving the world a little better for your having lived in it, and earning the approval of the Great Father (who made the care of the fields and gardens the first task given man): "Well done, thou good and faithful servant; enter into the joy of thy Lord."—*Clarence Poe,* in *Progressive Farmer.*

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The National, State, and Local Tuberculosis Associations of the United States

THE MYSTERY OF PRAYER.

It is sometimes urged that prayer is mysterious. So is everything else, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee, the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner tables?

It costs about $45,000 to build one mile of the best concrete road, twenty-four feet wide.

Select Notes

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HALEY—CORBETT.

At the residence of Mr. and Mrs. Hudson Corbett, Newport News, on December 4th, a very solemn marriage ceremony took place, when Miss Regie Mae Corbett became the wife of Mr. Glen Watson Haley, Jr. With Mr. W. H. Baker as soloist and Mrs. Baker at the piano, the occasion was made all the more impressive. "Miss Regie" is one of the popular girls of the Newport News Christian Church, while the groom is one of the popular young men of the north end section of the city. May sunshine accompany their pathway.

B. J. EARP.

CUTCHINGS—CHAPPELL.

On November 12th a very pretty marriage took place at the residence of the bride, Newport News, Va., when Miss Annie Cary Chappell became the wife of Mr. Vernon Lee Cutchings. They are both members of the Christian Church and very popular in the east end section of the city. May their lives continue full of happiness. B. J. EARP.

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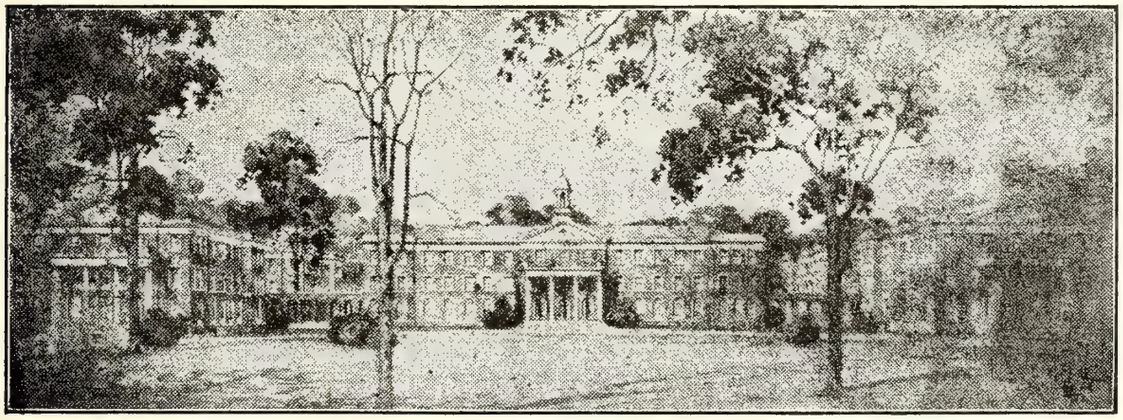

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RIGNEY.

After a few days of suffering, Bro. Rigney passed to receive his reward on November 9th. Bro. Rigney was a charter member of Rocky Ford, and one that it may be well said discharged his duty well as an appointed deacon. He was over seventy years of age, and only became a member of the Church about two years ago. He gave a sweet testimony on his dying bed, in the words "I am nearer heaven than I have ever been before." He not only was a faithful Church member, but also was a loyal and devoted person to his community and government. He was noted for the many offices he had held. On the morning he was taken sick, he was at the district voting-place acting as a judge. His two acts of last service were to assist in making preparation for what he had hoped to call his Church building and in acting at the voting-place in his district.

The funeral services were held at Elk Spur. Hon. Judge Bollen gave a splendid talk on his life as one that had known him as a playmate and a helper in the cause of his country. He spoke highly of his life, and while not a professed follower of God until of late date, yet being one htat carried always with him the spirit of Christ. Following this talk, Sister Morey gave a splendid talk as to his life for the length of time she had known him. M. T. SORRELL.

Fancy Gap, Va.

BOONE.

Sister Julia C. Boone was born 1854; died, November 17, 1924. When a child she united with Hanks' Chapel Christian Church, and remained a consistent member and Christian. She leaves a husband, six children and several relatives and friends to mourn her going.

I am glad I was her pastor for seven years. During this time I spent many pleasant hours in her home. On November 19, 1924, she was laid to rest in Hanks' Chapel Cemetery. The funeral was conducted by the writer, her former pastor, assisted by Rev. Mr. Barkley, of the Presbyterian Church of Pittsboro, N. C. May the blessings of God abide with them all is my prayer.

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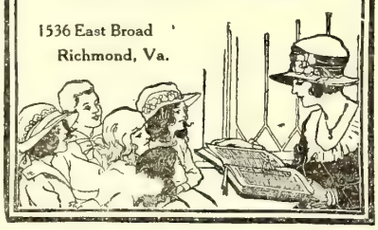

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VOLUME LXXVI. | RICHMOND, VA., THURSDAY, DECEMBER 25, 1924. | NUMBER 52.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Presbyterians Aid Students.—

The Presbyterian Board of Christian Education aided needy students with loans aggregating $110,000. Seven hundred and sixty-eight students thus were aided; of these, 606 were in preparation for the ministry, 100 for Church lay work, and 62 for medical missions. One hundred and seventy more students were aided through the rotary loan fund, which amounted to approximately $22,000.

This way the Church has of lending money to aid students in their educational preparation for Church work is an excellent idea, and the scope of its activities should be broadened. The Church, through gifts, should be enabled to do more to make possible not only a unanimous ministry holding college degrees, but a ministry all of whom should have seminary training. If this were possible, how much more could and would be accomplished in the Church, because the ministry—the key-men to any situation in the Church—would be equipped to cope adequately with situations which might arise.

Denominations Merge.—

In Cleveland, Ohio, November 16th, at an affiliation service held at St. Peter's Church, the Evangelical Church of North America, and the Congregational Church formally completed their merger. On the following evening, a fellowship service was held, and plans for unified action were discussed. The old line of demarcation has disappeared.

Step by step the Church is marching on toward the final goal of union. God is answering the prayer of His Son. Centuries have come and gone, and not yet has His prayer been answered; but today it is being answered before our eyes. Time counts not with God. He prepares the way, then answers prayer, even the prayer of His beloved Son. In like manner does He hear and answer the prayers of His children. Let us, therefore, join with Christ our voices petitioning that they may be one, even as Christ and the Father are one.

A Trial to Watch.—

On the same day, two very prominent people announced to the world two tremendous gifts. One of the gifts, by Mr. J. B. Duke, was about four times as large as the gift by Mr. George Eastman, but the latter may prove far more interesting. Both these great gifts go to educational and philanthropic projects. Mr. Eastman, in his gift, disposed of the last large block of kodak stock in his possession, amounting to $12,500,000. Six million of this went to Rochester University to add to previous gifts of twenty-three millions by Mr. Eastman, $4,500,000 went to the Massachusetts Institute of Technology to add to the eleven millions given when Mr. Eastman was its mysterious "Mr. Smith." Gifts of one million dollars each went to Hampton and Tuskeegee Institutes for colored people, who thought themselves faced with the tasks of raising five hundred thousand dollars each; but it is not the size of Mr. Eastman's gifts which make them interesting, but the reason which he gave to the world for giving the gifts.

Mr. Eastman stated that this was the last of his kodak holdings, and that now he would go to work for a group of public institutions. He wanted to know how it will feel to disengage himself from public affairs. The thing which will be interesting to the public will be what Mr. Eastman will have to say when his trial has had time to bring results.

Cleveland Faces a Problem.—

As the Churches of Cleveland, Ohio, are swinging into the religious campaign of the winter, a careful survey of the religious situation shows that, while there are 352,000 Protestants belonging to 358 Protestant Churches in the city, 330,000 Catholics with 78 Churches, 85,000 Jews with 29 synagogues and 15,000 Greek Orthodox with 20 Churches, there are still in the city 300,000 persons totally unreached. This total includes 110,000 children who are receiving absolutely no religious instructions.

In this situation, Cleveland is facing a really serious problem. Any city—and most cities are not far behind Cleveland, in proportion to population—which has such a situation to face, is coping with a grave problem indeed. Such an existing circumstance affords no direct indictment against the Church, but it does mean that we, as Christian people, have not fully performed our duty as individuals to witness for Jesus. What we need today is to have it laid upon our hearts that we are witnesses for Him, and that our work begins in Jerusalem which is at home and now.

Christmas Everywhere!

By Phillips Brooks.

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where corn fields lie sunny and bright,
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is Master of all,
No palace too great and no cottage too small;
The angels who welcome Him sing from the height,
"In the City of David, a King in His might."
Everywhere, everywhere, Christmas tonight!

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light.
Everywhere, Everywhere, Christmas tonight!

NOTES-PERSONALS

Our editors and correspondents are too busy to write—taking Christmast everywhere!

"Kiddies' Korner" is full of Christmas this week. Even the kiddies' editor has got Christmas in her system. Too jolly for anything!

An interesting article from Dr. R. C. Helfenstein, giving an account of his visit to the Bermuda Islands, appears in this week's issue.

Would you not like to have one of the American Standard Bibles advertised in THE SUN? A teacher's Bible or a scholar's Bible would make a good present to your friend.

"Tarbell's Teachers' Guide" gives a full discussion of the International Uniform Sunday School Lessons by departments. It is well adapted to the several grades. Send your order to THE CHRISTIAN SUN. Price, by mail, $2.00.

That is a fine Thanksgiving report of the Christian Orphanage in the last issue of THE CHRISTIAN SUN. If you did not read it, hunt up your paper and see how liberally our people are giving to this institution.

The Benning National Forest, near Columbus, Ga., has just been added to the list of new forest preserves of the United States. The new forest covers about 78,500 acres, and has an excellent stand of Southern pine timber.

Bankers have estimated that more than 400 million dollars is hidden away in houses and similar hiding-places by people who are afraid to trust banks. But in spite of this, for every dollar hoarded, forty-six dollars is banked.

America has more than twenty-two million telephones in use, or more than the rest of the world combined. There are more telephones in New York than in Great Britain and the north of Ireland, and more in Chicago than all of France.

Christmas greeting and best wishes to every one! and as you send your tokens and give your gifts to bring joy into other lives, may your own heart be filled with the spirit of the season, and may you be made to rejoice in Him whose birth you celebrate.

The Pan-American countries are planning to erect a lighthouse in the harbor of Santo Domingo, the city Columbus loved so well, which will serve as a tomb for the great discoverer. The lighthouse will be 1,000 feet high and will act as a guide for ships at sea.

The Sunday School and Christian Endeavor Handbook has been mailed out. While it contains much desirable information, it should better represent the work of these Conventions. Let the secretaries be most prompt in sending in their minutes. Begin now to get ready for your next Convention.

What is claimed to be the first office in the air is in use on the trans-American air line between New York and San Francisco, over which flies an airway inspcetor who supervises the maintenance of the guiding signs and lights along the 3,000-mile route. The machine has a desk, chairs and table, and the inspector is accompanied by a clerk, who operates a typewriter while in flight.

The first tin can was inspired by Napoleon Bonaparte, who offered a prize of 12,000 francs to any one who would invent a way of preserving perishable vegetables for his mariners to eat on their long voyages. In 1809 the money was handed over to Nicolas Appert, an uneducated pickler, who discovered that cooking foods in hermetically sealed containers made it possible to keep them indefinitely.

The planning of communities is probably the greatest undertaking that we have before us. It is the making of the mold in which future generations will be formed. Plainly, it is not a task for one group, one profession; still less for any section of one group or one profession. Community planning is a co-operative undertaking. Its aims and its technique are of such a nature, however, that architects, because of their training and experience, should be fitted to take a leading part.

A remarkable demonstration of electrical transmission of pictures was given when several photographs and sketches were transmitted from London to New York by a new wireless method developed by the Radio Corporation of America and called the photo-radiogram system. The time consumed in projecting each picture across the Atlantic was about twenty minutes, and while some of the pictures were far from perfect, as received in New York, the results in general were excellent, and open up a wide field of usefulness.

The Department of Agriculture says that sugar from the sugar cane was probably known in China 2,000 years before it was used in Europe. Several centuries before Christ, Greek physicians called sugar by the name of "Indian salt" and a "honey made from reeds." When merchants began to trade in the Indies, sugar was included among the spices, perfumes and other rare and costly things carried to the Western countries of Europe. At this time it was used exclusively in the preparation of medicines. When sugar was first introduced as a food, it was regarded with suspicion. It was said to be heating, to be bad for the lungs and to cause apoplexy.

THE CHRISTMAS TREE THAT SATISFIES.

No human being, of himself, is satisfied. For this reason, Christ came into the world. Last Christmas, Paul Rader sent to his personal friends a strikingly beautiful Christmas message. He said, in part: "How beautiful a type of our loving Lord is the Christmas tree. It is cut down, as He was, for the use of others; cut down and taken from His home to our home for joy. His cutting down on that cruel cross, becoming a curse for us, *satisfied*—yes, praise God! fully satisfied—every claim against us. The Christmas tree sparkles with iridescent light, cheerily, merrily, brightening the room and the happy faces; but He is light with all its glow and glory of color, cheering, lighting, warming, comforting, delighting. His light alone *satisfies;* for it alone can put away all darkness, letting us 'walk in the light, as He is in the light.' This light alone brings fellowship. Loneliness cannot reach us—He *satisfies.* The Christmas tree is loaded with presents. He came to give gifts to men—the more abundant life for spirit, soul, and body. In Him and through Him for us today are gifts, gifts, gifts for every need. Our names are written on them, but we have never opened them. Will you with me this Christmas draw up close to Him, 'thankful, oh so thankful, dear Lord,' and take! take! take! 'For He satisfieth the longing soul, and filleth the hungry soul with goodness.'"

POUNDED.

On answering a call at our door on the night of November 21st, we were greeted by about twenty-five members of our Windsor Church. They came, bringing many good things to eat for the new minister and wife; things too numerous to mention. It was indeed a pleasant surprise to us, and words failed us as we tried to express our appreciation. After a happy hour together, the members returned to their homes, leaving us with what we speak of as an old-fashioned pounding and with a grand and glorious feeling, such as only ministers and their wives experience on such occasions. W. D. HARWARD.

HOW YOU SHOULD DRESS.

How do you dress in cold weather? Because the calendar says it is winter, do you dress in heavy underwear and stockings, regardless of the temperature of the day?

I used to get a letter from my mother at the beginning of each winter. She warned me to put on my heaviest underwear and to get some wool socks and high shoes. The dear old woman wrote:

"Be sure to wear a heavy overcoat and bundle up your neck and chest. Keep your hands and feet warm."

Of course, where I lived we had deep snow and low temperature.

There were few days in winter when the warmest clothing was not required. That was particularly true because we lived under simple conditions, without central heating and the modern means of keeping homes comfortable.

I cannot resist the temptation of saying that too many people coddle themselves. You would think to see the wrappings they put on that they are dealing with hot-house plants instead of human beings. Of course I believe that any child is worth more than all the wealth of the world, but you do not save the child by overdressing him. You make him soft and weaken his powers for fighting the elements.

We grow strong by using our muscles. Before we run we must walk. We cannot fight off the cold unless our bodily surfaces are somewhat hardened to the weather.

Savage tribes wear almost no clothing, even in the winter-time. They do not feel the cold any more than we feel it on our face and hands. Let a part of the body which is normally covered be exposed to the outer air, and it is chilled at once.

I do not advocate the wearing of sheer garments in winter weather. What seems the sensible thing to do is to have the sheer garments to wear in comfortable rooms, but outdoors there should be added protection because of the low temperature.

If you can afford it, it is a good thing to have two or three weights of outer garments, so as to adjust your protection to the degree of temperature. One piece of advice I like to repeat every year. That is—keep the feet dry. In wet weather, rubbers or overshoes should be used. If you actually get your feet wet, make a change of shoes and stockings. Do not continue your work with damp feet.

There is another way to get damp feet besides stepping in a puddle of water. You can get damp feet by wearing stockings that are too heavy and too warm. The feet perspire and the stockings become damp. Then by the evaporation of the moisture, pretty soon the feet are chilled and you have chillblains.

Use good sense in the matter of your clothing, and I am satisfied you will have a more comfortable winter than perhaps you have ever had before. Adapt your clothing to the temperature and your happiness will be increased.

ROYAL S. COPELAND, M. D.

The Romans were the originators of the Christmas tree, though their ceremony had little to do with the modern idea of the Christmas spirit. They began by hanging small masks of Bacchus, the god of wine, upon the grape vines in the belief that the spot would become unusually fruitful. The occasion was made one of merrymaking and dissipation. After the advent of Christianity, it was converted into the Christmas-tree celebration.

YOUR OFFICIAL BOARD.

We hope no pastor will let these winter weeks of the stewardship period go by without at least one stewardship study class. We earnestly urge that the officials of the Church form one such class. The Church officers of this day should be informed on this great subject that is engaging the great business minds of the day. Gather your trustees, deacons, clerks, treasures, superintendents, and presidents into one class, secure a good book, and you will be surprised at their interest, the results spiritually, and in a business way in your Church.

A GIFT FOR CHRISTMAS.

Many people desire to give a helpful present to their friends, husbands, sons, daughters. May we suggest that one of the most interesting, helpful stewardship books would be such a suitable gift. Right now, nearly all Churches and denominations are making a special study of this great theme. The great magazines are writing on it. A well-informed churchman should not be behind on this great question of the day. Your pastor, husband, friend, young people could be helped by a very moderate-priced book of this kind. Be sure to put one of the new diaries among their gifts. Sunday School teachers are ordering for their classes.

CHURCH FINANCE METHODS.

The Church should set the standard in every community in all good things. You want business efficiency, integrity, and honesty to prevail in your community. The Church should set the example. Is it too much to say that it should be run on a strictly cash basis? We think not. When a salary is due the pastor, janitor, organist, why should they not be paid? When any bill is due, why should it not be paid? When you work for another you expect to be paid Saturday night, or at the end of the month, according to agreement. So your Church should be run on a cash basis. Your denominational benevolent work, missions, education, etc., is a joint obligation with the other Churches of your Conference and Convention. Why should not your missionaries and other obligations be paid regularly by you and by your Church? You have the same obligation to pay your missionaries as you have your pastor. Missionaries, teachers, Bible women, kindergarten workers, field secretaries, are employed by your denomination through properly appointed agencies and their salaries and other obligations are dependent upon the money paid by the Churches—your Church.

The Church has the business ability. There are no finer business men than the men who compose the officials of your Church. Look at their farms, banks, stores, offices. You will find that in these they use the most improved business methods. You will likely find that they are pointed out as among the leading business men of your community. They have money, integrity, and business ability. They prize their credit. They have the respect and confidence of the community. Those same Christian business men should set the standard in their Churches, so that the good name and credit of your Church should be maintained.

WHAT SOME CHURCHES NEED.

What most unsuccessful Churches need most just now is a large number of resignations from certain members, forwarded to the officers with this simple statement:

"Gentlemen,—For many years I have belonged to Grace Church, in Ourtown. I have little to show for it. Belonging to it has not made me any kinder, or more charitable, or more lovely of character—less, if anything. Doubtless, this is my own fault. I have gone there on Sundays and have sung, 'I Love Thy Zion, Lord,' and then I have come back home to pick flaws with everything in it, from the color of the carpet and the length of the prayer to the soprano's hat and the squeaky shoes of old Bro. Goodenough, who takes up the collection. I have kicked about the expenses, fussed about the ventilation, complained about the preacher, and the snow on the steps, and the dirt in the basement, and the kind of hymn-book we use. I know I shall certainly lose my soul if I keep on at this gait. And I can't seem to stop it. I have been at it so long that it has become an obsession. I have tried to quit it, but the habit is too strong. I knock the Church to my family, to the other members, to neighbors belonging to other Churches. So I am getting out for the sake of my own soul's salvation—to say nothing of the high benefit I know I am conferring upon Grace Church by this resolution."
—*Christian Herald.*

WEEK OF PRAYER FOR THE CHURCHES.

(Sunday, Jan. 4, to Saturday, Jan. 10, 1925.)

Our one Lord calls us at the beginning of another year to join our hearts and minds in united thanksgiving, confession, and petition. Never was the measure of our blessings so full and overflowing. Even in our affliction, the Lord our God is merciful and gracious. Let us give thanks "for whoso offereth the sacrifice of thanksgiving glorifieth me and prepareth a way that I may show him the salvation of God."—Psa. 50:23.

Never was there deeper need for penitence. As individuals, as nations, as a Church, we have failed in our duty. We have done what we ought not to have done and we have left undone the things we ought to have done.

Never was there deeper need for petition. Confronted by our own personal necessities and by the needs of the world, we have to transcend the failures of the past, and yet the past is the only ground on which we can build. We must seek in the light of Christ to see light upon the problem of winning out of the imperfect past itself a future in accord with the mind and will of God.

Only God can help us. Let us pray.

We cannot doubt that the Spirit of God is abroad in the world. This is the assurance of our Lord Himself. It is the divine Spirit who is making men discontented with conflict and division and quickening their hope and purpose toward a better order on earth. It is He who is leading men, according to Christ's promise, into the truth, and where He is, there men are aware of liberty.

Let us open our lives in sincerity and love to the fullest realization of the presence of God. Laying aside all pride and prejudice, all self-satisfaction and judgment of others, all malice and cunning, all party strife and ill will, may we ever let Christ dwell in us richly.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

"In nothing be anxious; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Philil. 4:8-6, 7.

Yours in the faith and fellowship of our Lord Jesus Christ,

THE FEDERAL COUNCIL OF CHURCHES.

A CHRISTMAS PRESENT.

"What are you going to give your wife for Christmas?"

Some of my neighbors and I were sitting around the stove in our village store waiting for the evening mail to come in when one of them suddenly asked the question which had been secretly troubling all of us for some time back. We glanced rather sheepishly at one another, I am afraid. Presently Mr. H—— spoke up:

"Don't know what I'm going to give mine. Seems to me she's got about everything she needs. I've given her a fur coat, and a watch, and pocketbooks, and umbrellas and a vacuum cleaner, and a toaster and a washing-machine and silverware, and, and—oh about everything you can think of, but bless me if I can think of a single new thing this year. What you going to give yours, Joe?"

Joe didn't know. Like most men, he found it a problem that got harder and harder as the years rolled by. Neither did any of the others—all but one, that is, a substantial citizen of the neighborhood who had said nothing, but sat listening to the conversation with a quiet smile lighting up his face. One of the men noticed it and demanded:

"What are you grinning about, you old bluffer? I'll bet you haven't thought of anything any more than the rest of us."

"Oh, yes, I have. The trouble with you fellows is, you put off thinking about it until the last minute. I got my idea a year ago and I started in getting ready for this Christmas right after the first of last January.

"What's that? You started in buying your wife a Christmas present a year in advance? What is it—a tombstone, maybe?"

The man addressed did not join in the guffaw that greeted this rather misplaced attempt at humor. Instead, he replied calmly:

"I am going to give her something that will not wear out. Something that will not only increase in value as time goes on, but will remind her periodically of what I am trying to make the happiest holiday we have ever had. I am going to have Santa Claus give her a gilt-edged security that will pay her interest regularly in real money and that will lay the foundation of a nest-egg that will stand by her after I pass out. For I am going to do the same thing next year and other years after that."

"It's a good idea," remarked one of the men; "but do you realize what you are doing to the rest of us? Why as soon as that gets around this neighborhood you will have all of our wives reproaching us because we didn't do it too, and now it's too late. We cannot satisfy our wives with a Christmas present which we couldn't give them until a year from now."

"Oh, yes, you can," replied our neighbor, with the far-seeing mind. "You can start in right now to purchase a good security on installments. This year you can give her the receipt for the first installment, and next year, or sooner if you want to, you can hand her the security itself. What is more, she will think more of you for your thoughtfulness. Ordinary Christmas presents may be lost or forgotten, but this kind goes on reminding the owner of the giver every time the interest comes in. Try it and see."

And the party dispersed as the mail was handed out.—*Theodore Waters.*

E-D-I-T-O-R-I-A-L

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W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A LITTLE CHILD SHALL LEAD THEM.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was Governor of Syria.)

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

"To be taxed, with Mary, his espoused wife, being great with child.

"And so it was that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night.

"And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold! I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

"And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

"Glory to God in the highest, and on earth, peace, good will toward men."—Luke 2:1-14.

It matters little now as to what communion, congregation or conference fastened upon December 25th as the time of the nativity of our Saviour. Historians tell us that the day and the event were not celebrated before the fourth century, and there was no uniformity in the period of observing the nativity among the early Churches. Neither does it matter that we have taken from the Catholics their mass and attached it to our Christ, nor that the Catholic Church celebrates three masses at Christmas, namely: at midnight, at daybreak, and in the morning; neither does it matter that Scotch Presbyterians and English Nonconformists have generally rejected all religious observance of the day as "a human invention and of savoring too much of papistry." What does matter, is the occasion itself as we now have it, and the spirit that prompts and permeates it.

Of all the festive seasons or days observed, none are comparable to that of Christmas. Whether it be the right time or the wrong time, it celebrates the birth of a Child, and Christmas is fundamentally and primarily the children's time and season. Long before the event began, the prophet Isaiah (ch. 11:16) had very pointedly declared, "And a little Child shall lead them." This prophecy has its fulfillment in nothing more powerfully and pointedly than in the fact and the spirit of the Christmas time and season. Children are showing us how to keep and to promote a holiday. The adults of the world have tried time and time again by issuing proclamations, by decrees and statutes, to establish a national or international holiday. But no holiday or festive occasion has ever yet been established comparable to our Christmas time, either in spirit or in universality; and this, too, without the proclamation of any potentate, the act of any parliament, or the decree of any government. We may, if we will, deny the leadership of childhood in many particulars, but we are compelled to admit that the children have led the world in the establishment and in the observance of a holiday. This much from the historical and purely human point of view.

But there is a deeper and a divine side to the occasion, whenever and however begun, that cannot be ignored. Through the leadership of our children, we celebrate, how wisely or unwisely need not be said, the advent into the world of the one and only Child of a virgin. On Christmas Day we shall not debate the parenthood of Mary's Son; we shall sing our Christmas carrols, rejoice in giving gifts, take heart that there was born into the world a Man-Child at whose nativity the heavenly host sang, "Glory to God in the highest, and on earth, peace, good will toward men." No other child ever had such advent, and of no other child had a prophet declared (Isa. 7:14) "A virgin shall conceive and bear a Son, and shall call His name Immanuel." And of no other child have two of his most authentic biographers declared that in this child the prophecy was fulfilled; all of which comes simply to this: That in Him, to use a fond word of Emerson, God and man "ensphere." Oh, Child God! Oh, Child of woman born! Thou art indeed capable and competent to establish in the world a glorious and festive season such as no other of woman-born could establish! Man rising to speak His highest and holiest sentiments! God descending to put a hymn of praise upon the faltering, fainting lips of man! To bring to the earth life for death, beauty for ashes, hope for despair! In this Child, God was manifesting all the potentialities and possibilities of children born of womankind. In this Child, womankind, going down into the mysterious darkness of that event called birth, brings to the world that glorious achievement called life, in which all the potentialities and possibilities of infinite and sublime achievement dwell.

The Christmas spirit is the spirit of joyous and happy childhood; of divine and holy attitudes and manifestations. We shall sing our songs, give our gifts, receive our tokens of esteem and of sweet friendship. In brief, during this season, we shall live in, as we help to create about us, a benevolent attitude; we shall breathe the spirit of gifts and of giving; we shall live in one glad day of beatific peace and right good will among our fellows. For unto us a Child is born, into the world a child has come, who will never be satisfied until, through His leadership, He shall have made all the days of the year a Happy Christmas Day and shall have created in the world a holy, a happy, a benevolent atmosphere and established in the world a spirit of unselfishness and of devotion to the happiness and welfare of others.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

THE CHURCH AND THE COMMUNITY.

The Federal Council, in its recent quadrennial session, spoke in no uncertain terms of the blessings and benefits accruing to a community when the Churches of that community united on a progressive program. The wicked waste of the Churches, not only of money, but of energy and opportunity, operating in competition rather than in co-operation for community betterment, was emphasized. The spirit of co-operation is developed, and no unit or group should feel the impact of this spirit more intensely and more helpfully than the community. The Churches have magnified their differences long enough to the everlasting hurt of Protestantism. The hour has struck when they must magnify the things on which they agree.

The community needs no sectarian or denominational righteousness to lift it to the high level of Christian living and activity. It needs that righteousness which is of God and is incarnate in His Son. To make this righteousness articulate in the community, in the individual lives of the people of the community, is the superlative task, not of a denomination, but of Christendom.

One came away from the Federal Council feeling that the day of the one Sunday, or two Sundays, a month preaching in the community was over, or was doomed. The people are demanding; the lives, labors, activities of the individuals of the community are demanding something more of their preacher and of their pulpit than that of a sermon, whether delivered once, or twice, or thrice per month. That is not sufficient, and cannot, and will not, control for good the thought and activities of the community. In the onward sweep and progress of our age, educationally, industrially, morally, spiritually, the Church has a greater task on its hand than that of holding a preaching service occasionally, however good and wholesome that preaching service may be. The people of the community are demanding more of their Church than this. They are willing to invest their money and their lives in an institution or an enterprise that is active, aggressive, and uplifting; but not willing to invest their life and their money in an enterprise or an institution that is idle about 99-100ths of the time—vacant, empty, unoccupied, save for a few brief periods of the year. The Church of the present faces the fact that it must train the young and lead the youth to Christ; that it must have a hand and heart in shaping the activities of the community and in making real contributions to the life and usefulness, to the joy and service of the community. The Church is engaged in soul-saving, and to make the soul safe for Christ and the kingdom, the entire individual must be Christianized.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

The whole Church must unite in its efforts to save the whole man—soul, mind and body. This is the task of the Church today; this is the demand of the Church. In many communities the Churches are united in a program of progress for the community in all that pertains to the salvation of the community; to the development and the betterment of the community. This is the spirit of the Master as the Church is called upon to interpret Him today. At any rate, this was the idea kept in the foreground of the discussion of this all-important topic at the great session of the Federal Council.

MILESTONE IN CHRISTIAN CO-OPERATION.

The outstanding impression created by the quadrennial meeting of the Federal Council of the Churches in Atlanta, December 3-9, was that a new level of Church co-operation has been reached. On every hand the comment was heard that the Atlanta meeting clearly revealed a deepening trust among the denominations, a clearer consciousness of common purposes and a greater readiness for co-operative service.

The meeting, which began under the presidency of Dr. Robert E. Speer, the head of the council, during the past four years, chose as its president for the coming term Dr. S. Parkes Cadman, pastor of the Central Congregational Church, of Brooklyn, N. Y. Dr. Cadman is the first active pastor to be elected to the presidency of the council, and his selection was interpreted not only as a tribute to a great Christian leader, but also as a desire to exalt the pastorate in the thinking and planning of the council.

The quadrennial meeting, beyond doubt, revealed a growing unity among the Churches of the country. The council was regarded by those in attendance as simply the outward expression of an inner unity already existing. As Dr. Speer said in reviewing the development of Christian co-operation during the quadrennium, "That there is a common mind among the Churches, is illustrated in an unforgettable way by the reaction among them against discriminatory treatment of the Japanese in our recent immigration law. With practical unanimity, the great Christian bodies of the country have voiced their conviction that they cannot rest until a more Christian method of dealing with this great racial problem is found." And Bishop William F. McDowell, in summarizing the work of the Washington committee, declared: "Through the Federal Council, the Protestant Churches have made an impression upon the nation that they can work together and are actually working together now with vitality and power."

At the same time, it was recognized that there is need for a far greater unity among Churches than they yet possess. The report of the committee on policy, drafted by a large committee which included representatives of each of the constituent denominations, expressed this judgment in the following words:

"The Protestant Churches see more clearly than ever the need of preserving their inheritance of freedom and individual responsibility, and at the same time of securing the gain of solidarity, of effective organization, and of united and adequately directed effort. We have been afraid of centralization, and so distrustful of delegated control or authority that we have preferred to let work go undone and great tasks of the Church lie unperformed rather than run the risk of any abridgment of our separated autonomies.

"The Churches are truly seeking for a satisfactory method of expressing a common life and accomplishing a common work, of combining unity and freedom, of preserving our Protestant inheritance, and yet at the same time fulfilling the ideal of the Apostles' Creed of the holy catholic Church, the instrument of Christ for the salvation of the world."

The quadrennial meeting of the council also revealed a determination on the part of the Churches to deal courageously with the task of making Christ the Lord of every phase of human life. The problems of racial and international relationships were especially to the fore. The question of co-operation, justice and good will between the white and negro peoples was discussed with the utmost candor and sympathy. Outstanding Southern leaders like Dr. M. Ashby Jones, of Atlanta, and Bishop Frederick F. Reese, of Savannah, made eloquent appeals that, in our race relations, Christ should be taken seriously. Negro leaders like Bishop George C. Clement, of the African M. E. Zion Church, and President John Hope, of Morehouse College, expressed with equal conviction the judgment that the one hope for better relations between the races lies in the Churches making earnest with the Christian gospel. The world-wide character of the racial problems of today was indicated by the emphasis given to the necessity for righting the wrong done the Japanese people by the recent immigration act. In a ringing letter to the council, Hon. Cyrus E. Woods, recently the ambassador from the United States to Japan. declared that the exclusion act was "an international disaster of the first magnitude," and called upon the Christian Churches to take the leadership in bringing about greater friendship between America and Japan.

The meaning of the gospel for our industrial, economic and social life was not overlooked. The keynote message on this subject, delivered by Bishop Francis J. McConnell, left no one in doubt as to whether the Churches represented in the council meant to pursue a policy of dealing vigorously with the problems involved. That these issues are of great complexity and demand the most thorough study and wise judgment was recognized, and enthusiastic approval was given to the enlarging plans of the council along the line of research, as a means of securing the information without which wise and effective action is impossible. At no time was there any disposition manifested to turn back from the effort to bring Christian principles to bear upon every realm of human life. In the words of Dr. Speer's summary of what we have to learn from the past four years: "The Churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what they ought not to do."

The demand of the Christian conscience for the outlawry of war was the most conspicuous single note of the sessions. The platform for the council in the international field, adopted after extended discussions, calls for support of the permanent court of international justice, for the participation of the United in codifying and extending international law, for the pacific settlement of every international dispute, and for international agencies through which the combined moral condemnation of the world can be brought to bear upon an aggressor nation. A drastic reduction of armaments by all nations is urged, and "full, open and friendly relations between the United States and the League of Nations, without commitments which would involve us in the local politics of European or other nations."

The international outreach of the Churches themselves was symbolized by the presence of leaders of the Christian movement in many other lands. Among the foreign representatives who were in attendance were Rev. A. K. Reischauer, of the National Christian Council of Japan; Rev. Adolf Keller, of the Central Bureau for Relief of the Evangelical Churches of Europe, Zurich, Switzerland; Prof. Julius Richter, of the University of Berlin; Rev. Samuel M. Zwemer, of Egypt; Rev. H. C. Tucker, of the committee on co-operation in Brazil; Rev. T. Albert Moore, representative of the joint committee on Church union of Canada; and Sir Willoughby Dickinson, of London, honorary secretary of the World Alliance for International Friendship through Churches.

The one question on which any serious division of opinion arose concerned the status of the chaplains in the army and navy. A special committee of twelve was created to study the whole problem during the coming year and to report at the meeting of the executive committee next December.

Underlying the whole program and all the discussions of the six-day meeting was an insistent emphasis upon the necessity for the spirit of evangelism and of personal loyalty to Christ. At noonday throughout the session a series of inspirational meetings on "The Call to Personal Religion" was held, which lifted the thinking of the council above the details of organization and administration into a deeply spiritual atmosphere. Not only was it recognized that there is an urgent nede for greater attention by the Churches to the duty of direct evangelism, but there was also a recognition that every phase of the Churches work must be infused with the evangelistic spirit and ideal. In the words of the report of the committee on policy: "The greatest of all problems before the Churches today is how we may present Christ more compellingly to the mind and heart of our day, so that He will become the Lord of men's consciences and Master of their lives."

TOWELS FOR FLAGS.

The small republic of Armenia, although permitted to elect its own President and manage its local affairs, is, nevertheless, regarded by the Russians as a part of Russia, so a Russian official asked that the children of the great Near East Relief Orphanage at Alexandropol, Armenia, should not carry the American flag when they marched to the fields from their dormitories, the great buildings which were formerly the barracks of Russian soldiers.

When there are 25,000 children, and usually as many as 500 go out at one time to work, or two or three hundred go down to the river together on "bath days," they never just go—they march; and as they march, they sing, which makes the way seem shorter. The children of the Alexandropol Orphanage, too, liked to carry the American flag, because it was that flag that had protected them in the days of war.

But the Russian officials said that by carrying that flag on all occasions, children were really thinking that it was their flag, and that America was their country, whereas they belonged to Russia. And the orphanage director told them that the order must be obeyed.

Not long ago, the children were given a holiday. Of course, there would be a parade on the grounds around the orphanage buildings. These grounds were once parade grounds of the soldiers, and there is plenty of room to march. But what would a parade be without a flag? There were many downcast faces as the children talked about it, until somebody finally had a bright idea, and word was passed among the groups. When a little later the lines were formed and the order given to march, thousands of small arms were raised, and the children's white towels fluttered in the breeze. But the Russian officer never noticed that on each towel were stamped the words, "Medical Department, U. S. A."

CONTRIBUTIONS

ELON LETTER.

Trinity College, by changing its name to Duke University, has the opportunity to become one of the greatest Christian institutions of higher learning in the world. On December 29th, the trustees will meet to decide the matter. Here is hoping they will accede to the proposal.

If they do, Trinity College will no doubt be the undergraduate department of Duke University, a very happy arrangement. But whether this be the case or not, the trustees owe it to the cause of Christian education, the real need of the hour, to meet the conditions and secure for the educational work of the kingdom the vast sum of money they are offered.

Mr. J. B. Duke, a distinguished layman of the Methodist Church, has made the proposal to donate $6,000,000 immediately for buildings and to provide for current income, 32 per cent of a trust fund of $40,000,000, provided Trinity becomes Duke University. Here is the opportunity to build a great institution, one that will rank with the wealthiest of the world.

The mere fact that Duke University will be so rich and powerful adds to the burdens of the smaller colleges like Elon. The tendency in American life throughout is toward the large and powerful. It requires grace to rejoice over the appearance on the horizon of such a towering giant as this Christian university will be. Yet, I am glad that the cause of Christ is thus to prosper in our midst, even though it adds heavier burdens for us.

Elon does not aspire to be a large college. We recognize the need for a Christian university such as Duke is to be. Our Church is not able to foster such an institution. We also recognize that there is a distinct place for the small college, high in purpose and sound in scholarship, whose best graduates will do extended work in the graduate departments of the larger institutions such as Duke. There is a worthy and honorable place of service for such a college.

But the solemn fact, nevertheless, is that these smaller institutionus must have modern plants and equipment, competent faculties, and sufficient income from endowment to meet the requirements of the standardizing agencies, or they face an inevitable loss of prestige, and sooner or later are doomed to terminate their careers. It should not dismay our people to know this. When the physician diagnoses our case and tells us our situation, we should not give up, but bestir ourselves to meet the conditions of health and life.

Duke University thus, without intending to do so, precipitates a crisis for the smaller Christian colleges of this State. They must find new resources or suffer. This is the Christmas message of a tense situation for higher Christian education in this year of our Lord 1924.

W. A. Harper.

CENTRAL PERIOD OF CHRIST'S MINISTRY.

REVIEW.

By H. S. Hardcastle.

Following Jesus was never dull or commonplace. And those who company with Him as we go through this review of the past twelve lessons will get something of the thrill that must have come to those who went with Him in the days of His flesh. He who has an open mind and an open heart will say, "Truly, this Man was the Son of God" as He hears this Man speak as never man spake before, and sees Him do things in a fashion they had never seen. And if such an one is not entirely hardened, he will want to follow more closely the Master and walk in His way of life.

1. *The Choice of the Twelve.*—"Follow me," was the challenge that Jesus presented to men of all types and temperament. And they rose up and followed Him. He wanted them to be with Him for three reasons—to hear what He had to say; to see what He did; and to see what He was. And then He wanted them to go out to do three things—proclaim what He said; carry on what He did; and embody what He was. They were not perfect men. Perhaps He would have been glad to have had better men. But they were willing to give themselves to Him, and He took them, taught them, trained them, and loved them, and they went out to take the world for Him. Are we worthy to follow in their train? Are we carrying on their work?

2. *The Sermon on the Mount.*—There were certain fundamental principles which the citizens of the kingdom should know, and which they should embody in their lives. Not the least important of the duties and the privileges of the new order was prayer. And not the least important feature about prayer was its scope and spirit. Jesus taught His disciples the Lord's prayer. He taught them to say "our" Father, "our" bread, "our" sins; He taught them to pray, that His kingdom might come and that His will might be done, even on earth as in heaven. He taught them to pray that their sins might be forgiven only as we forgave others. He taught them to pray that they might be kept from temptation, but that when it did come they might be delivered from the evil one.

3. *The Parable of the Sower.*—Environment is a powerful factor in life. What a man gets in life depends largely opon what is in the man. There are four kinds of hearers in life—the stolid, the sentimental, the sordid, and the sincere. And even among the sincere hearers there were those of varying abilities, who brought forth varying fruitage.

4. *The Stilling of the Storm.*—A dramatic story of Christ as the Master of natural forces. Also a vivid way of showing our insufficiency when we try to get along without the Master.

5. *The Prodigal Son.*—A matchless and immortal story, embodying the most important principles of Christianity. Human Willfulness, the wages of sin, retribution, repentance, forgiveness, the everlasting love and compassion of God—all and more are written large in this story.

6. *The Feeding of the Five Thousand.*—A miracle demonstrating God's care for His children, the divine order for things, the significance of the lad in our midst, the co-operation between the human and the divine, the divine abundance.

7. *Peter's Confession.*—All that had gone before was meant for this. Who was the man who could do these things? Some said one thing; some another. But Peter, as the spokesman of the disciples, and under the inspiration of the Holy Spirit, saw that He was the Christ, the Son of the living God. It is this insight, and this profession, that constitutes the rock on which the Church is to be built; and it is to men of this type of character that the welfare and future of the world is committed.

8. *The Transfiguration.*—The consciousness that He was to give His life a ransom for many came hard upon Peter's confession. The Christ of God must take the way of the cross. And in a dramatic experience, He was strengthened for that experience to which the world still points as the supreme example of the divine life in action.

9. *The Good Samaritan.*—Another matchless and immortal story, embodying great truths. The spirit which should characterize those who would walk with the Master must be the spirit which prompted this man—not even a Jew, but a despised Samaritan—to render service to his fellowman in need, and to do it, not only in a negative, but in a positive way.

10. *The Man Born Blind.*—This lesson showed the Master's responsiveness to human need, and His ability to meet human need. It also showed the importance of living in the light which one already has a means to more light, and to the value of personal experience in matters religious.

11. *The Raising of Lazarus.*—Jesus Christ is the resurrection and the life. Even though men be dead, they shall be alive in Him. And he that liveth and believeth in Him shall never die. This lesson applies to those who are spiritually dead.

12. *Christmas Lesson—God's Gift to the World.*—Because God loved, God wanted to save the world. And because He loved, He gave His only begotten Son, who Himself came because He loved. When God wanted to reveal Himself in fullest measure, He did it through a Man. That is still the way God reveals Himself best.

NEW EDUCATION BILL IN CONGRESS.

A bill providing for the formation of an executive department of education and relief has been introduced by Frederick W. Dallinger, chairman of the House education committee.

A secretary, appointed by the President, would head the department, aided by three assistants, heading education, public health, and veterans' relief agencies, which would take over the duties of numerous bureaus now under the jurisdiction of other departments.

The new bill, it is said, will take precedence on the calendar of the House before other educational bills now pending, including the Sterling-Reed bill. As the bill is drawn in accordance with the plank in the Republican platform, and in harmony with public utterances of President Coolidge, proponents of the bill expect favorable action at this session of Congress.

The bill carries no authorization or appropriation of Federal aid for education. The National Education Association and other organizations supporting the movement for a department of education are not inclined to indorse the Dallinger bill, as they fear that the important interests of public education will be subordinated to non-educational government units proposed to be incorporated in the department. They contend that education is of sufficient importance to justify a department of its own.

VALUE OF COLLEGE EDUCATION.

According to the press reports, the dean of the agricultural college of the University of Minnesota recently discovered something of more than usual interest to farmers. It might be said that the findings are of equal importance to those of all walks in life. It is said that upon studying a large number of cases he has found that, on an average, farmers of high school education earn about $500 per year, while those of complete college education are averaging more than $3,000 per annum.

There is no hocus-pocus about this. There is no mystical magic accompanying an education

that enables the thoroughly trained mind to transmute the baser things of life into gold or silver. It all comes about by the trained mind being able to more intelligently handle the problems that come daily demanding immediate solution.

The dean was looking at this from the material side. As Christian workers, it is ours to look at it from the spiritual side and the service side. If a complete college education will multiply by six a farmer's ability to make money, will it not in like manner multiply ministers' or other Christian workers' ability to do good?

REIDSVILLE.

EDITOR CHRISTIAN SUN:

Doubtless, you have learned that I had received a call from the Reidsville Church, and I am happy to say that I have accepted the call, and was present with these good people and conducted both services, morning and evening, Sunday, December 14th, which was the beginning of my work as their pastor. I was to have been with them the first Sunday in December, but at that time I was confined to my bed with grippe, which kept me in bed for several days. At present I feel almost well again.

I was inspired as I viewed the splendid Sunday School of our Reidsville Church yesterday—almost 300, mostly boys and girls with bright faces, gathered there for religious instruction. I find that the school is doing very efficient work, and I feel that their efforts, both in the Sunday School and Christian Endeavor, are worthy of mention in the columns of our Church paper.

As I begin this work with such a bright outlook, I am deeply impressed with the words of our Lord when He said: "The harvest truly is plenteous, and say not there is yet four months unto the harvest, for the fields are white already." And I say: "Here am I, Lord; send me."

We shall soon be in our new home at Reidsville, and we enter our labors there with great hopes and a consciousness of the need of divine guidance. I trust that we shall have occasion often to send a message for our paper to tell others of what the Lord has done for us in achieving through human instrumentality as we go forth in His name.

I also promise that we shall endeavor to increase the circulation of THE SUN in Reidsville. I pray that the time may soon come when no home representing the Christian Church will be without its most valuable and helpful weekly visits and instructions. Surely there is no other means by which we can learn of our work in the South, and when we learn of how much is being done it gives courage and fortitude to press on toward the mark of the prize of the high calling of God in Jesus Christ.

Not in a boastful spirit, but with a prayerful mind, we are looking forward for great blessings and splendid results, because we find that we have many faithful and loyal workers at Reidsville that are going to labor and pray with us, without which no pastor can succeed. Remember our work in your talks with the Master.

Fraternally,

R. A. WHITTEN.

P. S.: We cannot refrain just here from mentioning our Pleasant Ridge work. A more loyal and willing people we have yet to meet. They too, have many loyal members that both labor and pray for the work, and a great future is in store for this congregation. They hope to soon erect a new house of worship, and I am confident that whatever these good people undertake in His name will be done. R. A. W.

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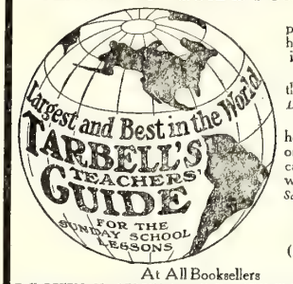

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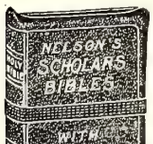

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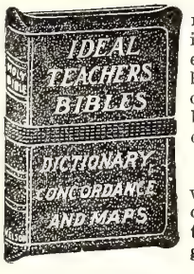

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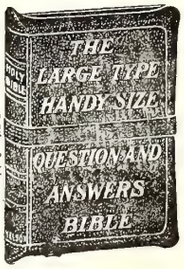

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

CHRISTMAS GREETING.

We extend kindest Christmas greeting and best wishes to all our Forward Movement workers and givers; to all who have prayed for and encouraged this great work of our Church; to all our pastors who have encouraged and given to the work; to all our stewardship-finance secretaries in the regional Conventions, Conferences and local Churches; to all our tithers; to all who have signed continuation pledges that the necessary work may go on; and to all who shall give, pray and work for its continuation during 1925. May real Christmas joy be yours.

We are Counting on You.

The year is now closing. All Forward Movement subscriptions are now due. If you are in arrears, we urgently request that you remit any balance on your account. The tremendous needs and vital plans of our Christian Church for 1925 call for all the subscriptions. They are sorely needed to keep our work from suffering.

Better Church-Finance Methods.

The officers in the Churches are usually the best business men in the community. Personally, their credit is well established, and they handle money in a thoroughly business way. Why is it that these same men will often put up with a financial system in their Church that is inefficient, out of date, inadequate in every way? Some are actually dishonest and will allow misappropriations, admitted to be so by the very officers themselves. Funds given for a definite purpose are used for other purposes. Some Churches have an annual deficit; others let their bills run month after month. Bills for literature stand for months. Others are always borrowing money to pay current expenses. Some have notes running for years. A Church officer, a banker, recently said that if there was no money in the treasury the pastor should be content to wait for his salary. Churches have admitted that they were using benevolent funds to pay current expenses, and that it was dishonest. Some Churches do this regularly. Some Churches think only of themselves—their local work. They forget that the Conference work is theirs just as the local Church is. They have no plan to support the educational and missionary work of the Church. Many good business men who are Church officials make no plans for support of the denominational agencies, colleges, orphanages, interdenominational bodies. All these are on the same basis and of equal importance with local work. Is God pleased with your Church financial system and methods? Do you give it the same thought locally and denominationally as you do your bank, store, office, business, and use as good business methods and plans? This is an appeal to introduce a financial system in your Church that will be Christian, efficient and fair for "ourselves" and for "others," for the local work and the larger work.

SECRETARY,
Bureau of Christian Stewardship and Promotion.

OUR MOUNTAIN WORK.

It was that lady with the splendid character and love for her country, Miss Hedgepeth, that came to Carroll County, Va., some four years ago, backed by the Christian denomination. She planted herself in a community among strangers and where there was but little attention given to schooling or Christian worship. She immediately set about to erect Sunday School and a day school. She was very successful, and while she began her work in a house that is now used as the mission garage, yet her faith and love for the people was so great that she was content with just anywhere to start. Since then, in such a short length of time, there has been a great change in the community.

The work at Elk Spur has gone from a log-cabin school-house to that of a building worth more than three thousand dollars, of from one worker to a pastor, two teachers, and an all-time Christian worker. The field at this time in Carroll County has five workers—M. T. Sorrell, pastor; Miss M. H. Morey, all-time Christian worker; Mrs. M. T. Sorrell, principal; Miss Mattie Glasgo, and Miss Lettie Rigney, assistant teachers. The pastor and his wife are from Apex, Wake County, Catawba Springs Church. Miss Morey is from near Pittsburgh, Pa. Miss Glasgo is from Mt. Gilead Church, near Louisburg, N. C. Miss Lettie Rigney is of this county. While Mrs. Iola Meredith is not at this time on the staff, we would by no means forget that she is a great worker and one that carries with her the same love that she began with, as well as the helping hand she gave the work in the beginning.

Since the work began, we have developed a membership of about sixty-five or more members at both Churches—Elk Spur and Rocky Ford—and a very good Sunday School at both Churches. Rocky Ford, for more than a year, has had a prayer meeting every Thursday night. They are to be complimented for their ability to have an evergreen prayer meeting. In this time, more than three hundred people have been led to a definite knowledge of Christ as their personal Saviour. Some one may ask why it is that more have not united with the Church. One must remember that the Christian Church is a new denomination to these people, and it takes time to develop a permanent membership that we so much desire.

The following property is owned by the Christian Church here: one combined Church and school building; a parsonage and teacherage, built and furnished at a cost of about twenty-five hundred dollars; seventeen acres of land, worth about seven hundred dollars; a car, and some farming implements.

We are afraid that some people, both here and abroad, have probably a wrong idea of our work. We are not here for a temporary experiment, but for permanency; and while we are here for permanency, we would have each and every donor realize that every dollar given (which should be sent through Dr. Atkinson, Mission Secretary, marked for our Carroll County mountain work) is a dollar placed that is going to do three things. First, help lead souls to Christ; second, give Christian education; and third, give to your denomination and these most deserving people something that will continue to grow.

People are asking frequently: "Is it a sacrifice to go to the mountains?" My reply would be this: A long distance from any town of much size, very hard to get doctors, unusually bad roads, but little chance for food other than that produced on the average mountain farm, large snows drifting from a few inches to fifteen feet and more, temperature from zero upward. This list does not include the social and educational opportunities that are afforded elsewhere.

Now, here is the side that we workers have based our love for the work on. A people that are appreciative, kind, faithful, loving, as well as to be loved, I can truly say that no one could find a people that show as much hospitality as these people do. One cannot go to any home but that one will find the warmest welcome that could be given. They do not have anything that is good enough, apparently, for your service. The writer would not hesitate at any time of night or day to call upon any of the people to take their team and go and pull his mountain flivver in from a break down, a run off or a sticking in the mud. To pay them for such service or even offer them pay is nothing more than a good insult. The neighborly service they offer any one would make the hardest of hearts yield to the idea that such neighbors are hard to find. Would they divide their good eats and fresh meats with you? Yes, and to the very last. I might state many good things about these people, but the most I could say would be two small. Their faith and love for their Church are equal to their neighborly spirit.

Now, the vital question that comes to every one is: What can I do for our mountain work? The following outline is given:

We have about six acres of land that should be planted to peach and apple trees, by all means. About ten acres should be sown in grass. Some other improvements are needed on the farm. Clothing, books, donation of subscriptions to THE CHRISTIAN SUN to be placed in the different homes. This is one of our best ways of introducing the Church to the people. Then, help increase your Sunday School offering for mission, as this all comes to us. Now, one thing we could not miss speaking about without feeling that we had committed a great wrong. We are trying and putting forth every possible effort to build a Church at Rocky Ford. In order to do this we are putting it on a one dollar basis or share. Two of our faithful Sunday Schools—Wake Chapel and Catawba Springs, of Wake County—have bought one hundred shares, and besides some of their members have bought as high as fifty shares. We are not making any plea other than to tell you some of the ways whereby to help the mountain work. At some early date, Miss M. H. Morey will send to THE SUN for publication the list of shares bought and by whom. In purchasing shares, the money should be sent to Dr. J. O. Atkinson, secretary, Elon College, or Miss M. H. Morey, Fancy Gap, Va., who is secretary and treasurer of this building campaign, marking the same for Rocky Ford building. Those of the General Convention should send same to Dr. O. S. Thomas, Dayton, Ohio, marking same for the Rocky Ford building fund.

Other preaching places are as follows: Chestnut Oak, Bro. Francis King; Crooked Well, and frequently at Sandy Ridge. M. T. SORRELL,
Pastor.

WHERE THE CHRISTIAN CHURCH STANDS.

According to reports now presented from twenty-four denominations, our Church stands ninth down the list in per capita giving for benevolences, and next to the lowest in per capita giving for congregational expenses. Our per capita giving for all purposes is fourth from the bottom and is about two-thirds of the average amount contributed by the twenty-four denominations. We are glad to call attention to the fact that we are growing, however, and made a reasonable increase in per capita giving both for benevolences and current expenses over previous years. We have had much Church building going on this year. As we become more and more a Church of tithers we shall be finding the joy and ease of giving and will take a higher place in the lists.

WARREN H. DENISON,
Secretary.

A TRIP TO BERMUDA.

By Roy C. Helfenstein, D. D.

Any pastor can easily imagine the joy I experienced when, after a strenuous building campaign, my official board informed me that, in recognition of faithful services rendered, by a unanimous and enthusiastic vote they had voluntarily extended to myself and wife the privilege of a two weeks' trip to the Bermuda Islands, with all expenses paid. To say that it made me happy is to put it mildly. The prospect of the delightful rest that the trip would afford gave me a keen anticipation of the pleasures in store; but more than that, the thoughtfulness and love of a devoted people as expressed in the courtesy brought a joy to my heart that words cannot express. Such expressions of appreciation from a Church drive a pastor closer to God, and bind the hearts of his people even closer to his own. When a Church considers its pastor in such a magnanimous manner, it makes him thank God for the privilege of rendering whatever service to the Church he may have rendered, and makes him eager to render even a larger service to the Church in the future.

The official board was not only kind enough to extend myself and wife the courtesy of the trip, but, solicitous of our unbroken pleasure, gave us strict instructions to forget for the two weeks that there was a People's Christian Church in Dover, and not to write post-cards or letters back to the members.

It was most fortunate for us that my father and mother, and Mrs. Helfenstein's mother were visiting us at the time, enabling us to leave home without any anxiety about the welfare of the children.

So when the date came for sailing, with hearts free and cares behind, we bade farewell to Dover and our loved ones there, and started on our journey. A brief stay in New York City before taking the boat brought back pleasant memories of just eleven years before when we took boat at New York to sail to Glasgow. Then we were going away for study and work. This time we were going for rest and recuperation.

Many of the passengers to sail on the same ship with us had gathered at the pier when we arrived. We sailed on the Steamship St. George. This splendid vessel provided every demand for comfort, pleasure and entertainment. The ship was luxuriously provided with social rooms fitted with broad sofas and easy chairs, tables for writing, and a splendid library for the service of the passengers. The dining-room was furnished in a most inviting manner, and the meals and service could not be surpassed.

We had booked passage on the S. S. Victoria for the return trip, but changed and booked passage on the S. S. St. George, in order to secure a suitable sailing date. And indeed it was a "bon voyage" both going and returning. The steady running of the boat as it plowed through the trackless sea, the invigoration of the salt breezes from off the ocean, the warm sunshine ever growing warmer as we neared the Gulf Stream, all combined provided a most refreshing tonic to tired nerves and wearied bodies.

After sailing about seven hundred nautical miles in a southeasterly direction from New York —a voyage consuming forty-eight hours—we were able to see in the distance the rough outline of the Bermuda Islands, as their rugged hills and valleys and deep indentured shore-lines came into view. The last four or five hours of the journey was through the Gulf Stream, which entirely surrounds the islands. A distinct change in the temperature could be noticed as soon as we entered the Gulf Stream. Overcoats were very comfortable when we left New York, but palm beach suits were more comfortable than overcoats when we neared Bermuda.

The steamship anchored out about half a mile from the harbor, and a tender came out to take the passengers who were to stop at St. George's. St. George is one of the largest islands, and the town, St. George, is the oldest town, dating back to 1612. We took the St. George steamship secured passage to St. George, and stopped at the St. George Hotel. About half the passengers landed at St. George, and the other half went to Hamilton, a more modern city. We chose St. George because of the quaintness and quietness of the city, and because the St. George Hotel was recommended to us so highly by Mr. and Mrs. Walter Morris, who visited the islands a few years ago. The views from the hotel were magnificent, and the appointments and service were unexcelled.

The Bermuda Islands were first discovered in 1511 by a Spaniard named Juan de Bermudez. These interesting semi-tropical islands are of coral formation and are 365 in number. The natives say, "One for each day in the year." But some of these are very small—only a single family living on an entire island, and some of them so small that they support no animal life at all. The mainland is composed of five principal islands—St. George, St. David, Somerset, and Ireland—with an area of about twenty square miles, a length of twenty-five miles, the islands being connected by bridges and causeways. The islands have about a hundred miles of picturesque roads of coral formation, affording most delightful drives and opportunity for cycling.

One of the things that impressed me on my first day of sightseeing was the negative features of the island. There are no fresh-water streams on the islands, no springs, no wells. Rain water is used exclusively. The homes are built of stone roofs so constructed as to run all the water falling on the roof into a large cistern which filters the water and keeps it cool. Each home has its cistern. It is claimed that the rain water from these cisterns is unusually healthful.

There are no trolley cars, no steam trains, and no automobiles on the islands. About twenty years ago, automobiles were in use on the principal islands, but a careless driver ran over a little boy one day, and the people expressed their indignation by voting every automobile off the islands.

There is an agitation at the present time seeking to secure permission to have automobiles on the islands again, and the question will soon be put to the vote of the people. The natives are opposed to having them, and it would seem that they are right, as the roads are so narrow and the curves are often so short, that autoing would be extremely dangerous. Moreover, the entrancing interest of the islands lies in their quaintness, in the quietness, and peacefulness of a calm, easy-going life—no rush, no hurry. Children play in the streets, people walk along the roads, and nobody has reason for fear from motor cars. The fact of this quietness and perfect safety is what makes the islands so inviting to tourists. Then, too, if automobiles were to be used on the islands, tourists could see all the places of interest in so much shorter time that the many hotels would lose in trade. Also hundreds of the natives who make their living as coachmen would be put out of employment. One of the most enjoyable and restful experience in a visit to Bermuda is that of riding in a Victoria carriage along the beautiful, winding coral and limestone roads that are as white as bleached linen. The crack of the coachman's whip, the clatter of the horse's hoofs upon the hard coral roads calls to mind the stories read in youth of the days of long ago.

The islands have many of the most beautiful drives I have ever seen in my travels through the thirty-five States of the Union visited, five countries of Europe and several of the provinces of Canada. The roads are often cut through the coral rock, leaving high, smooth walls twenty to thirty feet high on either side, with beautiful, flowing vines, and bushes shooting out from the crevices. The woods wind in and out among rolling hills covered with cedar groves and often bordered for miles with hedges of wild oleanders ten to twenty feet high, with their solid mass of pink and white blossoms. And then for long stretches the roads will be bordered with high hedges of flaming scarlet hibiscus. Beautiful, stately palms, feathery bamboos, and other tropical trees add beauty to the drives. Numerous birds, singing from the roadside foliage, add to the pleasure one enjoys as he drives quietly along without being disturbed by the honking of a single automobile.

These hard coral and limestone roads offer great pleasure for the cyclists, of whom there are many. Hundreds of men and women riding bicycles are seen on nearly every drive one takes. A group of us, on a cycling party one afternoon, found it very amusing to try to accustom ourselves to turn to the left when meeting vehicles, according to the British custom which prevails upon the islands, as they belong to Great Britain.

There are numerous famous large crystal caverns reaching far back under the hills and having most wonderful specimens of stalactites and stalagmites which glisten with perfectly wondrous beauty in the light made from strings of electric bulbs. The crystal formations found in some of the larger caves of the island are said not to be surpassed any place in the world. Annet Kellerman chose one of these large caverns, "The Crystal Cave," that has a long stretch of deep silver-blue water winding back among huge stalactites, for her diving and swimming stunts shown in the famous motion picture, "The Daughter of Neptune." This cave, though much smaller, reminds one of the Blue Grottoes in the Island of Capri.

Another interesting attraction found in Bermuda are the wonderful sea gardens out in the harbors where the wonders of the sea life can be viewed most distinctly through a glass-bottomed boat. To a depth of twenty to thirty feet, one can see, as clearly as through the atmosphere, the thousands of beautiful plants, flowers, corals, sponges, and other submarine growths that display through the blue crystaline water the most gorgeous colors of red, yellow and lavender. And at the same time, literally thousands of rainbow-tinted fish, beautiful blue angel fish, sergeant-majors with their stripes of rare colors, and numerous other species swim gracefully and peacefully back and forth among the marine vegetation under the glass-bottomed boat, seemingly oblivious of the fact that scores of human eyes are eagerly watching their play.

The islands are noted for their wonderful flowers for every season of the year. Some of the varieties bloom the year around. The oleander, the hibiscus, and the bourgenvillea were in full bloom at the time of our visit. The Easter lily fields were just being planted while we were there. It was interesting to see that many of the kinds of shrubbery that we have in our yards grow wild in Bermuda, and instead of being low shrubs there, are like trees fifteen to thirty feet high.

Bananas are the principal fruit of the islands. There are a few oranges, lemons, avocada pears and pappaws in the gardens of some of the country homes. And there are a few other most delicious tropical fruits peculiar to the islands that

(Continued on Page 14.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary, 11 East Newton St., Boston, Mass.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

January 4, 1925.

Subject: "The Closing Period of Christ's Ministry."

Golden Text: "Blessed is the King that cometh in the name of the Lord."—Luke 19:28.

Devotional Reading: Psa. 118:21-29.

Reference Material: Matt. 21:1-16; Mark 11:1-11; John 12:12-20.

Home Readings: Mon., Christ's triumphant entry—Luke 19:29-40. Tues., The King of glory—Psa. 24:1-10. Wed., Children of the King—Matt. 18:1-6. Thurs., The children praise—Matt. 21:12-17. Fri., The prophecy—Zech. 9:9-13. Sat., The new city—Rev. 21:1-7. Sun., In the name of the Lord—Psa. 118-21-29.

Jesus was on his way from Jericho up to the Passover. Nearing Jerusalem, the disciples felt they were on the eve of great events. They thought to make Him King.

Many of the Jews, now knowing that Jesus was at Bethany, go to see him, and also Lazarus, whom he had raised from the dead. And the chief priests consulted how they might put Lazarus to death, since through him the people believed on Jesus.

In the morning of the first day of the week, many of the people who had come to the feast, hearing that Jesus was coming to Jerusalem, took branches of the palm trees and went forth to meet Him, and cried, "Hosanna, blessed is He that cometh in the name of the Lord, even the King of Israel." And when Jesus had come to the Mount of Olives He sent two of His disciples, saying, "Go into the village which is near you, and you shall find there a colt tied, on which no man ever rode; loose him and bring him to me." As they were loosing him, the owners asked, "Why loose you the cold?" They said, "The Lord has need of him." They brought him to Jesus, and the disciples put their garments on the cold, and Jesus sat thereon.

As He rode toward the city, great multitudes spread their garments in the way, and others strewed branches cut from the trees. They rejoiced and praised God.

The supreme question is, "How can religion be taught to boys and girls?" Recognizing that the result to be coveted is a way of living rather than an ability to recite certain information, we should direct the study for the development of honesty, courage and good will to all mankind; to open the way for Jesus to reign in our hearts.

As Jesus came near the city, He looked on it and wept when He thought of the sufferings that were coming upon the Jews. Their enemies, He said would encamp against the city, and besiege it and destroy it; every house would be thrown down, so that not one stone would be left upon another: because the Jews, though He came to save them, would not believe Him and were now going to put Him to death.

"Jesus was a hero, because He could not have done what He did if He had not been. It took a stout heart to stand for a cause which He knew He must lose His life for in the end. He must be brave, or He would not have gone to Jerusalem in the face of certain death. He never quavered before an enemy, but stood for His cause until death should hinder Him."

CHRISTIAN ENDEAVOR.

January 4, 1925.

Topic: "The Old Year and the New."

Text: Psa. 37:1-5; Phil. 3:12-14.

It is our duty to forget—that is to say, we are not to let the thorn of past experiences stick and fester in the mind. Look away from the evil of men to the goodness of God. Recall the mercies of God and not men's failures. The past should reveal to us that we are still in the making, and far from perfect, and should spur us to new endeavors. Jesus has arrested or apprehended us for a regnant purpose which the new year will help us realize if we seek His help and strength. Old things may either be anchors or stepping-stones. They may hold us back or spur us on. It depends on how we use them. There is a magnet-quality to the new—it appeals to our curiosity and challenges our spirit of adventure.

If we are bound to recall the mistakes of the old year, let us profit by the memory. We know wherein we have failed and are prepared to avoid the same pitfalls. Let us learn the reason why we failed and avoid repetition. The old year is like a teacher who has written his lessons on the tablet of the mind. We learn by studying the items. The new year is a new teacher, opening fresh fields for investigation and analysis. It carries us further. The old year is not dead. It is the archives. Good for reference. Its influence lives because in this world nothing is lost.

As the apprentice gains in efficiency, so do the years make us better and better unless we are stupidly refusing to heed experience. We stand on the borderland of the "Land of Beginning Again." Every day is the beginning of a new year—the first day of the three hundred and sixty-five.

FACING A GREAT COMMON TASK.

During recent years there has been a manifest tendency on the part of denominational and interdenominational agencies to work co-operatively in the field of religious education. In keeping with this movement, the executive committees of the Interdenominational Young People's Commission and the Professional Young People's Work Section of the International Council of Religious Education met in joint session in Cleveland on December 8, 1924.

These two organizations are composed of workers with young people, and these workers represented international and State councils education, denominations, denominational young people's organizations, such as Epworth League, Baptist Young People's Union, Luther League, etc., and the United Society of Christian Endeavor.

Although these executive committees represented officially their respective organizations, the combined group possessed no legislative or administrative power. All actions were advisory only, and the suggestions made were referred to the executive committees for whatever action might be deemed best.

This joint meeting was characterized by the common purpose to serve young people, that the cause of Jesus Christ might be advanced. Differences in statement of principles, in type of organization and in content of program were discussed with complete openness of mind and with a willingness to understand the viewpoint of others.

The hope was expressed that it might be possible to have a statement of general principles which might be accepted as an outline of policy for all the organizations working for young people in the field of religious education. There were varied opinions regarding the best type of organization, but there was unanimity regarding the value of a complehensive Church program for young people.

To what extent this gathering may be considered a contribution to the cause of religious education remains to be seen. Undoubtedly there is warrant for similar conferences in the future. It was recommended that this type of co-operation be continued by having the two executive committees meet in another joint session, possibly during the latter part of 1925.

It is also hoped that the entire group represented by these executive committees will come together for discussion of their common problems and for a uniting of their forces in the accomplishment of their common task.

Obt. shrdl cmfwy shrsrmb

Dayton, Ohio. Lucy Eldredge.

THE GLOWING HEART.

I wish my heart were like a glowing candle set kindly in the window of a home, so that its light might shine across the darkness and paint a path for lonely folk who roam. I wish my heart were like a splendid challenge to shadows of dispair and fear and doubt, and that it might fill any room with splendor and keep the wistfulness and dimness out!

I wish my heart were like a pretty candle set in the middle of a table spread with damask and with shining, lovely silver—with milk and butter and with country bread. I wish that happy people might surround me and that when some fine voice was saying grace I might see something of my light reflected—a gleam of joy on every down-bent face.

I wish my heart were like a candle beaming along the surface of a silken fold of drapery that lay, like a soft blessing, on rich mahogany—subdued and old. I wish my light might show a deal of beauty, of copper things and pictures rich and rare; and that it might rest like a mother's fingers across the tendrils of some small child's hair. I wish my light might touch the leaves of roses that smiled, with crimson fragrance, from a bowl of ancient pewter—and I wish the glowing might find its answer in some seeking soul!

I wish my heart were like a candle gleaming upon the branch of a tall Christmas tree and that the gifts that went to eager people would come from other branches close to me. I wish that, just because my light were shining, the Christmas tree made gay with tinsel, could remember that the stars once laughed above it—when it was growing in some silent wood!—*Christian Herald.*

ANNOUNCEMENT.

Dr. Atkinson will preach at Mt. Auburn the second Sunday in January, 1925, at 11 A. M. If any of the Churches of my charge desire to have preaching while I am away this winter, they can, of course, make their own arrangements. Rev. Jas. L. Foster, Elon College, has kindly offered to aid, as he has no appointments for the first, third and fourth Sundays.

D. A. Long.

Christian Orphanage

DEAR FRIENDS:

This report carries us up to $4,113.10 on our Thanksgiving offering. A long distance from ten thousand!

Our grand total for the year has reached the sum of $21,848.07. It will take $5,151.93 to reach our goal for the year. We are not halfway to our Thanksgiving goal. One denomination in North Carolina sent to its Orphanage two weeks ago more than $5,400 on the Thanksgiving offering for just one week. Last week followed with $34,000. Just think of it, this denomination only has five times as many orphan children in its care as our denomination has, but oh! how they love their fatherless ones, and how they do show that love by their gifts!

Our children are all looking forward to Christmas with much joy in anticipation of what old Santa will bring them. I am wondering if their bright expectations will be realized. We have only had two requests for all their names, and one of them was from up North and one from Virginia. Just one request for a small list of names from one Church in the South!

Dear friends, I fear that in our rush to be happy ourselves we often forget others. These little children here crave as much as your little boy or girl, and I sometimes think, in their lonely and barren lives, they crave it more. All children, whether rich or poor, crave the fond caresses of a loving father and the tender love of a kind mother. What would a little infant care to live for if it was not for the love showered upon it by loving parents. It lives to be loved. Oh! for the touch of a vanished hand and the sound of a voice that is forever stilled comes to most of us and it especially comes to the homeless, fatherless and motherless children. It is our duty, as a Church, to give of our love and of our means to help supply this vacant place in their lives.

The following have been sent in since our last report: Mrs. H. R. Morrison, Berkley, Va., 2 suits underwear; Ladies' Missionary Society of Franklin Christian Church, 1 box with 45 gowns, 1 kimono, 1 middy suit; Nat and Laura Mae Hillyard, 1 quilt; Ladies of Mt. Auburn Church, 2 sheets, 1 towel, 1 pr. pillow cases, 1 dress; Salisbury Cotton Mills, 257 yds. shirting cloth; Woman's Missionary Society, Lebanon Church, N. C., 1 box canned goods, ginghams, towels, clothes, etc.; Mr. and Mrs. J. A. Williams, of Franklin, Va., 1 bag peanuts; Chapel Hill Church, 1 box; Mrs. G. D. Hunt, Wadley, Ala., 1 quilt, 3 sheets, 4 pillow cases; Catawba Springs, N. C., 1 box useful articles; Woman's Bible Class, Winchester Church, Va., 1 box.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 25, 1924.

Amount brought forward		$20,255.25
Sunday School Monthly Offerings.		
North Carolina Conference:		
Sanford	$ 6.11	
Randleman	2.00	
Turner's Chapel	1.69	
		9.80
Eastern Virginia Conference:		
Rosemont	$ 18.90	
Pleasant Grove	3.00	
Centerville	4.00	
Elm Avenue, Portsmouth	6.25	
First Church, Portsmouth	7.24	
Hobson	6.35	
Berea, Nansemond	10.00	
		55.74
Valley of Virginia Conference:		
Antioch		2.46
Georgia and Alabama Conference:		
Wadley		1.60
Thanksgiving Offerings.		
Howard's Chapel, N. C.	$ 7.00	
Union Ridge, N. C.	21.00	
Zion, N. C.	28.25	
Piney Plains, N. C.	71.45	
Oak Level, N. C.	11.31	
Oak Level Christian Endeavor	5.15	
Monticello, N. C.	10.42	
Liberty, N. C.	1.75	
Lebanon, N. C.	35.00	
Mt. Pleasant, N. C.	10.00	
Pleasant Ridge	6.70	
Bennett, N. C.	8.50	
Shallow Well, N. C.	10.00	
Apples Chapel, N. C.	6.91	
Mt. Auburn, N. C.	20.50	
Mt. Zion, N. C.	34.29	
Shallow Ford, N. C.	8.75	
Burlington, N. C.	750.69	
Bethlehem, Ea. Va.	5.00	
Ocean View, Va.	8.00	
Ingram, Va.-N. C.	40.00	
Hebron, Ea. Va.	8.50	
Union, Ea. Va.	11.50	
Centerville, Ea. Va.	4.00	
Rosemont, Ea. Va.	26.53	
Cypress Chapel, Ea. Va.	9.37	
Antioch, Val. Va.	51.65	
Palmyra, Val. Va.	3.05	
Winchester, Val. Va.	14.90	
Dingler's Chapel, Ala.	2.00	
Beulah, Ala.	10.90	
Wadley, Ala.	16.15	
Richland, Ga.	5.00	
C. A. Hughes, Elon, N. C.	5.00	
J. H. Alford, Norlina, N. C.	20.00	
Mr. and Mrs. Rothgeb, Elon	10.00	
J. T. Bland, Va.	2.00	
Dr. T. Edwin Baird	100.00	
Mr. & Mrs. H. T. Samuel, Germanton, N. C.	2.00	
Stella Johnson, Graner, N. C.	10.00	
		1,413.22
Special Offerings.		
E. N. Davenport	$ 80.00	
Interest on bond	30.00	
		110.00
Grand total		$21,848.07

ROBT. E. LEE HONORED IN GREECE.

The largest building at the Near East Relief's orphanage in Syra, Greece, will henceforth be known as the "Robert E. Lee Memorial," in recognition of large contributions made toward its erection by the people of the State of Virginia. The building was dedicated last week with impressive ceremonies.

A memorial tablet in the hallway bears a biography of Lee, written by one of the Armenian orphan boys. It begins:

"In the beautiful State of Virginia, near the home of George Washington, lived one of his dearest friends, General Lee. On January 19, 1807, a sturdy son was born, and named Robert Edward. As a boy, Robert was not lazy, but loved to work for himself. Because he was strong and active and cheerful he was greatly loved by all. He never caused his family sorrow by using bad language."

The remainder of the biography recounts Lee's public career, but these first sentences are interesting as showing the traits which seem most admirable to his young Armenian biographer.

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

PROFESSION AND PRACTICE.

"As he thinketh in his heart, so is he."—Prov. 23:4-8.

Profession and practice thus become one. See how this works in one's Christian life. Suppose a man has looked into the face of Jesus Christ long enough to be intellectually convinced that He was what He claimed to be—that is, the veritable Son of God, who came into the world to die vicariously for our salvation; and suppose he has fortified that conclusion by the further conclusion that it is right, therefore, to espouse His cause and follow Him; and suppose that his will follows up his conscience with the avowal, "I am a Christian"—what then? He cannot but be consistent, for "as one thinketh in his heart, so is he," and so he must be. It was so with Saul of Tarsus.

I received a letter recently from one of the best Christians I have ever known, in which he said: "Of late, I have developed a great fear of the judgment, as our Lord referred to it in Matt. 7: 21-23." The passage reads thus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." But observe that our Lord is here addressing Himself to those who have depended for salvation on works without faith. It is true that "faith without works is dead," but a good work without faith is still-born, thrice dead, plucked up by the roots. No man is saved by a mere profession of faith, nor any more by a faithless profession of works.

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

UNSPOKEN PRAYER.

"Now Hannah, she spake in her heart."—1 Sam. 1:13-17.

One of the great hymn-writers has said, "Prayer is the soul's sincere desire, uttered or unexpressed." This singer was surely a graduate from God's school of prayer. He had been in the Holy of Holies of prayer, the place where prayer becomes worship.

The deepest prayer may not be found in human words. It may be rather the keeping open the doors of the soul towards the hills of God to admit the fragrance of His grace; taking down the shutters and opening wide the windows to admit the sunlight of His love; removing the debris of selfishness, of worldly affection and of the carnal life, to admit the waves of life eternal to the parched places of the soul. Some one eager to hear the bedtime devotions of the saintly Edwards, concealed himself at his threshold, only to hear him say: "Lord Jesus, it is the same between me and Thee as it was this morning." He had learned the art of keeping open the doors.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

THE POWER OF AN HONEST PURPOSE.

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—Luke 8:11-15.

It is not a difficult matter for a boy or girl, properly brought up, to maintain an unblemished record in the matter of stealing. But what is difficult is to preserve a perfectly honest heart toward all the moral questions of life. For honesty is a virtue resulting not only when a person will not steal, but when a person will not harbor a dishonest thought, motive or purpose. Honesty is not an external action, but an inward power.

The man who is inwardly honest, who has greatly resolved, with God's help, to be morally fine through and through, and who has dedicated his life to the realization of that ideal in his own life and in that of others, possesses a moral power which is truly remarkable. An honest purpose can never be overthrown.

Jesus knew the peril of sowing His seed of abundant life upon sterile, stony ground. He saw that deceitfulness would be certain to destroy the results of His message. "True greatness lies in the consciousness of an honest purpose in life." —*Rev. Vincent G. Burns.*

Prayer.—May we, O Lord, have the spirit of Him who went about doing good. Make us imitators of Him, following in His steps, even if they lead from the star to the cross. And may we be worthy of the crown at last. *Amen.*

THURSDAY.

THE CHRISTMAS SURPRISE.

"God chose the weak things of the world, that He might put to shame the things that are strong." —1 Cor. 1:23-30.

The Bible is full of surprises that have happened to men. Some are surprises of justice, and some of love. The cradle at Bethlehem was a great surprise to the shepherds, to the Eastern scholars, and to Herod. Wise men never associated a great King with the child of a peasant woman. Greatness is not necessarily strength, nor ponderability power; else lead would be the most powerful of metals.

Wise men went to the palace to find a king, and lo! they found Him in a stable. Two of the greatest personalities that ever came tot his world were found in lowly cradles—Moses and Jesus.

The Bethlehem cradle is greater than Bethlehem steel. God chooses the insignificant things through which to work.

Prayer.—"Sing, O heavens, and rejoice, O earth!" in the birth of the Redeemer, who taketh away the sins of the world. And receive our adoration, even as that of the shepherds that first Christmas Day, as we thank Thee, Most High, for this divine life. *Amen.*

FRIDAY.

THE EASY YOKE.

"My yoke is easy."—Matt. 11:28-30.

Jesus was a carpenter. Perhape the commonest objects made by carpenters of that day were yokes. A yoke distributes the burden, and so eases it. Another name for comrade is yoke-fellow. Taking upon oneself the yoke is a symbol of the assumption of the responsibilities of discipleship.

There are burdens we all have to bear as citizens oft his world and as citizens of the kingdom of God. We may try to bear them alone, or we may avail ourselves of God's offer to take us into partnership with Himself, in which case we find our selves yoked up with Christ, and the heavy end of the yoke rests upon Him!

Look at the three great duties of the Christian, the duties that "shine aloft like stars"—love, self-denial, and labor. Considered in itself, each of these may be difficult, but compared with their opposites, each is easy. Love is easier to exercise than hate. Self-denial has a sweetness that satiety never knew, and labor is rest, whereas its opposite is rust. And rust is death!

Prayer.—All our hope is in Thee, O Thou who art Immanuel, Christ-Child born to live on earth. Be indeed "God with us," that thus may we walk through life's mysteries rejoicing. *Amen.*

SATURDAY.

HELP FROM THE UNSEEN.

"The multitude said . . . that it had thundered; others said, an angel hath spoken to him." —John 12:28-31.

There had come the voice of God from heaven. All that stood by heard a noise. But what different conceptions they had of that sound!

As it was then, so is it now. Some can behold a miracle of grace, and yet deny the power of God revealed therein. This fact was demonstrated in the experience of a man, who, up to his fiftieth year, was the hapless slave of alcohol. Four times he took a so-called "cure." After a short season of sobriety, the old evil mastered him again. Driven to desperation, he joined a group of relatives and friends in a circle of prayer. So desperate was he that often he remained all night through in petition. One night, while a friend was joining him in prayer, there came the power of God, as it has in thousands of cases. "I am free!" said the man—and so it proved.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE CHRISTMAS GIFT.

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—Luke 2:12.

Christmas is a divine appeal. The birth of Christ was announced by angels, and it was celebrated by an angel's choir. Their message is above and beyond all human messages. There are human prophecies, and there are divine; but all are made real by the divine element in them. Whatever comes from heaven is authentic, and will surely be fulfilled. More real to us than the things we see, is our confidence that some sweet day the peace of heaven will pervade the earth, and that hatred and strife and bloodshed will give place everywhere to good will among men.

Christmas is an appeal to childhood. It is intended to teach us that the little child is forever in our midst. Our Heavenly Father is making His appeal to selfish and sinful men and women, at the Christmastide, by the Christ-Child, "lying in a manger."

There is only one reason for Christmas—the fact that a Child was born that day, by whom all the nations of the world were to be blessed. The giving of gifts, and the holy holiday wit hits glad greetings, are so many little glad gestures on the part of men to one another, that it is a day beyond all others dedicated as a gift day. It is the Gift that matters! Trees, glittering toys, holly and beribboned packages, Christmas dinners, visits, merry greetings—what are they all but the "loving our brothers as ourselves," because our whole selves go out to God for His gift of the Bethlehem Child in the manger! There is the supreme joy that nothing can take away.

A CHRISTMAS FANCY.

By Elizabeth Scollard.

When the great sun has gone to rest
Behind the hills that hide the West,
And the lamplight in our living-room
Looks like a yellow flower in bloom,
Then I run over to the door,
Though I can't see much any more
Because the world outside is black;
But, spite of that, I don't come back
Until the lights shine in the sky.
My mother says they're stars, but I
Think she is wrong; I'm sure I see
The candles on God's Christmas tree!

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

HELLO, DEARS!

Your editor has been home to see her mother. 'Cause—oh, my! something happened to her mother's ear. It just ached and ached!—and do you remember how Peter Rabbit's Ma put a flannel-leaf poultice on Peter's ears when they ached? Well, your editor souldn't get her mother to try that; and don't you know, I believe it would have helped, too. Well, anyway, it all got better—and what do you 'spose we talked about? Christmas presents—and Santa Claus, too! Oh-oo-oo, dear Kiddies, isn't it glorious fun to wake up, and there—all as true as true can be—is your stocking all stuffed out with gifts from Santa! and you are so happy that you just smile all over your dear little faces, and—wonders will never cease!—mother allows you to smear candy, and make all the noise you can—and all because Santa Claus came to see you! And, my! mother wishes she was little 'nuff for Santa to come to see. Gee, whiz! boys, isn't Christmas jolly? Girls, what do you think about all this Christmas fun? Write me a letter during the holidays, and they will be published—yes, sir-ee! please do! Why, Kiddies, I love to hear all you do, and all about the presents, too. Come on; hurry up, now. Tell your editor your Christmas fun—oh, tell everything!

And now, here's a Merry Christmas for you all, and a Happy New Year, and a lot of love for each one, from

Your editor,
MADGE FLEMING MOFFITT.

SANTA CLAUS' HELPERS.

It was Christmas Eve, and Santa Claus' workmen were hurrying back and forth as busy as bees in a hive, for old Santa was always in a rush at this time of the year, no matter how much he might loaf during the remainder. The sleigh stood by the door, and as fast as they could, the workmen loaded in the presents for all the good little girls and boys and some that had not been real good all the time, but had promised to be. But the workmen all looked worried, and every little while they glanced at the sky; and the reindeer, too, seemed to be looking for something—they threw up their heads and pawed the ground in the most uneasy manner.

"I can't see what is to be done," said one of the workmen; "it usually comes before this, and it always comes in time, but here it is almost time for old Santa to start on his rounds, and not a bit of snow is there on the ground."

All the other workmen shook their heads and looked at the sky again, but they did not reply, for just at that moment Santa Claus opened the door of his house and came out with a rush. Into the sleigh he jumped and picked up the reins.

"Now, my pretties!" he cried to his reindeer, "we are off for the Kiddies." The pretty reindeer only jumped and pranced; they did not leap and run as usual, and Santa Claus looked at the ground and knew what was the matter. He had been so busy the last few hours that he had not looked out of the window.

"No snow!" he cried; "whoever heard of such a thing? If there is no snow in other parts of the world it always gets here for me to start on, anyway." The workmen all stood back shawing their heads and looking at Santa wonderingly, but no word did they speak.

"Go to the storks and call every one of them in the land; they will have to help me out this year," said Santa Claus.

"We have tried to get them," said the workmen, "but the storks are all busy; lots of babies for Christmas this year," they said.

"Just like those storks, they always get in my way going down the chimney," said Santa; "and I don't know of another bird I could trust to carry a pack; they would either eat all in the pack or carry it off to build a nest. There is just one thing left for me to do. You workmen will have to help out. You will have to come along with me this year, for of course the Kiddies will have to have their Christmas, snow or no snow."

"But we do not look like you, Santa," said the workmen; "and the children will not think they have had a real Christmas if you do not take them their gifts."

"Don't you fret about that," said Santa, jumping out of the sleigh and calling the workmen to follow him.

It was not long before the door of Santa Claus' house was opened again, but this time instead of one Santa Claus there came out a dozen or more and each one looked so much like the other that no one could tell them apart. On the back of each Santa was a big pack. Heads of dolls were sticking out, and the legs of rubber boots, sleds, books, drums, footballs and all sorts of things seemed to be on the very point of tumbling off the big pack, but not a thing dropped as the Santas ran down the hill and hurried off into the night.

The sun was just peeping over the edge of the hill when all the Santa Clauses came trooping back; but not until they reached the inside of Santa's house did they remove the white beards and masks that covered their happy faces.

"Did any of the Kiddies suspect you?" asked Santa.

"I don't think so," answered the men; "most of them were asleep."

"One little boy was up where I called," said one workman, "and he wanted to know where my sleigh and reindeer were. I told him I left them on the roof."

"I didn't hear the bells," he said.

"I didn't know what to say, so I just dropped the presents I had and hurried up the chimney," said the workman.

"Ha! ha! you cannot fool those Kiddies," said Santa; "and I expect that by this time all the boys and girls know that I have to have their mothers and fathers to help sometimes, and now they will guess that there is more than one Santa Claus."

"There is only one real Santa Claus," said the workmen; "all the rest of us are helpers, but we looked so much alike that no little boy or girl will be able to tell for sure whether he sees the real Santa Claus or the helper. And, anyway, everything comes from you, Santa, and I am sure the Kiddies will not mind."

"If the stockings and trees are well filled, I am sure they will not," said Santa Claus; "but I hope next year there is snow on the ground—it is so much more like Christmas. I will see Jack Frost and have it arranged."

THE BEGGAR'S CHRISTMAS.

It was Christmas Eve, and old Saul, the beggar had made his way to the corner to ask alms of the passersby. "There will be many out tonight," said old Saul as he seated himself on the cold stone. "They'll be going in to say their prayers this night, if ever at all."

A large Church stood on this corner, where Saul sat by the fence and he could hear the music and see the lights. Old Saul, the beggar, had once had a comfortable home and wife and little girl, but sickness had come to the large city where they lived and taken away the wife and baby girl, and Saul had been left alone. Sickness had come to him too, and when he recovered, his work had been given to another. Then Saul went to work in a room where the air was bad, and not being strong he fell sick again. This time he could not get work anywhere, and he begged a penny here and there to keep from starving. That was how he became a beggar, and after that he never tried to get work. Sometimes he drank to forget, and sometimes when he had the money he drank to keep warm.

Tonight he watched the faces of the people who passed, and as he seldom did, he let his thoughts go back to the happy days when he had a home. One little girl he thought looked like little Eva, and a woman who dropped a few pennies into his outstretched hand he thought had a smile like his Mary.

"Everybody seems to be happy tonight," thought old Saul; "and they are generous, too; they feel the spirit of Christmas. I shall have a dinner tomorrow."

Just then an old woman passed Saul. She was holding a torn shawl about her shoulders to keep out the cold. Saul could see her bare feet through her worn shoes and her back bent under the wind.

The spirit of Christmas had fallen upon Saul, and he reached out and caught her skirt. "Stop a minute, Granny," he said; "where are you going?"

"To the shelter, where I can sleep out of the cold," she replied; "but I may never reach there, this wind is so hard to walk against."

"Take this," said Saul, and he poured into her hand all the coins he had collected. "Now you can ride," he said. "This is Christmas Eve, and I want to make some one happy."

"The Lord bless you," said the old woman, as she took the coin and went on her way.

How warm and happy Saul felt. He thought he was young again, and he seemed to be sitting beside May in their old home; and there was little Eva standing beside him. He felt a touch on his shoulder and heard some one say, "Poor fellow, he has fainted; let us carry him inside."

When Saul opened his eyes again he saw the bright lights and heard sweet singing. Looking down on him he saw the face of an angel. Saul thought it was little Eva, and he asked, "Where is your mother?" "His mind wanders," said some one, and then Saul saw the face of a woman looking at him, and in her arms she carried a baby. "It is May and the little boy that died," he said. The minister was speaking, and Saul heard him say, "Give to the poor and thou shalt have treasure in heaven." A picture of Christ seemed to look at him from the wall, and Saul answered, "I gave to the old woman all I had. Show me my treasure, Lord."

"Peace on earth, good will toward men" sang the choir, and Saul closed his eyes. His lips moved, and those who stood near heard him say, "I thank the Lord for my treasure," and his face lit up with a last smile. He had found his treasure, as the Book has promised, and his Christmas Day dawned where there is no more sorrow, and neither sickness nor pain.

And the old woman to whom Saul had given his last penny prayed, before she slept that night, that the old man who had helped her should have a Happy Christmas Day.

All o'er this wide, wide world today
The little Christ-child leads the way;
His tender hands in blessings spread
Drop largest on each bending head.

A TRIP TO BERMUDA.

(Continued from Page 9.)

I had never seen or heard of before. Years ago the islands were noted for their fruits, but on account of lack of attention, pests, etc., more than twenty-five species of fruit have become almost extinct within the past fifty years, we were told.

The beaches along the coast are among the best in the world. The fine sand bottom is a great delight to the bathers. The temperature of the water is perfect for bathing, and the water is so clear that we were able to swim out to a depth of ten to twenty feet and see the bottom. The blue tint of the water is very similar to the water of the Mediterranean. The temperature of the water is most delightful for bathing the year around, we were told.

The people of Bermuda are among the most contented people anywhere to be found. There is not a single case of distressing poverty on the island, it is claimed. The people are unusually hospitable and friendly. The whole life of the island makes one feel that one is in a different world. About 65 per cent of the population are colored. The white people are largely English and Spanish. Compulsory education down through the years, together with the fact that the slaves were freed on the islands nearly a hundred years before they were in the States, accounts for the fact that the colored people of Bermuda are practically on a level with the whites intellectually. They occupy the servants' position, for the most part, though a number of them are successful in business. The colored coachmen and servants speak unusually good English, many of them being high school graduates.

The race relations are altogether different from what they are here in the States. The negroes treat the whites as their superiors, but the whites do not look down upon the blacks as being their inferiors. The colored people are as well educated, for the most part, as the whites, and as courteous and polite—always knowing their place and keeping it. It was a surprise to me to find the whites and blacks worshiping together in the same aristocratic St. Peter's Episcopal Church. The rector told me that the colored members were as dependable and devoted as the white members. I also learned that, while the two races worship together in some of the Churches, there are a number of Churches for the colored people exclusively, and other Churches for the whites exclusively.

The people of both races are unusually pleasant and congenial—quiet, sociable and honest. It is declared that there have been only two murders committed on the islands in the past fifty years. Many of the homes in the towns and in the country have no locks on the doors. And the islands boast of having the least crime, and less thievery than any place in the world with a like population. When I asked the coachman if the banana growers were not afraid to leave their orchards unprotected with fences along the road, he smilingly replied that "None of the Bermudans would bother, and that no one but a tourist would steal, bananas."

These beautiful islands give opportunity for perfect rest. The scenery and the people offer such a contrast to what is found anywhere else in the world. The climate is ideal, the ocean breezes refreshing, the sunshine beautiful, and the skies fair. A trip to these interesting islands is abundantly worthwhile. I know of no better place anywhere for one to go for genuine rest and recuperation. As long as we live we shall feel grateful for the kindness of our Church in extending us the courtesy of the trip.

Dover, Del.

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With us, it has been to enter upon a new field of work—a pastorate composed of four Churches and about 800 members, with two preaching services per month for each Church. This is spoken of as the Windsor field, as this is the most central point of the group, composed of Windsor, Antioch, Bethlehem and Isle of Wight Courthouse. This is a great field for work, and offers a challenge for the best that the pastor can give. We have found the people very cordial and responsive, and, together, we are hoping for better things.

We were with the people at Bethlehem and Antioch in a week's meeting at each place in September. This gave us a good opportunity to get acquainted with the people. The Antioch meeting has been reported by former pastor Bradshaw. Thirteen members were received at Bethlehem. We have received one member there since Conference. We have recently received fifteen members into the Windsor Church, twelve of these having made a profession in a meeting held here in October, conducted by Rev. H. S. Hardcastle.

We would like to commend the committee on stewardship, appointed at the last session of Conference, for their efforts in getting this important subject before the Churches, through the pastors, during stewardship months.

Let other standing committees meet early in the year and plan something progressive and something to be emphasized at the next Conference. Many committees do not meet during the year, and often the chairman will write out something just before Conference, without having consulted the other members of the committee.

Windsor, Va. W. D. HARWOOD.

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GREEN—WILKINS.

Mr. William Luther Green and Miss Ida Wilkins were united in marriage by the writer at the Holy Neck parsonage, Holland, Va., December 13, 1924. Mr. Otho Rountree was best man, and Miss Ida Smith bridemaid. They were also attended by Mr. J. W. Hamilton and Miss Nettie Wilkins, brother and sister of the bride. The groom is the son of Mr. and Mrs. Robert Green, of Gates County, N. C., and the bride the daughter of Mr. and Mrs. Claud Wilkins, of Nansemond County, Va.

N. G. NEWMAN.

STOUT-LAMBERT—WRENN-STOUT.

Two popular couples were married at the same hour November 27, 1924, at high noon, at the home of Mr. J. E. Stout, near Coleridge, when Mr. James DeWitt Stout and Miss Myrtle Lambert, and Mr. Thomas B. Wrenn and Miss Essie Stout were united in marriage by the undersigned. These young folks have a host of friends who wish for them much happiness.

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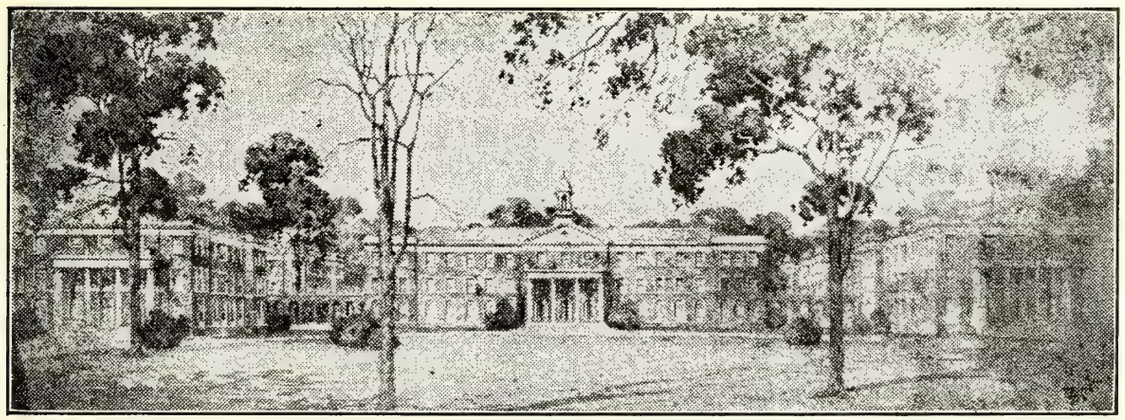

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McINTURFF.

Mrs Vernie Lee McInturff was born March 21, 1896, and died November 6, 1924, aged 28 years, 7 months and 15 days. She was a member of the Christian Church at Linville. Surviving are her husband and three children.

Her death was a very sad affair, and much sympathy is felt for the husband and little children. Funeral services were held at Linville Christian Church November 8, 1924.

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TATE.

After several days of suffering, Bro. Tate passed away on November 28th. Bro. Tate became a member of the Rocky Ford Church when it was first formed. While at the time of his departure he was sixty-eight years old, he remarked that as one of the charter members and as one that was willing for God's will to be done, he had longed to see the time when they would have a building at Rocky Ford. He seemed to have been perfectly content to pass.

The writer has at times, as others, become discouraged in the progress of his work. Yet who could regret one hour of service or one cent of money when they stand by the bedside and hear such testimonies coming from people who have so readily responded to the call from God as soon as they have had it explained.

He was buried on Sunday, November 30th, near his home at the home burying ground. The funeral service was conducted at the grave by the writer.

Fancy Gap, Va. M. T. SORRELL.

BARBER.

David Riley Barber departed this life November 21, 1924, at the age of 74 years, 7 months, 24 days. He was first married to Miss Mary A. E. Michael, September 6, 1874. To this union were born eight children, as follows: L. T. Barber, Gibsonville, N. C.; P. F. Barber, Helena, Miss.; Fred H., Arley E., and Wm. C. Barber, of Owanka, S. D.; Mrs. T. N. Adams, Raleigh, N. C.; B. A. Barber, Elon College, N. C., and Herbert H. Barber, who gave his life in the great World War. After the death of his first wife, he was married to Miss Addie Thomas, who still survives. To this union three children were born, all of whom survive, namely: Dewit, Odessa and Dan, all of Elon College, N. C.

Bro. Barber made a profession of faith at about the age of twenty-three and connected himself with the Church at Bethlehem, later moving his membership to Shallow Ford, where he remained loyal and faithful to the end, having been a deacon for many years. A good man has gone to his reward, and may the good Lord comfort the hearts of his loved ones.

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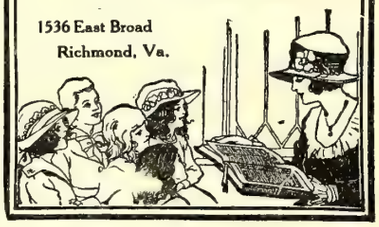

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